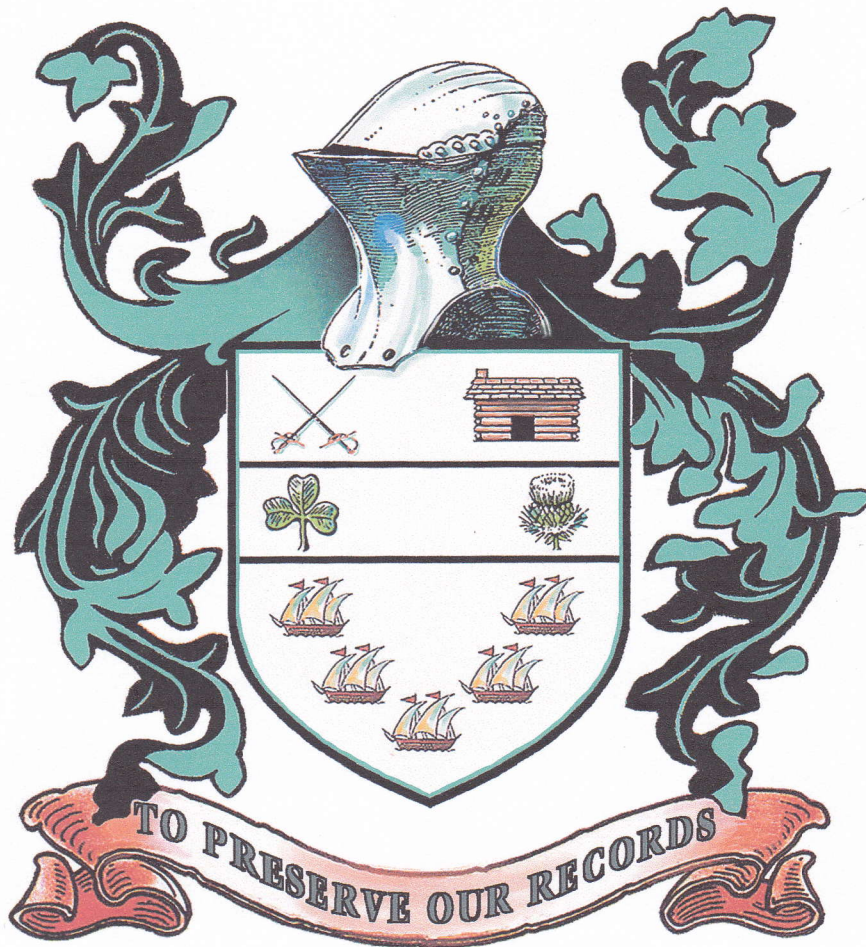


THE BULLETIN



CHESTER DISTRICT GENEALOGICAL SOCIETY

P. O. Box 336, Richburg, SC 29729

Serving Chester, Fairfield, Lancaster, Union and York Counties

THE CHESTER DISTRICT GENEALOGICAL SOCIETY
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The Bulletin

March 2013

www.ChesterSCGenealogy.org

Since its inception in 1978, the Chester District Genealogical Society has actively worked to preserve the rich heritage of the five counties (Chester, Fairfield, Lancaster, Union, and York) that compose the society and the families residing therein, and to share this information with those interested in both local and family history. This quarterly journal is but one way in which society members make this information come to life for you.

It has been a quiet three months. We had a few members visit our CDGS Library during the Winter, but our calendar is beginning to fill up for Spring and Summer with members from out-of-state and also some foreign countries coming to visit and do research.

Remember, if you are in the area, we would welcome you to visit us at the CDGS Library at 203B North Main Street, Richburg, SC 29729. We are only open on Tuesday mornings from 8:30 am – 12:00 noon, but we are always happy to open the library by appointment. All you have to do is email us at Research@ChesterSCGenealogy.org.

I want to remind everyone that if you have not renewed your dues for the coming year, please do so now. It is not too late, renew today! Dues are always payable in January of each year. Membership in the society is open to **anyone** who has an interest in history and genealogy. The Membership Application can be downloaded from our website, www.ChesterSCGenealogy.org,

Our thoughts and prayers go out to Richard Ferguson and his family of Anniston, Alabama after the passing of Richard's wife, Mary Ann, on February 9th. Over the years, Richard and Mary Ann made many trips to visit our area to do research at the court houses and libraries, to visit cemeteries, and to spend time with family and friends. As her obituary states, Mary Ann "was an avid genealogist and had a passion for helping others with their genealogy". She and Richard generously shared their information with other members of the society, as well as donating family histories and financial support to our library. So many of our members will continue to benefit from their work for many years to come. (Mary Ann's obituary follows on the next page.)

Thank you for being a member, and we invite you to submit your family trees or documented family articles. Some person reading this Bulletin may have just the proof and information that you have been searching to find. Good luck.

Tom Mayhugh
President

In Memory Of
Mary Ann Baggett Miller Ferguson

ANNISTON, AL: Funeral service for Mary Ann Baggett Miller Ferguson, 69, will be Tuesday, February 12, 2013 at 11 a.m. at the Jacksonville Congregational Holiness Church with Revs. Gary Watts and Eric Snider officiating. Burial will be in Iron City Cemetery. The family will receive friends at the funeral home Monday from 6-8 p.m. and one hour prior to the service on Tuesday. Mrs. Ferguson went home to be with her Lord on Saturday, February 9, 2013. She is survived by her loving husband, Richard Ferguson of Anniston, two sons, Richard Shane Ferguson and his wife Veronica Diane of Iron City and Gerald Wayne Ferguson of FL; three brothers, A. G. Baggett and his wife Sandra of Jacksonville, Allen Miller, Jr. and his wife Jane of Gadsden and Luther Wayne Miller of GA; four grandchildren, Christopher Ferguson, Brianna Nicole Ferguson, Colter Shane Ferguson and Bricota Shae Ferguson; and several nieces and nephews. Pallbearers will be family and friends. Mrs. Ferguson loved her Lord and Savior, Jesus Christ. She was an avid genealogist and had a passion for helping others with their genealogy. Mrs. Ferguson volunteered for "Find A Grave" and helped many people find the graves of their loved ones. She was a loving and giving wife, mother, grandmother and friend who will be greatly missed by all who knew her. Mrs. Ferguson loved her husband, children, grandchildren and extended family. Her world revolved around her grandchildren and she always enjoyed spending time with them. She enjoyed attending Jacksonville C.H. Church and White Plains Baptist Church. Mrs. Ferguson was preceded in death by her daughter, Regina Suzanne Pierson; one sister, Nellie Marie Baggett; her mother Lillaree Fair Miller; her father, Allen Miller, Sr.; one grandson, Richard Colton Ferguson; her grandparents, Arthur and Effie Brown Fair and George and Lucy Bonds Baggett; and her great grandparents, Andrew Jackson and Fannie Mayes Fair and James M. and Henryetta Zeigler Baggett. Flowers will be accepted or donations may be made to the American Cancer Society, 1100 Ireland Way, Suite 201, Birmingham, AL 35205.

THE DASH

I read of a man who stood to speak at the funeral of a friend. He referred to the dates on her tombstone from the beginning... to the end. He noted that first came the date of her birth and spoke of the following date with tears, but he said what mattered most of all was the dash between those years. For that dash represents all the time that she spent alive on earth... and now only those who loved her know what that little line is worth. For it matters not, how much we own; the cars.... the house... the cash. What matters is how we live and love and how we spend our dash. So think about this long and hard... are there things you'd like to change? For you never know how much time is left. (You could be at "dash mid-range.") If we could just slow down enough to consider what's true and real, and always try to understand the way other people feel. And be less quick to anger, and show appreciation more and love the people in our lives like we've never loved before. If we treat each other with respect, and more often wear a smile....remember that this special dash might only last a while. So, when your eulogy's being read with your life's actions to rehash... would you be proud of the things they say about how you spent your dash?

Linda Ellis

REVEREND WILLIAM MARTIN

**FIRST REFORMED PRESBYTERIAN COVENANTER MINISTER
IN COUNTY ANTRIM, IRELAND
LEADER OF 5 SHIPS OF IMMIGRANTS TO SC - 1772
FIRST REFORMED PRESBYTERIAN COVENANTER MINISTER
IN SOUTH CAROLINA
REVOLUTIONARY PATRIOT & PRISONER OF GENERAL CORNWALLIS
By Linda Smetzer**

Our Stormont story must begin with Reverend William Martin, the Stormonts' and their relatives' Presbyterian Covenanter Minister in County Antrim, Ireland, and also their minister in South Carolina. He was the moving force behind the Covenanter religion of our Stormont line of ancestors and he is the reason our Stormont, Dunlap, Wilson, and more of our early ancestors, left County Antrim and immigrated to the English colony of South Carolina in 1772, just before the outbreak of the American Revolution. His story is closely tied to that of our Stormonts, and creates a background for their history in Ireland and in South Carolina.

Reverend William Martin (1729–1807) was the first Reformed Presbyterian Covenanter minister in Co. Antrim, Ireland, the first in South Carolina, and the fourth in the English Colonies/United States. In 1772 he brought 5 shiploads of mostly Covenanters to Camden District, (Craven County, now Chester County), South Carolina, most of whom were from Co. Antrim. Passengers included William Stormont, our ancestor John Stormont's brother, who traveled on the same ship with Martin on the *Lord Dunluce*, our William Dunlap on the *Hopewell*, and other ancestors in the fall of 1772. Many emigrants from Ireland were Martin's parishioners and their families and friends. The American Revolution began in 1775, and Martin, a Patriot and Whig, in 1780 preached a fiery sermon to his followers to take up arms against the British after the brutal Waxhaw Massacre. He was arrested, taken to General Cornwallis' headquarters, and sentenced to hang for treason!

REV. MARTIN'S BACKGROUND AND EDUCATION

William Martin was born May 16, 1729, at Ballyspaolen, Co. Londonderry, in the north of Co. Antrim, Ireland. He was the eldest son of David Martin, and was raised in the strictest manner by Covenanter parents. In 1753 William Martin graduated from Glasgow University and the Reformed Presbyterian Hall in Scotland where he studied under John McMillan, founder of the Scottish Reformed Presbyterian Church. Ulster Scots in the NE part of Ireland were dependent on visits from Scottish ministers from 1696 until 1757. It was decided that Martin's field of labor should be in his home country of Ireland. He was ordained in the open air at the Vow, just outside Ballymoney, in 1757. * It was a convenient meeting place for Covenanters from Antrim and Derry counties because of the ferry there that crossed the River Bann. To begin, Martin ministered to Covenanter societies scattered from Donegal to north Down. In 1760 the Covenanters in Ireland were divided into two congregations. Martin chose the Antrim congregation and based himself at Kellswater, near Ballymena. It was here that the first Covenanter meetinghouse was built. As there was no minister for the other congregation, covering Donegal, Londonderry and Tyrone, he was asked to give what help he could to Covenanters living in these counties. Societies, meetings, and then into a General Meeting were formed. Martin's most important assistant at this time was a man named Matthew Lynn. Now there were two ordained ministers in Ireland, and 1763 the Irish Reformed Presbytery was formed. The church acquired its official name, the Reformed Presbyterian Church. This Presbytery lasted until 1779. Its collapse was partly due to Martin and Lynn and many followers leaving for the American colony of South Carolina.

In Presbyterian churches, governance was not by bishops, as in the Anglican Church, but by church leaders, both lay and clergy, in representative assemblies called presbyteries. The church based its theology on the ideas of John Calvin and John Knox. The first Presbytery in the colonies was in Philadelphia in 1706. To provide trained ministers, the church established many independent colleges, such as Princeton University.

Martin was the first and only Reformed Presbyterian Covenanter minister in Ireland in Co. Down and Co. Antrim at the time. His ministry met with immediate success, and he preached for 3 years in many parts of Antrim, Derry, North Down, and Donegal. He lived at Bangor for a time, east of Belfast. He had oversight for societies at Cullybackey, Laymore, Cloughmills, and Defrock. He was described in 1812 by William Findlay: "Rev. William Martin was ordained by the Reformed Presbytery of Scotland, and became a stated minister to the old dissenters in Ireland, who had been called the Hustonites, from the name of the Rev. Mr. Huston, who had been their minister for some time during the persecution in Scotland. They had also been called Mountainmen, their preachers, during the persecution, having, from necessity, preached on the mountains."

