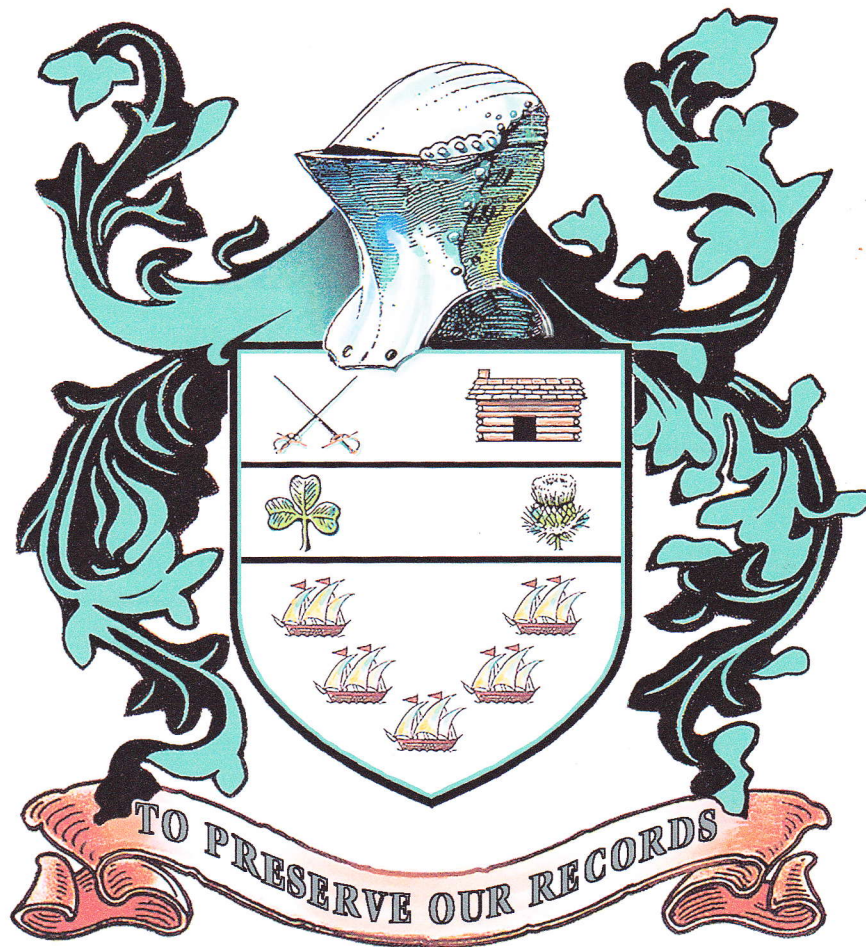


THE BULLETIN



CHESTER DISTRICT GENEALOGICAL SOCIETY

P. O. Box 336, Richburg, SC 29729

Serving Chester, Fairfield, Lancaster, Union and York Counties

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The Bulletin

September 2013

www.ChesterSCGenealogy.org

Welcome back from Summer break. We certainly hope you had an opportunity to do some family research and were successful. Here at the CDGS, we have been very busy...

The Annual CDGS Birthday Celebration

The Chester District Genealogical Society held their annual birthday celebration on Saturday, August 10th, at the Wagon Wheel Restaurant in Fort Lawn, SC with a large crowd in attendance this year. If you were unable to attend, you missed a great speaker, Wade Fairey, the well-known historian and creator of the website www.RootsandRecall.com. With the website in the process of being updated, Wade shared the many new features that have been added and how to use them to navigate around the website. The new website was launched on September 10th, so please check out the new design and enjoy all of the new features that have been added.

CDGS Library Improvements

Ms. Frances Lee O'Neal of Fairfield shared some information on how to index and catalog our library books. She has made several trips to work with our group on this project which is greatly appreciated. We would also like to thank Melody Howell for uploading all of the information into our computer.

Tom Mayhugh and Ken Davis have improved the functionality of both of our offices this summer. Book shelves were moved around in the library. The file cabinets were moved to the larger office next door, and a new laptop was purchased so that visitors would be able to view or locate information with greater ease.

We are now on Facebook!!

We would like to thank Ken Davis and his granddaughter, Bianca, for creating a Facebook page for the CDGS. To find our Facebook page: Type in the search bar on Facebook, **Chester SC Genealogy At Richburg**, then please "like" the page and from then on any posts or changes to the site will appear on your newsfeed and you can share, like, or comment on them. You can also post on the page by visiting it and writing a comment or uploading a picture.

Thank You!

We appreciate all of you who have renewed your membership in the Chester District Genealogical Society, and we would like to take this opportunity to thank all of you who have so generously shared your family information with us for our library. We would also like to thank each one of you who have shared articles for our quarterly bulletins.

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**

(Part 3 of 3 continued from the June 2013 issue of *The Bulletin*)

CAPTAIN LAND From Garden's *Anecdotes of the Revolutionary War in America*

In 1781 the Whigs in Rocky Creek, forty miles above Camden, chose John Land as their captain. The militiamen occasionally returned to Rocky Creek to pass the night with their families and in the early morn returned to camp. On March 2, 1781, 7 militiamen and Capt. Land arrived at home. Land placed a sentinel at his door, enjoyed a family evening, and retired. Thirty Tories arrived at midnight. They had captured 2 old men and 3 boys who might communicate intelligence. The sentinel shouted and fired and the Tories charged the house. The family fired between the logs from the inside of the house, and mortally wounded the second in command, Yarborough; the Tories were repulsed and retreated to Camden. On Land's next visit home, accompanied by 20 or 30 companions. British Cavalry cut them off and killed Captain Land and a number of others.

Backcountry militias had no trouble recruiting enraged frontiersmen, and the tide turned. Patriot militiamen soundly defeated Loyalist militiamen at the Battle of King's Mountain, S.C., in Oct. 1780. The Rocky Creek militiamen are said to have participated in the battle. As Ulster residents were anxious to hear news of the Revolution, *The Belfast News Letter* reported at length on the Battle of King's Mountain, October 1780, where South Carolina militia soundly defeated Loyalist militias.

British officer Turnbull said: The "Bounty Irish are the worst in Creation, and only Severity would bring them to reason." He also noted to Cornwallis that they were very violent. Cornwallis offered money to Whigs in the area to change sides. It didn't work.

Next, Banastre Tarleton was defeated at the Battle of Cowpens in Jan. 1781. Half the Patriot forces there were militia and half were Continentals (regulars). Confidence rose, and Patriot resolve hardened.

When the Redcoats finally evacuated South Carolina, Martin was east of the Catawba River preaching. As he was returning home, he saw Mrs. Lynn in her yard. He called out in true stentorian style, "Good news, great news, glorious news, woman, the British have sailed from Charles Town for England, and may the devil go with them!"

The Belfast News Letter was the first in Britain to print the "Declaration of Independence" in August of 1776, even before King George III in London was aware of the event. Ulstermen had great interest in seeing the colonies become independent. "The Americans appointed a day of fasting and prayer, preparatory to their dedicating their country to God, which was done in the following manner: 'The Congress being assembled after having declared America independent, they had a crown placed on a Bible, which by prayer and solemn devotion they offered to God. The religious ceremony being ended, they divided the crown into 13 parts, each of the United Provinces taking a part.'"

MARTIN AFTER THE REVOLUTION

After the Revolution Martin was again employed at Catholic for 3 years and also preached around the area. Dismissed for intemperance, he preached at a schoolhouse near Edward McDaniel's, Jackson's Creek, Fairfield Co., Lancaster, and in private homes. A congregation built him a church 2 miles east of the site of his burnt log church near Rocky Mount Road on a beautiful hill in a fine grove of trees, where he preached until his death in 1806. Two years before his death his rock house burned down in the early part of the night, but most of his property was saved. He then lived in a log cabin.

When South Carolina became a state in 1788, Covenanters refused to serve on juries or to hold office where an oath was required. They seek to establish the supremacy of Jesus Christ in every area of life - personal, family, church and state. They did not vote or serve on juries. They approved of the new government in its protection of persons and property, but objected that there was no acknowledgment of God or the Christian religion in the Constitution. The Constitution upheld slavery; men were admitted to office by swearing or affirming without the name of God. Covenanters did not choose to mix with other denominations.

From 1785 to 1812 (when the War of 1812 with Britain began) Scotch-Irish immigration from Ireland continued, and congregations were filled. In 1787 a large majority of Covenanters joined the Associate Presbyterian Church, and Covenanters' numbers were now few. From 1810 emigrants began heading out of the Rocky Creek congregations to Northern states because of objections to slavery; and, by 1833, very few Covenanter Reformed or Associate Presbyterians were left in that part of South Carolina. Some of the last to leave were the STORMONTS 1832.

In 1790 about 25% of South Carolinians were Scotch-Irish or Ulster Scots. Hundreds of South Carolina Loyalists/Tories who had sided with the British in the Revolution had been driven into exile to Nova Scotia, Canada, fleeing mob terror. Their properties had been destroyed or confiscated. Some few remained in South Carolina after being forced to renounce their principles.

REV. MARTIN'S FAMILY AND MARRIAGES

Rev. William Martin's father was David Martin of Ballyspallan, parish of Tamlaght Finlagan, County Londonderry, Ireland. William Martin had a brother John (who had 2 sons, David and William), possibly a brother David?, a sister Mary in Ireland who married a Brown, and another sister who married a James Wilson - and they may have had a boy, Martin Wilson and possibly Hugh Wilson. Nephew David Martin's wife was Elizabeth and she took their 7 children (Rachel, John, Margaret, David B., Mary, Reuben M., Nancy McGill) to Gibson Co., Indiana, after David's death in 1815. (Our Stormonts settled there, also.)

Martin was married 3 times: His first wife Mary, who died in Ireland, "lay a corpse in his house in Ballymoney and no one thought he could attend to preaching in his sore distress, but he walked down the long aisle to the pulpit and there was not a dry eye in the whole congregation - old men and women fairly cried aloud at the sermon he preached." She may be buried in Kells, Co. Antrim.

