



Fairfield Genealogical Society

Volume 3, Number 4

1990

HAPPY ANCESTOR HUNTING IN '91

And a Happy New Year To You!

This issue of the Newsletter is getting out a tad late due to my having to move again. If any of you have moved lately then you know just how things get lost, misplaced and generally disorganized. Now, thank goodness, I've got me an office I can use and I'm looking forward to getting a little genealogy done for a change. So far I've moved twice in 1990 so you can bet I'm looking forward to 1991 where I have no moves scheduled.

We have a letter from Mrs. Frances Burrows which I am going to publish in its entirety since it is so well written and so interesting. As you read it you will see that it is as much story as it is query. Hopefully, someone can help this nice lady.

This issue is almost exclusively taken up with a good story that appeared in the Chester Society Bulletin. It is about one of the churches in our county and since it contains a good membership list it may have some genealogical information you need.

Again, let me emphasize we need material for the Newsletter. We need family histories, church material, bible records, charts, or what ever is of genealogical interest. Please send it on.



Frances B. Burrows
FB

8 October 1990

Dear Friends,

I live in Tucson, Arizona. My name is Frances B. Burrows. I am widow of Rear Admiral Albert C. Burrows. I saw an article about old cemeteries in the Fairfield Co. Genealogical Society Newsletter.

My family of Keiths and Shedds came from Fairfield County. One of the Shedds once owned the Fairfield Inn. George Shedd, my gr gr grandfather came from Virginia in 1772 to Fairfield County.

A few years ago, some men cutting pulpwood for a logging company, came across two tombstones in the woods about four miles south of Winnsboro on property that may be a part of the George Shedd Plantation. The undergrowth made it almost impossible to reach them. The tombstones read as follows:

George Shedd	Martha Shedd
born 13 Oct. 1764	born 30 Apr. 1781
died 23 Aug. 1840	died 13 Apr. 1838

Ravanel Shedd's nephew George Shedd Jr. went to investigate and copied the names. Annie Lee Shedd sent the names to me. George said there were no other stones that he could see.

Sometime later I came to Winnsboro and I had to call on Hayward Burley, the Game Warden to help me find my way there. We had to get permission to go through other properties to reach the graves. The undergrowth had been cleared away and the ground was covered with leaves. I sat on a granite seat left there, looking at the beautiful cottonwood trees and the two tombstones. I asked Hayward why there was a ditch all around this area. He said it looked like there was a small cemetery here. Then I noticed a big rock sticking out through the leaves and about six feet away another rock, and two others closer together. There were people in my family buried here, some 20 or 30 of them with no markers and no names. Any of them or their relatives could be buried here Vaughan, Keith, Boulware, Hendrix, Gunnell and Muse are a few of the names that married in with my family and could be buried here in the George Shedd Cemetery.

Hayward said he thought he knew where the old Shedd home used to be. He drove me up a winding road to the top of the hill and there were six more of the granite seats, like I had seen in the cemetery. He said he thought the house probably sat on these. All that was left was what used to be a chimney, now only a pile of bricks. It was a beautiful view from up here, like being on top of the world.

As moving as this event was for me, I would be even more excited to find some of my living kin today. Maybe my sharing this story will help. Fran Burrows, 1632 E. Big Rock Rd., Tucson, AZ. 85718.

A HISTORICAL SKETCH OF CONCORD CHURCH

By Rev. M. R. Kirkpatrick Pastor.

(Submitted by Mary Dickey Boulware)

There is evidence that services were held at Concord as early as 1785. Rev. Robt. McClintock, from Ireland, preached at Concord in Fairfield, Indian Creek in Newberry, and Rocky Springs in Laurens, from 1785 till 1796, if not later; part of the time regularly and part occasionally. He seems to have been independent of South Carolina Presbytery, which was formed in 1785; and with Rev. Hugh Morrison, also from Ireland, was thought to favor the "New Lights."