By 1760 congregations had increased and the societies in Ireland divided into 2 groups. Rev. Martin elected to take the Antrim Congregation and to make Kellswater, near Ballymena, the main centre of his work. The earlier roots of the congregation were at the Round Hole, Laymore (Leighmore, Leamore), Ballymena, Co. Antrim, Ireland, where there was an outdoor natural amphitheater, and where services had previously been given by visiting ministers from Scotland. A meetinghouse was created on the site of the present church where a corn mill had been converted. The congregation met for 46 years in this simple meeting house on the banks of the Kells River on Grove Road near the villages of Kells and Connor, about 4 miles south of Ballymena. It was replaced in 1806 by the present building. (Kellswater Reformed Presbyterian Church 2008)

Did the STORMONTS live in this area? Probably, Covenanters had had a presence in the area since the 1680s when Alexander Peden "the prophet of the Covenanters" was forced to flee from Scotland. (In 2000 there were 35 families as members of the church from scattered areas, and there are no children of Sabbath School age.) There are no records of the congregation for that period in its history but we know that one of its main strengths lay in the regular meetings of the Societies. There was probably one Society in each townland with an attendance of from 10 to 12 members who gathered in members' homes. The meeting was run under the supervision of an elder who put the question for discussion and led the meeting.

Martin was to minister to the Antrim Congregation of Covenanters, and services were held at Ballyrashane, Kirkhills, Laymore, Kellswater, Donegore, and Roughfort on a regular preaching circuit. Under Rev. Martin's leadership, congregations were established at Kellswater in 1760, at Drimbolg and Ballylaggan in 1763, and Cullybackey in 1765. Although he immigrated to South Carolina in 1772, two other congregations were established in 1783 shortly after he left as a result of his pioneer work - Kilraughts and Dervock. All these congregations are in existence today. After Martin and his followers departed in 1772, Ballymoney was too small to support a minister. In 1799 worshippers were taken in at Ballymena, 22 miles south.

Linen mills drew power from the Kells River. Ballymena today is a predominantly Protestant town that could have been transplanted straight from the Scottish Lowlands. Indeed, most of its plantation settlers came from the southwest of Scotland, and the Ballymena accent still retains traces of Scottish lowlands speech. Like many Northern Irish towns, its prosperity derived from the linen trade, while the alleged tightfistedness of its residents earned it the sobriquet of the "Aberdeen of Ireland." It is also known as the "Buckle of the Bible Belt."

“RACK RENTS” IN ANTRIM

Presbyterian Scots were given leases to lands in Ulster in the 1600's to reduce Roman Catholic influence. By 1703, 90% of the land in Ireland was owned by Protestant nobles. Catholics were displaced and pushed into the mountains and glens. The Scots were given long leases and improved the lands with hard work over the years, but they didn't own their own land. They sometimes suffered persecution by the English.

The linen industry was the mainstay of the economy in that Protestant region. It was failing, and rents were rising. Researcher Strong says that Reverend Martin led the protest movement against Lord Chichester, Marquis of Donegal, who owned most of County Antrim and leased the land to local farmers. They worked hard, reclaimed the land, built houses, drained, fenced, and improved the property. The cultivation of flax and the manufacture of linen grew up in Antrim as a further contribution to the prosperity of the tenants of Lord Donegal. He raised rents, called “rack rents,” in 1770/71 when the leases expired for the farmers on his estates. A family might have leased their farmland for 31 years, but, when their lease ran out, they were evicted and replaced by a family who could pay a higher rent. Workers in the linen industry tried to help their farmer relatives, but not enough money could be raised that way as the linen industry was failing, too.

This problem with the rack rents was one reason for the Covenanter emigration from Ireland. In Ballymoney Reverend Martin preached that rising rents led to more violence and ruin. Local homes and farms were being repossessed for non-payment of rents.

On Lord Donegal's estate a large number of the leases expired simultaneously. The landlord refused to renew them unless he received the enormous sum of £100,000 in fines as a free gift for his generosity. As the tenants could not raise this great sum, they offered to pay the interest upon it in addition to their rent, but this was refused, and then some hard-headed, shrewd and enterprising Belfast capitalists offered the money to the lord and secured the farms over the head of the tenants, who were accordingly evicted. According to Froude, in his *English in Ireland in the Eighteenth Century* (and Froude was as bitter, malevolent and anti-Irish a historian as ever wrote), “In the two years that followed the Antrim evictions, thirty thousand Protestants left Ulster for a land where there was no legal robbery, and where those who sowed the seed could reap the harvest.”

One 1772 account tells of Mr. Beck, whose wife was having a baby at the time of eviction. Beck threw the bailiff out; he landed on his head, broke his neck and died. The wife and baby also died. Mr. Beck fled.

English law at the time forbade Presbyterian and Protestant marriages and christenings. All had to be in the Church of England (Anglican), and these records in Belfast were lost during The Troubles, 1916-20. Other researchers say there are some Presbyterian records like the Hearth Records one can search out in some areas. The Antrim Hearth Money Rolls (taxpayers were assessed a tax based upon the number of fireplace hearths they had in a house: more hearths = more tax) survived the Dublin fire (1922) during The Troubles and they can be useful for research.

*At Vow graveyard near Ballymoney in Co. Antrim, Northern Ireland, UK, is a memorial commemoration Rev. Martin's ordination in 1757 – placed 250 years later in 2007:

**THIS STONE MARKS THE PLACE OF ORDINATION
AT THE VOW ON 2ND JULY 1757 OF
THE FIRST REFORMED PRESBYTERIAN
(COVENANTER MINISTER
REV. WILLIAM MARTIN**

**16TH MAY 1729 – 25TH OCTOBER 1806
WHO PREACHED FAITHFULLY ACROSS ULSTER AND
IN THIS PLACE UNTIL OCTOBER 1772,
WHEN HE EMIGRATED WITH 460 FAMILIES
FOR THE NEW WORLD IN THE AMERICAS.
LANDED IN SOUTH CAROLINA U.S.A.
IN DECEMBER 1772 AND ESTABLISHED NUMEROUS NEW
CONGREGATIONS.
“FOR CHRIST’S CROWN AND COVENANT”**

PLANS TO LEAVE ULSTER

Emigrations of Presbyterian congregations from Ulster to the English colonies of Pennsylvania and the Carolinas in America were in full swing between 1718 and 1775, often accompanied by their pastors. Hanna says that between 1771 and 1775 23,000 to 20,000 left Ulster for the American colonies.

Presbyterian tradition says that following an incident of violence resulting from rack rents, Martin preached a fiery sermon in Ballymoney calling on his entire congregation to accompany him. He preached about the acute problem of paying exorbitant rents and said that land would not bring in enough income to pay them, and that already many were beggared, and, in time, all would be. They should not await the violence and ruin that would surely come.

Martin had also received a call from the Catholic Presbyterian Church, Craven District, South Carolina, to serve as minister. Their part-time minister, Rev. William Richardson, who regularly preached at Waxhaw where Andrew Jackson’s family attended, had died suddenly and mysteriously on July 20, 1771.

REVEREND WILLIAM RICHARDSON.

Martin’s followers would soon hear the sad but fascinating tale of Rev. William Richardson and his wife. The tale also shows that the Antrim Scots were a superstitious group.

Rev. William Richardson had preached part-time at the Catholic Presbyterian Church for a number of years. His home base was at Waxhaw. The Waxhaw Presbyterian meetinghouse had been built by Robert Miller on his farm, but he was excommunicated for adultery within a year. William Richardson, D.D., recently distressed by his failure to win the Indians from the creed of their fathers, arrived. The Catawba and Cherokee Indians had suffered much from contact with Europeans and were in no mood to convert.

Richardson was an English-born patrician and had a M.A. from the University of Glasgow. He took over the Waxhaw church and soon married Nancy Craighead, daughter of influential Covenanter minister Rev. Alexander Craighead. It is said that Nancy was vivacious and too liberal, and many of the congregation resented her; but she and Betty Jackson, mother of future president Andrew Jackson, became friends. Richardson presided over the funeral of Andrew Jackson’s father, just before Andrew’s birth in 1767, and he baptized the baby boy. Richardson had built churches, rejuvenated congregations, and organized the prestigious Waxhaw Academy with instruction in Greek and Latin, where Andrew Jackson attended. He built an admired 2-story “manse” and had a plantation with 10 slaves. His “literary evenings” were “met with awe where the social tone was otherwise fixed by cock fights, log rolling, and funerals.” Richardson and his wife had no children, but raised his sister’s boy and sent him to Princeton, a Presbyterian college. (The nephew was William Richardson Davie, who later served as a Patriot colonel in the Revolution, founded the University of North Carolina, and became governor of that state.)

The quiet Reverend Richardson, even though quite successful, became increasingly despondent. On July 20, 1771, a recently arrived Ulster Scot Irishman William Boyd arrived from Rocky Creek to solicit guidance from Richardson. Richardson’s wife Nancy, just returning from a quilting party, and Boyd

climbed to the upstairs study and found the reverend kneeling in an attitude of prayer against a chair. To their dismay they suddenly realized that Richardson was dead: strangled, with bridle reins tightened around his throat! The Waxhaw Church trustees were called. They determined that he had taken his own life; but, needing to protect the church from scandal, the bridle wasn't mentioned. They said his death was during devotions and was from "religious melancholy" or natural causes. Everyone attended the funeral, and his wife ordered the finest tombstone inscribed with his family coat of arms, a bust in low relief, and 17 lines of carving recounting his virtues. She was consoled by, and soon married, George Dunlap – just about the time Richardson's tombstone was delivered.

Richardson's diary reveals that he had suffered from migraine headaches and "fits of ague" (malarial fever). The marriage was known to be an unhappy one and many knew of the temper of his wife of 12 years. Somewhat suspiciously, on the day of his death all the servants had been sent out into the field. Marks of strangulation were found on his neck and bruises on his chest. Gossip spread about his wife's ill temper. A year after his death, his wife, Nancy Agnes Craighead Richardson Dunlap, was accused of his murder. The superstitious Ulster Scot community held a traditional "trial by touch." The reverend's coffin was dug up, and the skeleton bared to view. Agnes was sternly commanded to touch her finger to the forehead of the skull. If the finger bled, it would prove that she had murdered her husband. It did not bleed. Then, Archibald Davie, Richardson's brother-in-law, and also a suspect, pushed her fingers cruelly into the skull until she wept aloud. She raised her fingers. No blood. She was exonerated. This incident is described in some detail in *The Life of Andrew Jackson* by Marquis James. With George Dunlap, Nancy Richardson had several children. Had William Martin heard this story before he left Ireland to take over Richardson's church? We can be sure that everyone heard all the gossip eventually.

Richardson's sudden demise left the pulpit of the Catholic Presbyterian Church without a minister, and Rev. William Martin was chosen to succeed him.

PLANS TO LEAVE IRELAND

Rev. Martin urged his followers to pool their resources, charter ships, and immigrate to the colony of South Carolina where there was free land inland for poor Protestants in the upcountry Piedmont area. There would be security in owning their own lands, and these Reformed Presbyterian Covenanters could worship without interference from the Anglican Church of England or Ireland. Ads from agents and letters from settlers who had gone before had spread the news of free and cheap land, religious liberty, and they also revealed that the Cherokee in the area, after the Cherokee War in 1760-61, were now pacified. They were stirred to action. To the Ulster Scots, there was little more important than owning, not leasing land, a luxury they had never enjoyed.

Plans were being laid nearly a year ahead of leaving Ireland, and people other than Covenanters must have subscribed. Rev. Martin placed an ad in *The Belfast News Letter* Dec. 28, 1771: ADVERTISEMENT: "That as the Reverend Mr. William Martin of Kellswater, County of Antrim, having frequently heard of the great Distress many are in for want of Gospel Ordinances dispensed to them in South Carolina, and being frequently urged and pressed by many of his Hearers and Acquaintances to go there, has at last firmly resolved (God willing) to be ready to embark at Belfast or Larne for thence, about the Beginning of September next. Therefore he thinks proper to give this public Notice to his present or former Hearer, or any other well-disposed Families, that have a Design to embrace this favorable Opportunity to go to a Country where they may enjoy the comforts of Life in Abundance, with the free Exercise of their religious Sentiments."

The Belfast News Letter was officially against immigration to the American colonies, saying that it robbed Ulster of some of its finest and most industrious citizens, but this did not prevent the newspaper from carrying the advertisements for the voyages.