He courted Nancy Stinson who declined his offer by tactfully turning his affections toward Jennet "Jenny" Cherry, whom he married. They had one child, Nancy (named after the kindhearted Nancy Stinson.) Daughter Nancy married John McCaw of York Co., S.C. Nancy died after her marriage and at some time before her father's death in 1806; her widower husband was left 5 shillings by Martin in his will, and there was no mention of grandchildren. Did Nancy have 1 or more children? "McCaw later moved with his family" (?) to Randolph Co., IL. Perhaps he remarried? I've not found him.

One source says that Martins first 2 wives died in Ireland. Martin's third wife, Susanna Boggs, survived him. Mr. Martin, being a minister, "married himself" to at least one of his 3 wives, probably Susannah Boggs. It was a legal marriage according to the laws of South Carolina. "Those whom God has joined together let no man put asunder," found an easy acceptance here. Divorces were never granted until after Reconstruction. According to his will, he said that Susannah had beaten him, had stolen his money, and that she had left him. Was this all true? He was known to be mentally unstable when his will was written.

MARTIN'S LATER YEARS

In 1782, just before the end of the Revolution, other Covenanter ministers, Debbin and Linn of Pennsylvania, formed the Associate Reformed Presbyterian Church that most Covenanter groups in America joined, but Martin refused to join. He was not in good standing with the church at that time. A stubborn man who held tightly to his convictions and beliefs, Martin said he was the only Covenanter minister in America who professed to teach the whole doctrine of the Reformation and who kept alive the Covenanter church in America. To him they had "let down the bars." A church was built for him in that same year at Rocky Mount, east of the one burned down, but he was dismissed by the congregation in 1785 for intemperance (drunkenness) again. There is speculation that this charge was brought because he refused to join the Associate Reformed Church. Ever popular, he continued to preach in schoolhouses, churches, and homes. Matthew Elder in 1886 in a "Sketch of Covenanters" related: "I do not remember ever seeing him under the influence of liquor but once, that was one day he came in company of some wagons. It was a wet day. My mother, with the assistance of two Negro women, her servants, got him to the back door, and bringing him in put him to bed. She came out, I remember, with a long face."

Martin gave a farm to nephew William Martin and William's son John in 1787. He made a present of 50 acres to nephew Hugh Wilson in 1800 and 100 acres to beloved nephew David Martin. He sold the rest of the land in 1804, retaining his home upon it and was to receive yearly payments. He sold his plantation land in 1804 for six hundred dollars, one hundred to be paid yearly, and to his widow after his death. He built a log cabin there in 1806.

In 1798 he was asked to serve on a committee to set up a Reformed Presbyterian Church of Scotland to manage the affairs in America, but personalities clashed, and the 2 other ministers, Rev. King and Rev. James McGarrah, disciplined him for drunkenness and for selling a Negro, just before the church's decree that slaves should be freed, so that he would not have to free him/her. Some said he only took Scotch whiskey that was customarily offered in hospitality, but others say he was much less temperate than others. In March of 1801, his bad habits continuing, 7 charges were brought against him, and he was deposed from the ministerial office by the main Presbyterian Church in Pennsylvania.

A Rev. Lathan explained Martin's one fault as a "social indiscretion" and that he was "merely partaking in his Scotch-Irish neighbors and parishioners unbounded hospitality." Lathan later wrote: "Presbyterian commissioners, Wylie and McKinney met at widow Edgar's in January 1801 for several days. Besides purging the church of Slavery, they continued the suspension of the before-mentioned Rev. James McGarrah (for intemperance) and deposed Rev. William Martin. Mr. Martin was nearly seventy-two years old and had been preaching the Gospel for more than forty-five years. The act was at the time regarded by many as a "piece of high-handed ecclesiastical tyranny perpetuated by two 'boys.' There is such a thing as doing the right thing in a wrong way, and by the wrong persons. I have no censure to pass upon any one. All those who were present at the widow Edgar's when Rev. Martin was deposed have passed away. The only elders present on the occasion were John Kell and **David Stormont**." (David is Samuel Stormont's youngest son, and brother to our John Stormont.)

He continued to spread the word in schoolhouses and gathering spots - the Jackson's Creek Church, Wolf Pen or Wolf Pit Meetinghouse, Winnsboro, and in all the settlements between Statesville, N.C., and Louisville, Georgia.

A fever and fall from a horse into a stream preceded his death by 6 months. Lathan writes: "Another time he visited my father, crossed the creek at Stroud's Mill. He fell into the creek and being old and feeble was unable to rise. Mr. Thralekill found him in the act of praying. He came to my father's house. He had a fever and lay there for more than a month. In his delirium he constantly quoted scripture and spoke of the crossing of Jordan. He seemed near death, but recovered and was able to walk. Father mounted him on a horse and sent him home. Soon he was again confined to his bed and died in about 6 months."

He died a broken man in his mid-seventies. He was deemed of unsound mind at his death on Jan. 13, 1807, the date being on the doctor's bill for care. He was buried west of his log cabin on the brow of a steep rocky hill where his stone house had burned in 1804.

Martin's will, written Jan. 3, 1805, concerning Susannah Boggs: "I Give and bequeath to the Woman who calls hur selfe my Wife of the name of Susannah Boggs Who I came under certain promises to and she to me as husband and Wife before Witness I live the Sum of fifty Dolers and it is also my Will she is to keep the mare I Give hur at the Judgmant of men at Sevanty Dolirs also Twenty one Dolers she lifted from Col. Sense of my money and had she continued with me to My Death I Wold have left hur halfe of my estate but as she has left me and after Differant times Beating me and Robing me of money and other goods at Differant times I do allow that to be hur parte of my estate ..." He also names his brother John Martin and John's sons William and David, he left 5 shillings to son-in-law John McCaw of York district, Martin Wilson son of James Willson, Wm. Martin Hemphill, his sister Marey Brown (a widow in Scotland).

William Martin's name is first on the monument listing Revolutionary soldiers in front of the Catholic Presbyterian Church on Old Catholic Church Rd. southeast of Chester, S.C. Our William Stormont's name should be there, as he was later proven to be a part of the militia who fought in the Revolution.

"The Rev. Wm Martin and the Covenanters set a very high standard, so high indeed, that they themselves failed to live up to it. Perhaps, if Mr. Martin with his piety, talent, personality, and training, had not lived and died a drunkard there might still be Covenanter churches in Chester County. There is one Covenanter church in the state of Ohio, but those left in Chester County entered the Presbyterian or the Associate Reformed Presbyterian churches. Mr. Martin himself said that when the Reformed church admitted the Associates they 'let down the bars.'"

In spite of his human failings, Rev. William Martin should be remembered as a forceful Covenanter preacher, and one who successfully urged the Scotch-Irish of Rocky Creek to fight for liberty and justice against inhumane rulers, the British, in what many considered a lost cause in 1780. Those Rocky Creek Revolutionary fighters helped to turn the tide in the South and led ultimately to the defeat of the Redcoats.

The Daughters of the American Revolution placed a marker at his gravesite in 1916. It is 6 feet high (see photo) and reads:

**WLLIAM MARTIN
COVENANTER PREACHER
REVOLUTIONARY PATRIOT
BORN IN
IRELAND 1729
DIED IN CHESTER DISTRICT 1807
ERECTED BY MARY ADAIR CHAPTER D. A. R. 1936**

DIRECTIONS TO REV. MARTIN'S GRAVESITE

Check with Chester Co. Library, a local historical society, or online.

OTHER COVENANTER & ASSOCIATE REFORMED PRESBYTERIAN MINISTERS

Their names are perpetuated in Stormont family names. Rev. John Riley came into South Carolina in 1813, settled on the south side of Big Rocky Creek, about a half-mile of Martin's first church, the one burnt. He was a popular preacher. {Many Stormonts used the name Riley, including GILBERT RILEY STORMONT, Gavin Stormont's half brother, perhaps after this popular preacher.} Hugh McMillan came to Chester Co. in 1786, 3 years after the end of the Revolution when immigration resumed. His brother Daniel McMillan came at the same time. Daniel and his family went into the Associate Reformed Church, Hopewell. Hugh had sons, Daniel a merchant, John, David, James (husband of our Sarah Wallace's sister Matilda Wallace), Rev. Gavin McMillan and Rev. Hugh McMillan--Associate Reformed Presbyterian ministers who emigrated to Cedarville, Greene Co, OH, near Xenia. Some McMillans are buried at the Covenanter Graveyard off Peden Bridge in Chester Co., SC and some in or near Xenia, OH. Our GAVIN MCMILLAN STORMONT was named after the good reverend, Gavin McMillan. Question: William Dunlap was married to a Jane. Some say she was a McMillan. Needs research.

Rev. William Martin Timeline

- 1729 Birth: Ballyspalen, Co. Londonderry, UK (Antrim, Ireland)
- 1753 Graduated Glasgow Univ.
- 1757 Ordained at Vow, Co. Antrim, Preaches in counties of Antrim, No. Down, etc.
- 1760 Settled in Kellswater, Co. Antrim, a center for Covenanters
- 1772 Preaches against Rack Rents in Co. Antrim
 - Called to preach in SC
 - Gathers 5 ships of immigrants and goes to Charleston, then Camden District, SC
 - Arrives on *Lord Dunluce* in Charleston, SC from Larne, Ireland
- 1773 On to Camden District with 1000 followers
- 1772-74 Preaches at Rev. Richardson's Catholic Presbyterian Church
- 1775 American Revolution begins near Boston
- 1774-80 Preaches at his new Catholic Presbyterian Church
- 1780 Arrested by Gen. Cornwallis. Church burned. Released.
- 1780-83 Stays in Mecklenberg, NC, till war's end.
 - Returns to preach at Catholic Presbyterian Church
- 1782 Refuses to join Association of Reformed Presbyterian Churches
- 1783 American Revolution ends at Yorktown
 - Returns to Catholic Presbyterian to preach, since his church was burned
- 1785 Accused of intemperance and removed from ministry
- 1798 Reformed Presbytery set up in America
- 1798 Dismissed for intemperance and selling a slave
- 1801 Deposed by the Presbyterian Church, but continues to preach
- 1807 Death: Chester Co., SC

WHERE IS KELLS IN IRELAND?

Kellswater Reformed Presbyterian Church in Co. Antrim is in the townland of Carnaughts in the Parish of Connor, about 6 miles SE of Ballymena. We think this is the church that the Stormonts and relatives may have attended before 1772. The Covenanters' meetinghouse is at 'the back of the Water,' called the Capital of Covenanting, and is above the Shankbridge. Rev. William Martin is listed as the Minister from 1760 to 1772, when he left for the colony of South Carolina. The prosperous village of Kells is a pretty area with very well looked after suburban bungalows.

