

THE CHESTER DISTRICT GENEALOGICAL SOCIETY

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**Meetings**

April - No Meeting  
May 4 - 3:00 pm Richburg  
June 1 - 3:00 pm Richburg

## THE PRESIDENT'S PAGE

On behalf of Jean, George, and Ellen I am pleased to submit the following for the President's page. We all wish Ellen the best as she deals with her health issues.

One of my early heroes was the Rev. William Martin. I first learned about him from my aunt Louise Knox, who was one of Chester's local historians in the last part of the last century. I remember the memorial service held at the site of his burial in 1976, as Chester County commemorated our bicentennial. Robert Lathan in his historical articles published in the *Associate Reformed Presbyterian*, indicated that he visited Martin's grave in 1888 while visiting in the Richburg area. Lathan said in his article that, "the grave of William Martin ought to be marked with a decent tombstone and a monument ought to be erected in some public place to perpetuate his memory." In 1936, a monument was erected at his gravesite by the Mary Adair Chapter of the D.A.R. Martin's grave has basically gone unattended for two centuries, but his influence upon Rocky Creek and the eastern part of Chester County remains. Martin led 467 Scotch-Irish families (possibly about 1450 passengers) on five ships to South Carolina in 1772. William Martin settled on Rocky Creek and immediately undertook the responsibility of preaching and ministering to the settlers of the backcountry. In 1806, he died and was buried on his homesite.

Except for the monument that was erected in 1936, no other public monument—aside from the state historical markers where his meeting houses stood—remain. His name is on the monument at Catholic Presbyterian Church as one of the Patriots of the American Revolution. In 2007, a monument was erected in Ireland on the occasion of the 250<sup>th</sup> anniversary of his ordination. In fall of 2007, the congregation of Union Associate Reformed Presbyterian Church in Richburg took steps to erect a memorial within the church in memory of the Rev. William Martin. Union, which was established in 1795, was the outgrowth of Rev. Martin's Rocky Creek Meeting House. A service of dedication is planned later this year at Union. The memorial to be erected at Union reads as follows:

Dedicated  
To the memory of  
Rev. William Martin  
Born May 16, 1729 in Ireland  
Educated University of Glasgow, Scotland  
Licensed Oct. 10, 1756 by Reformed Presbytery  
Ordained July 2, 1757 at Vow, Ireland  
Minister in Reformed Presbyterian Church  
Received call to South Carolina in 1770  
Led 467 Scotch-Irish Families to S.C. in 1772  
Settled in the Rocky Creek area in 1773  
First Covenanter Minister in the South  
Patriot of the American Revolution  
Rocky Creek Meeting House became Union  
A Minister for 50 years  
Died October 25, 1806  
Erected by the Congregation

I hope that you can attend the dedication of the Martin memorial once the date has been set.

Jim Knox

## A MERCHANT PLANTER OF THE OLD SOUTH

by Josiah Moffatt

Reprinted from the South Atlantic Quarterly, Vol XXXIV, No. 1, January, 1935

William Moffatt's house was built on the brow of a wooden hill, a hundred yards north of the Charlotte-Columbia road. To the Negroes it was known as the "Big House." Sometimes in a more inclusive phrase, "The Hill," was used to designate the house with its outhouses. It was not a large house except in a comparative sense. The majestic grandeur of the Colonial mansion was lacking. It was a long rambling structure, a story and a half high, with the upstairs lighted chiefly by dormer windows projecting from the front slope of the roof. There were two chimneys at each end of the house and a wide, front veranda extending its full length. Locally verandas were known as piazzas (pronounced pie-az-zers). A low, L-shaped building, connected with the "Big House" by a covered passage, contained the kitchen and dining-room. This arrangement made for comfort, inasmuch as the sights, sounds, odors, and especially the heat associated with the preparation of food, were entirely eliminated from the sacred precincts of the "Big House," where the white folks awaited, in unruffled dignity and repose, the clamor of the bell announcing dinner or supper. Beyond the kitchen, within the yard inclosure, were the granary, the smokehouse, and dairy and, back of these, outside the yard, the negro quarters. Altogether, the group of buildings on "The Hill" presented a rather imposing front to the big road. My grandfather's store stood at the foot of the hill, right on the road. Across the road from it were the gin house and cotton press.

My grandfather was never a large slave holder. He probably never owned more than two dozen slaves at one time. He amassed his fortune in the mercantile business and, while he operated a plantation of seven hundred acres, his chief agricultural interest lay in the crops of his customers, upon which depended their ability to pay their bills at the store, when they fell due in the autumn. William Moffatt began his career as a merchant on the proverbial shoestring. He was the son of a Scotch-Irish emigrant who settled on a farm in Chester District, South Carolina about 1770, and he was born three years before our first president took office.

That was the heyday of "sturdy individualism" in America. Liberty was on a rampage, so to speak, tolerating no restraints. This was true both of the states and the individuals composing them. South Carolina was one of the leading States in the loose confederacy which included the thirteen original colonies and their dependencies. Charleston was one of the four largest cities of the county and an important seaport. A poor German emigrant named John Jacob Astor had just arrived in New York. George Washington was reputed to be the richest man in America by long odds, but his actual wealth probably never exceeded a million dollars.

The federal government, if such it could be called before the adoption of the Constitution, exercised few powers in or over the various states, which to all intents and purposes were independent commonwealths and very jealous of their status as such. Many of the timid and conservative citizens were filled with misgivings concerning the future of the newly launched ship of state, and openly advocated the restoration of the monarch with another King George - George Washington.

There were no industries, in even the infant stage, no government aid for any person or any enterprise, and very little capital available for any purpose. On the other hand, there were no

unemployed, no bread lines, no overproduction, no labor trouble, and no liquor problem (whiskey was almost as free and widely diffused as air). Jails and almshouses, where they existed at all were vacant most of the time. At least four-fifths of the population lived on farms.

Social and economic conditions had changed very little when William Moffatt opened his little store twenty-five years later. His meager capital did not exceed three hundred dollars, but he was a born trader and strictly honest. He prospered from the first, and it was not long before he was compelled to move his log house with its nail-studded door in to a more commodious store building, weather-boarded and well-lighted.

For about forty years Billy Moffatt's store was the trading center of a large territory embracing portions of several counties (then called Districts) and extending even beyond the state line. There was no considerable town between Charlotte and Columbia. The county seat was often a straggling village in which the courthouse was the only conspicuous building. There were no stores of any consequence within twenty miles of Lewisville, that being the name of the post office<sup>1</sup> at Moffatt's store and the community in which it was situated.

People would come a day's journey, on horseback, in wagons or lumbering carriages, to trade with Billy Moffatt. They would spend the night as his guests and return home the next day. His hospitality knew no bounds and was not confined to customers. The man who was loaded with hundreds of dollars worth of supplies was made no more welcome at his table than the casual stranger who happened to be in the store at meal time. Both were expected to climb the hill with him and stretch their legs under the groaning board in the dining room. An extra mouth to feed caused no flurry in the kitchen, for "company" was expected every day. The great kitchen was constantly seething with activity from dawn until bedtime. Its fireplace was six-foot wide, and the wide flagstone hearth covered more space than the kitchens in many modern homes.

The kitchen cupboard, built of solid black walnut, native to the region, reached to the ceiling-beams and stretched more than half-way across the end of the room.

The cooking was all done in the fireplace or over beds of coals on the hearth. There was no stove or range of any kind installed in my grandfather's time. The pantry shelves were always loaded with pies, cakes and great loaves of salt-rising lightbread. Hot, beaten biscuits, Johnny cake, corn pone or delicious hams were boiled in iron pots. Fried chicken and mash for breakfast, baked chicken and rice for dinner were regular standbys. Patches supplied roasting ears, turnips, and both sweet and Irish potatoes. The kitchen garden provided an abundance of green vegetables in season.

Quantities of jams, jellies, and preserves, including brandied peaches, were put up every summer, a large, brass preserving kettle being kept in almost constant use during the season. Blackberry wine and cordials were produced by the gallon, chiefly for medicinal purposes. They were especially designed to counteract the diarrhea which prevailed to an alarming extent among the children during the summer.

The clerks at the store ate their meals in the family dining-room, but slept at the store-in a room partitioned off for a dormitory. Their washing was done by the family washerwoman. The ash hopper furnished the lye for the manufacture of home-made of superlative excellence, and

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<sup>1</sup> Lewisville was a U. S. Post Office from 1812 until the end of the Civil War. However, no Moffatt is listed as postmaster. Thomas S. Miller was the postmaster from 1812-1831; and from March 1831 until "operating in Civil War" was James G. Lowry.

the washerwomen did beautiful work. Indeed the white folks would not tolerate anything less than snowy whiteness in their linen. Quite a number of well-trained servants were kept busy performing the varied tasks incident to such a baronial ménage, but none were overworked.

One of my grandfather's clerks, who afterwards became a leading merchant and banker, bore rueful testimony to what he, at the time, regarded as the extreme consideration shown his Negroes by their master. In those days fresh beef was obtained, by an arrangement among certain neighbors to butcher their fatlings in rotation, so as to furnish a weekly supply for each household. Each member of the "circle" had to go or send for his portion. The erstwhile clerk declared that on a cold dreary winter morning "Uncle Bill" would compel him to mount a horse and go after the beef, while three or four big "buck" Niggers" sat dozing around the kitchen fire. Doubtless my respected forebears, who believed in stern discipline for the young, had nothing else in mind than the good of the boy's soul. He and other clerks were admitted to the Moffatt store, while mere boys, practically upon terms of apprenticeship. Not only so, but the opportunity to enter Billy Moffatt's service under such conditions was highly career under the most successful merchant of the Piedmont. The founders of several leading mercantile and banking houses of the up-country and Tennessee owed their success, primarily at least to the business maxims of William Moffatt, whose store was the best "Business College" of its day, judging by the accomplishments of its "graduates."

For many years William Moffatt hauled his goods from Charleston in covered wagons with bodies shaped like gondolas. Charleston was distant about two hundred miles and it required almost a fortnight to make the round trip. Twice a year, spring and fall, the wagon train, consisting of five or six wagons, each drawn by two or three spans of mules, went to Charleston to receive the goods transported by water from New York and Philadelphia. The wagons were loaded, going and coming, carrying down cotton and fetching back merchandise. A white boss was in charge of the train, but the skilled teamsters were always intelligent, dependable Negroes.

Of course the merchant himself could not afford a wagon train of such magnitude, but many of the large planters kept one or more crack teams for their own use and were glad enough to hire them out occasionally. The teams of fine, matched mules were brought through the country in droves by traders from brooding farms of Kentucky and Tennessee. They were the pride of their owners and the peculiar joy of the lucky geniuses who drew the lines over their backs. The teamster must know his mules, individually and collectively. He recognized the fact that each long-eared hybrid was a distinct personality. No two mules are exactly alike in disposition, popular opinion to the contrary. The teamster spoke to them caressingly by name and cultivated an intimate acquaintance with the idiosyncrasies of each one of his charges.

The long, wicked-looking whip of rawhide attached to a home-made handle was seldom used by an expert teamster upon his mules. It was the symbol of his office. The rapidity with which he could unfold its sinuous length above the heads of his mules, producing a succession of sharp, explosive sounds resembling pistol shots, was truly remarkable. Skilled drivers cracked their whips so that the resultant explosions sounded like a continuous volley. This proved much more effective in enforcing discipline or producing speedy and harmonious action than stinging blows administer to the individual units of the teams.