Martin lived at Kells on the Kells River before he left for South Carolina. He advertised the auction of his land and belongings in *The Belfast News Letter*, July 1772:

“To be Sold by Auction, Tues. August 4, next at Kellswater, Parish of Connor, to the highest bidder a lease of 2?? (belonging to the Rev. William Martin) of 2? acres tithe free in excellent -----highly improved.----- and pleasantly situated by the River Kells at the ----arry rent of 1 lb 4 s 6 d with dwelling and other houses in the ----- . The fourth part of the purchase may be paid on the day of sale. And the rest at the assignment of the lease. also his furniture, crop, cattle will be sold --Mon----trust. Giving Security for the same to Mr. James Brown ----- till all be sold. What is sold below 20 s to be -----ready money. This put in the paper once only July 8, 1772.” In other words, 25% down on his land and anything worth less than 20 shillings should be paid for in cash.” They planned to leave in August, then September, then October of 1772.

THE FIVE SHIPS

Followers and friends, with Martin acting as one of the agents to attract passengers, hired 5 ships that would depart from Larne, Belfast, and Newry, ports on the northeast coast of Ireland. It is said that one or more of the ships were hired by “people of means” who did not care to travel with those with less. Some were subsidized by the government of South Carolina and traveled free. It is not known which ship was which. In 1773 *The Belfast News Letter* reported that the emigrants were each paying 3 pounds and 5 shillings for their full passage across the Atlantic. Fifty years earlier when emigration began in the 1720’s, the fare was £7 to £9 to make the journey, because fewer were sailing then. These fares should be set against the fact that the annual wage for an Irish laborer then was £10. Provisions tended to be adequate, unless there was a delay. Adult berth spaces were 18 inches wide by 6 feet long with about 2 feet of overhead between berth layers. For children 14 years or under, there were 2 per berth. There was an average of four feet nine inches between decks, so that anyone taller would have to stoop whenever standing.

Can you imagine the disappointments and desperation of the times, and the faith required that led to a family’s decision to cross the Atlantic Ocean in a small and crowded sailing ship? These people depended on God and put their faith in God. Their religion guided every aspect of their daily lives.

Belfast News Letter— 2 notices:

1. June 5, 1772, again July 17 and again August 18

“This is to give Notice, that the Ship *Hopewell*, of Belfast, Thomas Ash, Master, is late arrived in England from Charlestown; and will be ready fitted out to sail for Charleston in South Carolina again the 15th of August. Capt. Ash’s Care, Services, and humane Treatment to all his Passengers in several Voyages he hath made in this Trade are well known. All who have Goods to ship on Freight, or chose to take their Passage on board this Ship, are now to apply to William Beatty in Belfast, 5th June 1771. N.B. A Minister is much wanted there, and will meet with due Encouragement.” (William Dunlap, our ancestor, sailed on this ship.)

2. August 28, 1772, Larne.

“The Ship *Lord Dunluce*, James Gilles, Master, being now arrived in this Port, the Owners request those who agreed to go in her to Charlestown will before the 5th of next Month come in and make good their Earnest of one Guinea each, or they will take others in their Room, as there is a much greater Number offering than the Vessel can carry. She will positively be clear to sail by the 20th September.” (This is the ship on which William Stormont is listed as passenger, and on which we believe all the Stormonts sailed.)

Travelers were aware that the six-week journey might be a hellish two months or even more. Often, those making the trans-Atlantic voyage came close to death with disease and pestilence, shortages of water and food, and the brutalities of ships’ masters and crew. Piracy was another danger they faced on the high

seas. Many perished before they were in sight of American land. Over-crowding on the ships was a common feature, but generally, although provisions like meat and bread were not extended to the passengers in plentiful supply, the majority of the passengers survived the journey. They may have arrived on the American shoreline badly in need of nourishment, but their hopes were raised by the sight of the new land and the prospect of a new life. Similar ads for the *Pennsylvania Farmer* and the *Freemason* appeared in that same newspaper

Researchers have found that many passengers were from the Ballymoney congregation of Rev. Wm. Martin. After they left in 1772 the Covenanter congregation in Ballymoney was too small to support a minister, and they were eventually taken in at Ballymena. Most of those on board the ships came from Ballymoney and other nearby towns: the Vow, Kellswater, Kilraughts, Derrykeighan, and Ballyrashane. Some reports also mention that 5 Catholics also sailed.

1. The *James and Mary* a snow (2-masted ship) 200 tons, John Workman, master, was the first ship to weigh anchor, sailing from Larne Aug. 25, 1772. It arrived in Charles Town, South Carolina, on Oct. 16, long before the others. The voyage of 7 weeks was fewer than the average 9-week-trip. Five children, a 6-month-old baby, and Peggy Chesney, 8 months, had died of the dreaded smallpox en route. Because of this very severe outbreak of the disease, however, all passengers were placed in quarantine in a house on Sullivan's Island outside the city for another 7 weeks. They were allowed to move between the ship and the house used as a hospital on the island. They were together on the ship and on Sullivan's Island for 3½ months in all. Governor Charles Grenville Montague forbade persons from going onboard or near the island without his express orders. After crew and passengers had recovered, they sailed to Pritchard's Shipyard on Town Creek, a few miles above Charles Town, and proceeded north to the country by wagon as soon as they could. In spite of all of their hardships, passengers signed a letter extolling the merits of the vessels, masters, and of sailing to America, as was the custom, if the passengers were satisfied with the voyage. Such letters calmed the fears of others back in Ireland, and helped encourage others to make the trip.

The following was published in *The Belfast News Letter* on Tuesday, 22 December 1772.

"To the Printers of *The Belfast News Letter*.

I desire you will insert and continue three times in your Paper, the enclosed Letter, which I received from South Carolina.

Yours, James McVickar, Larne, 21 Dec. 1772

P. S. My Friend in Charlestown advises me, that they have a great Crop of Rice, but want Ships to carry it to Market.

Charles-Town, Oct. 21 1772

To Mr. JAMES M'VICKAR, Merchant in Larne. (*James & Mary*)

Sir,

These will inform you, that we arrived here all well and in good spirits the 18th instant (five Children excepted who died in the Passage) after a pleasant and agreeable Passage of seven weeks and one day. Pleasant with respect to Weather, and agreeable with regard to the Concord and Harmony that subsisted among us all: And, to confirm what we have heard you assert, before we left Ireland, we must say, that we had more than a sufficiency of all kinds of Provisions, and good in their kind: And to speak of Captain Workman, as he justly deserves, we must say with the greatest Truth (and likewise with the greatest Thanks and Gratitude to him) that he treated us all with the greatest Tenderness and Humanity: and seemed even desirous of obliging any one, whom it might be in his Power to serve. If you think proper, we would be desirous you should cause these Things to be inserted in the public *News Letter*, being sensible they will afford our Friends and Acquaintances great Satisfaction; and we hope they may be of some Use to you and Captain Workman, if you resolve to trade any more in the Passenger Way. Now, in Confirmation of these Things, We Subscribe ourselves as follows:

We are, Sir, your Most humble Servants,

Revd. Robt. McClintock & 36 passengers

P. S. We had Sermon every Sabbath, which was great Satisfaction to us. We omitted to let you know, that the Mate, Mr. Bole, as also the common Hands, behaved with great Care and Benevolence towards us."

2. Previous to the *Lord Dunluce* sailing to South Carolina, Rev. Martin placed an advertisement in *The Belfast News Letter*, December 13, 1771, noting "the want of Gospel Ordinances in South Carolina," his intention to supply that need, and to embark with his family from Belfast or Larne in September of 1772. Some of his "present hearers and their families" intended to embrace this opportunity to have "the comforts of life in abundance" and free exercise of their "religious sentiments" in South Carolina. **William Stormont, and probably others in our family, sailed on this ship.**

John Montgomery, a merchant in Larne, had advertised the ship *Betty* for Charles Town on April 28, but later announced the sailing of the larger *Lord Dunluce*. Passengers were required to pay part of their passage money by September 5 to secure a place on board, "a much greater Number offering than the Vessel can carry."

Montgomery advertised May 26 in the *BNL* that he would have a ship ready to sail for Charles Town by August 15 and directed prospective emigrants to apply to Rev. William Martin at Kellswater who had "already agreed for a considerable Number of Passengers."

On Aug 28, 1772, Martin advertised in the *BNL* that passengers should give earnest money (down payment) before Sept. 5, as more had offered to go than could be taken.

Sept. 15 Montgomery advertised that the *Lord Dunluce* had room for 200 more passengers. The ship was advertised at 400 tons, so she would have had room by the usual rule of thumb for about 400 passengers. In August more than 400 people planned to sail on her, but, when it came to paying part of the passage money as an earnest of their intention, Montgomery had fewer than 200 booked for the voyage to South Carolina.

Belfast News Letter October 9, 1772

"On Sunday last the 4th inst. Sailed from Larne for Charlestown, in the Ship *Lord Dunluce*, James Gilles, Master, and the Revd. Mr. William Martin, with near four hundred other passengers, all in high spirits. The owners of said ship take this opportunity to do justice to the character of Mr. Martin, (which has been maliciously aspersed) and declare that he punctually fulfilled all his engagements both with them and the passengers, and acquitted himself in the whole transaction as became a man of honesty, and a Minister of the Gospel." (The STORMONTS and probably other of our ancestors were with Martin that day.)

The ship *Lord Dunluce*, had Reverend William Martyn, Kellswater, listed as one of three "agents" and as a passenger. The other agents were John Montgomery, merchant of Larne and William Barklie of Ballymena. James Gillis was the master (captain) of the 400-ton ship, the largest of the five. On Oct. 4, 1772, the 181 (the ship could carry 400 passengers) men, women, and children finally departed from the port at Larne, NE of Belfast. Larne was the closest point of departure for Martin's area of Co. Antrim at Kells, Ballymena, and Ballymoney, where Martin and most passengers were from. Each had paid passage of about 4 pounds, some being subsidized by the South Carolina government. The ship was a "snow" meaning 2-masted with square sails. (William Stormont, our connection, is documented as having been on the ship. We assume that Samuel's married and single children and one grandchild were passengers, too. He is son of Samuel and Martha Stormont and older brother to our ancestor John Stormont. Passenger James Wilson may have been the father of Samuel's son John's wife Nancy Wilson.) Adult berth spaces were 18 inches wide by 6 feet long with about 2 feet of overhead between berth layers. For children 14 years or under, there were 2 people per berth. There was an average of 4 feet 9 inches between decks; anyone taller would have to stoop whenever standing.

Conditions on the North Atlantic so late in the fall on board a wooden sailing ship would be perilous, especially during storms and when contagious illness spread. This stout commodious vessel sailed for nearly 3 months with continuing and contrary fall winds forcing them far north and 3 weeks out of their way. During this long 11-week voyage, smallpox had taken one man and several children, so the ship was forced into quarantine when it finally arrived in the English colony of Charles Town, So. Carolina, on Dec. 20, 1772. Descendants say that the McCullough family lost some children to smallpox. They were all detained at Sullivan's Island, and not allowed into Charles Town, just as had happened to the *James and Mary* and to other of their ships. The quarantine lasted only 2 weeks instead of the usual 6 weeks, because the captain had a friend in town.

On June 3, 1773, *The Belfast News Letter* published the customary letter signed by most passengers on the *Lord Dunluce* praising the voyage. (Edited slightly.) "We the undernamed Subscribers think it a Duty incumbent upon us to acquaint the Publick in general, and our Friends in particular, that we went on board from Larne on the Ship *Lord Dunluce*, a stout commodious Vessel, James Gillis, Master; and after 11 Weeks Passage we arrived at Charlestown in South Carolina. Passage prolonged by contrary Winds which blew us north detained us near 3 weeks out of our Way. Our Captain did not fail to take all safe Advantages to expedite our Way. Our voyage was as agreeable to us as possible by the humane Treatment of our worthy Captain and agreeable Company, together with the useful and timely Admonitions of our respected Friend the Revd. William Martin, who never failed when the Weather and Time would permit to preach the everlasting Gospel to us the which we esteemed a singular Blessing. Smallpox broke out and continued for some Time and occasioned the Death of some Children. The Captain and Revd. Martin were duly employed in assisting the Sick and administering Cordials to their several Necessities, etc. which Disorder would have caused us, according to the Laws of the Land to have road Quarantine six Weeks, had not our Captain by his Application to a Friend of his, through whose kind Mediation we obtained Liberty to go ashore the Day before the grand Court met and to the Favor of being called upon to get our Warrants (for land) before those that had landed before, and with riding fifteen Days Quarantine, which was a Favour that not many have been favoured with. Captain Gillis and Mr. Martin continued their fatherly Care over us and used their utmost Endeavours to obtain Money to carry us to our Plantations etc. We advise all our Friends that intend to come to this Land to sail with Capt. Gillis if possible, and he is both a solid, cautious and careful Captain as ever sailed in the Passenger Way; the which Opinion we confirmed by meeting with others who landed near the same Time and hearing of their Treatment, concluded that we would rather pay Capt. Gillis something extraordinary than sail with any other." Many signed, but passenger William Stormont's signature was not among them.