Jean Stephenson, 1971, expands the territory of those who emigrated with Reverend Martin to the north of Kellswater: "The majority of them were probably from the vicinity of Ballymoney, Ballymena, Kellswater, and Vow, County Antrim." Many surnames are typical of the parish of Connor.

ORIGINS – THE COVENANTERS OF THE REFORMED PRESBYTERIAN CHURCH

The Covenanters were Reformed Presbyterians, and also called Seceders. The Covenanters were so-called because in 1643 they signed in their own blood a solemn covenant to preserve Presbyterianism in Scotland. They were a tough-fibered religious group. Famed for honesty, integrity and rugged faith, they were inclined to suffer death for their beliefs rather than surrender them.

In Scotland this group was often persecuted by the Church of England and/or Church of Ireland, and resented by the Catholics of Ireland, because they were Protestants who had taken Irish lands in Ulster in the north of Ireland. England wanted to Protestantize Ireland and protect itself from Catholic invasion through Scotland. Thousands of Covenanters had been put to death during "The Killing Time," period of severe persecution in Scotland. Over eighteen thousand Scottish Christians were either executed, banished or suffered the utmost hardships rather than compromise their Christian principles. Others simply left for Northern Ireland (Ulster).

Even among Presbyterians, these Seceders were known for doctrinal rigidity and conservative theology. One sign that their congregation could be argumentative, uncompromising, and disharmonious (as many Presbyterians throughout America were depicted by their fellow colonists) was that churches often splintered off from one another. (The Stormonts and Rev. Martin were first at Catholic Presbyterian Church, but soon

founded their own Covenanter church (Richmond Church) a few miles down the road, and later became Associate Presbyterians.)

The Covenanters maintained that Jesus Christ was King over all and that he should be acknowledged as such by both Church and State. Yet they believed that the church and the state were two separate institutions and that the king had no right to interfere with the government and worship of the church. Covenanters acknowledged no king or leader but Christ. Their belief was that the Bible should be the rule of civil, national, and private life, and that Jesus' teachings should be recognized as part of the law, the Constitution was not in line with God's word. **They would not swear allegiance to the U.S. Constitution, run for office, or serve on juries. BUT, They supported the nation to the extent of lives and property, paid taxes, and sent men to war, including the Revolution and the Civil War.**

Many Covenanters signed in their own blood and wore red pieces of cloth around their necks as distinctive insignia; hence the term "Red neck", (rednecks) which became slang for a Scottish dissenter*. Since many Ulster-Scottish settlers in America (especially the South) were Presbyterian, the term was applied to them, and then, later, their Southern descendants. One of the earliest examples of its use comes from 1830, when an author noted that "red-neck" was a "name bestowed upon the Presbyterians." It makes you wonder if the originators of the ever-present redneck jokes are aware of the term's origins? Another term for Presbyterians in Ireland was a "Blackmouth." Members of the Church of Ireland (Anglicans) used this as a slur, referring to the fact that one could tell a Presbyterian by the black stains around his mouth from eating blackberries while at secret, illegal Presbyterian Church Services in the countryside.

ROCKY CREEK AND LITTLE ROCKY CREEK IN SOUTH CAROLINA

This is the area where the Stormonts and other related families settled in 1773. The territory included here is drained by Rocky Creek and its many branches. To a great extent the upper and lower systems of this stream have profoundly affected the lives and customs of the inhabitants ever since the sternly religious and hard working Scotch-Irish first appeared on the scene. The upper stream, fed by such smaller creeks as Bull Run and Bull Skin as well as many others, is shown on maps at Rocky Creek. It is sometimes called Big Rocky Creek and by the time it passes under Peden's Bridge it has become a respectable stream. Headwaters of Rocky Creek are as far north in the county as the town of Lowrys. The lower stream rises in the neighborhood of Hopewell Associate Reformed Presbyterian Church, which in the beginning was often called Rocky Creek Church, and as far west as Blackstock. This branch of the system is shown on maps as Little Rocky Creek and as Little Rocky Branch. In local usage it may be referred to as Moffatt, Shannon, Hopewell, Hemphill, Aiken, and Charles' Branch. By whatever names, Little Rocky flows southeasterly until in due time it joins with Big Rocky near Beckhamville. Shortly thereafter, the storied stream empties its muddy and sluggish water into the Catawba River immediately below the great falls.

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These references are incomplete, as I wrote only for our family history. I found much information on the Internet.

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* * * * *

Artisans and Architects by Wade B. Fairey, Sr. 7.16.13

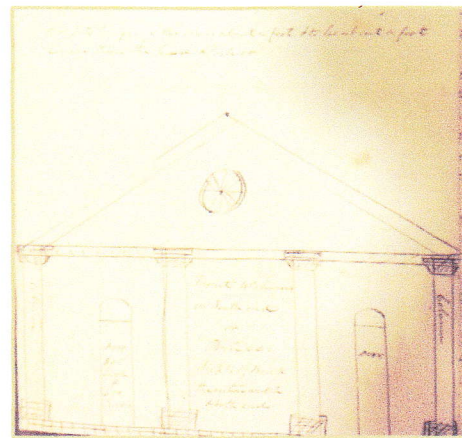
In the mid 1970's as a young man, making a living with my hands, I was in love with wood, furniture, historic homes, and creativity. So one day when a truck pulled into my driveway loaded with assorted pieces of old doors, mantels, shutters, window sash, and miscellaneous architectural parts I took notice. These architectural materials were all from the Homestead house, circa 1823, and the Revolutionary home of Colonel William Bratton. I jumped at the opportunity to restore as well as reproduce many of these treasures. Of course within a few years these buildings had been fully restored as part of Historic Brattonsville. What I didn't realize at the time is that this precipitated a major change in my life.

As I disassembled the materials from the Homestead House, I often noticed artisans' names penciled on the edges of moldings or edging. Whoever they were, these artisans had signed their work. Regrettably, I failed to write their names down because I did not understand that their names served any real purpose, and at the time I had no idea that I would become Executive Director of Historic Brattonsville within the next two years. It was soon after that I began making every effort to record the artisans engaged in all facets of construction. Since then I have compiled a database consisting of some 15,974 artisans working primarily in South Carolina prior to 1865. This database will be made available in limited form on RootsandRecall.com over the next few months. Many can profit from this knowledge and hopefully share additional details and contributions on any artisans with whom they have knowledge.

This database has changed our primary knowledge of 19th century construction technology and our understanding of the role each craftsman played in the construction of historic homes and structures. Case in point, over the years, I have frequently heard people say that a particular house was designed by an architect of great reputation using slave labor, and that the bricks were brought up from Charleston and the lumber hauled in over great distances. The truth is from what I have found is that there were local

artisans who deserve the accolades instead.

Architects like Robert Mills did influence the design of some public buildings and, there were a few skilled African slaves and free African American artisans, but suggesting that Thomas Jefferson had an impact on local building practices, as was offered by one homeowner is over the top. There were hundreds of capable craftsman that resided in each county. Researching them is often tedious but can be very rewarding. I believe an additional 5,000 ante-bellum artisans if not more could be documented by meticulous research of probate records in each county. Private



Portion of the drawings used to construct Black River Baptist Church - Courtesy of the Caroliniana Library, Un. of South Carolina.

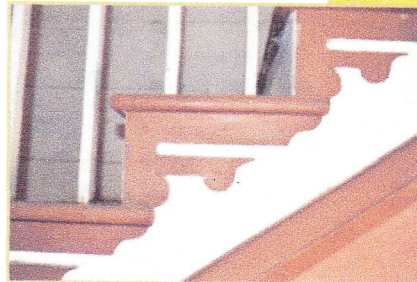
contracts, church records, archival collections, and published manuscripts might also offer additional revelations. Just in the past few weeks, in the Caroliniana Library I have documented several additional carpenter-contractors.

A few of the occupations offered to 19th century artisans may include but were certainly not limited to; carpenters, carvers, glazers, sash and door makers, joiners, turners, hewers, shingle makers, plasterers, brick makers, brick layers, turners, tanners, painters, stone masons, architects, blacksmiths, millers, lumbermen, wheelwrights, cabinet makers, coffin makers, colliers, lathe makers, marble cutters, and framing mechanics. More often than not, an individual was involved in multiple aspects of the trade. The Simpson family of Fishing Creek, in Chester County was involved in making shutters, gins, thrashers, and even furniture. These are the documented aspects of their work. I have also been told that they manufactured mantels but as yet no primary documentation has been uncovered.

The truth is thousands of well trained craftsmen resided locally who took special interest in satisfactorily building handsome and sound structures. They carved granite foundation rocks, made window sashes, turned newel posts, and built handsome structures, many of which have lasted decades. Three



outstanding antebellum artisans from the Chester-York County area of South Carolina, who have received no recognition include; Thomas Hoover, Jedidiah Coulter, and three contractors left their



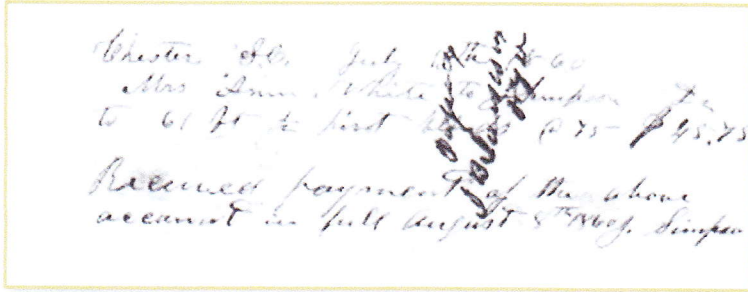
The Key-Backstrom-Marion home was constructed by members of the Key family. It appears the staircase fretwork was reflective of their name.

much of the piedmont. Each were highly skilled artisan-contractors working hired crews to construct outstanding architecture reflecting individualism but also adapting to current styles offered by popularly published architectural pattern books. These men also custom designed elements simply to satisfy the individual client. The staircase fret or scrollwork at both the Key-Backstrom-Marion home near Richburg, South Carolina and that of the Blair home in western York County offer striking examples. The Key-Backstrom-Marion home's staircase fretwork was designed to resemble a large "key" motif.