He was a man of great energy, and devoted to Christ's cause. His record shows 2,080 persons baptized by him; 159 between January 1, 1800, and June 5, 1803. It may be in relation to Concord that Rev. Hugh Morrison wrote: "There is the prospect of a promising congregation on the Wateree; it is the intention of most of the people to have two houses. I think we shall soon triumph over all our enemies; and the prejudices of the people seem daily to diminish."

From 1793 supplies were occasionally sent by South Carolina Presbytery to Concord. Some of these were Revs. Roseboro, McCullough, Dunlap, Walker, Cousar, Gilland and J. B. Davies.

Services were held at this time at a stand or house of worship five or six miles southeast of the present site on the plantation now owned by Mr. E. P. Mobley, on the Wateree Creek. So far as we can learn, the present site has been occupied since 1796, at Woodward, S.C.

Concord church was organized by Rev. Robt. B. Walker of South Carolina Presbytery, and enrolled April, 1796. There is a tradition that it was organized in 1790, but it is only a tradition. As no roll is found previous to 1836, the number and names of the original members are not known. The first elders were James Arter, James Caldwell, James Hindman and Abraham Miller. During 1796 there were added to the eldership John Stirling, James Robinson and James McKeown.

Rev. Robt. Walker, pastor of Bethesda church, supplied the church for one year. From 1797 the church was occasionally supplied until September 1800. Rev. Wm. G. Roseboro was the first pastor, serving Horeb and Concord churches from September 1800, until his death, May 5, 1810. His remains were laid in old Lebanon graveyard. From 1810 to 1813 Rev. Francis H. Porter, of Purity congregation, supplied the church occasionally. In 1813 Rev. Robt. McCullough, of Catholic church, supplied the church for one-fourth of the time, and in 1814 for one-half. This arrangement continued until the death of Mr. McCullough, August 7, 1824.

"The last time Mr. McCullough preached at Concord an incident occurred, while of little historic importance, yet, from its rarity, we venture to record it. While he was in the midst of his services, a night-bird of ill omen came in broad day and perched itself in the window, by the side of the pulpit, and there began its plaintive song, "Whip-poor-

will, whip-poor-will." This was looked upon as an occurrence so extraordinary and ominous that all prognosticators were ready to give us their interpretation of it-'Something is going to happen to Mr. McCullough, And, strange to tell, it so proved: this was his last visit and sermon at Concord. He died August 7, 1824." (See History of Purity Church, by Rev. Jno. Douglass.) His remains lie in Catholic graveyard.

The church seems to have prospered during this period. The present brick church was built about 1817 and 1818. Five elders were ordained and installed during this pastorate, viz: Samuel Penney, Samuel Banks, Samuel McCullough, James Douglass and Hugh Thompson.

James B. Stafford, a licentiate under care of Hanover Presbytery, Va. was called to the joint pastorate of Purity and Concord churches, and was ordained and installed June 7, 1825. He was a native of North Carolina. This pastorate continued until 1834. In 1825 Concord was taken into the Bethel Presbytery, which had been formed October 9, 1824. The congregation had considerable agitation during these years. Mr. Stafford introduced Watt's Psalms and Hymns in the place of Rouse's Version of the Psalms. This caused a division, and weakened the church and diminished its members. Stirling, or the Covenanter church, was perhaps formed about this time, located about two miles south of Concord. John Stirling, an elder of Concord, becoming dissatisfied on account of the adoption of Watt's Version of Psalms and Hymns (some say because of his anti-slavery views) withdrew and with others formed this church, which lasted but a few years.

Some political trouble was bearing against the pastor in Purity congregation. He (Mr. Stafford) resigned the pastorate in these churches for the peace and welfare of Zion, and removed to Mississippi in 1834.

The session was increased during this pastorate by the selection of Robt. Caldwell, John Banks and Wm. Wilson.

The church was vacant for two years, when Mr. John Douglas, a licentiate of Bethel Presbytery and a native of South Carolina, was called. He became pastor of Purity and Concord April 30, 1836. During this year John McCullough, Alexander N. Hindman and Henry Moore were made elders. At this time there were sixty-four members, sixty white and four coloreds. This is the first roll that is found. The church must have made rapid progress during the next ten years. In 1841 the roll had increased to ninety-four; and in 1849 to one hundred and thirty five. Mr. Douglass continued his labors as pastor until 1846, at which time he removed to James' Island, near Charleston, S.C.