Linen merchant John Linn's version of the *Lord Dunluce's* voyage: "The ship with 800 souls was all but in sight of the South Carolina coast when a storm of terrible violence arose, with contrary winds of such force that the little vessel was blown back almost to Ireland. This ill fortune prolonged the trip to almost double the usual time. Upon arriving, after surviving such peril, the ship passengers fell upon their knees and gave thanks to God for their preservation during the period of hardship and danger." (Related by descendant Jennet Malcolm Linn.)

The *James and Mary* had had to wait in quarantine for Rev. Martin and the *Lord Dunluce* to arrive to receive their land warrants.

And what of the other 3 ships?

3. The *Pennsylvania Farmer*, 350 tons, C. Robinson, master, had at first planned to sail to Philadelphia, but changed its destination to Charles Town before sailing. Sailing was delayed so that Ulster farmers had time to dispose of crops so they would have needed money, and perhaps by weather. It left Belfast Oct. 16, with 85 passengers, and arrived in Charles Town Dec. 19. There was smallpox on board and 5 children had died. Their quarantine on Sullivan's Island lasted 3 weeks, then 3 weeks and 8 days more. The same large house on the island was used again as a hospital. Their quarantine lasted nearly as long as their voyage! In the customary thank you letter to the captain, they noted that they had had pleasant weather and good provisions. There was concord and harmony on the ship and the captain and crew treated them with tenderness and humanity, care and benevolence. All passengers signed. This letter, also, was published in the *BNL*.

The *Pennsylvania Farmer* of 350 tons arrived from Baltimore with flour and wheat consigned to John Ewing and Samuel Brown of Belfast, announced the *BNL*. It would next make a return voyage to Charles Town and referred prospective passengers to "Rev. Mr. John Logue, near Broughshane, who with his Family goes on said ship." (*BNL*, August 28, 1772.) He was a Presbyterian minister, not a Covenanter. When the passengers from the *Pennsylvania Farmer* appeared before the South Carolina Council, Logue's name headed the list of those who received warrants for surveys of land (Jean Stephenson, 72.) There were 66 passengers from this ship given warrants. Were they connected with Rev. Martin at all? They are usually included.

(Part 2 of 3 will be continued in the June 2013 issue of *The Bulletin*)

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Memories of Old Catholic Presbyterian Church and Rocky Creek

In January 2012, six 1st cousins, descendants of James and E. Judith Brown Stephenson/Stevenson of Fairfield District, met in Richburg, Chester County, SC to seek out family lands and visit cemeteries.

We began at Mt. Olivet Presbyterian Cemetery in Fairfield County. Soon after our arrival, we were approached by a church member, who in his quiet slow way, spoke to us of local history. During a tour of the church, he brought out a booklet named *Historical Sketch of Mount Olivet Presbyterian Church*. Published in 1947, the 1773-1947 history was written by Charles Archibald Stevenson (1860-1948), who just happens to be our great grand Uncle, son of Daniel Robertson Stevenson and his second wife Nancy Beaty of Chester County. After locating the graves of our many lines: Grafton, McCullough and Stevenson families, we drove on to Catholic Presbyterian Church and Ebenezer Methodist cemeteries in search of our Ragsdale kin.

It was only after returning home to Europe, that the Mount Olivet History was thoroughly read. To our surprise, there on pages (6) and (7), Grand Uncle Charles describes the location of his home place in relation to the Old Catholic Church and the Rev. William Martin cemetery.

“ This old church [Old Catholic Presbyterian] afterwards became the church and home of my parents. It was where I became a believer, joining the church there and remaining one of it's members until I came to Winnsboro bringing my letter and joining the Sion Church, in 1888, then a young man of nineteen years. The old meeting house [Is this one of Rev. Martin's churches?] on the Great Falls-Chester highway two and a half miles from Catholic Church and just a little over a mile from our Rossville home, afterwards became the property and home of Barber Ferguson and is still in the possession of his grandchildren who are my nieces and nephews.....Mr. Martin's home, built of native stones, was approximately two miles from our Rossville home and adjoined my father's upper place called his Blake Place. The old minister is buried there, the grave being marked with a granite stone.” He then continues with the Mount Olivet history narrative.

Grand Uncle Charles could have been a bit more specific with some of his landmarks, but using modern electronic maps, I have just about pinpointed the home place location. As the house is long gone, I can never be sure. This discovery at Mount Olivet just goes to prove that one can find specific family history where you least expect it!

My sister and I are looking forward to another excursion to Chester and Fairfield counties in the near future, hopefully cracking the “brick wall” of just when James Stephenson came to SC.

Submitted by Curry Walker, Frankfurt am Main, Germany February 2013
2nd Great granddaughter of Daniel Robertson and Elizabeth McCullough Boulware
Stevenson of Rocky Creek, Rossville, Chester County, SC.

What I Remember About Richburg

By Miss Lucy Clawson

Date of Birth: February 22, 1897. I am 77 years old. I was born in Chester, S. C. and moved to Richburg on the L & C in 1899.

The pretty home of Mrs. Ella Marion, widow of Dr. Thomas Marion, stood in an oak grove where the I. M. Hicklin house now stands. The kitchen was in the yard. White sanded circular walks led to the home where huge century plants and ferns were always to be seen as well as other flowers.

The James Drennan home was a three story home one of which was a large basement. Originally the kitchen and dining room were down there. The parlor was in a front ell.

A bay window faced the street. There were walnut blinds on the inside. The hall was across the house with doors on either end opening on porches. A pale fence and an arborvitae hedge surrounded the yard in which were many flowers and shrubs including 4 large sugar loaf arborvitae and a large magnolia tree. This house stood where John Bennett lives now. This house was burned after many years.

The Fripp house, which was next door to the Gale home, had two stories. Two small porches were on either side of an entrance hall. A fence surrounded a yard filled with old fashioned flowers and shrubs, also a large magnolia. In time this was the home of many different families. It was burned while Mrs. Emma Marion, widow of Rev. Preston Marion, lived there.

The Ferguson Barber home was an unusually large house which was below the Methodist Church. Later it was bought by Capt. Wylie. The Henry McFaddens ran a hostel there for years. It was owned by Mr. W. B. Gladden when it was burned. R. H. Gladden built his home on this lot.

There was a very large house on the corner where Clawson's Garage stands. The steps came down on the street. This was owned by Mr. Taylor Marion. It was said to have been built by his brother, Dr. Thomas Marion. The large front room was used as his office. The kitchen was in the yard. There was a large horseapple orchard at the rear. Some of these apples were used for apple cider.

The home of Mrs. Mary W. Barber was near the street on the corner where her son, Mr. Will Barber of New York later built her a pretty home. The upstairs of the old home was used for many years as a Masonic hall.

At the rear of this was a thriving blacksmith and wood shop owned by Mr. Gregg Roddey.

School

I first attended the old Richburg school which was in the middle of town near the L & C railroad. Later this land became the Joe Anderson pasture. This school had been considered outstanding in former years. Good teachers were employed and pupils came from far and near.

Miss Della Atkinson, Mrs. Joe Whiteside, was teaching when I entered.

The few pupils were learning everything from ABC's to foreign languages. From there some of the pupils entered the best colleges. Bruno, the large Newfoundland dog, often came with his master, Ira Hicklin, and occupied the space on one side of the wood stove on cold days. When the floor fell out of this building, school was held for a while in the upstairs of the old Nunnery house which stood where David McCain now lives.

Then classes were held in a vacant store building across from the Barber home. Miss Mattie Belle Key was the teacher.

Believe it or not, a bedroom in the McFadden boarding house was used for a while. That is how public spirited people were.

Miss Lois Millen, Mrs. John Hamilton, was the teachers. From here she moved into the servants house back of the Gill house.

In 1908 Richburg and the Lewisville school consolidated and a new schoolhouse was built across from the Union Cemetery. This was a three room structure. Mr. George Lowry, Dr. Lowry, was the principal. He was later joined by Miss Grace Broydon who taught the lower grades. Basketball was introduced during this term. Three teachers were later employed and this was considered one of the better county schools. Dr. W. E. Simpson, Mr. McGraw, Mr. Goodwin and J. R. Moore were among the early principals. Miss Jeanette Roddey of Rock Hill taught the intermediate grades for a number of years. Mr. McGraw left to teach in a government school in the Phillipines.

Homes

Of course everyone burned kerosene lamps and the water was drawn from dug wells or pumped by hand. There were roadside wells. From one of these the old school and several families got water. The walls of most of the homes were calci-mineral. Some had plaster of Paris decorations. It was thought necessary to have dining rooms since the kitchens were not made for show. Here one saw wood-stoves, iron pots, sausage and coffee grinders and churns. This was all presided over by an experienced cook. Orchards, gardens were located there.

The parlors were decorated with lace curtains, carpets or matting and life-sized portraits of their loved ones. Later perhaps a phonograph or a postcard album.

Entertainment

The first year I attended school we had our entertainment at the close of school. This was held upstairs over the old Drennan store (later known as the Gale store and later the Gladden store.) Chairs were borrowed and the program consisted of songs, tableaux and such.

When the new school was built the community enjoyed operettas, drills and plays. Even declamation contests were main attractions. People would come for miles – many walking.

Some enjoyed a Book Club or a sewing circle. The tennis court drew young people for many years.

Baseball always attracted large crowds. Sometimes the Jethrow Altman show would arrive in their private railroad cars. Later the Radcliff Chatauqua drew crowds for several performances.

Transportation

At first there was the narrow gauge railroad then the broad gauge track. The L & C train came through four times a day and crowds would gather at the depot. Inside tickets were being sold, freight was handled, and the click-clack of the telegraph was heard. Mail sacks were taken off. The conductor, Capt. King – later Capt. Penny, looked very important in his uniform as he helped passengers on and off. There were two coaches, city shoppers went to Chester this way. Especially in the fall and spring.

Dreamers with big trunks were arriving to sell their wares to the stores here and in the surrounding areas. There was a large livery stable above Reid Bros. store. The drivers met the trains and took care of the transients. Horses and carriages and wagons were seen traveling along the dusty road.

The first automobile was quite an attraction. I remember my first ride. A crowd of walking children were taken to school one morning.

The first real hearse was a great asset with its dignified bays. Later a motor hearse was bought by Mr. N. B. Gladden.

Hunters

For several years Northern hunters lived here for a while. They provided gifts for all of the children at Christmas.

In the early days Christmas trees were not used often since wax candles were dangerous. Santa Claus was supposed to come down the chimneys.

Doctors

Richburg had three doctors during my childhood. Each had his own drugstore - Dr. Wilks, Dr. Jordan, Dr Marion.

(Editor's Note: Miss Lucy Clawson wrote this article in 1974 when she was 77 years old. She died on February 3, 1993 at the age of 95.)

"If you don't recount your family history, it will be lost. Honor your own stories and tell them too. The tales may not seem very important, but they are what binds families and makes each of us who we are. "

~Madeleine Engle

A HEROIC WOMAN

Mrs. Martha Bratton's Bravery during the Revolutionary War

Among the names of South Carolina women who became famous during the Revolution, that of Mrs. Martha Bratton stands out in prominence. Mrs. Bratton's home was in York county, about ten miles south of Yorkville. Her husband, Wm. Bratton, was a colonel in Sumter's army. In June 1780, Col. Bratton defeated a British troop at Mobley's Meeting House, in Fairfield county. To avenge this defeat Capt. Huck was sent out at the head of 400 British cavalry and a large band of Tories. On the 11th of July they reached Col. Bratton's house. Soon after his arrival Capt. Huck entered the house and asked Mrs. Bratton where her husband was.