Andy Hafner. These unique styles across

Unfortunately, few documents have been found on mid 19th century construction projects even

though construction contracts were frequently signed between contractor and client. An excellent example is a contract between the builder, L.J. Coughlin of Sumter County and his client in 1850. The contract specified what materials were to be used, who was to provide the



Receipt for blinds used on the Ann H. White home. Built by J. Simpson in 1860 - Courtesy of Historic Rock Hill and the White Home Collection.

materials, and also required the property owner to house the contractor and his work crew near the building site. I have only seen five or six contracts of the thousands that were implemented. Even

though these simple documents outlined who was

to provide materials, labor, and other necessities, they were not typical of what we would expect of a building contract in 2013. A note from a mid 19th century financier, Mr. Hiram Hutchison, of York County to Charles Beck, suggested the difficulty in finding an experienced mechanic, even though there were a number of outstanding contractors living in York County at the time. The mechanic was the chief framer and engineer responsible for building the structural components of the dwelling. Hutchison's letter was sent on behalf of his brother, living near Fort Mill, to Columbia sash-door maker and contractor, Mr. Charles Beck. One of Beck's best known works is that of Ansley Hall in Columbia, S.C. But there were many local artisans and mechanics such as John Simpson of Chester who supplied the region with outstanding fixed and pivotal shutters.

Construction of a fine home or commercial building was an expensive undertaking. In fact, some speculative builders went bankrupt during the early 1850's. S.S. Elam a builder in Rock Hill, SC failed to make his construction loan payments on a speculative home venture and the house was foreclosed on - later becoming the financier's family dwelling. Besides procuring the services of a contractor, seasoned lumber was also a major concern, as was finding hardware, glass, lime, and suitable brick. In some cases, clients died during the lengthy building process and often the basic house was added to or remodeled shortly after completion as styles had evolved since its inception. Besides the cost of manpower and materials, financial concerns increased as cotton prices dipped and recessions hit. Few fine homes were built in upstate S.C. prior to 1820, and a majority date within two specific periods. The first was the period following the establishment of the cotton plantations and the resulting rise in income between the years 1820 – 1832. One experienced builder, Mr. H.C. Roberts, from Kershaw County wrote to his uncle, on March 21, 1836 of the total collapse of his building business over the preceding four years. The demise in his business was attributed to the lack of available capital. Although only a few homes were constructed in the 1830's many appear to have been updated and enlarged. During the later building boom of the antebellum period (1840 - 1861), hundreds of homes were routinely constructed throughout most counties. This was a direct result of a sustainable cotton

culture which fueled an era of massive construction. The second and third generation planters of these decades built magnificent homes throughout the South. Roots and Recall's database shows a large influx of artisans into South Carolina, primarily from North Carolina, during this period and a very large influx just prior to 1860 as demand for skilled artisans grew in the deeper South.

Thomas B. Hoover of York, S.C. was a successful builder of both frame and brick dwellings in the first thirty-five years of the 19th century. In 1820 he reported the manufacture and sale of 170,000 brick at \$6 per thousand. This was a substantial income for the period but he also



White Homestead in Fort Mill, S.C.

maintained a large market for handsome coffins. One document showed him being paid \$30. for Thomas Roach's funeral casket in 1824. His business thrived and included construction of expensive coffins, public buildings, his own home, and the magnificent White Homestead in Fort Mill, S.C. Documents show Hoover manufactured brick for the house at a rate of over 500,000 and needed to acquire additional brick molds. In July, Thomas Hoover purchased "6 pr. (English) Brick Moulds of Steele\$32.02" from the estate of Robert

Clendenin of York, S.C. When the White home was completed, Hoover was paid a total of \$5,000. His work had included the stone, brick, and overseeing the detailed finish work in constructing the dwelling. The four story house was restored by the Close family in the 1990's and remains an outstanding example of Georgian architecture, a rarity in South Carolina's piedmont during the 19th century. This house was Hoover's crowning achievement but his own home in downtown York remains one of outstanding proportions and workmanship.

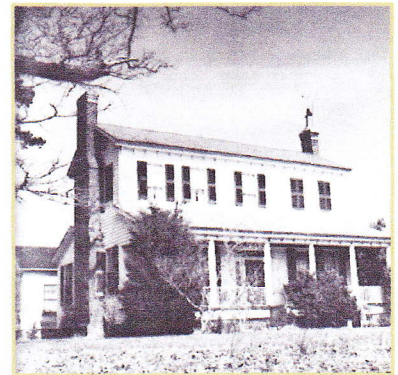


Thomas Hoover's home on West Liberty Street, York, S.C. circa 1821

A second group of artisans, an extended family group, known as the Hafner builders of western York County were also significant contributors to the heritage of 19th century construction. Little written evidence has been uncovered to support the wide number of homes attributed to the Hafner family. When "Plantation Heritage" was published in 1962, builder Andy Hafner was recognized as having constructed fine homes. As a result, many individuals have given him credit for their own dwellings simply due to stylistic similarities that do seem to bind all the Hafner built homes throughout both York and Chester Counties. The family had a strong tradition of building what many call the "Carolina I-House", a highly versatile design popular with planters in the piedmont region of the state. The Hafner group's documented homes often feature double paneled front doors, extra wide Empire style casings, simple but elegant staircases, octagon porch columns,

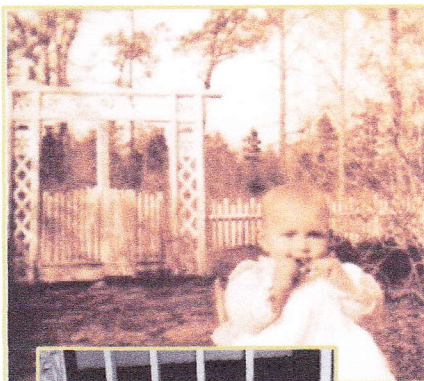
and decorative mantels featuring diagonal moldings, pinwheels, and distinctive scrollwork. The Hafner's were from North Carolina and believed to have been constructing in the area of Lincoln County, North Carolina prior to moving further south.

Members of the Hafner family included: J.A., Ephraim (1828-1863), Marcus, "Andy" or Andrew (1821-1914), and Alfred. York County's 1850 census documented J.A. Hafner as the group's all important mechanic. It was he who would have been the supervising contractor. It was his responsibility to insure all of the massive timbers were accurately cut and joined to create the impressive hewn timber-framed substructure. Other members of the family were younger and all were listed as carpenters by the census taker. It was their legacy of building exquisite framework, often described as overkill, which set them apart from many 19th century builders who put too little effort in their foundations and substructures. Perhaps the best example of their homes, was the Samuel Blair house near Bullock's Creek, S.C. which burned in 2011, only months after being photographed in its abandoned state. The Blair home was the prototype of the Hafner legacy.



Samuel Blair home as seen in Plantation Heritage, 1962 - Kenneth F. and Blanch Marsh

The image of Marcus Hafner's daughter, Mrs. Sue Mae Hafner - Kirkpatrick standing in her front yard shows the diversity and expertise of her family's artisanship.



The ornate gate entrance is indicative of the artisanship exhibited in their mantel pieces as well as the fretwork on their staircases constructed in the second quarter of the 19th century. The wooden revolving gate was of beautiful proportions and displays the groups' affinity for decorative German motifs. The Hafner family built over several generations but many of their homes have unfortunately been destroyed by fire over the past five decades.

Jedidiah Coulter (1803 – 1851) was an outstanding ante-bellum contractor residing east of McConnells, South Carolina and doing work in at least three counties. One of his earliest documented jobs was the construction of the frame Ebenezer Academy near present day Rock Hill. Court documents show his bill for the school had gone unpaid by the Rev. Harris, with whom he had contracted. Coulter took legal action to render payment and in doing so, documented one of his early buildings. Some say that he also constructed a frame house in the same area but presently there is no proof of this claim. Later he constructed the handsome

McNeil-Darby home near Historic Brattonsville. This fine home, demolished in the 1970's, was comparable in quality to the Douglas's home at Goshen Hill in Union County and the Chappell home in Fairfield County, Mayfair.

Following the completion of the McNeil-Darby home Coulter remodeled and added on to the Erwin-Abell house at Lowrys, S.C. But it was the Douglass home, Albion, in Fairfield County that remains his masterpiece and testament to his knowledge of style and proportions. Albion was constructed for Alexander Douglass and his wife Jennet who may have lived on the premises in a log dwelling while their new home was under construction. They had contracted with Coulter to provide most of the labor, but it was the Douglass's responsibility to furnish the dried and finished wood needed for building. Albion, circa 1841, was immaculately constructed starting with the heavy granite block foundations, massive brick chimneys, exterior door and window casings and a three story staircase. The refined proportions of this house are rare in the region. Albion is an outstanding example of vernacular architecture featuring every manner of superb artisanship available to ante-bellum contractors.



Erwin - Abell home near Lowrys, S.C.

It has been said that Jedidiah Coulter's use of the Palmetto leaf as an insignia served as his signature. The Palmetto leaf has been found on each of his known buildings but it was his use of exceedingly high mantel pieces with elegant carved panels of various style that helps document his work.



documentation has been uncovered additional projects undertaken by Coulter following the completion of lapsed between finishing Albion and time, to construct additional would have been an opportune time imagine him not working during this auction artisans arrived from several fine tools that included a set of heavy cornice planes and a large turning lathe.

No further



Images of Albion built by Jedidiah Coulter in circa 1841



to support Jedidiah Albion in circa 1842. Nearly a decade his untimely death, leaving ample dwellings. The decade of the 1840's for his business and it is hard to prolonged period. At Coulter's estate counties to acquire an array of his

These are only three of over five thousand documented ante-bellum carpenters, contractors, and mechanics who labored in South Carolina before 1866. I am confident thousands of

additional artisans are as of yet undocumented. If you desire to know more about southern artisans both the Museum of Early Southern Decorative Arts in Winston-Salem, N.C. and Colonial Williamsburg maintain massive databases on the subject and Roots and Recall's limited database will also be available on the website in late fall, 2013. In the meantime, please enjoy visiting RootsandRecall.com as well as signing up to receive the blog on subjects of interest.