The Psalm question continued to be a cause of dissatisfaction. There being a minority dissatisfied with Watt's Psalms and Hymns the majority yielded and returned to the use of Rouse's Version of the Psalms, after having used the former for about twenty years. The Psalms continued in use for about twenty-five years.

1846 to 1847 the church had no regular supply. Rev. James Saye, appointed by Bethel Presbytery, held a meeting

the 4th Sabbath in April, 1847. At which time five were received on examination. Rev. James A. Wallace preached one-half his time to this church in 1847 and 1848. The other half was given to a mission point near Halselville, where Mizpah church now stands.

Rev. James R. Gilland labored in Concord and Mt. Olivet churches (the latter in Harmony Presbytery) from 1848 till 1853, when he became professor in Davidson College, N.C. From 1841 to 1851 the church lost several efficient elders. Robt. Caldwell died in 1841, John Banks removed in 1847, Henry Moore went West in 1849, and Samuel Banks died in 1851. Quite a tender tribute is written in memory of Mr. Banks by George H. Miller, clerk of session. Coming from Scotland when twenty-five years old, he married, settled near Concord, and raised ten children. He was made elder in Concord and for thirty-six years was eminently useful. Before his death he was permitted to see his five sons and five daughters unite with the church, and to hear two sons, Rev. Alex R. and Wm. preach the gospel, at Catholic church, in one day. Two more were made elders in the Presbyterian Church and one a deacon in the Baptist church. He gave a large copy of the Bible to each child, and provided in his will that each grandchild, forty-seven in number, should receive a copy.

From 1844 to 1848 we find on the roll the names of two who became ministers of the gospel. These were Wm. Banks and Douglass Harrison. James Carlisle and Geo. H. Miller were installed elders in 1849. Rev. W. J. McCormick was installed pastor of Concord and Mt. Olivet in October 1853 and continued till 1858 when he removed to Florida. At this time many moved West, and the church increased little in numbers.

April 1857, John Neil and Thomas Carlisle were added to the session. John Neil was a man of intelligence and great piety, and being a school teacher gave promise of great usefulness, but was called to his reward October 1858. The church was vacant till 1859 when Rev. G. W. Boggs was secured for several months.

Rev. T. W. Ervin became pastor in 1859. He was the longest pastorate Concord has ever had, continuing seventeen years. It was during his ministry the ravages of the civil war spread gloom and poverty over the country. In the midst of other distresses, death claimed four of her elders- James Carlisle, William Wilson, John McCullough, and Alexander Hindman entered into their rest. The last three were venerable men and had served the church long and well. During all these adverse circumstances the pastor remained and preached, receiving what the congregation in its impoverished condition could give him. It is said that in some cases he returned to the contributors money given, saying they could not spare it without entailing suffering on their families. Having a small farm he worked as others had to do and continued preaching.

In 1865 there were eighty-five colored members, nearly all of whom left the church when emancipated and erected stands for themselves, where some of their own number

preached to them. There were some exceptions; two colored members remained faithful in the church at this time.

About 1865 (?) A. B. and John C. Douglass were installed elders; and in 1870 J. M. Blain, W. W. Brice and A. H. Dunbar.

Toward the latter part of Mr. Ervin's ministry the congregation increasing in the upper part, about Blackstock, need was felt of a house of worship in their midst, consequently a movement was set on foot which resulted in the erection of a neat house of worship at Blackstock in 1877. The first board of deacons was elected in the spring of 1877, consisting of S. B. Lumpkin, John A. Stewart, E. D. Mobley and Hugh Bruce. Mr. T. M. Lowery labored as supply during his Seminary vacation in 1877; Rev. James Douglass, during the following winter. In July 1877, a very precious season of blessing was enjoyed by the congregation, Rev. J. Lowrie Wilson conducting a meeting and seventeen were added to the roll on profession of faith and seven by certificate.