"He is in Sumter's army, where he ought to be," she replied.

Capt. Huck then told Mrs. Bratton that if her husband would give up the cause of his country and join the royalists he should have a commission in the royal service.

Mrs. Bratton answered that she would far rather see him remain true to his country, even though he should perish in Sumter's army.

Her answer infuriated Capt. Huck, and his men who stood near Capt. Huck gave her little son, whom he was fondling on his knee, such a sudden and violent push that the child was hurt by the fall it caused him. One of the men, a Scotchman, seized a reaping hook which hung near, and brought it to Mrs. Bratton's throat, saying he would kill her if she did not immediately tell where her husband could be found. But even this she refused to tell. Capt. Huck did not interfere, but the officer second in command compelled the brutal man to release her.

Capt. Huck ordered Mrs. Bratton to prepare supper for himself and for his men. Mrs. Bratton's feelings, as she prepared the meal for her uninvited and unwelcome guests was shown by the desperate idea that occurred to her to put poison in the food. But she shrank from such an act, after reflection, she gave up the plan. Then, too, she remembered that her husband and his men might even then be near at hand, and thus she might deprive them of a victory. After supper, Capt. Huck and his officers went about half a mile away to spend the night in a house owned by Mr. Williamson. There, with their men encamped around them, they slept in fancied security.

In the meanwhile Col. Bratton with about seventy-five men, came into the neighborhood from North Carolina and marched within a short distance of the British encampment. While the enemy were sleeping soundly they began the attack. Capt. Huck called his men as quickly as possible, but early in the fight he and one of his officers were killed. Then the men threw down their arms and fled. In the pursuit the conflict raged around Col. Bratton's house. Mrs. Bratton and her children were in

great danger of being shot. She made her little son sit within the chimney. While he sat there a bombshell fell through the roof on the floor. Immediately the boy ran to it, picked it up and began a critical examination of its character and object. He continued the inspection until he was again brought within the line of fortification. About daylight the firing ceased. The early morning light displayed a terrible scene.

Scattered over the ground lay the dead, the dying and the wounded. The spring nearby, once so clear and pure was red with the mingled blood of friend and foe.

As soon as possible Mrs. Bratton went out on the battle ground. When she found that all of her own dear ones were spared she began to attend the wants of the wounded. She threw open her house to all and tenderly ministered to friend and foe alike. As she leaned over one dying man he opened his eyes and looked at her. They recognized each other. He was the Scotchman who had attempted to take her life the evening before.

With his dying breath he murmured "Madam, forgive me."

She answered him. "If God will forgive you, I most assuredly will."

Among the prisoners was the officer who took command when Capt. Huck fell. He was sentenced to immediate death, but as a favor he was allowed to see Mrs. Bratton. She at once recognized him as the man who had rescued her from the Scotchman. She begged that he might be spared. Her request was granted. He was given into her charge, and she entertained him in her own home until he was exchanged.

Another time during the war, Mrs. Bratton displayed her determined spirit. Governor Rutledge sent some ammunition to Col. Bratton, but he being absent his wife took charge of it. Some royalist hearing of it determined to secure it for themselves. Mrs. Bratton determined that they should not do so. She laid a train of powder from the place where she stood. When the detachment came in sight she set fire to it and blew it up. The officer was enraged and swore vengeance upon the person who had out witted him in such a manner.

"It was I who did it," said Mrs. Bratton; "the consequences is what they will. I glory in having prevented the mischief contemplated by the enemies of my country."

During the remainder of the war Col. Bratton was away from home almost constantly. His wife devoted herself to her neighbors and to her children, but was ever ready to aid and encourage her neighbors.

When the war was ended Col. Bratton continued the cultivation of his farm. There he and his wife lived to a ripe old age. They died within a year of each other and now lie side by side in the old Bethesda graveyard. Their descendants are numerous. Many of them live in the vicinity of the old homestead which was made famous by "Huck's Defeat." The battle ground which is still marked by Capt. Huck's grave, and the old house itself are now owned by one of their granddaughters, Mrs. A. B. Harris of Columbia, S. C.

The little boy who sat within the chimney during the battle – afterwards became Dr. John S. Bratton. His son, Dr. J. R. Bratton of Yorkville, (to whom I am indebted for some of the facts in this sketch), is widely known as a skillful physician and surgeon. Two of his sons have adopted the profession. One of them Dr. Sumter Bratton has recently been in Columbia.

On July 12, 1839, at the suggestion of Dr. John S. Bratton, the 59th anniversary of Huck's Defeat was celebrated on the battle ground. The crystal water of the spring, which fifty-nine years before was red with blood, was the only beverage used on the occasion. With it the following toast was drunk:

"The memory of Mrs. Martha Bratton, in the hands of an infuriated monster, with the instrument of death around her neck, she nobly refused to betray her husband. In the hour of victory she remembered mercy, and as a guardian angel interposed in behalf of her inhuman enemies. Throughout the Revolution she encouraged the Whigs to fight on to the last, to hope on to the end. Honor and gratitude to the woman who proved herself so faithful a wife so firm a friend to liberty."
~ Fannie Moore, in the Cotton Planter.

City Gazette (Charleston, SC) – Tuesday, February 28, 1815
Volume: XXXV; Issue: 11229; Page: 2; Column: 3

Died, on the 9th inst. at his residence in York District, Colonel WILLIAM BRATTON, in the 72^d year of his age. He was one of the old Revolutionary characters worthy to be remembered. He was one of the heroes of '76, who bravely defended the rights of our country, and was instrumental in procuring for us the blessings of freedom and independence. He was a fine patriot, and had naturally a strong love for independence. Under a well-regulated government, he was a good citizen, but could not tamely submit to the encroachments of any man or body of men, on his perfect rights. His services were zealously devoted to his country through the Revolutionary war, and for many years afterwards in the Legislature. Through a long and active life, he generally enjoyed good health, possessing a good constitution and a firm mind, judicious and intrepid in the execution of his plans. At length he was taken with a lingering disease which terminated his existence. It may be truly said of him, that he was a strictly honest, virtuous, good man. He was exemplary in his integrity, benevolent and friendly in his position, ever ready to relieve the distressed and help the needy. He has left a widow and a numerous family, besides a large circle of friends and acquaintances to lament his loss.

The liberties of our country, the freedom of our civil constitution, are worth defending at all hazards; . . . We have received them as a fair inheritance from our worthy ancestors . . . [they] transmitted them to us with care and diligence.

~ Samuel Adams

The Charleston Daily Courier, Charleston, SC – Wednesday, August 1, 1860

**Correspondence of the Courier
Chester, S. C., July 27 1860**

We have ultimately been favored with abundant rains in this village and vicinity. Much of the Corn, it is true, is beyond recovery, but that on the low grounds, and the late Corn everywhere, will be greatly benefitted by the copious showers with which we have recently been visited.

We have also had, of late, much thunder and lightning in this region. I am sorry to state that the Baptist church in this place was struck by lightning two or three days ago. The tasteful steeple and the corner of the house are almost a complete wreck. Some have expressed surprise that

“The God that rules the Sky”

should strike and injure the house which has been dedicated to His worship. With equal propriety we might ask why He frequently cuts off His faithful and successful Ministers in the prime of life and in the midst of their usefulness. It is, doubtless, done to show us that He is not dependent for the advancement of His cause upon any individual, however eminent for piety and zeal, nor upon any instrumentalities, however admirable adapted to the accomplishment of the end in view.

By the way, as this is the season for travel and relaxation, it might not be amiss for the low country pilgrims to pause a while in the hill country before proceeding farther North.

Why should not the town of Chester become a famed and fashionable watering place? We have here both freestone and limestone water. The latter is said to be a perfect antidote for that very prevalent disease called dyspepsia. We have also the agreeable variety of hill and dale, a salubrious atmosphere, and above all, an enterprising, intelligent and virtuous population. I will state further, that our citizens themselves have, during the present year; come to a more lively appreciation of the cold water which abounds here, than they ever had before. Formerly they depended very much on bald faced whisky, molasses, rum and strychninized brandy. These days of barbarism have at length passed away, and as a sparkling monument of civilization you will find in the square a public well, where both the citizen and the stranger may regale themselves, by day and by night, with the crystal beverage which God himself has provided. This is the age of progress. It was not until the year of grace 1860, that the town of Chester could boast of a public well.

The average length of Chester District is thirty-one miles, and its average breadth is eighteen miles. It contains 361,600 acres. In this District the observant tourist will find some beautiful and sublime scenery. The Falls of Catawba, situated above Rocky Mount, are well worth of notice. The descending stream is confined by rocks, which rise in height and approach each other gradually, like walls, narrowing the river from a stream an hundred and eighty yards wide, into a channel of less than sixty. Through this channel it is forced down into the narrowest part of the stream, called the “gulf,”

where, pent up on every side but one, it rushes over rock, steeps and ledges, is dashed from rock to rock and forming a sheet of foam from shore to shore, is precipitated over no less than twenty falls, to a depth of nearly one hundred and fifty feet. The agitated waters finally subside into partial tranquility, in a stream of more than three hundred yards in width. The scenery here is grand and lovely.

View of the Great Falls of the Catawba



Drawing by Benson J. Lossing - January 15, 1849

This view is from the west side of the Catawba River, looking NE, toward Lancaster District, SC

W. G. Simms, Esq, to whom I acknowledge my indebtedness for a part of this communication, says that the population of the Town of Chester, in 1813 was two hundred and fifty. It is now thirteen hundred and thirty-three. At this rate of increase the City of Chester will, at the close of the present century, be equal in population to the City of Charleston, provided the latter should remain in status quo.

Your motto must be "onward," or we shall soon overtake you.

PROGRESS

An Analysis of Miller, Millen and Milling in Deed and Probate Records

by Brenda Baumert, a descendant of Josias Miller

I recently undertook a study and comparison of deeds and probate records in Chester in an effort to discern the various records that were indexed under Miller, Millen, Milling and various other spellings of these names. I discovered some clerical errors in the records and I discovered family grouping patterns that I thought enabled me to determine which records seemed to belong to specific family groups. Primarily this family grouping was based on property location and the assumption that land was generally passed down thru the same family lines. Of course this intra-family deed pattern is only true the majority of the time and certainly sheriff sales and moving out of the area can account for deeds involving some that were non-kin. I found that even these deeds often stayed with the family or were eventually returned to the same family group. I think an exam of these records confirms that most property was passed down thru family lines. This practice can give researchers some good leads regarding maiden names as well. With that said, below is a summary of what I concluded after an analysis of deed and probate records for the above names up to the 1830's and my reasoning for arriving at such conclusions. From about 1830 to 1870, I examined the Deed Index and Probate records. I am not kin to the Millen or Milling families as far as I know, however I have studied their records in depth in an effort to locate all records involving the Millers, since the name spellings are so close. My study confirmed that there are clerical errors where Miller was recorded as Millen and vice versa. Likewise, Millen and Milling were often used interchangeably. Therefore for the Millens especially, their name could be indexed under a myriad of similar spellings and as genealogy experts will tell you, surname spelling was inconsistent up to the 1900's mostly being spelled phonetically up until then.

From these comparisons, I believe Millen and Milling are the same family line, not 2 separate families. This is because I repeatedly found the records containing the names Milling and Millen in the same records. It seems the clerks and the families were uncertain what the correct family name or spelling was. In addition, William Millen Sr. of Rocky Creek [1751-1834] consistently signed his name as "William Millen" even though it was often written as Milling in the text of several deeds. Some subsequent generations of his family line [i.e. persons who later owned the properties of Wm Sr.] signed their names as Milling, even though it was spelled Millen and Milling in the text of the document. I came to the conclusion that the name was actually Milling, but for some family lines, the name became Millen over time.