DIRECT LINKS

<http://rootsandrecall.com/york-county-sc/buildings/white-homestead/>

<http://rootsandrecall.com/york-county-sc/buildings/15-west-liberty-street/>

<http://rootsandrecall.com/york-county-sc/buildings/5750-lockhard-road/>

<http://rootsandrecall.com/chester/buildings/2314-old-richburg-road/>

<http://rootsandrecall.com/chester/buildings/2196-old-york-road/>

<http://rootsandrecall.com/york-county-sc/buildings/258-east-white-street/>

<http://rootsandrecall.com/fairfield-county/buildings/5170-old-douglass-road/>

(Editor's Note: The following article was taken from the booklet, *Mount Olivet Presbyterian Church, 1773-1947*, by Charles Archibald Stevenson in 1947.

WOLF PEN OR WOLF PIT – WATEREE – MOUNT OLIVET

The last two named churches are scions of the former, being shoots or branches of the former.

There have been several attempts to write a history of this old church but the limited data at hand seems to have caused omissions of many historical and interesting facts that the writer hopes to gather and connect into a chain, many facts that will be fuller, making a more interesting sketch. I am interested not only in the church here but of Mr. Martin as well, hence the space given to his memory in this account. As has already been stated, Mr. Martin served Catholic Church and congregation for quite a long period before and after the Revolutionary war. This old church afterwards became the church and home of my parents. It was where I first became a believer, joining the church there and remaining one of its 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 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 possession of his grandchildren who are my nieces and nephews. With these incidents and facts lingering in my mind it urges me to do the almost impossible in writing this sketch at my age and physical condition. 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. The old church, Wolf Pen or Wolf Pit, Waterree or Mount Olivet is also of vital interest to me. My forebears were among its earliest members. Five generations of these are now resting there in the cemetery adjoining the church. James Beaty, my great-grandfather was one of its earliest members and elders. His eldership predated Rev. Samuel Whorter Yongue's ministry in 1798. His large family became members there and a number of them are buried in its cemetery. James Beaty afterwards moved to Winnsboro and became an elder in Sion Church. He seems to have been a man of sterling worth, taking a leading and active part in the civic, educational and religious matters of the community. Records in the Fairfield Court House bear testimony to his civic activities and his name is found on the list of those who were president of the Mt. Zion College. His eldership in Mount Olivet and Sion Churches all bear testimony to his high character. These interesting incidents with their early dates lead me to believe that he was one of the members and elders who took over this old Wolf Pen meeting house for the Presbyterians in or prior to 1785. These incidents bind me very closely to the old church, its cemetery and everything connected with it. When I open the iron gate to enter the cemetery I feel like obeying the command that the Lord gave to Moses as he approached the burning bush—"Put off thy shoes from off thy feet for the place whereon thou standest is holy ground". Exodus 3:5.

The old Covenanter Church that was built in 1773 or '74 is said to have been standing as late as 1840 but in a most dilapidated condition. The Presbyterians of that community which was made up almost entirely of Scotch-Irish took over the old church in 1784 at which time the Rev. Daniel Thatcher was preaching there and at Jackson Creek also. In 1785 the elder representing the church went to the South Carolina Presbytery at its first meeting in Waxhaw Church with a call for the services of Rev. Thomas Harris McCaule who was at that time principal of the Mount Zion College. The call was tendered Mr. McCaule and accepted. He

served the churches for one year but at the end of the year gave up Mount Olivet and continued with Jackson Creek, preaching two services a month. The Mount Olivet Church was without a minister for ten years but frequently was supplied by other ministers coming to preach for them as well as to perform any other ministerial duties. In 1795 Mount Olivet and Jackson Creek were united again under the pastorate of the Rev. Samuel Whorter Yongue, he having been installed at Jackson Creek on the fourth of February of that year. It was during Mr. Yongue's pastorate that its name was changed to Wateree. The church's old spring and a good portion of its branch on lands of the church was the source or fountainhead of one of the tributaries of the Wateree Creek, hence, its early name Wateree, but in 1800 a request was made to the Presbytery to change its name to Mount Olivet. This request was granted, but the name Wateree has ever clung to it as its popular name while its official name is Mount Olivet.

In the same year of 1800 under the pastorate of Rev. Samuel Whorter Yongue a congregational meeting was called for the purpose of considering repairs to the old church but instead of repairing it was decided to build a new church and selected a desirable locality a quarter of a mile farther west where the present building now stands. A large frame building was erected with commodious galleries to accommodate its colored members who were slaves of white members. There were more than eighty of these in 1857 according to the church's annual statistical records as shown:

STATISTICAL REPORT

COMMUNICANTS

DATE	WHITES	COLORED	TOTAL
1857	62	84	146
1858	66	84	154
1859	61	84	145
1860	55	72	127
1861	59	75	134
1862	58	77	135
1863	57	78	135
1864	57	78	135
1865	58	17	75

It is noted that the colored members held about the same lead over the whites until 1865 when the number dropped from 84 to 17. A few remained loyal until 1876 when the lines of demarcation were more closely drawn during the reconstruction period. These colored members enjoyed all the benefits and sacraments of the church and their withdrawal from the church was not because of any action on the part of the session. They simply absented themselves from the church services and their names dropped from its rolls.

Quoting several minutes of session to show how these colored members were taken into the church and subsequently handled: "Mount Olivet Church Sabbath, August 16, 1857. Session met and was opened with prayer by the Moderator Rev. W. J. McCormick. Moses, a colored man belonging to Capt. Theo S. DuBose, appeared in session as a candidate for membership. He was examined on experimental piety and the sacraments. On motion his examination was sustained. He was baptized same day."

"Caleb, a colored man belonging to Col. J. Cockrell who had been suspended from the ordinances of the church for some time past for a breach of the Seventh Commandment applied to the session to be restored to the privileges of the church. He was strictly examined as to his sorrow and repentance for his sin which he gave very satisfactory answers to the questions put to him. Clauss, a colored member of our church, and Sippio, a colored member from Concord Church were present and well acquainted with Caleb, were examined as to his good character and as far as they were able to judge thought him sincere in his profession of repentance. On motion he was restored to the privileges of the church."

"Charity, a colored woman belonging to James E. Caldwell, charged with a breach of the Seventh Commandment appeared before session. She was examined and the charge proved against her. On motion she was suspended from the privileges of the church."

According to sessions minutes of 1909 the last colored member was admitted to the church, James Coleman, was his name and from all outward appearances was a true servant of God.

It is interesting to know how, when and from whom the land now in possession of the church was obtained. The first two acres we are told by a district surveyor's certificate, was the gift of Walter Aiken. There is no deed in the church's possession or on record in the Court House showing this and the only conclusion is that it was simply a verbal contract. This must have been in 1800 or 1801 when the congregation moved and built its new church. There is an original deed among the church's papers signed by Samuel S. Hall and his wife, Nancy conveying to the Mount Olivet congregation one acre of land for which they paid five dollars. This deed states that this acre joined land belonging to Mt. Olivet congregation. This deed is on record in the Fairfield County Court House and is witnessed by Thomas McCollough and Susan Gunell. It is dated the 19th day of May, 1929.

In 1835 three acres, one quarter and twenty poles was purchased from Joseph Caldwell, Esq. and James Barkley, Esq. for which the congregation paid \$16.87 1-2, giving the church a total of six acres, one quarter, and sixteen poles. This deed is also recorded in the Fairfield Court House and is witnessed by David McDowell and J. McMaster. It might be well to explain how all of these tracts of land are in the name of the Mount Olivet Church as is shown by surveyor's plot and certificate while part of it belonged to the church before the name Mount Olivet had been given to it, but as we note this survey was not made until 1835 which was thirty-five years after the name had been changed.

A photostatic copy of deeds, surveyor's plat and certificate all designed to show how, when and from whom these different tracts of land were obtained, is hung on the walls of the church. This surveyor is in error, however, in saying that these were gifts. The deeds plainly state that the congregation paid for two of these tracts. The making of the photostatic copy originated in the mind of Colonel Richard M. McMaster of Alexandria, Virginia. He had these made and framed to be presented to the congregation. Colonel McMaster is a grandson of the church being a son of Richard N. and Sarah Boulware McMaster who were members. He is also a grandson of Benjamin J. and Sarah Richmond Boulware, members of the congregation. Their comfortable brick home was less than a mile from the church and was destroyed by fire by Sherman's forces on his march to the sea. Colonel McMaster has ever shown an interest in the old church, graveyard and the community in general. His grandmother and great-grandmother are both buried in the cemetery while Benjamin Boulware, his grandfather, is buried in their family burying ground six miles east in the Flint Hill section of the county, and known as the Boulware Walls, being enclosed by a rock wall covering almost an acre. The numerous Boulware descendants from Virginia to Florida, have recently placed a granite monument there

to the memory of Musco Boulware and his wife, Nancy Pickett. Colonel McMaster has shown much interest and given valuable assistance in preparing this sketch.

During Mr. Yongue's ministry the large frame building was destroyed by fire and immediate steps were taken to rebuild. A much smaller building was erected of brick which is said to have been made on the ground near the church. Rumor also says that Hilliard Gayden and Benjamin Boulware were the moving spirits in the construction of this building. Mr. Yongue's ministry terminated in 1829 and he died in 1830.

Rev. LeRoy Boyd followed Mr. Yongue in 1829 and served the church as its minister until his death in 1838. During Mr. Boyd's ministry a right serious division occurred in the congregation with about half of its members pulling off and forming another congregation and building another church about three miles farther west. The cause of this division has not been definitely stated, a strong intimation is that a number of children of non-believing parents had been baptized which caused the disturbance. It is not definitely known just how long this division lasted. One writer states that it was for a good long period. A reconciliation was effected, however, through efforts of a committee from Presbytery with Rev. Mr. Brearly as one of its members. This newly organized church seems to have taken the name of Sion confusing its records with the Winnsboro church of the same name. The two congregations were united again under the ministry of Rev. Mitchell Peden, whose ministry lasted from 1839 until he moved to Mississippi in 1848. The church was supplied for one year by the Rev. Mr. Frazier who was then minister of Sion Church.