The mules' shining harness was often decorated with little bronze or silver bells which kept up a continuous tintinnabulation when the team was on the move. The progress of a wagon train along the highway was dignified and unhurried. The matched teams, moving in perfect unison,

were trained to a fast walk. They usually covered about four miles an hour, a speed that could be maintained with ease for ten hours a day. The mules were fed at midday when the wagon train halted for a long rest. When the train stopped for the night, the mules were curried, rubbed down, and fed again. You may well imagine the ecstatic thrill that seized the darkies in wayside fields, when the tinkling of the bells, mingled with the melodious voices of singing teamsters, announced the approach of a wagon train. Shouts of welcome, exchange of rough but friendly badinage, and burst of joyous laughter marked the passing of the train. It was a great event in plantation life, but wagon-trains, no matter how picturesque, could not compete with railway trains. With the changing order, long hauls with wagons become unprofitable. Even in the thirties, the railroad from Charleston had reached Columbia, sixty miles distant from Moffatt's store. In 1846 occurred the celebrated "cold summer". This season was so short and lacking in heat that Indian corn did not mature and crops in general were a complete failure. There resulted a "famine in the land" or something so nearly resembling that ancient biblical disaster that the inhabitants were thrown into a panic. Wagons proved utterly inadequate. Their antiquated transportation system completely broke down under the strain of trying to move food and forage long distances, as quickly and in such quantities as the emergency demanded. The merchants and planters of the region unanimously decided that they must have a railroad. Some years later when the Charlotte and South Carolina Railroad had been completed, the "Big House" was within seven miles of the nearest railway station, at Lewis Turnout. The whistle of the locomotive could be heard on a clear day, and a wagon could haul two loads of goods a day instead of one in two weeks.

There were no beautifully groomed mules to be spared for spectacular display in the lean and hungry days immediately following the Civil War. The landed aristocrats were in sore straits and the aristocratic quadrapeds shared their master's plight. The upkeep of a big, imposing wagon with even a four-mule team spelled ruin for the poverty-stricken post-bellum planter. However in the Lewisville community, there was one man ready to face the consequences of a romantic adherence to ancient customs. John Knox, Gentleman, was something of a dreamer and sentimentalist and, as usual with gentlemen of that like, very impractical. It must have been a terrible strain on his fallen fortunes to maintain such a team after the war, but he did so for a number of years, sinking more hopelessly into a slough of debt, all the time.

We children used to run to the gate to watch the swanky Knox team go by. Long Jim McColor was teamster, the last of the rollicking, care-free masters of the whip who, for generations, had been the envy of their fellows. We saw six stately mules of one color and size, in shining, brass-mounted harness with tiny silver bells attached, drawing a wagon that, to our childish eyes, seemed as big as a small schooner and painted brilliant carmine. Long Jim enthroned in solitary grandeur, his lines in hand, guided his craft with the skill of a master pilot. It was almost equal to a circus parade, but the wiser heads were shaken in solemn disapproval. Poor old John! He couldn't last much longer with that white elephant on his hands! Painful as it may seem to the romantically inclined, it must be truthfully recorded that the prophets of evil hit the nail on the head. Long Jim McColor was a tall, lean, coffee-colored darkey with a flair for the dramatic. He was one of Uncle Henry's former slaves. Many of the freedmen retained the names of their former masters but some of the more aggressively independent, feeling that these were symbols of bondage, discarded them for names of their own choosing. Thus without legislative or judicial sanction, "Jim Moffatt" became "Jim McColor". It was customary to accept the new names as legal designations, in spite of the fact that some darkies changed their names so often that they accumulated a number of aliases.

Long Jim was the reputed husband of "Aunt Viny," the fat, black goddess of the fires who reigned over Henry Moffatt's kitchen. To be strictly accurate, the statement should be confined to the fact that he was the reputed father of most of her numerous progeny. There had been no benefit of clergy in their union, which is certain. Trial marriage is far from being a modern idea. It was quite commonly practiced among the negroes of long ago. They just "took up" with one another at pleasure and parted as casually to "take up" with other soul mates when fancy seized them. The mother usually retained all the children of her successive and informal matrimonial ventures. Each of these became an asset as soon as able to pick cotton or swing a hoe. An established reputation as a cook was of great value to a mother, such as Viny, after freedom had shifted family responsibilities from the master's shoulders to her own. She fed her brood from the White folk's larder, clothed them with hand-me-downs from the Big House and, of course, paid no rent for her cabin.

It may shock the sensibilities of some of the abstemious and aggressively dry Carolinians, but candor compels me to record the fact that William Moffatt sold liquor at his store. Furthermore, he was no teetotaler himself, although he never drank to excess. It was the custom of the times. No stigma attached to the sale of liquors and wines in bottles, barrels, and jugs. Practically all merchants keeping general store sold liquor, as a matter of course, just as they did dry goods and groceries. No liquor was sold by the drink, as in public taverns. Whiskey and rum were drawn from the spigots of barrels and hogsheads into bottle and jugs to suit the convenience or pocketbook of the customer. Fine French brandies and foreign wines were distributed in the original packages, to a limited clientele among wealthy planters.

Wine was served at William Moffatt's table and decanter of the finest brandy stood on his sideboard, drinks being offered to guests as a matter of common hospitality, visiting ministers not excepted. Few refused to imbibe, and there was no reflection upon the Christian character of either guest or host because of this custom. My grandmother, as her two boys grew older, being persuaded that social and convivial drinking by her husband and his guest, between meals, set a bad example to her sons, finally induced him to banish the decanter from the sideboard, but wine continued to be served at the Moffatt table long after my grandfather's death and even after the close of the Civil War.

I have alluded to the droves of horses and mules from Kentucky and Tennessee, driven through the country by traders and from which the planters replenished their stables, but this was not all. Traders bought up slaves in Virginia and brought them down into the Carolinas, finding a ready sale for them to planters because of an ever increasing need for toilers in their cotton and rice fields.

It was thus that Anthony entered the family circle to become the playmate and, later, the body servant of "Marse Joe" (the writer's father). One of these traders in human flesh had requested and obtained permission to camp for the night, with his "wares," in an open space near the store. My grandmother, moved with compassion for the poor creatures, sent them generous quantities of food from her own kitchen and went down to the camp herself to see what else could be done to alleviate their miseries. There she saw poor, little five-year-old Anthony, sitting by the campfire, crying piteously for his Mammy. She made inquiries and learned that the child's mother had died a few days before, soon after the "drove" began its southward march. All her motherly instincts were aroused and she gave her husband no peace until he had consented to buy the boy and give him to her.

It was a happy day for Anthony when he passed into the hands of "Ole Miss," than whom a kinder, more indulgent mistress never lived, Anthony used to visit the old home in my childhood. He seemed to cherish a sincere affection for the family, particularly for "Ole Miss" and for myself, the only surviving son and namesake of the idolized Josiah, his boyhood chum, who died two weeks before my birth. He had a simple dignity of manner, a sonorous voice, and expressed himself with a purity of diction that marked him as a born orator, but he never attained any eminence except as a preacher for a small country congregation in Virginia. It is not at all probable that "Ole Miss" would have chosen the appellation of Caesar's eulogist for her protegee. She would have recalled that he afterwards became the paramour of the infamous queen of Egypt. The name "Anthony" must have been conferred upon him in Virginia.

The cotton gin, invented by Eli Whitney about 1790, lifted the fleecy staple to its position of supremacy as a money crop. Cotton production on a large scale could never have been made profitable without it. It was the only agricultural machine in common use on Southern plantations for more than seventy-five years.

There were many crude devices for lightening labor to be found here and there, such as corn-shellers and food-choppers, but they had no effect on the labor market. I recall a couple of these rather futile machines at the old home. They stood, dust-covered and forgotten in a corner of the barn until they fell to pieces from senile decay. Left to themselves, the Negroes simply would not use them, but went merrily on husking and shelling corn by hand and chopping up food with long, sharp knives.

Even in the late seventies there had been little change in the modus operandi on the farm since Colonial days. For instance, there was at that time no well on "the Hill" (in the yard of the big house). Yet no one thought of trying to save time and labor by having a well dug on the hilt. There were plenty of "niggers" to "tote" the water from distant sources and plenty of time to do it in. Why make a change? The water from a new well might not prove to do good. This last named objection was not so far-fetched. Cold, delicious soft water was obtained from two sources, the well in the lot and the spring at the foot of the hill, on the other side of the home. Grandma was partial to the water from the spring, endowed with imaginary virtues because of early associations. The washing was done at the spring, beside the rivulet that flowed from it, known as the spring branch. All the water for drinking and bathing, as well as for kitchen and dairy use, was fetched in cedar pails, by hand and head, uphill a distance of more than a hundred paces. Most of this portage was done by women servants. Persons not acquainted with the facts might picture to themselves these water carriers as poor, spiritless creatures, with forms bent and twisted out of human semblance by such heavy drudgery. Occasional visitors from the North, full of sympathy for the down trodden victims of the White man's love of ease, were astonished beyond measure by the poise, vigor, and graceful carriage of many negro women. "Toting" three pails of water at a time, uphill, a hundred paces or more not once but several times a day, is a form of exercise guaranteed to keep a woman in the pink of condition, to give grace and poise to the carriage, and to remove surplus fat from the abdominal areas. One pail was carried in each hand, and one on the head, and not a drop was spilled from the pail on the head.

A year or two before his death, which occurred in 1851, William Moffatt retired from active participation in his mercantile business. Dr. William Wylie, intimate friend and family physician for many years standing, issued an ultimatum when the aging merchant found himself unable longer to climb the hill from the store to the "Big House". His beloved Peggy persuaded him with many entreaties to heed the warning. He surrendered the management of the store into the



hands of Joseph Wylie, a capable young man who had been with him many years and could be depended on to conduct the business in accordance with the maxims and methods of the founder. He afterwards established the great mercantile house in Chester, S. C., which still bears his name. Lyle Roddey, who afterwards founded the flourishing industrial city of Rock Hill, S. C., was a youthful clerk in the Moffatt store at the time my grandfather retired from its active management. A life of comparative inactivity proved irksome to William Moffatt. He was primarily and essentially a merchant, and cared little for the leisurely existence of a wealthy planter to which he must now adapt himself. Old Tom, his faithful Negro overseer who had been entrusted with the oversight of his fellow workers for many years, was still on the job and needed little assistance or advice from the master. A pig-headed old scoundrel was Tom. He would listen reverently, hat in hand, to his master's orders and then go out and do as he pleased.

William Moffatt had to admit, however, that Tom was an invaluable servant. He jollied the other darkies along and got all the necessary work done with very little friction. The plantation seemed to run itself like a well oiled machine. When he felt equal to the mild exertion of a horseback ride, he would mount his gentle ambling Kentucky mare, after breakfast, and make a tour of inspection to see if fences were in order and the hands were busy at their tasks.

Sometimes he would take long drives over quite country roads, with Peggy by his side. The lovely landscape, the alternating fields and woodland glades, was viewed with an ever fresh and naive delight by one who had spent most of his days cooped up in a store. The carriage was a massive vehicle, handsomely upholstered. He had paid seven hundred dollars for it in Philadelphia. It was equipped with springs of the latest pattern which greatly reduced the discomfort of travel over rough roads. Many of the ponderous carriages on adjacent plantations were as innocent of springs as an ox-cart.