The same interchangeable spellings of the names Milling and Millen is also found for the families living on the South Fork of Fishing Creek. Just like the Rocky Creek Millens, the descendants of Robert and Mary Millen, whose 250 ac grant on 1-23-1773, passed this land down thru the families and they also used both Milling and Millen in their deeds. In addition, the June 1806 Probate [Apt 33 Pkg 677 and Book D Folio 85] for Robert Millen is indexed under Robert Miller. This causes a great deal of confusion to researchers since there was also a 150 acre land grant on 2-6-1773 to Robert and Mary Miller of Rocky Creek, which couple lived not far from the Robert Millen couple of the South Fork on Fishing Creek. The grave marker for Robert Millen at Fishing Creek Cemetery who died in April 1806 together with the contents of the probate records confirm that the 1806 Probate for "Robert Miller" is in fact Robert Millen. Deeds shortly after this date also support the 1806 death because the January 1773 grant to this man on the South Fork of Fishing Creek is sold and subdivided among his descendants over the generations. In addition to receiving land grants the same year, both Robert Miller and Robert Millen had sons named William, compounding the confusion in the records. More on this Robert Miller is given below. Returning to the Millens, there were 2 William Millens in Chester both about the same age and more than likely first cousins. I did not attempt to prove the Millens

of Rocky Creek and the Millens of Fishing Creek were related, but it seems probable and likely would involve researching records out of Chester County. I distinguish the 2 Millen groups by their location in Chester where I list deeds that I believe are Fishing Creek Millens and deeds that I believe to be Rocky Creek Millens. The same applies to the Miller groups in Chester.

* see note at end of article:

- some records are indexed wrong
- records with wrong surnames in deed
- maps of properties confirm these errors

Here is what I concluded to be the major family groups of the above surnames:

- **Robert and Mary Millen – South Fork of Fishing Creek;** probably kin to the Elliotts and the George Gill family. This is just based on their frequent involvement in these deed transactions together with their continuous proximity to this family. I did not pursue proof of these relationships.
 1. These Deeds pertain to this family, based on property location.*
 2. These Probates pertain to this group, based on property and same names as found in deed records*:
 - "Apt 43 Pkg 677; Book D Folio 85 Robert Miller" [should be Millen]
- **William and Hannah Millen – Rocky Creek/Grassy Run area.** Hannah Millen was a proven daughter of Jacob Carter; William Millen was probably kin to Robert Millen on South Fork of Fishing Creek and both men may be kin to Hugh Milling of adjacent Fairfield County; Hugh Milling was a Revolutionary War officer who served with Michael Dickson. William Millen also seems kin to Michael Dickson, but I have not confirmed this nor did I pursue it. Dickson's genealogy is fairly well proven. A comparison of Probate, Guardianship, Deed and map records can only conclude that these 4 Millens were siblings:*
 1. William Milling/Millen Sr. had to be the first born since his name is always listed first. William and Hannah moved to Lincoln, North Carolina where they are buried, but their sons remained in Chester on his properties.
 2. Alexander Milling/Millen married a Mary whose maiden name is unknown; they had 2 daughters Jennet and Hannah, born about 1802 and 1805. Jennet married a son of Alexander or John Walker of Rocky Creek. Chester Deed Volume T p469 is between Alexander's widow Mary and his sister Ann, who is the widow of Charles D. Miller.
 3. Ann Milling/Millen married Charles D. Miller, Sr. Charles Miller and his brother-in-law William Millen are found together in numerous records, only adding to the confusion between the 2 surnames. More on this couple is given under Charles D. Miller.
 4. Martha Milling/Millen married John Murphy. They had a son John Murphy, Jr. who had a son Charles Miller Murphy, obviously named after his great uncle.
 - These Deeds pertain to this family, based on property location:*
 - These Probates pertain to this group, based on property and same names as found in deed records:*

- **Josias and Elizabeth Miller – Little Rocky Creek / Bull Run / Bull Skin Run Headwaters area** is my direct ancestral line. This area is basically south central to southeast Chester county. Josias' son Charles Christopher Miller who lived on Bull Run is my direct ancestor and whose genealogy I have researched at length. Josias and Elizabeth had 8-10 kids; his property was split 8 ways after his widow Elizabeth died. Josias' daughter Mary received a 100 acre grant on the same day as her father's 400 acre grant February 6, 1773 and which grant was adjacent to Josias'. This daughter Mary married James Miller, who was a grandson of Robert Miller and Mary Alexander of Bullock Creek in York County, which is on the north side of Chester. Some of these Bullock Creek Millers moved into Spartanburg where James and Mary lived in 1794 and many of their children may have been born there. James was either a son of Nathaniel or John Miller of Spartanburg, but Nathaniel seems more likely. The first wife Mary (Miller) Miller died in the early 1800's and by 1804 James Miller had married Margaret McAliley, daughter of John of Chester. They were living adjacent to Josias' family in Chester where most of James' children stayed, but his son William moved to Greene County, Alabama. This Miller-Miller marriage has also caused enormous confusion in the records. The wife of Josias was Elizabeth Hindman, whose mother, also named Elizabeth Hindman, got a land grant as a widow on the same day as Josias and Mary and which property was also next to theirs. In 1792, this 100 acre property was re-granted to Samuel M. Miller, son of Josias and Elizabeth. This 600 acres of properties together with additional land grants for Rev War service given to Josias' son Robert and the son-in-law James, was deeded back and forth among this family for generations. The family of Josias' oldest son Robert seemed to have been the ultimate beneficiaries of the majority of these properties. A map of these numerous transactions was published in the 2012 issue of the Bulletin. Most of the descendants of Josias' family moved westward into the southern states with descendants of son Robert and daughter Jennet Miller Knox being the exception. Leonardo Andrea published an extensive report on this family in 1947, commissioned by several Miller descendants. A few errors have been found in this 100-plus page report, but the bulk of it has been confirmed as accurate.

- These Deeds pertain to this family, based on property location:*
- These Probates pertain to this group, based on property and same names as found in deed records:*

- **Robert and Mary Miller of Rocky Creek** – received a 150 acre grant on Rocky Creek also dated 2-6-1773 and they had to be an older married couple whose children were all over 16, rather than a newlywed couple. Note that this grant date is exactly two weeks after Robert and Mary Millen's grant on the South Fork of Fishing Creek, a fact that also lends to confusion between the 2 couples. This Miller grant was located just north of the present day Highway 9 and northeast of Josias Miller's land and they were probably brothers, but no proof ever found, only circumstantial evidence. These Millers and Millen couples actually lived pretty close to each other, basically northwest of Highway 9 and I-77 today [my best guess; I have not had this property mapped]. Professional Genealogist of the 1940's and 50's, Leonardo Andrea also suggested a kinship between Robert and Josias Miller, Robert seemingly older than Josias. I could not determine Mary Miller's maiden name, but I lean toward McClure due to the frequent family

associations and residential proximity with James McClure of Revolutionary War. They had sons William and Henry and maybe a daughter named Mary. Charles D. Miller of Grassy Run Branch of Rocky Creek may also have been a son since he lived just west of these families. This couple also seemed kin to Andrew Miller of Bull Skin Run, who witnessed a deed. Their son William Miller married Margaret Campbell and they had a son Silas. All lived circa Rocky Creek, but William and Margaret seemed to have moved away about 1803 when Silas was given Power of Attorney over his parents' properties. This is the Miller line connected with the Gourley family and somehow they were also connected to the Morrisons and Rosboroughs, but I was unable to determine how; more than likely there is a marriage among these names.

- These Deeds pertain to this family, based on property location:*
 - These Probates pertain to this group, based on property and same names as found in deed records:*
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- **John and Mary Miller of Sandy River** – properties on Sandy River, Fishing Creek and in Lancaster County, which borders Chester on the east. Mary was nee McKeown, a proven sister of Alexander. John Miller was a veteran of the Revolutionary War and was the same one who got the 100 acre grant in 1767 on Fishing Creek. A few months after John got his 100 acres, brother William Miller also got 100 acres adjacent to him. These men lived next to William Weir, who married their sister Susannah Miller according to a 1981 article in this same Bulletin. William Weir and William Miller both moved to Kentucky, but John remained in Chester. A study of records in Chester together with Revolutionary War pension file S38950 supports data that John Miller was born about 1749 or 1750 and lived in Chester County until his death between 1821 and 1830. John was probably a nephew of Josias, based on his frequent association with Josias' family along with the frequency of the McKeowns also with Josias' family. By process of elimination, no other John Miller fits this time period. He had 2 known sons in 1820, one being Cyrus Miller, Esquire, a resident of Monroe County, Mississippi as late as 1860. The other son seems to be John Miller Jr. born 1790-1793, but his name is not given in the Rev War file, only that there are 2 sons.
 - These Deeds pertain to this family, based on property location:*
 - These Probates pertain to this group, based on property and same names as found in deed records:*
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- **Charles D. Miller and Ann Miller of Grassy Run Branch on Rocky Creek** - As mentioned earlier, Ann was a sister of William Millen. Miller got a land grant in 1774 for 150 acres, so he and Ann seemed to have married in Chester shortly after his arrival in 1773 on the Lord Dunluce, among the 5 ships of the parishioners under Rev. William Martin. Charles D. Miller was a Revolutionary War soldier who also served under Hugh Milling and Michael Dickson. He received a pension under the state of South Carolina [RW2788, dated 1811] in which he recounts that during Sumter's Defeat a Tory struck him on the head with a hatchet and left him for dead in the ditch, the injury having left his brain membrane exposed. This was the second injury he suffered during the War, the first injury having sent him home and disabled for some time but from which he

recovered enough to rejoin the rebellion. Charles and Ann had no children and probably he required a great deal of assistance as a result of his brain injury, which help was no doubt provided to him by his brother-in-law William Millen. Charles D. Miller wrote his Will in 1811, leaving all of his estate to his great nephew Charles Miller Murphy, who lived with him and Ann from at least 1810 onward. The Will was never proven, but this was probably because Ann and Charles Murphy came to an agreement that basically followed the wishes of the Will; this can be seen in Chester Deed Vol. T pp 174-5, dated February 9, 1820 from Ann Miller to Charles M. Murphy in which Ann states "Charles Miller my deceased husband". This deed also revealed that Murphy was already living in one end of their home.

- These Deeds pertain to this family, based on property location:*
 - These Probates pertain to this group, based on property and same names as found in deed records:*
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- **Andrew Miller was father of Gardiner** and pretty sure he was also a bro of Josias and Robert and maybe John because Andrew is a witness for deeds involving Robert and Mary and all 3 Miller men and their families seem to interact with the same family names. Gardiner Miller married Ann Bonner of Fairfield and they moved to TN. Andrew may have moved to Abbeville or else he died in Chester. His family lived on Bull Skin Run east of Josias.
 - These Deeds pertain to this family, based on property location:*
 - These Probates pertain to this group, based on property and same names as found in deed records:*
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- **Charles and Priscilla Miller of York-Lancaster border**; her maiden name was Sarah Priscilla Lucas and they were the ancestors of Gov. Stephen Miller who is probably also kin of the Stephen Miller of Chester records; descendants of this family provided me with their genealogy. It is unknown if/what his kinship is to the other Chester Millers, but Charles Sr., born in Massachusetts, was perhaps a cousin to the Chester Millers or else was no known kin. He worked with the Catawba Indians to cultivate treaties and free up land; his son Charles, Jr. lived on Twelve Mile Creek where it bordered against the Catawba Indian lands at the York-Lancaster line. That Charles Miller, Jr. married Margaret Moore White and he was the father of Governor Stephen Miller. Descendants of this family married descendants of Josias' family in GA in 1840's.
 - These Deeds pertain to descendants of this family, based on property location:*
 - These Probates pertain to descendants of this group, based on property and same names as found in deed records:*
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- **Alexander Miller of Fairfield**, was married to Hannah whose maiden was likely Milling and if so, a sister of Hugh since Hugh was Executor for Alexander Miller's probate; he was probably kin to the Chester Millers, but again, no proof, only circumstantial records. Certainly the Chester Millers and the Fairfield Millers seemed to be connected with and lived near the same surnames, suggesting common kinships. He had sons named Alexander and Henry and a daughter Susannah, named in his 1789 Will. Since he

names a daughter Susannah, possibly he was the father of John and William of Fishing Creek, but because John and William are not named in the Will, this seems unlikely.