Rev. James R. Gilland followed Mr. Frazier as Mount Olivet's pastor as well as Concord's. This seems to have been a wise and satisfactory arrangement for both congregations. They bought a tract of land containing fifty-eight and 3-10 acres as a home for their pastor. This land was in or near the village of White Oak for which they paid \$610.00. Mount Olivet's part was three hundred and fifty dollars leaving Concord's part as two hundred and fifty dollars. The two congregations were to share in any advantages from this in proportion to their contributions. Mr. James A. McCrorey sold his land and was at that time an elder of Mount Olivet. This deed is also on record in the Fairfield County Court House. Mr. Gilland's ministry ended when he was elected a professor of Davidson College at Davidson, North Carolina.

Rev. William McCormick followed Mr. Gilland and served the church as its pastor from 1853 to 1857.

The Rev. T. W. Erwin followed Mr. McCormick in a long pastorate of nineteen years from 1861 to 1879 when he moved to Texas.

Mr. Erwin also served the Concord Church at this same time. We note with interest the call of Mr. Erwin as the minutes show both congregations meeting in joint session and signed by James E. Caldwell, James Johnson, James L. Yongue, Daniel McCollough, John Cook, James Carlile, James A. McCrorey, John Johnston, J. C. Caldwell, S. B. Harper, James Duncan and T. E. Beaty. During Mr. Erwin's ministry something went wrong with the small brick church erected a number of years before, making it necessary to tear down and rebuild. This occurred in 1869 and was dedicated on June 19, 1870 with Dr. George Howe preaching the sermon. There are several subscription lists of much interest indicating subscribers and amount each paid. There is evidence that a list of these were entered at one time in the sessions minutes but afterwards removed. Those who took an active part as members of a committee soliciting subscriptions are as follows: Mr. J. C. Caldwell led with \$735.00 collected; W. C. Beaty, \$565.35; W. R. (which certainly was Wade Rawls) with \$385.00; S. R. Johnston, \$194.00; M. W. Boulware,

\$105.00. There is an addition of \$1.45 added to the above amounts as a small balance from congregational collection making a total of \$1,971.80. Captain James Beaty's report as treasurer of the building fund shows that \$2,043.11 was the total amount expended in the construction of the church including the repairing of a number of seats and the construction of as many more and painting of all. The material of the building that had to be torn down that could be used in the building of the new one was used.

During the construction of this new building the Mount Moriah M. E. congregation tendered the use of their building to the Mount Olivet congregation which was accepted as shown by the session's minutes. The Methodist congregation of this old church seems to have gone to pieces, abandoning the church and allowing it to return to the original owners of land who had given it for a church. It fell into the hands of Mrs. E. J. Powell who was a member of the Baptist Church and she converted it into a Baptist Church. That congregation seems soon to have gone to pieces and allowed the old building to tumble down prior to 1890.

The Mount Olivet building that stands today was finished in 1869 and dedicated in 1870. It became necessary to put on a new roof and this was accomplished by a generous contribution of the Gayden brothers of Columbia, who furnished cypress shingles for that purpose. These grandsons of the old church have ever shown a disposition to do more than their share in the welfare of the church and the preservation of the cemetery where their grandparents are buried.

The interior of the church has recently been beautified with a coat of paint adding to its attractiveness. Electric lights have been installed recently with fixtures which were donated by two Winnsboro friends of the old church viz. J. W. Horne and James W. Stephenson. With these recent improvements there seems to have been created an awakened interest in the church among its members as well as the whole community, bringing it back into its former usefulness as a suitable and much needed place for social and religious activities. On Sunday night, January 26, 1947 a full and interested congregation gathered for worship as well as to celebrate the use of electric lights for the first time. A delegation of men from Sion Church attended with Mr. Martin, our pastor, and joined the congregation in a song service and ending this part of the program with a number by a male quartet. The Rev. Mr. Martin then took charge and preached an impressive sermon. It is not strange, however, for ministers when preaching there to imbibe the spirit of inspiration which is often prevalent and manifest among its members giving close and careful attention to their message.

The Reverend James Douglas followed his brother-in-law, Reverend T. W. Erwin as the church's minister from 1878 to 1904, the second longest ministry in the history of the church ending with his death in 1904. Mr. Douglas's life was an inspiration to all who knew him, "to know him was to love him". He imparted this same spirit of service to his nine children all of whom followed closely in his footsteps. Two of his sons became professors of Davidson College, one president of Presbyterian College and afterwards president of the South Carolina University, one an attorney of Chester and treasurer of Bethel Presbytery, and one a successful business man. His four daughters also left their imprint upon the world for good as they gave a large part of their lives as teachers with one a missionary to Brazil for more than thirty years. Such is the result of a well organized home and family where Christianity is given first place and consideration. Such names as Douglas and McDowell, of excellent parentage and inheritance, of the "old school", are as our wise man of scripture has well said, that their children will rise up to call them "Blessed".

FAMOUS SOUTH CAROLINA MANSION DESTROYED BY SHERMAN IN 1865.

By Ellen Evans Hough

(Taken from *The Charlotte Observer*, Sunday, August 28, 1927)

Home of Colonel N. A. Peay Palace of Greatest Beauty

Destroyed by enemy troops. Scattered bricks and an old laundry house mark site of renowned homestead near Winnsboro, SC _____ was noted for its luxury and hospitality _____ Boasted an observatory on roof _____ there were 150 servants and 50 slaves _____ isolated now, but natural beauty inspires.

A barren summit with scattered bricks, large holes revealing evidence of fallen walls, 13 inches thick, and a long hut. Formerly the laundry house, mark the place of South Carolina's once most beautiful and extravagant mansion of the nineteenth century. This palace as it has been called by many, stood on the Hills' crest, giving a vista of surrounding country for a distance of about 3 miles, and was monarch of that territory until the War Between the States by Sherman's Army on its "march to the sea."

Mansion Destroyed

The destruction of the lovely historic residence of Colonel Nicholas Adamson Peay, better known as the "Old Peay Mansion" and "Peay's Folly" has been classified with the ruining of "Millwood" former elegant home of General Wade Hampton, five miles from Columbia, which was destroyed during the campaign in February, 1865, when Sherman's Army devastated South Carolina homes of splendor and barns of plenty. Gothic columns still stand as a memorial to the home of the former Governor of South Carolina, the posts being all that was left of the home after Sherman's visit to the state.

The "Old Peay Mansion" still renowned for its former splendor, was a massive structure covering three-quarters of an acre, and said to have been the largest dwelling in the state at that time. It was built of brick, granite, Italian marble, imported for the purpose, and fragments of the materials are still over the hill to prove the tale. It was never finally completed, due to the death of Colonel Peay and the War Between the States, but the interior was of unusual beauty. "Peay's Folly" was the name by which it was most commonly known; this name being given by the citizens who considered it foolish for a man to build a home of such lavishness so far from the railroads.

It contained 30 rooms and though waterworks were hardly known at that time the house was completely equipped with such a system, the water being pumped by hydraulic ran over the hills from the cool spring or a deep ravine. A most unusual and interesting feature was an observatory on the top of the home. Many thought that there was a fish pond on the roof, the idea coming from the Negroes, who saw the reflection of the sun on the glittering tin and thought they saw rippling water.

One hundred and fifty servants were owned by Colonel Peay _____ this being the time when Southern hospitality was paramount. The famous stable, said to have been prettier than the average brick homes of today, was always well filled with at least a dozen aristocratic horses, with a separate attendant for each horse. In a nearby ravine was a private owned tan-yard.

Besides his personal 500 slaves, all the sole property of the Colonel. These were of course, set free when the place was burned.

Two handsome granite posts, which have stood the test of war and time, formed an imposing entrance to the grounds until but recently, they were dismantled and sold. They have since been presented to the Presbyterian Church, directly across the road from the site of the former Peay home, and have been erected at the gate leading into the cemetery. There they will probably remain, always, reminders of the lovely home which was destroyed by enemy troops. It is well known that the house was the result of competition between Governor Manning and Col. Peay, who were trying to outdo each other in the building of elegant homes. The only living child of the Peay family is Mrs. Annie Peay Bray who is now living with her daughter, Mrs. J. R. Carson in Chester, S.C. Mrs. Bray is 78 years old and remembers many things never told about the event. Both she and Mrs. Carson have many relics, family pictures and antiques which were saved from the house by the slaves who were allowed to ransack the house after the Federal soldiers had secured all they wanted before burning it. Some of the things saved at the time came back into the family after the war by securing them from the Negroes, nothing however was saved by the family at the time of its destruction. The gradual rise of the hill upon which the mansion stood prevents one from realizing its elevation of 700 feet, but once upon its summit there is an unusual wild beauty in its far reaching view. North can be seen a succession of hills, but none are so high as the site of "Peay's Folly". Like a tan ribbon encircling a distant hill, the Wateree River winds its way parallel to the land of the old Peay mansion. On a higher hill above and across the river more than 12 miles away may be seen the hometown of the Governor of South Carolina, Gov. John H. Richards. Tenants who live nearby say that on clear nights that the flare of lights from surrounding towns may be seen. Col. Nicholas A. Peay affectionately called Col. Nick Peay who owned the famous "American Palace" possessed approximately 9,000 acres of land in Fairfield County, as shown by records now in the Winnsboro Courthouse. This land was centered about the homeplace, which is 20 miles southeast of Winnsboro, and 10 miles from the present site of Lugoff Dam on the Wateree River, in the Longtown section. He was one of the wealthiest men of his day, and though he died before the War Between the States, the house was still in the family at the time it was ruthlessly destroyed. He was a great scholar, having received his education at Columbia University and at the University of Virginia. He died at the age of 47 on the 26th day of February, 1857. He was a member of the House of Representatives in South Carolina also. The original homesite is now owned by a Floridian, Mr. Sam McCormick, but the majority of the estate belongs to the Southern Power Company, the arable land being farmed by the Great Falls Farm Company. A monument of unique design covers the graves of Colonel Peay and his wife, Martha Cary Lamar Peay, and it may be found on the family lot in the cemetery of the Longtown Baptist Church. It is composed of many layers of granite slabs of uniform width which diminish in length with each layer like steps until at the top it is but wide enough for a slender monument. This pyramid covers the two graves like the two sides are dedicated to him while the other two sides bear the inscriptions regarding his wife. Designs of weeping willows and two bleeding hearts are cut alternately on the four sides of the tomb. There is no way of entering the high granite obstruction which surrounds the tomb, and the only view obtainable is over the four foot wall.