He was always tickled by the impressive dignity of his coachman, Jack (baptized Andrew Jackson). Regardless of the season, Jack's fat form was swathed in a double-breasted blue army coat discarded by some returned hero of the Mexican War. Oozing sweat every pore, his woolly pate crowned with an ancient and battered beaver that had been white in some forgotten period of its existence, Jack was an awe-inspiring spectacle, the envy of all the "field niggers" and the hero of all the kitchen wenches.

In the drowsy dusk of a midsummer day, as William Moffatt sat nodding on his front piazza, he was aroused by the boisterous laughter and singing of returning picnickers. These were his own Negroes. Usually the crop was "laid by" before the Fourth of July and the hands were permitted to go to the Catawba River on the Fourth for a big frolic and fish-fry. A jug or two of "corn" was a great aid to hilarity and enhanced the pleasure of devouring unlimited quantities of tasty catfish. The season was late this year and the work of "laying by" had continued through the Fourth, the fish fry being postponed until the work was finished. Suddenly he noticed someone hurrying up the hill from the store. It was Joseph Wylie. He arose to meet him. "What is it, Joseph? Anything wrong at the store?" "No, I just ran up to tell you that President Taylor died this morning." "There must be some mistake. How would you have heard the news so soon?" "A man who has been attending court in Chester just stopped at the store on his way home. He heard Squire McAlilley read the telegram in the court room!"

So that was it: Morse's wonderful invention had made possible this seeming miracle. He, William Moffatt, sitting on the piazza at this home, more than four hundred miles from the nations' capital, had heard of the death of the President of the United States, on the same day that

it occurred! It had taken almost a week for news of William Henry Harrison's death to reach Chester.

Steamboats, railroads, and now the telegraph! A marvelous new era was opening up for mankind. Rapid Transit, instantaneous communication between distant points, these things would revolutionize business, yes, life itself. But it was not for him. He belonged to the Old Order and was passing away with it. He surmised, without much regret, that the next Fourth of July would not find him here.

#### A RICHBURG NATIVE IN FLORIDA

Rev. Joseph Henry Moffatt, 76, who was born and reared in the Richburg community, died Wednesday of last week in Tampa, Fla. hospital, and was buried the following Friday. He had been a resident of Tampa thirty-seven years. He his survived by his widow, Mrs. Mary B. Moffatt, and three daughters: Mrs. Elizabeth Hodgson, Mrs. Nelson H. Geiger, and Miss Ruth Moffatt and a son William Moffatt, all of Tampa.

Rev. Moffatt was a man of fine literary ability and was a frequent and appreciated contributor to newspapers and magazines.

We want to thank our good friend, Miss Louise Pettus, for sharing this very interesting article by Josiah Moffatt with us. One point of interest was the location of a post office in this area in 1812 by the name of Lewisville. When the schools in this area consolidated, the high school became Lewisville. So many have asked where did the name come from? There was a Lewisville Township in the early years also.

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#### LAST WILL AND TESTAMENT

JOHN STOKES

Admitted to probate January 3, 1846

Recorded Book A, File 52

State of South Carolina

Chester District

John Stokes of the State and district aforesaid do make and ordain this my last will and testament; and as to such worldly property as I am entitled & possessed of do give and dispose of the same in the manner following. Viz, I give and bequeath to Matilda Sanders wife of Col. John Sanders to her & her heirs forever my tract of land called the home plantation embracing the Anderson tract, the Darby tract, the Castle tract and the Johnson tract; I also give and bequeath to the said Matilda Sanders to her and her heirs forever my tract of land known as the Rice tract containing about six hundred and thirty acres more or less lying on both sides of the Batonrouge road. I also give and bequeath to the said Matilda Sanders her and her heirs forever all the rest and remainder of my real estate. I also give and bequeath to the said Matilda Sanders her and her

heirs forever the following negroes, them & their increase Viz Gin, Ned, Harry, Jim, Bill, Starne, Leland, Cloe, Moses, Bob, Nathan, Amos, Cato, Dick, and Poll.

I give and bequeath to Sarah Ann Sanders (daughter of Col. John Sanders & Matilda Sanders his wife) to her and her heirs forever, the following negroes, them and their increase, Viz Luce, Sinah, Jess, Eli, Hezekiah, Abram, Wade, Dinah, Keziah, Isaac, Hannah, and her three children viz Ben, Charlotte & Mary. It is my will & desire that my two old negroes, Lile and Tamer his wife shall remain with Col. John Sanders, and be taken care of & supported out of my estate during their natural lives.

It is my will and desire, and hereby allow Elizabeth Glenn wife of Daniel Glenn to live and use some house & sufficiency of land for her support during her natural life on such of my lands as are hereby given to Matilda Sanders, the particular place to be designated and pointed out by Col. John Sanders as most fit and proper. I allow Col. John Sanders to take to his own use and enjoy the profits arising from the negroes given to Sarah Ann Sanders until the said Sarah Ann marries, or arrives to the age of twenty one years. Should she not marry till twenty one years of age and for such use of said property he is not to be allowed any commissions on her legacy and also on condition that no charges are to be made by him for her maintenance & education. And I also appoint Col. John Sanders, her guardian or trustee, to manage said legacy. After the payment of all my just debts, I give & bequeath to Matilda Sanders above named, wife of Col. John Sanders, the rest, remainder & residue of all my estate, of every description whatever, whether real, personal, or closes in action to her & her heirs forever. I hereby constitute Col. John Sanders Executor of this my will & testament, hereby revoking all other wills testaments by me heretofore made. Witness my hand this twentieth day of January A.D. 1843.

J. Stokes

Present:

Matthew Williams

Timothy Cahill

Davis Goore [sic]

-----  
South Carolina

Chester District

In the Court of Ordinary January 3 1846

Personally came Davis Goore in open court who upon being duly sworn saith upon oath that he was present & saw John Stokes within named sign the within writing as his last will and testament and the said deponent further saith that the said John Stokes was then of sound & disposing mind memory and understanding to the best of this deponents knowledge and belief this deponent further saith that he with Timothy Cahill & Matthew Williams did subscribe their names thereto as witnesses in the presence of each other and in the presence of the Testator and at his request.

Sworn to & signed date above

Davis Goore

Peter Wyle, Ord'y

## BEGINNINGS - THE MILLERS AND MAGILLS

Sent to us by Peggy Pemble

Leesburg, FL.

The piedmont areas of the Carolinas were largely settled by the hardy Scotch-Irish. These Scots, along with some Englishmen, had been provided land in northern Ireland (Ulster) in the early 1600s by King James I of England who needed a strong Protestant constituency to support him in that Catholic country. The Scots and English were understandably resented by the Irish on whose lands they settled. In 1641 thousands of Protestants were killed during an Irish rebellion. From then until 1869, when complete toleration was granted, the Scots in Ireland endured a harsh existence, not only because of the Irish, but because of English trade restrictions, epidemics and disease among the live stock and people, crop failures and famine, ejection from the land when their leases expired, and discrimination against them because of their Presbyterian faith.

It was only natural that the Scotch-Irish were eager to migrate to the New World. From the early Colonial period the Scotch-Irish began coming to America. Between 1717 and the American Revolution it is estimated that between 250,000 to 500,000 had arrived. Most of these were Presbyterians and the numbers made up about one sixth of the total population of Colonial America.

The Scotch-Irish who came to the American colonies were a strong, tough people, used to hardships and ready to gain freedom at any cost. They were undaunted by work, by Indians, and the English Crown. They became buffers between the Indians and the settlements on the eastern seaboard, as they staked out their holdings on the frontier.

By 1750 the Scotch-Irish were entering the South Carolina Piedmont. Many of them came down the "Great Philadelphia Wagon Road" from the ports of Maryland and Pennsylvania. This road was a major artery which carried southward the life-blood of the growing young nation. The rough road probably followed ancient Indian trails, leading westward and southward down the Shenandoah Valley east of the Blue Ridge Mountains. It eventually covered over 700 miles through parts of Pennsylvania, Virginia, North and South Carolina and down to Georgia. During the sixteen years prior to the American Revolution the traffic on the road numbered in the tens of thousands. It was the busiest road in all America.

Along this road, there probably travelled the Millers, Magills, Davies and Barkleys, seeking fertile land on which to "settle". The covered wagons bore these immigrants and their meager possessions, along with their memories of a harsh existence in Ireland and their high hopes of a better life in a limitless new land.

The gently rolling farmlands of upper South Carolina were "the hills of home" to the Millers of Chester County. The three quiet graveyards of Old Waxhaw and Fishing Creek Presbyterian Churches and Richburg Union Associate Reformed Presbyterian Church shelter the graves of early Millers, Magills, Davies and Barkleys. The histories of these churches go back to pre-Revolutionary days --- days quiet and days stormy. Some of the ancient graveyard oaks may have witnessed events of the American Revolution and certainly of the Civil War.

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Between the Revolution and the Civil War life must have been quiet and relatively uneventful as children were baptized and young people were married in those churches, and the dead were laid to rest beneath the silent oaks. Perhaps the arrival of new Scotch—Irish immigrants to the Old Waxhaw, Fishing Creek and Richburg communities caused a temporary stir in the orderly, farming life of those long-gone Presbyterians.

Such may have been the arrival in 1823 of the newly married couple, Esther Rodgers and James Boyd Magill from Broughshane, County Antrim, Ireland. The following story is told about James Magill's decision to leave the old country for the New World. One day he was laboriously digging ditches and feeling unhappy about his menial task. His brother, who was a school teacher, came riding by and stopped to talk. James felt more and more the indignity of his position as he looked up, dirty and disheveled, from the lowly ditch. As his brother left, he tossed a coin in James' direction. That was the crowning insult. James threw down his shovel, went home and announced to his astonished wife that they would leave for America as soon as possible.\* - The industrious Esther immediately set about preparing for the move, and to her new home she "brought with her a goodly supply of household linens made of Irish flax which she had carded, spun and woven herself."<sup>2</sup>

The Magill ancestry in Ireland goes back five generations to John Magill who fought as an officer under King William III of England and died in an engagement near Portglenone, Ireland.<sup>3</sup> King William III recaptured Ireland in 1690, so that may have been when John Magill died.

The Magills are said to have been a cultured and educated people of good ancestry, some of whom were Presbyterian ministers and school teachers. The interest in education was carried across the Atlantic by James Magill, who founded an "academy" at Lewisville, now Richburg, Chester County, South Carolina. When he became too old to go to the schoolroom, a group of young men of the community came regularly to classes which he taught in his home. He also read and practiced law.<sup>4</sup>

Eight children were born into the home of Esther and James Magill. The first of these, born three months after her parents' arrival in the United States, was a bright-eyed girl whom they named Sarah Boyd. She was born on January 10, 1824, when the land rested under the mild South Carolina winter sky. The other children were: Thomas Rodgers, James Robert Margaret Moffatt, Mary Elizabeth, Martha Jane, John George and Nancy Ellen.

\*Told to Rockwell Hall Smith and Carolyn S. Ward by Mr. Rodgers Magill Reid, Chester County, South Carolina, 1977

\*See the Magill Family Line in the Appendix, p 132.

Sarah's aptitudes were soon evident, and her parents hoped that she would receive a good education and become a teacher in the community. This became her ambition too, and in 1844 she enrolled in Salem Academy, founded by Moravians in Winston—Salem, North Carolina.<sup>5</sup>

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<sup>2</sup> Hazel Parker Jones, Descendants of James Boyd Magill (1963), p. 29.

<sup>3</sup> From a copy of the "Family Registry of the Magills" compiled by the Rev. Robert Magill, minister of Millrow Presbyterian Church, Antrim, Ireland.