- These Deeds pertain to this family, based on property location:*
 - These Probates pertain to this group, based on property and same names as found in deed records:*
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- **Charles and Jennet Miller, the 1806 immigrant** lived just southeast of Josias' family, interacted with them and just about had to be close kin, but I don't know how. He and his wife had a son James Reid Miller and a daughter Mary Paul Miller who were probably twins born in early spring of 1810. Charles died in late Summer of 1825 and his widow and children moved to Lincoln County, TN. Charles arrived from Ireland [much like 75% of the residents of Chester] probably in 1801 since the immigration rules required a 5 year residency prior to becoming a citizen, which citizenship he received in Nov. 1806. He more than likely married after he came to Chester, so his wife was probably born in Chester. This Charles Miller was born about 1764 in Ireland, based on 1810 and 1820 census data.
 - These Deeds pertain to this family, based on property location:*
 - These Probates pertain to this group, based on property and same names as found in deed records:*
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- **Clarification: 3 men named Charles Miller lived in Chester at the same time** - A review of all this data confirms that there were 3 men named Charles Miller, all living in Chester from 1806 [probably 1801] to 1820 and this does not include the Charles Millers of Lancaster-York counties. With the common name of Charles and the residential proximity of all of them to each other means the chances are great that all these Millers share a common Scotch-Irish ancestor; all these Charles Miller men in Chester were born in Ireland. [The name Robert Miller in these families only compounds this likelihood.] Below are my conclusions about these 3 Charles Miller men:
 - Charles D. Miller born about 1750-1754 in Ireland and died about January 1820 in Chester was married to Ann Millen, had no children and lived on the Grassy Run Branch of Rocky Creek, very near the Saluda Road. His middle initial of "D" is found in his Rev War pension file. He often used Sr. after his name. William Millen of Rocky Creek was his brother-in-law.
 - Charles Christopher Miller born 1760 in Ireland and died about April 1837 in Henry County, GA. His middle name of Christopher being found in deed records of Henry County. He also signed Sr. after his name since he had a son Charles Jr. born about 1792 in Chester. He moved to Henry County, GA about 1822 and his children had all moved away by 1825, also. The majority of this family moved to Henry-Newton County, GA.
 - Charles Miller born about 1764 in Ireland and died August or September 1825 in Chester was also married to a Jennet and at the same time that Charles C. Miller was married to Jennet McBride Miller, probably his 2nd wife. This also causes confusion in the records that can only be discerned by tracking their properties. As mentioned above, Charles the 1806 immigrant conducted business with Samuel M. Miller, a brother of Charles C. Miller. These facts strongly imply a kinship, but this youngest Charles Miller was no closer than a first cousin to

Josias' kids, possibly an even more distant kin whose families in Ireland and America no doubt had remained in contact.

Professional Genealogist Leonardo Andrea relayed in his 1947 report for the Chester Miller families that a then-resident of Chester claimed that all of the Millers were sons of the same man who settled in Chester with his family and that Josias' sons had an uncle named Robert. If this story is correct, then Robert Miller of Rocky Creek was definitely the brother of Josias and the John Miller of the 1755 Sandy River grant was the father of these Miller men. Again, this is all based on one person's story, which stories often have an element of truth while becoming corrupted over the generations.

* Due to shortness of time, I will provide the complete deed and probate list in a future issue of the Bulletin.

*Genealogy begins as an interest,
Becomes a hobby;
Continues as an avocation,
Takes over as an obsession,
And in its last stages,
Is an incurable disease.*

**Descendants of John Millen and Martha Moffett of Richburg, South Carolina (Fishing Creek)
Who Served the Confederate Cause in the War for Southern Independence
By James P. Houghton**

My investigation, including family histories and Confederate war records and records obtained through the Sons of Confederate Veterans, indicates four descendants of John S. Millen and Martha Moffett went to war to defend their homelands from northern aggression in the War for Southern Independence. Two died of wounds received in different theatres of the War. The third was imprisoned and survived to return to Richburg, South Carolina (Chester County) and live until 1928. The fourth survived "without a scratch" and married and moved to Arkansas after the war.

The following summarizes available information I have at this time on these Confederate war heroes:

A. Sons of Robert Millen and Jane Knox Millen (two sons served in Confederate Army)

A-1. Samuel Millen (born March 15, 1836; died May 31, 1862). Samuel Millen was the son of John Millen/Martha Moffett's first born son (Robert Millen) and his second wife (Jane Knox). Samuel Millen mustered in Confederate service with the 6th South Carolina Chester, South Carolina in 1861. This regiment was made part of the Army of Northern Virginia. Samuel Millen was killed at the Battle of Seven Pines, just outside of Richmond, Virginia on May 31, 1862. His remains were brought back to Richburg, South Carolina and he is buried at the Fishing Creek Presbyterian Church Cemetery near his father and mother.

A-2. Gustavus Augustus (G.A.) Millen (born October 28, 1838; died July 4, 1883). According to the Millen family history put together by Betty Jean Millen Settlemeyer, G. A. Millen was one of seven children between the marriage of Robert Millen and Jane Knox Millen. The Chester (South Carolina) Genealogical Society published a 5-volume set focusing on Company A of the 17th Regiment, South Carolina Volunteers, Confederate States of America called "Capt. Bill" by Robert J. Stevens. Volume I gives the history of the Regiment and reflects that it was formed in the middle of November, 1861. Two of the companies came from Chester County (Companies A and D). During the early part of the War, the Regiment was primarily located in South Carolina with some service in Mississippi with Joe Johnson's Relief Force of Vicksburg. It was transferred in 1864 to the Army of Northern Virginia and became part of Elliott's Brigade. Probably its most renowned battle is that the Brigade was immediately above the mine explosion on July 30, 1864 that triggered the infamous Battle of the Crater. Company A of the 17th lost a number of men at that battle due to the explosion and the subsequent chaos before the Brigade (with reinforcements) were able to close the line and push the Yankees into the crater with the resulting slaughter of the Yankee troops confined in the crater. At page 35, this book notes under the listing of G. A. Millen that:

“He was a charter member of the Company, a brave and faithful soldier. He was captured at the Battle of the Crater July 30, 1864 and was imprisoned at Elmira, New York. After the War, he went to Arkansas and died there.”

In the Millen history by Nancy Hill Millen published in 1957, she noted that Augustus came through the War “without a scratch.” The information I got from the Richburg Genealogy Society confirmed that G. A. Millen was with Company A, 17th Regiment South Carolina Volunteers. Upon his return from the War, he married and moved to Arkansas. Find A Grave reflects he is buried at Mount Zion Cemetery in Star City, Lincoln County, Arkansas. Find A Grave memorial number 21206436 [Note: need to find out what happened to the descendants of G. A. Millen and whether they have any pictures of him.]

B. Sons of John Millen (born 9/21/1803 and his wife (?)) (two sons served Confederacy)

B-1. John A. Millen (born May 21, 1844,; died December 30, 1864). John A. Millen was the son of the third son of John Millen/Martha Moffett, whose name was also John Millen. John A. Millen mustered into Confederate service in 1861 at the same time as his cousin, Samuel, and his younger brother Eli Harper (E. H.) (discussed below). All three were part of the 6th South Carolina Regiment, Co. A that was sent north to fight as part of the Army of Northern Virginia. Later in 1862, after his cousin was killed at Seven Pines, John and his brother W. H. (Harper) Millen transferred to Company H of the 24th North Carolina. This regiment was ultimately brigaded as part of State’s Rights Gist Brigade and participated as part of the Army of Mississippi in campaigns in Mississippi in 1863. The Brigade was then made part of the Army of Tennessee in 1864 and fought in the Atlanta campaign. The Brigade was part of the campaign to recapture Tennessee as the Army of Tennessee marched north under General Hood in November 1864. At the time of the Battle of Franklin, Tennessee, on November 30, 1864, John had risen through the ranks to become a 2nd Lieutenant of Company H in the 24th South Carolina regiment. On a clear afternoon on November 30, 1864, John marched off with his regiment and Brigade in line of battle to liberate Franklin and destroy the Yankee army that was entrenched there awaiting the Confederate assault. The 24th South Carolina was part of the Brigade’s success in breaking through the first line of Union defenses near the Carter House. They were stopped by the second line of Union defenses and suffered horrendous casualties. Not only did the Brigade lose their leader in this battle (State’s Rights Gist of South Carolina), but it was here that John A. Millen received his mortal wounds. He remained in Franklin where he received tender care from the citizenry among the thousands of wounded Confederate soldiers. His brother, E. H. (Harper) Millen returned following the Battle of Nashville to help care for John A. Millen. John A. Millen died in Franklin on December 30, 1864.

He was initially interred in the Nashville City Cemetery, but was part of a re-interment of 1500 Confederate soldiers from area battlefields to the Mt. Olivet

Cemetery in Nashville in the 1870s. John A. Millen's headstone is part of the monument called Confederate Circle at Mt. Olivet. He and other Confederates are honored there by the General Joseph E. Johnson Camp #28 of the SCV in an annual Confederate cemetery candlelight walking tour that occurs generally on the second weekend of October. Anyone who wishes to visit the cemetery should also go to Franklin and observe the Carter House where the Brigade breached the Union lines and were bloodily repulsed.

- B-2. Eli Harper (E. H.) Millen (born December 3, 1842; died March 30, 1928). E. H. (Harper) Millen entered Confederate service with his brother John A. Millen and cousin Samuel Millen in Chester, South Carolina in 1861. He basically followed the same path of Confederate service as his brother John A. Millen until John's death in 1864. Harper rose to the rank of Sergeant. When the Yankees re-entered Franklin after the Battle of Nashville, E. H. Millen was captured and imprisoned by the Yankees at Camp Chase at Columbus, Ohio, where he came close to dying from malnutrition and poor living conditions. Confederate prisoners received hostile treatment in northern prisons in the winter of 1864-1865 in what is believed to be retaliation for conditions at Andersonville. Through the effort of Millen uncles David and Eli in the area of Xenia, Ohio, his release was secured in March 1865. After staying a short time in Xenia, Ohio with his kin, he returned to Richburg and lived out his life. He and his wife (Mariah I. Millen) (1837-1921) and their only child, Willy E. Millen (1879-1883) are all buried as part of the Millen section in the Fishing Creek Presbyterian Church outside of Richburg, South Carolina, along with his cousin Samuel Millen.

I have not located any pictures of any of these Confederates. I would very much appreciate anyone who could locate pictures of them or their families.

The Chester District Genealogical Society has significant information on the Millen family. I have contributed information I have through our family history records. Any further information on these Confederate soldiers would be appreciated.

Editor's Note: This article first appeared in the September 2012 issue of *The Bulletin*. It was REVISED on the 28th day of November, 2012 by James P. Houghton of Albuquerque, New Mexico. Mr. Houghton is one of John Millen's living descendants. He is an active member of the Sons of Confederate Veterans and is currently the Commander of the New Mexico Division and Camp Commander of Camp 2075 based in Albuquerque, NM.)

A Slave Narrative

Contributed by William Gregory

(Editor's Note: This is a slave narrative about Benjamin Russell who was raised in Chester County, SC.)

Project #1655
W. W. Dixon
Winnsboro, SC

BENJAMIN RUSSELL
Ex-Slave 88 Years

"I was born fourteen miles north of Chester, SC the property [51] of Mrs. Rebecca Nance. After eighty-eight years, I have a vivid recollection of her sympathy and the ideal relations she maintained with her slaves.

"My father was just Baker, my mother just Mary. My father was bought out of a drove of slaves from Virginia. I have been told my mother was born on the Youngblood place. (Youngblood name of my mistress' people in York County.) My father was a slave of a Mr. Russell and lived two or three miles from the Nance place, where mother lived. He could only visit her on a written pass. As he was religiously inclined, dutiful and faithful as a slave, my mother encouraged the relation that included a slave marriage between my father and mother. My mother in time, had a log house for herself and children. We had beds made by the plantation's carpenter. As a boy I remember plowing from sun to sun, with an hour's intermission for dinner, and feeding the horses.

"Money? Yes, sometimes white folks and visitors would give me coppers, 3-cent pieces, and once or twice dimes. Used them to buy extra clothing for Sundays and fire crackers and candy, at Christmas. We had good food. In the busy seasons on the farm the mistress saw to it that the slaves were properly fed, the food cooked right and served from the big kitchen. We were given plenty of milk and sometimes butter. We were permitted to have a fowl-house for chickens, separate from the white folks. We wore warm clothes and stout brogan shoes in winter, went barefooted from April until November and wore cotton clothes in summer. The master and some of the {52} women slaves spun the thread, wove the cloth and made the clothes. My mother lived in a two-story farm house. Her children were: William, Mattie and Thomas. We never had an overseer on the place. Sometimes she'd whip the colored children, but only when it was needed for correction.