Under General Howard. As to the description of the Palace, Feb. 20, 1865, it has been ascertained that the Fifteenth Corps of the right wing of Sherman's Army under the command of General Oliver Otis Howard, was responsible. On the day after Columbia was burned the right wing was sent northward. We have Sherman's own words for this advance from the capital recorded in his memoirs (Vol. II Page 288). He says: Having utterly ruined Columbia, the right wing began its march northward to "Winnsboro on the 20th of Feb. 1865". And Winnsboro was

likewise burned. The Fifteenth Corps, according to Sherman's "Memoirs" were noted for doing their work pretty well. Every American citizen is familiar with General Sherman's famous March to the Sea___all agreeing that its succession___ and that there was special spite against South Carolina as the originator of the whole trouble. Again we have Sherman's own words for the feeling against the state. In his "Memoirs" (Page 226) there is a dispatch from him to General W. H. Halleck, dated Headquarters in the field, Savannah, GA, December 24, 1864. It reads: "The truth is the whole army is burning with insatiable desire to wreak vengeance upon South Carolina. I almost tremble at her fate; but feel that she deserves all that seems in store for her".

Thus, it does not seem strange that the magnificent Peay mansion was not left unmolested by the wreckers, as it possessed the very type of luxury desired for destruction.

Army divided. The whole Federal Army was divided into two wings, with Gen. Oliver Otis Howard, then a one armed man, having lost an arm in the Battle of Fair Oak in 1862, in charge of the right wing, and Gen. Henry W. Slocum, the first General to enter Atlanta with his troops, in charge of the left wing. They covered the entire state and, including the state capital and the already mentioned Winnsboro, there were 14 towns partially or wholly burned by the Army. These towns were Robertsville, McPhersonville, Grahamville, Barnwell, Blackville, Orangeburg, Lexington, Camden, Winnsboro, Lancaster, Chesterfield, Cheraw, Darlington, and Columbia. One accident at the time of the burning of the house and known to be true, was the death of one of the Federal officers, who rode his horse up the low built steps leading into the house and down into the well stocked cellar. After drinking many of the various brands with the air of a connoisseur, he was not sober enough to find his way out of the cellar, and so when the house was ignited he burned with it.

Grandson comes South. In September of 1925 a grandson of General Howard, the General previously mentioned as being responsible for the burning of the Peay mansion, spent his months of vacation with a university friend in northern South Carolina. Both were graduates of a leading Southern university.

Before returning North, the Southern host not knowing the relation of his friend Howard to the famous General of the War Between the States, spent several days with his friend in exploiting the wonders of the capital city, and historical places of the city by the sea.

He motored to the spot where Sherman is said to have set fire to Columbia, and pointed out, with true Southern pride, the shell marks on the beautiful capitol and with equal loyalty to the lost cause, drove to the ruins of "Millwood", General Wade Hampton's burned homes.

Proceeding the next day to Charleston, the Southerner showed the Northerner where the first shot was fired on James Island, the harbor where numerous Naval conflicts were staged. All during the tour of the war scenes the Northerner was continually impressed by his companion with the burning of the Southern mansions, the pillaging by the Yankee soldiers and the devastating wreckage instigated by Sherman and his Chief of Staff, General Oliver Otis Howard. During those days young Howard was noticeably quiet and subdued, very different from his accustomed jovial disposition.

Visitor embarrassed. A few days after their return to Baltimore, the students started reminiscences of the War Between the States. Prominent Generals on both sides were mentioned, and one spoke of General Howard's being Sherman's Chief of Staff during his

march to the sea. More as a joke, the Carolinian asked his friend Howard if by chance he was related to this notorious Northern leader. "Why, Rob, he was my grandfather", was the embarrassed reply. Not until then was the reticence of the Southerner's late visitor understood while the two had viewed the remains of the States' conflict in 1865. When again alone he confessed to his roommate that he had suffered the tortures of the damned as he viewed the havoc wrought under the direction of his illustrious grandfather.

* * * * *

HORRIBLE BUTCHERY!

Thaddeus McFadden Cut and Clubbed to Death by Eugene Shurley

The annals of crime in this State will be searched in vain, we think, to find a parallel to the sickening, revolting tragedy enacted near Fort Lawn, this county, on the afternoon of 22nd May.

The horrible details as we have been able to gather them are about as follows:

Last Friday afternoon, 22nd inst., Mr. Thaddeus McFadden, of the firm of McFadden & Davison, merchants at Fort Lawn, walked home with his sister, Mrs. Culp, who had been visiting her brothers, Thaddeus and I. R. McFadden, that day. After attending his sister to her home Mr. McFadden walked out on the premises, which were his own and nearby Eugene Shurley, a brother-in-law of McFadden, was at work, it is said. There has been a feeling of hostility between the two men for several years past. Their proximity, on this fatal day, aroused anew this feeling. As a result, Shurley went over to McFadden and assaulted him with his knife. McFadden defended himself as best he could, but being in feeble health was no match for Shurley who is a man of great physical strength. From the beginning the contest was an unequal one. In a short time Mr. McFadden was horribly cut, his eyes being pierced with the knife blade, which penetrated to the brain. His face was also terribly mutilated. Then his cruel assailant, according to testimony, took a stick and dealt heavy blows about the head and face of his victim, and ended his fiendish work by thrusting the stick into the mouth and down the throat

of the insensible man, to a distance of six inches, it is said, literally cutting out his tongue.

In this condition Mr. McFadden was found and carried to the house of his sister by nearby. He lingered until 2 o'clock Saturday morning when death mercifully came to his relief. His remains were interred Sunday morning in the family burial ground near Fort Lawn; funeral services being conducted by Rev. P. G. Hopper, assisted by Rev. W. S. B. Ford.

On Saturday, Trial Justice W. B. Crosby, acting as coroner, empaneled a jury of inquest, and the following testimony was taken:

Cora Culp, being sworn, said: On the 22nd day of May, about 7 o'clock in the afternoon, heard Mr. Eugene Shurley cursing. He was about 400 yards from the house. Myself, Rose Cousar, Mrs. Susan Culp and Mrs. N. A. Shurley went to see who it was that Mr. Shurley was



fighting. When we got there we found Eugene Shurley hitting Thaddeus McFadden with a stick. After we got where they were Eugene Shurley left. We found Thaddeus McFadden unconscious and beaten nearly to death.

Cora Culp

Rose Cousar, being sworn, said: On 22nd day of May, about 7 o'clock in the evening we heard Mr. Eugene Shurley fussing. Myself and others went to see what was the matter. We found in about 500 yards from the house Mr. Eugene Shurley with a stick in his hand and beating Mr. Thaddeus McFadden. He hit him two licks after I got there. Mr. Shurley left shortly after we got there. We found Mr. McFadden lying down and badly beaten and unconscious.

Rose Cousar

Mrs. Susan Culp, sworn: I heard a fuss on the 22nd day of May. I was at the house. The fuss was about four or five hundred yards from the house. Myself and others went to see what was the matter. When I got there I saw Mr. Eugene Shurley leaving, and Thaddeus McFadden lying on the ground all bloody and badly beaten.

Susan Culp

Stephen Jackson, sworn: On the 22nd day of May, late in the evening myself and Mr. Eugene Shurley was plowing. When Mr. Shurley got to the end of the row he cleared his throat. When Mr. McFadden heard it he commenced to curse Mr. Shurley. Mr. Shurley replied something back. Mr. McFadden was standing in the public road and told Mr. Shurley to come there. Mr. Shurley went on to him. I was about 100 yards from where they were. Mr. Shurley and Mr. McFadden both had knives in their hands and were cutting each other. Mr. Shurley was cut when he came back to me, in several places on the face and hands. After Mr. Shurley got Mr. McFadden on the ground he stepped back and got a stick and commenced beating him. After Mr. Shurley got back to where I was, he told me to take out the mule and come on to the house.

S. H. Jackson

William Heath, sworn: On the evening of the 22nd of May I heard two men quarreling. I thought by their voices it was Mr. Eugene Shurley and Mr. Thaddeus McFadden. I was about 300 yards from where they were. I heard Mr. McFadden say that he was on his own place and was not bothering him and did not want Mr. Shurley to come to him. Mr. Shurley said that he intended to leave here eight years ago if it had not been for Mr. McFadden's sister [Shurley's wife], but that he would fix him now. I then heard licks and Mr. McFadden hollowing. I went up there and found Mrs. Susan Culp there. She had Mr. McFadden sitting up. I got some water out of the branch and washed his face.

William [his X mark] Heath

I certify that Thaddeus McFadden came to his death from wounds inflicted upon his person by an edged and blunt instrument.

C. B. McKeown, MD

THE VERDICT

The jury rendered the following verdict: Thaddeus McFadden came to his death by wounds inflicted on his person by Eugene Shurley in Landsford, Chester County, S. C., on the 22nd of May, 1891.

Signed: D. H. Jordan, foreman; F. M. Hough; J. W. Connor; J. M. Lineberger; W. P. Roddey; S. H. Stogner; J. R. Turner; G. W. McKeown; S. L. Chambers; J. E. Jordan; G. W. Barnett, J. G. Clifton

Eugene Shurely was arrested on Saturday morning by Constable H. J. Culp, and brought here on the G. C. & N. Railroad and committed to jail. The constable was accompanied by J. E. Jordan and C. P. White as special constables.

The prisoner is about 42 years old. He married about twenty years ago a sister of Messrs. Thaddeus and I. R. McFadden, and is the father of several children, among them two grown daughters. He has at times been of unsound mind, and in 1884 was sent to the State Lunatic Asylum for treatment, continuing in the institution something more than a year.

Thaddeus McFadden, the victim of this terrible tragedy, was about 52 years of age. He was a son of the late Harvey D. McFadden, of Landsford. At the outbreak of the war he promptly volunteered in the Calhoun Guards, Sixth Regiment, S. C. V.; after the expiration of the first year, in Company F of the same Regiment, Capt. J. Lucius Gaston. He served his country faithfully throughout the four years of the great conflict and surrendered with General Lee at Appomattox. He was severely wounded at the battle of Seven Pines. His comrades attest his cool, deliberate conduct and unflinching courage on many battle fields and deplore his untimely death. He was a brave and generous and ever had a high sense of honor.