<sup>4</sup> Hazel P. Jones, op. Cit., pp. 28&29.

<sup>5</sup> Confirmed in a letter from Salem College to James P. Smith, September 10, 1934.

This school still exists and is now known as Salem College. One of her granddaughters said of Sarah that she “was well educated and talented, very artistic”<sup>6</sup>.

On December 8, 1847, when Sarah was 23 years old, she married James Williamson Miller. James’ father, Robert Hudson Miller, was a farmer, and an elder for 30 years of the Fishing Creek Presbyterian Church, where he and his wife were buried. Robert Hudson Miller was married to Jane Davies, and they had eight children: John David, George Hudson, Mary Lucena, Cynthia Jane, Anna Salena, Robert LeRoy, Sarah, and James Williamson.

The Miller line goes back through James’ father, Robert, to his grandfather James, for whom he must have been named, and then to another Robert Miller, born in Ayr, Scotland. From Ayr he went to Ireland where he may have married, and then he migrated to Fishing Creek Community, Chester County, South Carolina.<sup>7</sup> So James Williamson Miller, of Scotch-Irish blood, was of the fourth generation of Millers to live on South Carolina soil.

James’ family line went back through his mother, Jane Davies, to his maternal grandmother, Jane Barkley, and to his great—grandfather, Major John Barkley (some times spelled Barclay), Revolutionary soldier. John Barkley, born in 1720 in County Antrim, Ireland, came to America, perhaps settling first in Pennsylvania and later going to the Old Waxhaw community, Lancaster County, South Carolina. He was a member of Old Waxhaw Presbyterian Church, which was founded around 1750. He died in 1796 and was buried in the cemetery of the Old Waxhaw Church.<sup>8</sup>

James Williamson Miller’s maternal grandfather was John Davies, who “was barbarously murdered by a party of British and Tories”<sup>9</sup> at the Battle of Fishing Creek in South Carolina. In August 1780, the Revolutionary War general, Thomas Sumter, retreating upon hearing of the patriots’ defeat at Camden, South Carolina, stopped at the ford of the Catawba River. Believing his troops to be safe, he allowed his 800 men to rest for awhile during the heat of the summer day. Suddenly they were surprised off-guard and defeated by a British force of 160 soldiers under Lt. Col. Tarleton. The patriots lost 150 men killed and many captured,<sup>10</sup> among whom was John Davies. The latter was well known for his activity as a patriot and when one of the enemy recognized him “with an awful imprecation (he) shot him through the head with his own gun,<sup>11</sup>” although he had already surrendered.

James Miller’s uncle, his mother’s brother, was the Rev. John B. Davies, pastor of Fishing Creek Presbyterian Church for 42 years. He was born in the Waxhaw settlement, Lancaster, South Carolina, was a trustee of Davidson College, and died there in 1845. A memorial tablet in the Fishing Creek Church records the dates of his birth and death and years as pastor and concludes with: “A good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord.” During most, perhaps all, of the 42 years he served as pastor of Fishing Creek Church, he received an annual salary of \$280. On this meager salary he and his wife raised and educated their two sons.

<sup>6</sup> Kate Bookwalter Wheellock, to Carolyn S. Ward, March 1978

<sup>7</sup> There is uncertainty about the Miller line in Scotland.

<sup>8</sup> Hazel Jones, op. cit., p. 116; also information furnished by Margaret Drakeford, Rock Hill, South Carolina

<sup>9</sup> The direct quotations are from a copy of the obituary of the Rev. John B. Davies in the “Charleston Observer”, Feb. 22 1845, p. 30, sent to James P. Smith from the Historical Foundation, Montreat, North Carolina

<sup>10</sup> Information about the battle is from the historical marker near the site and from Howe, History of the Presbyterian Church in South Carolina, p. 510

<sup>11</sup> “Charleston Observer”, Obituary of John B. Davies, *ibid.*

Each of these was four years in College, at the same time; and the congregation was then one thousand dollars in arrears with that small salary; yet Providence blessed their efforts; they were training sons for the Ministry, and every object pertaining to the advance of Christ's kingdom then as ever after, received most liberal aid from himself and his companion.

After James Miller's marriage to Sarah Boyd Magill in 1847, his father gave him 220 acres of land near Chester, South Carolina, "more or less valued at \$1,200.00"<sup>12</sup> There he built a white frame two-story home for his family, where his eight children were born. They were: Esther Jane, Robert Davies, James Magill, Mary Elizabeth, Anna Lucina, William Baskin, John Thomas and Eugenia Margaret. With joy Sarah entered the names and birth dates in her family Bible. With a heavy heart she also wrote: "... in tender memory of the gentle, loving, love-demanding Esther Jane, 'so kind, so gentle, so beautiful . . . I do not recollect she ever spoke falsely about the most trifling thing.' Date of her death 21st. May 1854 five years 7 months." After fifteen days there was the entry telling of baby James' death, "a pleasant child, could sit." What heavy sorrows within such a short time! More than thirty years later there would be two other very sad entries: the deaths of Robert, aged 34, and then John, 23.<sup>13</sup>

James Miller was 43 years old when the rumble of war shattered the peaceful communities and homes of Chester County. He served in the Confederate Army "but early developed some health problem. He was sent back and made Captain of the Home Guard, title which he carried throughout the war."<sup>14</sup>

One incident of the war and reconstruction years is recounted by Kate Bookwalter Wheelock, James' and Sarah's granddaughter. She said that the "devastating march of Sherman through the South" led right through the plantation of an aunt of her mother's.<sup>15</sup>

The soldiers and officers spread all over the place, inside the house and outside. This aunt was in bed recuperating from a bad case of measles. Several soldiers came into her room looking for something to carry off. One of the officers took a fancy to a nice blanket on her bed and told her he wanted it. She said she couldn't let him have it, it was all the cover she had and she was sick. 'Madam,' he replied, 'I'll have that blanket. You have your nigger woman take it off the bed or I'll have one of my men do so.' He did and the result for her was a relapse and death.

Instances such as this and the hardships of the Reconstruction Era made the prospects of life in another country seem desirable to many Southerners, including James Miller.

The second part of the Millers and Magills will be in the June "Bulletin" featuring the Magills.

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<sup>12</sup> The fact that he had already given James this property is stated in the will of Robert Hudson Miller, 1852, State of South Carolina, Chester District.

<sup>13</sup> From a copy made by James Porter Smith of the entries in Sarah Magill Miller's Bible.

<sup>14</sup> Kate Bookwalter Wheelock to Carolyn Smith Ward, March 1978.

<sup>15</sup> From a letter of Kate Bookwalter Wheelock to Carolyn S. Ward, November 4, 1976



WILL OF JOHN TORBIT

by

John Hamilton Miller, M.D.

Bartow, FL.

Copy of the will of John Torbit-Recorded in the book of wills years 1840-1865, page 213, Chester County Court House, Office of Probate Judge.

In the name of God amen-

I, John Torbit of Chester District in the state of South Carolina do make and ordain the following as my last will and testament in the manner and form following' Viz.

I bequeath to my beloved wife, Mary Torbit, all my stock in the South Carolina and Charlotte Railroad to be hers during life and at her death at her disposal. I also give her the unmolested use of all my other property during her natural life and use of the plantation whereon I now live and at her death to be divided as follows"

I have already given my children so near and equal portion of my property, that I intend those advancements shall be considered as making them equal at the present time.

At the death of my wife (should she survive me) I allow my plantation to be sold by my executors and the proceeds equally among my children, who may be living at that time and the legal heirs of those who may be dead to take the share their parents would be entitled to if living. of my wife by sworn and disinterested parties and if probable awarded according to valuation equally among my following children, viz. Eliza Ross, John Torbit, The heirs of Jane McCaw, and Nancy Moffatt, Sarah Henry, Hugh Torbit, and Mary White.

I wish it to be expressly understood that the portion heretofore bequeathed to Eliza Ross is to be for her sole and separate use during her natural life and to go to the heirs of her body at her death and not to be liable for the debts or contracts of her present or future husband she may have.

And lastly I nominate and appoint David Moffat and Matthew White Executors of this my last will and testament.

Witness my hand and seal this tenth day of July, One thousand eight hundred and sixty.  
No underlining done before signing.

Witnesses in presence of;

Saml A. Wylie

Mary Smith

James McDaniel

Signed

John Torbit

South Carolina Chester District:

By William H. Anderson Ordinary in and for District aforesaid.

Personally appeared before me Mrs. Mary Smith and after being duly sworn according to law says upon oath that she was present and saw John Torbit sign and seal and publish and declare the foregoing instrument of writing to be and contain his last will and testament and that he, the

said John Torbit was of sound and disposing mind, memory, and understanding to the best of this deponents knowledge and belief that Saml. A. Wylie and James McDaniel Esq. together with deponent signed their names as witnesses thereto at the bequest and in the presence of the testator and in the presence of each other.

Sworn to before me July 27<sup>th</sup> 1863..

William H. Anderson, Ordinary

Same day David Moffatt and Matthew White named executors were duly qualified.

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JAMES MOORE  
Governor of South Carolina

James Moore, Gov. of South Carolina, born in Ireland about 1640, died in Charleston, S. C., in 1729. He was a descendent of Roger Moore, the leader of the Irish Rebellion in 1640. He emigrated to this country in 1665, settled in Charleston, S. C. In 1700 was made Governor of the State. He married, the year after his arrival, the daughter of Sir John Yeamens. They had ten children. Their son, James Moore, born in Charleston, S. C., in 1667, died near Cape Fear, North Carolina, the 10<sup>th</sup> of Nov., 1740. He early acquired military renown in his campaign against the Indians.

In 1719, on the deposition of Robert Johnson, he was elected Governor of the State. Arthur Middleton succeeded him, and he subsequently became Attorney General and Judge of the Admiralty Court, and was Speaker of the South Carolina Assembly in 1721 to 1725. Another son, Maurice Moore, born in Charleston, 1670, was a brave soldier, died at Cape Fear, N. C. after 1740 he accompanied his brother James in his expeditions against the Cape Fear Indians. In 1713 Maurice Moore commanded a troop of horses under Gen. Charles Eden, and did good service. He was one of the 1<sup>st</sup> settlers in the Cape Fear region.

Maurice, son, Jurist, born in Brunswick County, N. C. in 1735, died in Wilmington, N. C., 15<sup>th</sup> of Jan., 1777. Early won his reputation at the bar and was one of the three Colonial Judges of North Carolina at the beginning of the Revolution.

His death and that of his brother, James, occurred in the same hour in adjoining rooms. Another son of the 1<sup>st</sup> Maurice, James, a soldier, born in New Hanover, N. C. in 1737, died in Wilmington, N. C. the 15<sup>th</sup> of Jan., 1777. He was a Captain of Artillery under Gov. Tryon at the defeat of the Regulars at Alamance in 1771. Col. Of the 1<sup>st</sup> Regiment of N. C. troops that was raised for the defense of the State, and in February, 1776, was in command of the forces, part of which under Col. Richard Caswell and Col. John A. Lillington, won the 1<sup>st</sup> victory of the Revolution at Widow Moore's Creek Bridge, near Wilmington, over 1500 Scotch Tories. He was promoted Brigadier Gen'l. for this exploit, made Commander in Chief of the Southern department, and received the thanks of Congress. He died of fever on his way to join Washington.