"Yes, sir, I went with my young master, William, to Chester Court House, and saw slaves put on a block and auctioned off to the highest bidder, just like land or mules and cattle. Did we learn to read and write? We were taught to read, but it was against the law to teach a slave to write. The Legislature passed an act to that effect. A number of cases in which slaves could write, the slave would forge a pass and thereby get away to free territory. They had a time getting them back. On one occasion I run in on my young master, William, teaching my Uncle Reuben how to write. They showed their confusion.

"All slaves were compelled to attend church on Sunday. A gallery around the interior of the church, contained the blacks. They were permitted to join in the singing. Favorite preacher? Well, I guess my favorite preacher was Robert Russell. He was allowed sometimes to use the white folks school, which wasn't much in those days, just a little log house to hold forth in winter. In summer he got permission to have a brush arbor of pine tips, where large numbers came. Here they sang Negro spirituals. I remember one was called: "Steal away to Jesus.

"Runaway slaves? Yes, we had one woman who was contrary enough to run away: Addie, she run off in the woods. My mistress hired her out to the McDonald family. She came back and we had to pelt and drive her away.

"How did we get news? Many plantations were strict about this, but the greater the precaution the alerter became the slaves, the wider [53] they opened their ears and the more eager they became for outside information. The sources were: Girls that waited on the tables, the ladies' maids and the drivers; they would pick up everything they heard and pass it on to the other slaves.

"Saturday afternoons? These were given to women to do the family washing, ironing, etc., and the men cut fire wood, or worked in the garden, and special truck crops. Christmas? Christmas was a holiday, but the fourth of July meant very little to the slave people. Dances? There were lots of dancing. It was the pastime of the slave race. The children played shimmy and other games, imitating the white children, sometimes with the white folks.

"The master and mistress were very particular about the slave girls. For instance, they would be driving along and pass a girl walking with a boy. When she came to the house she would be sent for and questioned something like this: "Who was that young man? How come you with him? Don't you ever let me see you with that ape again. If you cannot pick a mate better than that I'll do the picking for you." The explanation: The girl must breed good strong serviceable children.

"No, I never saw a ghost, but there was a general belief among the race in ghosts, spirits, haunts, and conjuration. Many believe in them yet. I can never forget the fright of the time my young master, William was going off to the war. The evening before he went, a whippoorwill lighted on the window sill and uttered the plaintive 'whip-poor-will.' All the slaves on the place were frightened and awed and predicted bad luck to Master Will. He took sick in war and died, just wasted away. He was brought back in rags toward the end of the struggle. [54]

"Mistress always gave the slaves a big dinner on New Year's Day and talked to us out of the catechism. She impressed on us after dinner that time, that we were free. Some were sorry, some hurt, but a few were silent and glad. I and many of the others had been well treated. When we were sick she visited us and summoned a doctor the first thing, but the remedies those days were castor oil, quinine, turpentine, mustard plaster and bleeding."

Going Digital at the Cemetery

By Terry Tippetts

If you are interested in recording cemeteries here is a very interesting article written by Terry Tippetts of the Greater Omaha Genealogical Society which will make your work much easier.

The following method of digitally documenting cemetery markers has decreased by at least half the time it takes our genealogy society to read cemeteries and get the information onto a data base.

There are three distinct advantages in using modern technology to read and document cemeteries, as opposed to the pen and pad method.

First, a *digital camera* in the hand is faster than a pen in the hand—much faster. With a digital camera, you can record information at more than three times the rate than if you were using a pen and notebook.

Secondly, pairing a *digital camera* with a *computer* and *photo program* is like bringing the cemetery into the comfort of your own home. The information you enter into your database is information that you're reading directly from the pictures you took at the cemetery. Having this ability translates into fewer database errors, as you are not transcribing from someone else's handwriting—or worse, in my case, my own handwriting.

Thirdly, if you do happen across a suspected typo in your database later on, you can easily examine the specific photo the data came from, with no need for a sticky note reminding yourself to check that particular marker next time you're at the cemetery.

Preparation

The process of transforming marker information into database information is simple. To begin, you need the following tools:

Digital camera—Almost any kind will work for cemetery reading, but if you don't yet own one, here are some things to consider before you buy:

1. *Screen size*—the bigger the better. My digital has a 3 inch screen, which makes it easier to see the markers, and thus easier to shoot them.
2. *Memory card capacity*—As with screen size, bigger is better. These days, even the smallest capacity memory card (2 or 4GIG) will hold all the marker pictures you will take during one trip to the cemetery.
3. *Resolution setting*—for taking pictures of cemetery markers, a resolution setting somewhere around 1 to 3 meg will suffice for what you need to do.

4. *Power source*—I carry a backup battery at all times. Want to save money? Don't buy your backup battery from the camera maker. Go on the internet and order a generic one. I've found over the years that the generic batteries I've purchased have invariably been better than the original battery that came with the camera. The generic batteries took more pictures per charge, and they cost about 25-50% less than the camera maker's brand.

Pocket notebook and pen—for documenting what section and row(s) you are photographing.

Computer Photo program—I use Picasa3 (picasa.google.com). It's a free download with attractive and functional screens and is one of the best programs for cemetery transcription that I've found to date. If you already have a photo program on your computer and are comfortable with it, then by all means, put it to use.

Whisk broom—Some cemeteries will work you more than others. Some markers that lay flat on the ground may need grass clippings or leaves cleared from them before you can take the picture. A whisk broom is quicker than a hand or foot for doing this. My wife prefers a small broom with a long handle so she doesn't have to bend over as much.

Drinking water—Fill a couple of 1 liter bottles about three-fourths full of water (a gallon milk jug works just as well), and stick them in the freezer the night before you read a cemetery. The ice will melt slowly enough that you'll have cold drinking water for several hours the next day.

Bug Repellant and Sunscreen—Sometimes when my wife reads a cemetery, the chiggers lunch on her as if she were a walking buffet. Bug repellant will keep most of them at bay. As for the sunscreen, play it safe and use it every time you read a cemetery (suggested by my easily-sunburned wife).

Proper attire—As far as I know, there is no all-the-latest-rage style that's big with the in-the-know cemetery reading crowd. Comfy clothes, a wide brim hat on sunny days, sneakers, jeans with extra pockets to carry your camera and whisk broom, and you're all set.

At the cemetery

When you transcribe the information from your cemetery photos into our database, you will want to also include what section and row in the cemetery the information came from—and also which direction you were walking when you took the pictures on a particular row. So, you need a way to photographically document that information as you are working in the cemetery. Your pocket notebook and pen are the first items you will put to use. Before you begin photographing a row—and this applies to every row you photograph—take pen in hand and write down the name of the cemetery section you are working in, the row number, and which direction you will be walking as you photograph the markers.

When the information is on the notebook page, set the notebook next to, or in front of, the first marker in the row, so that the notebook appears in the photograph when you take a picture of the marker. Do this for the first marker of each row you photograph.

Assigning each marker its own number is not necessary, by the way. Your camera and photo program will keep the marker pictures in the correct order on your computer's hard drive.

You are documenting cemetery sections and row numbers so that later on, others can easily find where a particular person is buried when they visit that cemetery.

Speed reading tips

The secret to speed reading a cemetery depends on how quickly you shoot each marker as you walk the row. I've learned to hold and operate my camera with my right hand, a technique that is especially effective when the markers are also on my right. With a little practice and unobstructed markers, you'll soon be clicking almost as fast as you can walk the row, with just a brief pause at each marker. Keep in mind that you are not trying for Nobel Prize in photography here. You are taking the pictures so that you can transcribe the information into your database program later on. As long as the information on the marker is also visible on the picture, you've accomplished your purpose.

Dealing with hard to read markers

Sometimes, you will come across a marker that is so aged and weather scarred that you will not be able to decipher what's on it.

Here are four things you can try:

1. Trace the lettering with your fingers and try to Braille read the information. Sometimes your fingers will reveal what your eyes could not.
2. Another technique that occasionally works (on sunny days), is reflecting some sunlight at an angle on the stone with a pocket mirror. The shadows that are created on the stone's lettering will sometimes reveal the stone's message.
3. Take a photo of the marker anyway. As with Braille reading the stone or using a mirror, sometimes playing with the photo on your computer by tweaking the various lighting/color controls will bring out the wording.
4. Wet the marker slightly, using a squirt bottle and plain water. I've seen this method work on occasion.

Never, never, never, put anything other than plain water on a marker. Stuff like shaving cream or other concoctions will only hasten the marker's deterioration. If none of the above four methods will reveal what's on the marker, nothing else will either.

Database entry

Now you're back home and anxious to get the information out of your camera and into your database. The first thing you will want to do is get your photo program and database program set up on your computer monitor.

For ease of transcription, you will resize your computer's photo program so that it occupies the upper two-thirds to three-fourths of your computer screen. The program you have decided to transcribe the information into (i.e. word processor, database, or spreadsheet) will occupy the bottom one-third to one-fourth of the screen. If you don't know how to resize a program's screen, ask someone who does know to show you how. Once you have both programs resized and set up properly, then you can load the information from your camera. As you transcribe, you will be clicking up and down between the photo program and the database program. The two programs can actually overlap each other somewhat. The only stipulation is that when your database program is in active mode, it cannot block any information on the picture you are transcribing from.

There are a few features that your photo program must have in order for you to transcribe from your marker pictures with any kind of efficiency. First is the ability to zoom in on a particular area of the picture, so that you can read any small print that may be on the marker. Also, the ability to rotate a picture 180 degrees comes in handy if you have some markers that appear on your computer screen upside down. This will happen when, on a sunny day, you discover that your shadow is making a cameo appearance in the pictures. When that happens, and if the marker(s) are set in the ground horizontally, you can shoot the pictures by walking down the opposite side of the markers. This will cause the markers in the row to appear upside down when you copy them from your camera. Thus the need to rotate the photographs 180 degrees before you transcribe from them.

File organization for your cemetery pictures

If you do much cemetery reading using the method we've been discussing, you'll amass a good-sized collection of marker pictures in short order. You will sometimes be collecting the pictures faster than you type them into the database, so you need to know exactly where to find them when you are ready for them. Your photo program should give you the option of naming the group of pictures after you've downloaded them. The photo program will then create a folder with that name and store the pictures in it. I use the following three-part format for naming:

1. The name of the cemetery, abbreviated if possible. (ex: "WH" for Westlawn Hillcrest Cemetery.)
2. The name of the cemetery section. This may be a word ("Sunrise" for example), or a letter of the alphabet ("section H").
3. The beginning and ending row numbers that I shot (i.e. "27-32")

Thus, my file name for Westlawn Hillcrest cemetery, Sunrise section, rows 27 thru 32, would be "WH Sunrise 27-32".

Since each group of photos will have its own folder, you will want to create a master folder, named for the cemetery, and store the picture folders for that cemetery in it. If you need to reference a particular photo, having such a naming system will allow you to find the photo you need very quickly. Once the cemetery has been completely read and the accuracy of the database information verified (up next in our discussion), you may delete the photographs from your computer, if you wish.

Verifying the accuracy of the information in your database

After an entire cemetery has been read and transcribed into a database, there is one more step that should be done to insure the absolute accuracy of the information in the database: you have to print out the information for that section, then go back to the cemetery and check the printed information against what is on the markers. This is a good project for a group of volunteers. Clip boards to hold the printed sheets are ideal for the verifying process. There will be errors, which can be noted on the printed sheets in red or blue ink by the volunteers. Don't use black pens, as black is too easy to miss when the data in the database is being corrected. This return-to-the-cemetery check can be done by a single person or a group, and does not need to be done all in one trip to the cemetery, but it *does* need to be done.

Managing a group cemetery reading project

Every cemetery reading project needs a leader, someone in charge to keep track of who has taken pictures, who is willing to transcribe them into a database, etc. This person will also be responsible for taking care of all the records and other items (clip boards, pens, etc.) needed to read a cemetery. I suggest that when you find such a person, you recruit him or her for life if you can. Our society's cemetery guru/manager has been in that position for a couple of decades now. Most of being the Cemetery Projects Manager (or whatever you choose to title it), is recruiting people for cemetery reading, then seeing that everyone is on the same page about what needs to be done, and how to do it properly. Other than that, it's just a matter of following the steps presented by this article.

As I stated at the beginning, going digital is like bringing the cemetery into the comfort of your own home. The system works extremely well for our genealogy society, and it will work just as well for yours, also.

Happy documenting!

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