Peace to his ashes!

* * * * *

**Marriage Bond of Nancy Boyd, daughter of William Boyd, surveyor,
to Joseph Jones ~ 12 July 1794ⁱ**

*Know all men by these presents that we **Joseph Jones & Hugh Stuart** are held & firmly bound unto the Judges of Chester County Court in the just & full sum of Two Hundred Pounds Sterling to the payment whereof will & truly to be made unto the said Judges or their successors we bind ourselves our Heirs Executors & Administrators jointly & severally firmly by these present sealed with our seals & dated this Twelfth day of July the year of our Lord One Thousand Seven hundred & Ninety-four of the Independence of the United States of North America the Nineteenth ~ ~ ~ ~*

*The condition of the above obligation is such that whereas the above bound of **Joseph Jones** that this day applied for marriage license & is to be married unto **Miss Nancey Boyd**, daughter of **William Boyd** [Surveyor]. If therefore the said **Joseph Jones** does well & truly perform his said marriage contract with & by the consent of the said **Miss Nancey Boyd** according to the law in that case made & provided & obtain the consent of the said **Miss Nancey Boyd's** parents then & in that case the above obligation to be void otherwise to remain in full force power & virtue*

***Joseph Jones** {SEAL}*

***Hugh Stuart** {SEAL}*

Signed Sealed & Delivered

*In Presence of ~
Saml Lacey Clk CCC*

¹ Document misfiled in the estate file of Thomas Johnston – Chester County, SC; September 6, 1826. Apartment 3', Packet 471 - found at www.familysearch.org - <https://familysearch.org/pal:/MM9.3.1/TH-1-19386-54818-42?cc=1911928&wc=MMBR-QTV:n249508370> Page 33 of "My Harden Family", 1985, by Mrs. Regina Chalk Evans, says that the Office of the Probate Judge, Chester Co., SC, has file # 31-475, the record of Joseph Jones who died intestate in Chester Co., SC, circa 5 Aug 1808, It adds that the original marriage license Bond [in the file] is the only original bond ever found in Chester County, SC.

Know all men by these presents that we Joseph
Jones of Hugh Stewart are held & firmly bound unto
the Judges of Chester County Courthouse the sum of Five
hundred Pounds Sterling to the payment
whereof well & truly to be made unto the said Judges or
their Successors we bind and ourselves our Heirs Executors
& Administrators jointly & severally firmly by these
presents sealed with our Seals & dated this Twelfth
day of July in the year of our Lord one thousand seven
hundred & ninety four of the Independence
of the United States of North America
The 12th day of July 1794

The condition of the
above obligation is such that whereas the above
Bond of Joseph Jones hath this day applied for marriage
Licence & is to be married unto Miss Nancy Boyd
Daughter of William Boyd (Surgeon) & therefore
the said Joseph Jones does well & truly perform his said
marriage contract with & by the consent of the said
Miss Nancy Boyd according to the law in that case
made & provided & obtain the consent of the said
Nancy Boyd's Parents & her in that case the above
obligation to be void & otherwise to remain in full
force power & virtue

Signed Sealed & Delivered
In Presence of
Saml Lacey Clerk

Joseph Jones
Hugh Stewart

COMPUTER CORNER

By Sue Ridgley

(This article was taken from the September-October 2013 issue of the *Central Illinois News*)

The Magic Wand

Having inherited two large Bibles with wonderful family pages from my great-grandmother and great-great grandmother, I wanted to be able to share them with other family members. I feared that if I turned them over to use my flatbed scanner, the fragile pages might rip out. However, a solution was at hand – actually a “**Magic Wand**” hand scanner by VuPont systems.

The **Magic Wand** scans without being attached to a computer or a power source. This most simple scanner uses two AA batteries and holds a micro-chip (about ½ inch big) that can be as large as 32G. (The micro-chip has to be purchased separately and can be purchased in various sizes.) To scan, one chooses the resolution (either 300 dpi or 600 dpi, just like a camera) and whether to scan in color or black and white and pushes the “scan” button. The scanner is drawn over the page and a green light shows that it is scanning the image. (If you go too fast, a red light appears and shows an error message and you have to start over.) Press “scan” again and the image is then saved automatically to the micro-chip and you are ready to scan something else. After scanning is complete, the USB cord may be connected to the Magic Wand and a computer for downloading of images, much like a digital camera. (The newest versions use Wi-Fi in place of the USB connector and the most expensive ones will scan to an iPhone, too.)

This scanner would be useful for large, over-sized pictures or documents. I plan to take one to scan probate records or library files or old newspapers, instead of my camera which sometimes distorts the image. I also am going to use it when I visit my cousin who has many family pictures they want to keep. That way, I can share them with the rest of my expanding family!

The Magic Wand is compact and easy to stick in my bag. While it comes in a soft vinyl sleeve, a hard-sided carry case which has room for extra batteries and the cord is available from Amazon.com among other places.

Sarah Heiner's Teach Me Genealogy

<http://www.tmgenealogy.com>

This website has lots of information and links to other sites and many good ideas, including lots of inspiration to keep you working on your family trees. The apps listed below can be found at the iTunes store for your iPad or iPhone. Some are also available for other phone formats, such as Android.

Top FREE Family History Apps for your iPad or iPhone

by Sarah Heiner

#1: **Ancestry App** by: Ancestry.com – Build, update, and show off your family tree. I use this to retrieve and build my family tree plus get quick access information to ancestors.

#2 **RootsMagic**: by RootsMagic – Your family tree at your fingertips! Now you can easily take and show off your family history with you wherever you go. RootsMagic lets you carry your genealogy on your iPhone, iPad, and iPod!

#3 **Billion Graves** – by BillionGraves.com: Take photos of the headstones in your local cemetery with your iPhone/Android. Then upload and transcribe. Then, search for your ancestors.

#4 **History Today** – by Joe Sriver Education: is a stylish calendar that lets you view Birthdays, deaths, historical events, quotes and more. Share them via Facebook, Twitter & email.

#5 **Shoebox** – by 1000memories: Is the fastest way to scan your old paper photos and share them with family and friends. As featured by Oprah Magazine, USA Today, Wired, Forbes, GOOD, and the Associated Press.

#6 **Family History and Genealogy records** – by Adv Webbing: How much do you really know about your family name? Discover the meaning and origin of your Last Name. FREE app for iPhone and iPad.

#7 **Instagram** – by Burbn: 80 million users love Instagram! It's a free, fun, and simple way to make and share gorgeous photos on your iPhone.

Publications available as of June 2013

1. Back issues of Bulletins: 1978-present - \$20.00 per year -4 issues
Complete Index to Back Issues: Articles: 1978-2004 \$15.00
1978-2009 – “DVD”, PDF format searchable: \$35.00
2. Hopewell A.R.P Church Cemetery Inscriptions, pictures, list of Elders from 1787 to date & brief Church history (27 pages): Paperback: \$15.00
3. Records of Session Meetings of Hopewell ARP Church 1832-1892 (67 pages): Paperback: \$10.00
4. Dr. Robert Lathan’s “History of Hopewell ARP Church”, (20 pages): Paperback: \$16.00
5. Revolutionary Soldiers (65), families (900), individuals (2700) of Old Catholic Presbyterian Church & Index (161 pages): Paperback: \$20.00 “DVD” PDF format searchable: \$20.00
6. Cemetery Inscriptions of Old Catholic Presbyterian (28 pages): Paperback: \$10.00
7. Minutes of Old Catholic Presbyterian Church Chester County 1840-1884 with index (99 pages): Paperback: \$15.00 “DVD” PDF format searchable: \$15.00
8. Dr. Robert Lathan’s, “Historical Sketch, Union ARP Church, Richburg, SC” (61 pages): Paperback: \$15.00 “DVD” PDF format searchable: \$15.00
9. Old Purity Presbyterian Church Cemetery Inscriptions (38 pages): Paperback: \$10.00
10. Minutes of Providence & Hopewell Baptist Churches 1826-1876 (131 pages): Paperback: \$10.00 “DVD” PDF format searchable: \$10.00
11. Dr. Chalmers Davidson’s 1977 address to the American Scotch-Irish Society “The Scotch Piedmont Carolinas” (18 pages): Paperback: \$5.00
12. 1825 Mills Atlas of Chester County, SC: Small Size 8 ½ X 11”: \$5.00
Large Size 20” X 30”: \$10.00
13. Rose Hill Cemetery Inscriptions (2200 stones) in York, SC(93 pages): Paperback: \$15.00
“DVD” PDF format searchable: \$15.00
14. Wardlaw’s “Genealogy of the Witherspoon Family”(139 pages): Paperback: \$20.00
15. “A McFadden Chronology” by William T. Skinner. Begins with Candour McFadden (1710) and continues through 1900 (58 pages): Paperback: \$15.00 “DVD” PDF format searchable: \$15.00
16. Robert J. Stevens’ records and writings of Capt. W. H. Edwards, Co. A, 17th Volunteers CSA:
Captain Bill Book I (104 pages): Paperback: \$15.00 “DVD” PDF format searchable: \$15.00
Book II (116 pages): Paperback: \$15.00 “DVD” PDF format searchable: \$15.00
Book III (211 pages): Paperback: \$45.00 “DVD” PDF format searchable: \$45.00
Books I, II, & III: “DVD” PDF format searchable: \$65.00
17. Historical Sketch of People and Places of Bullock Creek – Rev. Jerry West:
“DVD” PDF format searchable: \$15.00 Paperback Not Available.
18. Tombstone Inscriptions – Evergreen Cemetery, Chester, SC. 334 pages updated 2004.
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19. Descendants of Ulster McFadden Settlers of Chester County 1710-2004 (142 pages):
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20. Recipes & Remembrances – “Cook Book”, submitted by members : Paperback: \$15.00
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22. SC obituaries taken from “The State” newspaper, 1900-1920 (248 pages): Paperback: \$25.00
“DVD” PDF format searchable: \$25.00
23. Lt. Col. Benjamin Herndon, by Robert Stevens, Sr. (44 pages): Paperback: \$20.00
24. Minutes of Richburg Presbyterian Church. DVD Only: \$20.00
25. Chester County SC Obituaries January 1880 – December 1899 Volume 2 (368 pages) NO INDEX
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