Appleton's Encyclopedia of American Biography, Edited

He finds that the names of the children of Governor James Moore, of South Carolina and his wife Margaret Yeamens Moore are given in Collections of the South Carolina Historical Society,

v. 5, p. 463. The list (said to include the names of children mentioned in Governor Moore's will of Nov. 1, 1703 is as follows:

James (Gen. agt. The Tuscaroras and Yemassee and Gov'r. 1719). Roger, Maurice (Col. 1715), Nath'l, Anne (m'd Da.. Davis, Esq.), Mary, Margt't (m'd Ben Schoncking, Esq.), and Rebecca.

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"Names in South Carolina"

by Claude Henry Nerffer

Vol. IX

Directly Biblical

Biblical names are not as common for South Carolina Associate Reformed Presbyterian congregations as might be expected. It might even be pointed out that only two of the twelve churches with Biblical names were founded after 1850. Further, it is interesting to note that eight of these twelve churches were situated in York County; but it would be rash to conclude from this fact that York County A. R. P.'s studied their Bibles more diligently than did congregations in other counties.

The language signification of the name, and one illustrative quotation from the Bible are added to the names listed.

1. Bethany ("House of the Poor"), 1797, York County. See The Gospel of John, 12:1—"Then Jesus six days before the Passover came to Bethany, where Lazarus was..."
2. Bethel (See Ora, No. 17 under Head A).
3. Bethel (Winnsboro), "House of God," 1820, Winnsboro, S. C. See Genesis 28:17 and 19—"This is none other but the house of God...And he (Jacob) called the name of that place Bethel."
4. Bethlehem ("House of Bread") 1889, Abbeville County. See Matthew 2:1—"Now when Jesus was born in Bethlehem of Judea in the days of Herod the King,..."
5. Carmel ("Fruitful Place"), before 1811, York County. The congregation disbanded about 1830. See I Kings 18:20—"So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mt. Carmel."
6. Ebenezer ("Stone of Help")\_ 1786, York County. The congregation disbanded about 1828. See I Samuel, 7:12—"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us."
7. Hebron ("Union"), 1900, York County. The congregation disbanded about 1907. See Genesis 35:27—"And Jacob came to Isaac his father unto...the city of Arbah, which is Hebron.."

8. Olivet ("The Mount of Olives"), York County. The congregation disbanded following the War between the States. See Acts. 1:12—"Then returned they (the Apostles) unto Jerusalem from the Mount called Olivet."
9. Sharon ("Level Country"), 1796, York County. See Isaiah 35:1 and 2—"So The desert.. shall blossom abundantly...the excellency of Carmel and Sharon, they shall see the glory of the Lord."
10. Shiloh ("Tranquillity"), 1802, Lancaster County. See Psalms 78:60—"So that he (God) forsook the tabernacle of Shiloh, the tent which he placed among men."
11. Smyrna ("myrrh"), 1843, York County. See Revelations 2:8—"And unto the angel of the church in Smyrna write."
12. Turzah ("Pleasantness") 1803, York County. See Song of Solomon 6:4- "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem."

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### History of Liberty Church

From Chester Reporter

September 28, 1931

Sketch of Historic Old Sanctuary By Present Pastor-Long and Honored Past.

And where did these original Baptist come from? In the beginning there were three streams of Baptist flowing into South Carolina. The first came to Charleston from England and Wales in 1670, and settled on the Cooper river, spreading northward, and inland; the next came from Pennsylvania, now Delaware, and settled on the Congaree river in 1737, and the last stream came from Virginia, through North Carolina, settling on the Catawba and Broad rivers in 1760—almost a hundred years after the first Baptists came to Charleston. It is from this last stream that Baptists in this section first had their beginning. These adventurous preachers came, with their families and friends, and blazed the trail for Baptists. The earliest names mentioned in Benedict's History of Baptists are: Reverends Daniel Marshall, going as far south as Savannah; Robert Mulky, laboring in Union and Fairfield counties, James Fowler, laboring in Laurens county principally; Subball Stearnes, of North Carolina fame, though he did not remain in South Carolina; Joseph Camp, Shackleford, and John Rooker. The first Baptist church organized in this section was in what is now Union county—the Fairfield Baptist church, of which Dr. E. S. Reaves, of Union is now pastor—in 1762. Robert Mulky was the organizer. With these daring preachers came many laymen with their wives and children. Some of the names you will recognize as family names today—Gists, Thomas, Thompson, Collins, and Abells.

The Bethel, comprising what is now Spartanburg, Union, Chester, York and Fairfield counties, was the first Baptist Association formed in this section. For eleven years Bethel and Charleston Associations were the only ones in South Carolina. In 1789 the Bethel Association had 35 churches and 2987 members, of whom 1,200 were colored. Thus these pioneer preachers

and laymen blazed the trail for the many flourishing Baptist churches throughout this section, which was originally Episcopalian and Presbyterian. Out of those beginnings have come vast numbers of Baptists and Baptist churches, and Liberty is one of them.

The Liberty Baptist Church: Out there in the cemetery is a plain marble slab about 18 inches wide and 3 feet high. On it are these words: "In memory of John Lee, who departed this life May 17<sup>th</sup>, 1831, in the 51<sup>st</sup> year of his life. In life he donated this spot of land as a church burying ground." In the records at the Court House in Chester is the copy of the original deed to four acres of land in which this churchhouse stands. In the hands of Brother J. W. White, our present Clerk, is the original deed which was dated September, 1824. The deed calls for something over 4 four acres, I believe, and was given "by John Lee to Joseph Carter, Jeremiah Walker and others as a meeting place for all denominations." Hence, the name Liberty, and that was just one hundred and seven years ago. Just how many different denominations joined in this original arrangement I cannot say. Nor am I able to learn just how long this arrangement continued, since I have been unable to find any records to show this. But from different sources, mostly tradition, I have learned that Baptists have always predominated in numbers in the use of these grounds. The plat in the original deed shows two buildings—a large one and a small one. Thus the log meeting house of worship must have been on the grounds when the land was granted. It is generally believed that, when the present building was erected in 1886, the grounds became the legal property of the Baptist denomination. I did not have time to look up the records, under that date in the Court House At Chester. The date for the organization of the Liberty Baptist church is placed in the Minutes of the Association as 1871. That seems, from definite information, incorrect. Both Mrs. Robert Abell, of Lowrys, and Rev. J. H. Yarborough, of Chester, both past seventy years, believe that it is much older than that. Mr. J. D. Quinn, of Sharon, informs me from the family records, now in his possession, that his mother was a member of the Baptist church at Liberty in 1835, that Alexander Abell, descendant of Pope Abell, who came over with Lord Baltimore, immigrated to this section in 1700, and settled in Liberty community. He was the father of E. H. Abell, a life long member of Liberty Baptist church. I find, also, from the family Bible of Mrs. Robert Abell the names of Rev. C. Johnson, a Baptist preacher, who preached at Liberty in 1832, and the Rev. L. C. Hinton, who preached here in 1848. Therefore, the date of the Baptist organization must date far back in the 19<sup>th</sup> century, possibly before 1824.

On the present grounds there have been two houses of worship. The first was used, in the beginning, by all denominations. After the organization of the Baptist church the log-building became the regular meeting place for the Baptist. I have been unable to learn when this log building was erected, save that in the plot in 1824, there were two buildings shown. It seems to have been about 30 or 40 ft. wide and 40 or 60 feet long. It was built of immense logs—hewn from the original forest. At first the cracks were covered with planks. Those who recall that these planks had fallen off, and the cracks were left open. It had a door on each side, the benches were made of thick planks with pegs to support them, they had no backs on them, and the pulpit was in the end facing the Hardin place. It was not a pulpit as we know it, but a plain railing, in front of the elevated stand for the preacher. This railing shook so when brother Hinton preached that the good women expected it to break and topple him over on the deacons. The windows had no glass in them, but had shutters. It was parallel to the present road, with one end facing the Hardin place and the other the Lucas place and stood just to the rear of the present building. At one time this building was used, also as a schoolhouse in which one Miss Kattie Davis and Mr. Wm. Lucas taught.

The present building was erected in 1886. It must have been a happy day for the little band of Baptist when they turned from the old dilapidated loghouse to this building. The members were few and made great sacrifices to erect this house of worship. It would be interesting had we the names of all those who labored, working, prayed and sacrificed. It was built in the second year of Rev. F.S. Curtis' pastorate. Mr. E. H. Abell, who must have been a very old man then, sawed the lumber for it. To illustrate the will and the sacrifice of those members then I give just one incident: Mrs. Mary Lou (Abell) Anderson had together with others, long prayed and hoped for a new house of worship; when the movement was started she led her sisters; she often expressed the desire to live to see the new house of worship finished; God granted her desire and prayer; she was their first to pass on, and her funeral was the first conducted in the new building. I mention this good "mother of Israel" simply to show the heroic service rendered by all the members to their day and the future generations; other names might be mentioned with just as much praise. Though we do not have all their names, the following with others, labored to erect the house: The Whites, Lucases, Brakefields, Carters, Hardins, McNinches, Abells, Andersons and the Minters. Other names God will keep in His perfect record.

The Record of the Pastors: Who were the original members of the church? Who were the charter members of this church? Unfortunately we do not have them, for the oldest records of the church seem to have been lost. It would be most interesting if we had them. However, I trust that I shall not be judged impartial if I suggest some of the family names who must have been among the charter members. The names of the earliest families, from the present records, are: the Lees, Carters, McNinches, Lucases, Whites (two brothers), Carters (two brothers), Abells, Gregorys, and the two Minters. It was interesting to me, as I suppose, it would be to you, to note the names of several different generations connected with this church. In the case of the Lucas family, four generations have held their membership here; in the case of the Whites, three generations (and the fourth generation is represented here today in the White family); three of the Carter generations. Perhaps, there are other families with just as long a record of membership here. But in singling these families out one must not forget the love and the loyalty of many others who do not go so far back in the history of this particular church. These too, have "been true and tried in their labors of love" for this church. One who came a little later should be mentioned. His name is George B. Minter, for many years the Senior Deacon of the church, and for many years the untiring and faithful Superintendent of the Sunday school. He, with his noble wife were ever present when the doors of Liberty were open. And for many years now Deacon George Brakefield has "taken up the torch" and held it high for the Lord. Many of these we have "loved and lost awhile."

And who were the pastors of this church prior to 1880? Here I cannot speak accurately, because of the incompleteness of the records. It almost certain that Rev. L. C. Hinton, Rev. C. Johnson (as far back respectfully as 1848 and 1932), Rev. Pew, G. W. Pickett, and Rev. W. A. Gaines of the well known Gaines of South Carolina, and Virginia. (By the way, your present pastor is connected on his mother's side with this Gaines family. The authentic records of the pastors begin with 1880. These I gather from the Minutes of the Chester Baptist Association, which was formed from Union in 1828). The shortest pastorate of any one is on year or less and the longest-in the case of the present pastor, eight. During these 51 years the church has been without a pastor only twice and that for only a few months. The first we come to is Rev. L. C. Hinton. He was twice pastor- in 1880 and 1883. Then the membership was 29 to 34. He must have been a very old man at that time. His name is mentioned as far back as 1848. He seems to have preached in most all the churches in this section, and pastor of several at different times. I

understand that he was educated at Wake Forest College and the S. B. T. Seminary, then at Greenville, S. C. He was capable, consecrated, effective, and loved to preach the Gospel. In his old age he would go wherever he heard there was a revival, and immediately after dinner would take his Bible and take his place in the pulpit and preach, whether he was asked to or not. Many here today remember this man of God and his singularities, some of which are exaggerated. But all kindly remember him. He was buried in Chester, where some of his relatives now live, I believe.

Following Mr. Hinton, we come to the name of Rev. J. H. Booth. He was pastor here during 1881.

There was no record of a pastor in 1884.

In 1885, Rev. G. W. Webb, of Shelby, was called to the church. It seems that he did not live in the community. The church had at this time 46 members. She contributed to all purposes \$104.00. But in noting these contributions, all along, we must remember that they do not represent completely the total contributions, always.

In 1886 the church called Rev. F. S. Curtis. Later he was called in 1886. He remained pastor until 1890. He was a South Carolinian, I believe, educated at Furman and the S.B.T. Seminary. During this pastorate the church erected the present house of worship. There were 55 members at the close of his pastorate, she paid him \$259.00 as salary and contributed to all purposes \$308.85. Those who remember him speak of him as even-tempered, kind, sweet-spirited, courteous and lovable.

Following Pastor Curtis we come to the pastorate of our own beloved J.H. Yarborough. He remained pastor through 1892. Mr. Yarborough came from the well-known Yarborough family of Fairfield. He was educated for the profession of law. After entering the ministry took his theological training at the S.B T. Seminary. There he sat at the feet of the great Boyce Broadus Manly and Williams, the impact of whose personalities he has never been able to shake off. In the Liberty congregation he found his faithful life companion. He remembers well how the congregation "sized him up when he rode upon the grounds with his long overcoat and riding the best horse he ever owned." During his pastorate the church was in a flourishing condition, growing in membership and contributions. What more can I say of this man of God? He has held pastorates in many of the Baptist churches in this Association- among them, New Bethel, Calvary, Woodward, Fort Lawn, Harmony, and has preached at one time or another in every Baptist church in the Association, perhaps. No man has married more, baptized more during his fifty years of preaching than this good man of God.

In 1893, the church called Rev. J.E. McMannaway. He remained pastor through 1896. Mr. McMannaway came, with his young bride direct from the S.B.T. Seminary. I believe he was a North Carolinian, and was educated at Wake Forest. He and his wife presented a distinct appearance. She was much taller than he. He wore a high silk beaver hat. When asked why he wore such a hat he said: "To be as tall as my wife." He labored hard, won his way into the hearts of the people. The last part of his ministry was spent in the evangelistic work under the State Board of South Carolina. He passed away in Greenville a few years ago.

From 1897 through 1898, Rev. J.L. Freeman was pastor. I was unable to trace his training and education. The church had fifty-five members and contributed well in the various causes.

Following Mr. Freeman the church called Rev. H.R. Chapman. He remained pastor through 1900. I note that during this time the W. M. S. was doing good work under the leadership of Mrs. Anna White. The membership had grown to 68.

In 1901 through 1903, Rev. W. E. Humphries was pastor. His last ministry was out West. The last I heard of him he was in Montana.

From 1904 through 1906, Rev. J.D. Mahon was pastor.

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We would like to thank Mr. John Caldwell for the books he donated to our library on the McKeown and Gladden Families.

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Our thoughts and prayers go out to Carole Anne Grant's ( March 10, 1941-November 12, 2007) family. She was a long time member of the Society and donated several books on the Grant families.

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We apologize to Mr. Tillman Abell, Jr. whose name was left out of the Surname book. His address is P O Box 162, Cardova, S.C. 29039-0162. His e-mail address is: tabell7268@aol.com He is searching for surnames of Abell and the Cherry . Please add his name to your surname list.

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J. P. McWaters

John Patterson McWaters, 74, died Wednesday afternoon November 3, 1948 at his home on Elizabeth Street of a heart attack which he suffered at four o'clock in the morning.

Mr. McWaters was a native of the Rodman section. He was a retired contractor and a son of the late James Herbert McWaters and the late Mrs. Nancy Waters McWaters. He had made his home in Chester for over thirty years and was a member of the Associate Reformed Presbyterian church.

He is survived by his widow, the former Miss Maggie Jane Myers of Bascomville, three sisters, Mrs. J. Lyles Kee of Rodman, Mrs. Paul Grant of Chester, and Mrs. Maude Hollis of Clinton: one brother, William Frank McWaters of Charlotte.

Funeral services were conducted from Barron Funeral Home Friday afternoon at 2:30 by Dr. Joseph L. Grier, pastor of the ARP church in Chester, assisted by Dr. R.A. Lummus, ARP pastor of Edgmoor. Interment followed in Evergreen Cemetery.



**A Genealogy of the family of Matthew Irwin (c. 1697-1767)**

**Of Mecklenburg County, North Carolina**

by Addie Stokes Mayfield, Rock Hill, S.C.

&

William B. White, Jr., Roanoke, VA

The writers' chief purpose in publishing this sketch of the Up Country Carolina Irwins (Erwins) is to correct two long-standing errors found in previous histories of the family. Painstaking historical research has proved once more that mother's knee is not the best place in the world to learn family history.

Earlier writers on the subject have seen fit, consistently, to list Nathaniel Irwin as the progenitor of the Irwins (Erwins) and to omit from their genealogies the name of James Irwin who married Margaret Chesnut. If the present writers succeed in nothing else but correcting these two errors, then they will consider their efforts worthwhile.

The Carolina Irwins (Erwins) may possibly trace their roots to the ancient Scottish family known as the Irwins of Drum. From the studies of H. Gordon Slade, of 15 Southboume Gardens, London SE12, we learn that "the family first appears historically at the end of the 13th century in Ayrshire in the district around Irvine, where they held lands from the Bruces, Lords of Annandale. The founder of the Aberdeen branch of the family is believed to be the son of William de Irewine of Bonshaw, or at least of that branch of the family which was settled at Bonshaw. Tradition varies on this; in Dumfriesshire it is held that William's home was Woodhouse Towe; but in Aberdeenshire it has always been claimed that Bonshaw was the family home. And from one of these, William de Irewine's eldest son, also William, was in 1306 to follow Robert Bruce on the path which brought freedom to Scotland and Drum eventually to the Irvines."

If this ancestry is correct, then we may safely assert that one or more of the scions of this house emigrated to Ulster (Northern Ireland) before 1700, thus becoming assimilated into the group traditionally called Ulster Scots in the British Isles but denominated Scotch-Irish in America. The progenitor of the branch of the family of which this sketch treats was Matthew Irwin (Erwin), born in Ulster c.1697 and died in Mecklenburg County, North Carolina, in 1767. His wife's name is unknown

Matthew Irwin removed from Northern Ireland (Ulster) to Pennsylvania after 1735 with his wife and at least one child, born in Ulster. If we may believe a newspaper account of son Alexander's death, the family settled first in Bucks County, Pennsylvania, where they sojourned before migrating south into the Valley of Virginia ~ into the general area of today's Frederick County, Virginia, and Hampshire County, West Virginia.

We know that the Irwins were living on the Virginia frontier in the Frederick/Hampshire section, because William Erwin (Irwin), Matthew's oldest child, in order to fulfil his duties as a subject of King George II, participated in the disastrous Battle of Fort Duquesne, on July 9, 1755, as one of Lt.-Col. George Washington's Virginia colonials. This defeat of the British under General Edward Braddock laid the Valley of Virginia open to the attacks of marauding bands of French and Indians. Thousands of Valley settlers fled southward along the Carolina Road (part of the Great Philadelphia Wagon Road) to the shelter and relative safety of the Piedmont Carolinas.

Matthew Irwin and his children were obviously among these transplanted Virginians, as were also members of the Phifer and Chesnut families. Mary Boykin Chesnut says in Diary from Dixie that "the Phifers who live opposite are descendants of those Phifers who came South with Mr. Chesnut's ancestors after the Fort Duquesne disaster. They have been driven out of the Eden, the Valley of Virginia, once before."

The first record of the Irwin presence in the Carolinas is a deed of March 4, 1756, recorded in Anson (later Mecklenburg, and still later Cabarrus) County, North Carolina. This document places the family on Rocky River in what is now northern Mecklenburg County and southern Cabarrus County. Matthew Irwin identifies himself in the deed as a tailor selling cattle to one John Gilmore for "£4 money of Carolina." Witnesses to the deed were John McClean and McN. Irwin. It was recorded by Nathaniel Alexander on April 3, 1756.

According to family tradition, the Catawba Indians befriended Matthew's oldest child, William Erwin (Irwin), giving him an unusually large tract of land lying between Steele Creek and the village of Charlotte, N.C., between present-day Fort Mill and Pineville. Others of the family may have followed William Erwin to this region. Certain it is that William's brother Nathaniel Irwin (Erwin) joined him here for a time. Dr. Maurice A. Moore has noted in his Reminiscences of York that William Erwin later took up lands west of Yorkville, S.C., where he ultimately died. The site of his house is still a landmark of the Sutton Spring section west of York (formerly Yorkville), S.C.

On October 21, 1767, letters of administration were granted in Mecklenburg County, N.C., to Nathaniel Irwin on the estate of Matthew Irwin, deceased, doubtless his father. (In those early days it was often the custom of the youngest son living at home to serve as the father's administrator/executor.) Bond was set at £50. Charles and Ezra Alexander were appointed as securities. This is the only documentary evidence to show that Matthew Irwin was the father of Nathaniel, William, and others whose names will appear below. But it must be remembered that a well-established family tradition supports this evidence.

Before listing the issue of Matthew Irwin, let us give attention to an explanation of the causes that have led the writers to believe that Nathaniel Irwin was not the first-

generation progenitor of this family and that he was not born in 1713, as claimed by previous family historians.

To begin with, an alert local historian examining the Erwin (Irwin) estate records at the York County (S.C.) Courthouse has discovered three critical documents misfiled many years ago and, consequently, lost until now to researchers. These items relate to the appointment of guardians for the minor children of Nathaniel Irwin, deceased. Guardian File #66-3216 records Jonathan Sutton's appointment as guardian of William Irwin in 1796. File #65-3016 records Arthur Irwin's appointment as guardian of James Irwin in 1803. File #66-3217 records Jacob Julian's appointment as guardian of Nathaniel Irwin, Jr., in 1797. After examining these dates, the reader will doubtless realize that it would be highly unlikely for a man (Nathaniel Irwin) born in 1713 to have minor children with guardians eighty-five or ninety years after his birth! (The other minor child, Sophia, was not mentioned in these records.)

Further, from York County (S.C.) Minutes of the County Court, Book A, April Court 1790, page 267, we learn that Nathaniel Irwin was named overseer of the public road between Sturgis's Ferry and the North Carolina state line\* Since in that period age limitations prohibited men over the age of sixty years from working the roads, we know that Nathaniel Irwin was ineligible for road supervision: he was in 1790 seventy-seven years of age, if one believes the date of birth as given by former historians. Here then is irrefutable proof that Nathaniel was not born in 1713. All the evidence points to his having been born c.1743.

Finally, we know that Nathaniel Irwin was not the progenitor of this family of Irwins because such an eventuality would result in his having had two living sons named William. The first William would have been the man we know as the oldest son of Matthew Irwin; this William was born in 1735. The second William was the known, acknowledged son of Nathaniel; this son was born c.1776. The difference between the years 1735 and 1776 tells us again that these two men were not brothers. Who ever heard of naming two sons William, with both sons living at the same time? This would certainly be the case if we accept the theory that Nathaniel Irwin was the progenitor of these Irwins.

The writers believe that someone in the family, in past years, saw either or both of these: (1) a worn tombstone for Nathaniel and (2) a Bible or notebook entry for Nathaniel's date of birth. In either case the reader thought he was seeing 1-7-1-3, when, in reality he was seeing 1-7-4-3. We feel sure that a misreading of the stone and/or the written entry has caused the confusion over the date of birth of Nathaniel Irwin.

\* This is the area between the Catawba River and the N. C. state line. Nathaniel Irwin lived near the mill that gave Fort Mill its name. In short, Nathaniel Irwin never lived south of the Catawba, and he was undoubtedly buried in a cemetery north of the River.

We come now to the omission of the name of James Irwin from the list of children of the progenitor, Matthew Irwin. Another student of Irwin genealogy has discovered among the William Erwin papers in the South Caroliniana Library, Columbia, S.C, an original letter of 1799, from Alexander Irwin of Camden, S.C., to his uncle (so designated in the letter), William Erwin (1735-1814), of York County, S.C. Since Alexander Irwin of Camden was the acknowledged son of James Irwin who died in Anson County, N.C., in 1761, and since Alexander addressed William Erwin as "uncle," one must conclude that James Irwin of Anson County was the brother of William Erwin of York County.

Before leaving the subject of genealogical errors, we must, for the sake of posterity, examine the inscription on the stone erected in Bethesda Presbyterian Church Cemetery, York County, S.C., sometime in the 1950's, or perhaps in the 1940's. No one now remembers who put up this "new" stone. The present inscription reads as follows:

In Memory of  
Nathaniel Irwin  
Born in Ulster, Ireland, 1713  
Married Leah Julian in 1733  
Migrated to America in 1740  
Settled in Bucks Co., Pa. for Awhile  
Moved to Mecklenburg Co., N.C. About 1768  
Engaged in Active Military Service  
From 1775 to 1785 Later Moved to York Co., S.C.  
Died Feb. 18, 1794 Buried in This Vicinity

Alas! The inscription has errors. We would be the first to say that the marker was erected by descendants with the best of intentions, but serious historical research shows that errors unfortunately found their way into this inscription. May we offer the following corrections/additions; to wit:

1. Born probably in Ulster, c.1743.
2. Married first to Mary ( -- ), c.1765.
3. Married second to Leah Julian, c.1782.
4. Moved to Mecklenburg Co., N.C., in 1756.
5. Living in York Co. S.C. at the time of his death, 1794.

The remaining portions of the inscription appear to be essentially correct. It should be noted, however, that the fighting in the American Revolution ended well before 1785.

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We set forth now the names of the children, grandchildren, and great-grandchildren of Matthew Irwin, who died in Mecklenburg County, N. C., in 1767. (Bear in mind that the section of Mecklenburg County in which the Irwins lived, may have

ultimately become a part of northern York County, S.C. The absence of public records bearing on this possibility prevents our making a definitive statement concerning the exact place of residence of the family of Matthew Irwin and his wife, (--).

1. William Erwin. Born in Ireland in 1735. Died May 20, 1814. Buried in Bethesda Presbyterian Churchyard, York County, S.C. Married in 1759 to Sarah ("Sally") Ross, who was born before 1744 to James and Catherine (McCullough) Ross. She was a sister of Major Frank Ross of York. She died at the age of 98 years. Issue:
  - A. Dorcas Erwin. Born in 1756. Died October 22, 1798. Married in 1784 to Alexander Moore, born in 1756 to James and Rachel (Black) Moore. Died December 14, 1813. Buried in Bethesda Churchyard. Issue:
    1. James Moore. Born December 16, 1784. Died 1849. Married Sophia Springs.
    2. Sarah Moore. Born August 3, 1786. Died 1848. Married Eggerich Johan Addickes.
    3. Jane Moore. Died unmarried before 1798.
    4. Mary ("Polly") Moore. Born 1790. Married Andrew Baxter Springs.
    5. William Shakespeare Moore, M.D. Born June 25, 1791. Died December 1, 1861. Married (1) Harriet Baxter Springs, daughter of Captain Richard and Jean (Baxter) Springs. Married (2) Jane Baxter (Dinkins) Cushman.
    6. Alfred Moore. Born March 23, 1793. Married Jane (McElhaney) Murphy.
    7. Rachel Moore. Married Jedidiah Coulter.
    8. Maurice Augustus Moore, M.D. Born August 10, 1795. Died in Union, S.C., on August 31, 1871. Author of Reminiscences of York. Married (1) Elizabeth Adeline Evalina Allison, (2) Sophronisba Nott.
    9. Dorcas A. Moore. Born February 1798. Died in Union, S.C., in 1871. Married in 1821 to John J. Pratt.
  - B. Francis Erwin. Born 1767. Died 1839. Married Mary (Moore) Moore, daughter of James and Rachel (Black) Moore, and widow of James Moore. Both are buried in Bethesda Churchyard. Issue:
    1. William Leonidas Erwin. Born December 21, 1797. Married (1) Anne B. Williamson, (2) Adelaide Kennedy.
    2. Rachel Maria Erwin. Born July 4, 1800. Married Thomas Spratt Erwin.
    3. Francis Alexander Erwin. Born October, 1803. Married Ann S. Adair.
    4. Arthur Randolph Erwin. Born May 28, 1806. Married (1) Mary M. McLean, (2) Nancy Adeline (Carothers) Thompson.

C. Arthur Erwin. Born March 14, 1770. Died December 29, 1849. Married Rachel Spratt about 1796, daughter of Elizabeth (Bigger) Spratt. Buried in the Spratt Family Cemetery, near Fort Mill, S.C. Issue:

1. Dorcas Moore Erwin. Resident of Tennessee.
2. William G. Erwin. Born about 1802. Married Eliza Amelia (Orr) Steele.
3. Margaret Erwin.
4. Elizabeth Erwin
5. Jane S. Erwin. Born about 1809. Died without issue on June 13, 1859..Married c. 1845 Judge John Miller Ross. Buried at Bethel Presbyterian Churchyard, York County, S.C
6. James M. Erwin. Born April 14, 1812. Died without issue on November 4, 1895. Buried at Pleasant Hill Churchyard, Mecklenburg County, N.C. Married Eliza E. Lindsay.
7. Thomas Spratt Erwin. Born 1799. Married Rachel Maria Erwin.
8. Francis Erwin. Removed to Tennessee.

D. William Major Ross Erwin. Born in 1778. Died June 13, 1848. Married before 1809 Elizabeth Bratton, daughter of Colonel William and Martha (Robinson) Bratton. Both are buried at Bethesda Churchyard. Issue:

1. William Albertus Erwin. Born March 22, 1809. Married Isabella Smith
2. Francis James Erwin. Born July 24, 1813. Married Letitia J. Smith.
3. Martha Emily Erwin. Born March 20, 1816.. Died December 30, 1864. Married April 8, 1841, to Dr. Hazel H. Smith. Both are buried at Bethesda Churchyard.

E. Jenny Erwin. Died unmarried.

F. Mary Erwin. Nothing further is known of her.

G. Catherine ("Katie") Erwin. Married Francis Miller, her first cousin, Born 1774. Died 1844. Son Capt. John and Jane (Ross) Miller. No issue.

II. James Irwin. Born c 1737. Died in 1761 in Anson (later Mecklenburg) County, N.C. Married in North Carolina c 1757 to Margaret Chesnut, daughter of Alexander and Mary (Ross) Chesnut, of Frederick Co., VA..\*the latter of whom had removed south from the Valley of Virginia, after Braddock's defeat, to North Carolina in company with others, including the Phifers and the Irwins (Erwins). Margaret (Chesnut) Irwin was born c 1739 and died near Camden, S. C., in 1763. Issue:

A. Alexander Irwin.. Born Anson County, N.C. in 1759. Died in Fairfield County, S.C., in January, 1799..Married (1) Catherine Baker Whitaker, of Camden, c. 1782. Issue:

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\* Mary (Ross) Chestnut married second Jasper Sutton. Born Aug. 15, 1726, Piscataway, Middlesex Co., N.J., son of Richard and Sarah (Runyan) Sutton.

1. James Irwin. Born c. 1784
2. Margaret Irwin. Born 1786. Died October 20, 1855. Married (1) Adam Fowler Brisbane II. Born December 19, 1779. Died on January 3, 1806. No Issue: Margaret (Irwin) Brisbane married in 1807 (2) Thomas Durham Salmond, Esq., who came to Camden from Edinburgh, Scotland.
3. Catherine Irwin. Married Robert Mickle, son of Joseph Mickle.

Alexander Irwin married (2) Mary Parr, \_\_\_\_\_ of Fairfield County, S.C., who survived her husband. After the death of Alexander Irwin, Mary (Parr) Irwin married Nicholas Peay, Esq., of Fairfield Co., S.C. Born 1762., Died 1813.. Issue of Alexander Irwin and Mary Parr:

4. John Chesnut Irwin. Died unmarried.
  5. Mary Irwin.
  6. Sarah Irwin. Died in June, 1800.
  7. Parthenia Irwin. Born April 19, 1798.
- B. Mary ("Polly") Irwin. Born in Anson (or Mecklenburg) Co., N.C., in 1761. Died in York District, S.C., May 30, 1807. Married at Knight's Hill, country seat of her uncle Col. John Chesnut, in 1781 or 1782, to Capt. Jonathan Sutton of New Jersey, a nephew of Jasper Sutton of Camden, S.C., husband of Mary's Grandmother Mary (ROSS) Chesnut. Captain Sutton was the son of Jonas Sutton and his first wife, of Hunterdon County, New Jersey. Capt. Sutton was born in New Jersey in 1753 and died in York District, S.C., on May 20, 1818. Buried at Beersheba Church. Issue:

1. James Irwin Sutton. Born 1783. Died June 26, 1830. Married Mary McClain, daughter of Lieut. Andrew McClain, one of the heroes of the American Revolution. Buried at Beersheba Church.
2. Alexander Sutton. Born c. 1785. Married Mary Candlish, who was born in 1785 and died December 26, 1869. She was the daughter of Alexander and Sarah (Knox) Candlish, and a granddaughter of Samuel Knox of Mecklenburg Co., N.C. Buried at Flint Hill Baptist Church, York Co., S.C.

III. Arthur Erwin. Born 1739 in Pennsylvania. Died August 27, 1821, in Burke Co., N.C. Married c.1762 to Margaret Brandon. Born 1740. Died 1832. Issue:

A. William Willoughby Erwin. Born March 22, 1764. Died July 25, 1837. Married May 21, 1788, to Matilda Sharpe. Born March 3, 1769. Died July 29, 1846. Both were born in Rowan (later Iredell) Co., N.C. Both died at Belvedere, their home, near Morganton, Burke Co., N.C. Issue:

1. Adolphus Lorenzo Erwin. Born February 14, 1789. Died November 24, 1855. Married November 27, 1817, to Mary Gertrude Simiana.
2. William Alberto Erwin. Born April 7, 1790. Died May 29, 1847.

3. Leander Arthur Erwin. Born May 10, 1791. Married September 5, 1816, Eliza B. Marable. Died November 10, 1845.
  4. Marquis de La Fayette (called Marcus) Erwin. Born January 25, 1793. Married Margaret Erwin McDowell, his cousin. Died July 22, 1824.
  5. Harriet Eloise Erwin. Born May 3, 1795. Married June 27, 1815, Col. Isaac Thomas Ayery. Died August 4, 1858.
  6. Mary Elvira Erwin. Born November 3, 1796. Died November 18, 1863.
  7. Sydney Stanhope Erwin. Born December 31, 1798. Married April 10, 1827, Caroline R. Carson. Died June, 1849.
  8. Catherine Reese Erwin. Born May 3, 1800. Married April 8, 1828, Dr. Alfred M. Gaither. Died January 7, 1866.
  9. Margaret Caroline Erwin. Born December 2, 1801. Married February 22, 1821, Capt. James Moffit McDowell. Died July 23, 1831.
  10. Elam Alphonso Erwin. Born March 13, 1803. Died November 8, 1830.
  11. Elizabeth Sharpe Erwin. Born October 17, 1804. Married July 13, 1830, Col. Burgess Sidney Gaither. Died May 30, 1859.
  12. Edward Jones Erwin. Born March 24, 1806. Married December 6, 1837, Ann Elizabeth Phifer. Died July 8, 1871.
  13. Alexander Hamilton Erwin. Born May 11, 1808. Died October 4, 1877.
  14. Cecilia Matilda Erwin. Born May 11, 1808. Died May 3, 1894.
  15. Justina Louisa Erwin. Born April 11, 1810. Died June 13, 1811.
  16. Delia Haywood Erwin. Born April 2, 1812. Married October 10, 1839, Dr. J. F. E. Hardy.
- B. James Erwin. Born March 15, 1766. Died May 7, 1843. Married May 29, 1791, Mary Miller. Born March 13, 1773. Died September 3, 1843. Both died in Rutherford County, N.C. Issue:
1. James Miller Erwin. Born October 12, 1793. Died October 2, 1866. Married Lemira Byurri. Born March, 1804. Died February, 1900.
  2. Arthur Erwin. Born September 30, 1795. Died March 24, 1886. Married January 18, 1825, Evelina Anville Terrell. Born April 21, 1800. Died August 1, 1897.
  3. William K. Erwin. Born September 16, 1797. May have moved to Clarksville Georgia, from Rutherford County, N.C.
  4. Richard Lewis Erwin. Born September 13, 1799.
  5. Nancy Erwin. Born August 3, 1801. Died 1881. Married 1827 to Edward Simmons. Born May 21, 1799, in Hall Co., Ga. Died August 13, 1853.
  6. Sarah E. Erwin. Born June 3, 1804.
  7. John Watson Erwin. Born September 13, 1806. Married Gash Jones.
  8. Mary Matilda Erwin. Born May 7, 1809. Married David Brown Miller.
  9. Alfred Erwin. Born April 29, 1811.
  10. Overton L. Erwin. Born February, 1816.
- C. John Erwin. Born 1768. Died 1824. Married about 1790 to his uncle Alexander's daughter Catherine Erwin. She was born in 1770 and died in 1824.



- D. Alexander Erwin. Born 1770. Died before 1819. The name of his wife is unknown at this writing.
- E. Frank Erwin. Born c.1774.
- F. Mary Erwin. Born c.1776. Died c. 1860. Married Joseph Patton, who was related to her uncle Alexander's second wife, Margaret (Crawford) Patton.
- G..Arthur Erwin, Jr. Born c. 1782.

IV. Hugh Erwin. Born c.1741. He was a buyer at the estate sale of his brother James, in Anson Co., N.C., in 1761. Died in Mecklenburg Co., N.C., in 1770.

V. Nathaniel Irwin. Born c.1743. Died in York County, S.C., in 1794. Married (1) Mary ( -- ), believed to be the mother of five of his children.\* Issue:

- A. Mary Irwin. Born c.1770. Married Abraham Roach. Born c.1768-69, of York County, S.C.
- B. Abigail Irwin. Born c. 1772. Married Thomas Polk, uncle of James Knox Polk, President of the United States. Residents of Tennessee.
- C. Alexander S. Irwin. Born c.1774. Married Priscilla E. Webb.
- D. William Irwin. Born c. 1776-1778.
- E. Susannah Irwin. Born 1780. Married Samuel Johnston.

Nathaniel Irwin married (2) Leah Julian, by whom he had the remaining children.  
Issue:

- F. Nathaniel Irwin, Jr. Born c.1783. Died 1804. Married Mary Erwin, daughter of his uncle John Erwin. Buried in McNairy County, Tennessee.
- G. Sophia Irwin Born c 1785. Married (1) John Darnell, (2) Franklin Graham.
- H. James Irwin. Born c. 1787

VI. John Erwin. Born c. 1745. Married (--). Issue:

- A. Mary Erwin. Married Nathaniel Irwin, Jr.

VII. Susannah ("Susan") Erwin. Born c. 1747. Married John Graham, an uncle of Governor Wm. A. Graham of North Carolina

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\*Mary, wife of Nathaniel, was possibly a close relation of the well-known Alexander family of Mecklenburg Co., N.C.

VIII. Alexander Erwin. Born in Bucks County, Pennsylvania, on February 12, 1749. Died in Burke County, North Carolina, on October 16, 1829, aged 80 years, 8 months, and 4 days. Married (1) Sarah Robinson, a daughter of James and Catherine Robinson of Lincoln County, North Carolina. Sarah Robinson was born in 1750 and died in 1785. Alexander Erwin was a Revolutionary soldier, a legislator, and first clerk of Burke County Court of Pleas and Quarter Sessions. Issue:

A. Catherine Erwin. Born 1771 Died 1820. Married in 1790 to John Erwin, son of her uncle Arthur. John Erwin was born in 1768 and died in 1824.

B. Mary Erwin. Born 1773. Married the Reverend John Makemie Wilson (1769-1831), well-known Presbyterian minister. Issue:

1. John Wilson. Presbyterian minister.

2. Alexander Erwin Wilson. Presbyterian minister in Africa. He married Jane Smithey.

3. Margaret Wilson. Married John Means.

4. Joseph Harvey Wilson. Married (1) Rose Patton. Married (2) Mary L. Phifer.

5. Sarah Robinson Wilson. Married William Elliott White, of Fort Mill, York District, S.C. They were parents of a large family, among who was Samuel Elliott White, who was the founder of the textile \* mill that eventually grew into Springs Industries.

C. James Erwin. Born 1775. Died 1848. Married in 1808 to Margaret Locke Phifer. James built in 1823 the beautiful country seat Bellevue, Burke County, N.C. Margaret Phifer was the daughter of Captain Martin Phifer, Jr., and Elizabeth Locke, his wife. Issue:

1. William C. Erwin. Married (1) Matilda Walton. Married (2) Mrs. Loretta Gaston.

2. Joseph J. Erwin. Born January 27, 1811. Married Elvira Jane Holt of Lexington, N.C., daughter of Dr. William P. Holt and Mary G Alien, his wife

3. George Erwin. Married Margaret Henson. Moved to Tennessee.

4. Martin Phifer Erwin. Married Jane Hull. Moved to Tennessee.

5. Alexander Erwin. Died young.

D. Margaret Erwin. Born 1777. Married Hugh Tate.

E. Hannah Erwin. Born October 15, 1779. Married Major Zebulon Baird. Their daughter Myra Margaret Baird married David Vance, Jr., and they were the parents of Zebulon Baird Vance, twice Governor of North Carolina and United States Senator from North Carolina.

F. Joseph Erwin. Born 1782. Moved to Camden, S.C., and died young.

Alexander Erwin married (2) Margaret (Crawford) Patton. Issue:

G. Sophia Erwin. Married William Alexander of Charlotte, N.C.

H. Cynthia Erwin. Married Dr. Stephen Fox of Charlotte, N.C.

- I. Sarah Myra Erwin. Married Freeland Benson.
- J. Abdiah Hiempfel Erwin. Died unmarried.
- K. John Makemie Wilson Erwin. Died unmarried.
- L. Milton Pinckney Erwin. Died unmarried.
- M. Ulysses Stanhope Erwin. Married Eliza G. Tate.
- N. Harriet Dorcas Erwin. Married Lewis Dinkins. They were the grandparents of Charles Betts Galloway, distinguished Methodist bishop in Mississippi.

It should be noted here that Joseph J. Erwin, second son of James and Margaret Locke (Phifer) Erwin, was an ancestor of the late United States Senator from North Carolina Samuel James Erwin, Jr. This ancestry comes through the Powe family and Erwin connections. It is also true that W. A. Erwin, late president of the Erwin Cotton Mills of Durham, N.C., was also descended from the line of James Erwin.

This brief genealogical sketch is

DEDICATED TO THE MEMORY OF  
(Miss) HARRIET ("Hattie") McLEAN  
1894 - 1988

(late of Rock Hill, S.C.)

and

FRANCES ELIZABETH ERWIN PEGRAM  
(Mrs. John Breckenridge Pegram)

1870-1954

(late of York, S.C.)

#### THE ERWIN HISTORY IN MINIATURE

- . My father was Albertus Erwin, whose father was Thomas Erwin, a son of Arthur Erwin, whose father was William Erwin, a brother of Nathaniel Erwin; and -these were sons of Matthew Erwin, who was born in Ireland in the end of the seventeenth century and settled in Bucks County, Pennsylvania, after 1735. .

--From a letter written by  
Frances Erwin Pegram more  
than fifty years ago.

### QUERIES

- 01----08 Bruce Barrett, P O Box 35518, Fayetteville, N.C., 28303-e-mail [knbantiq@aol.com](mailto:knbantiq@aol.com)--Looking for any information on R.W. Ervin and Peter Thomas Mobley.
- 02----08 Francie & Robert Block, 90 Blue Sky Lane, Oceanside, Cal, 92056 e-mail: [blockfb@aol.com](mailto:blockfb@aol.com); Seeking ancestry information on Joseph Kinney Crosset , b. 4 July 1815, South Carolina, probably Chester County. Father was born in Ireland. Maybe William K. Crossett, b abt 1789. Maybe related to William Crossett, Sr., b. 1759 Ireland, and other Crossetts found on US Census records of Chester County 1800, 1810, 1820. Father or grandfather may have married a McKinney. Any suggestions in where to search?
- 03----08 Martha Jones, 6245 Roy Ave., Georgia, 30126. e-mail- [macamajon@aol.com](mailto:macamajon@aol.com): Looking for parents of J.D.F. Duncan. His wife was Dulcinia Hopper. Father`s name Decatur Duncan. Need mother`s name and maiden name. He was born 1824 in SC. Full name Jehu Decatur Franklin Duncan
- 04----08 Roy McWilliams, 9630 Clippinger Rd., Evansville, TN, 47725-e-mail- [roymcwilliams@wow.com](mailto:roymcwilliams@wow.com)- Need information about the McWilliams coming from Ireland in 1720 to Charleston and then settled in Chester county. Thanks.
- 05----08 John Hamilton Miller, 305 East Vine St., Bartow, FL. 33803-5640. e-mail-[jhamiltonmiller@juno.com](mailto:jhamiltonmiller@juno.com); John Torbit and Mary Hare of Hopewell area. Where did they come from? Eliza Ross (Torbit) Daughter of the above. Where did she go?
- 06----08 Louise Pettus, 9227 Whistling Straits Dr., Indian Land, SC. 29707. e-mail-[mlpettus@comporium.com](mailto:mlpettus@comporium.com)- Interested in John Rodgers. b. Chester County, 1814. Married Priscilla Riggins. Later moved to Catawba in York District. Who were the parents of John Rodgers, Sometimes as John R. Rodgers, but the "R" possibly signifies that he could not write his name. Priscilla had a brother, Nasa Riggins. Was Nasa named for his father or grandfather?

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