Rev. John McMullen, of Alabama, labored a short while in the fall of 1878 with a view to a call, which resulted in his being called and settled as pastor in May 1879. This pastorate extended over more than five years, ending September 20, 1884. He seems to have been the man for the occasion. Much hard work was done and many evils corrected. The barrooms disappeared from the congregation during his ministry, and much drunkenness, and disorder with them. By his indefatigable zeal he led the congregation to peace and quiet by the overthrow of this curse. The last mention of license to sell whiskey in the town of Blackstock is in 1883; and doubtless it ceased with that year.

The session was increased as follows: Wm. Douglass, J. E. Craig and John K. McCarley in 1880; and by W. Banks Thompson in 1883. In 1880 G. L. Kennedy, John C. Mackorell and Madison Tennant were installed deacons. The last named did not serve long.

It is with pleasure the writer of this sketch acknowledges the help given in the sketches written by Rev. John Douglass of the church's history from 1796 to 1839; and by Mr. Geo. H. Miller from 1839 to 1881.

If time permitted it would be a pleasing task to speak of the long and valuable services of Mr. George H. Miller, an elder in this church for thirty-three years, and for much of the time stated clerk. He was the father of R. Gilland Miller, at this time an elder in this church, and Dr. Samuel G. Miller, a former elder. Mr. Miller passed to his reward in 1882 full of years and labors for the Master.

One hundred forty-six names appear on the roll at the close of Mr. McMillen's pastorate in 1884, at which time he became evangelist of Bethel Presbytery. Rev. C. R. Hemphill, D.D. of the Theological Seminary, Columbia, and Mr. S. R. Hope, supplied the church with preaching for the next year.

Rev. Wm. G. Neville, of South Carolina Presbytery, was the next pastor, serving from May 8th, 1886, to July 20, 1890. The congregation made good progress during this

pastorate. A number of revival meetings were held, and 94 members were added, the roll reaching one hundred eighty-nine. Mr. R. G. Miller was installed elder in 1887. Daniel H. Stevenson and W. B. Thompson in 1889. (Mr. Thompson returning after an absence from the congregation). Mr. Thomas W. Brice was installed deacon in 1887, and Alex McDonald in 1890. During Mr. Neville's ministry the congregation, led by him, built its commodious and comfortable manse at Blackstock. In July 1890, Mr. Neville left a sorrowing people and removed to Frankfort, Ky.

Rev. R. P. Smith entered upon his labors as pastor in January 1891, and continued three and one-half years. During this ministry the church increased her contributions and gave evidence of growth along several lines. The roll reached 195. In August 1893, the tender ties, so strongly grown between pastor and people, were severed, and Mr. Smith removed to Gastonia, N.C.

Mr. D. J. Currie, of Columbia Seminary, followed as a supply to the church. In the latter part of January 1894 the present pastor, Rev. Mr. R. Kirkpatrick, of Wadesboro, N.C. entered upon the work as pastor. Coming after such excellent workmen, he found the congregation in good condition and the church well equipped with elders and deacons, and efficient Ladies' Aid Society. Coming to a church with such a history, and so well equipped, a generous, devoted people, his ministry gave promise of good fruit. This promise has not been disappointing. The first year witnessed the ingathering of thirty-five members, swelling the roll to the highest number ever attained-225.

Few churches have to record more heroic and efficient service rendered by the women than ours. The Ladies' Aid Society during the last three pastorates has done great work. Through their labors, chiefly, an iron fence has been placed around the cemetery at Concord, costing about \$800. There being a debt of \$700 on the manse in 1887, they, by their unceasing activity, have paid principal and interest, reaching near \$1000. The final payments were made during the present pastorate.

Here, too, let us record the generous, loving service of our beloved father in the ministry, Rev. James Douglass. God has blessed us in bringing him so near and giving this church so much of his ministry when needed. The second year of the present pastorate, a number of members were dismissed to join churches near them, and the roll was purged, leaving at present 208 members on the roll.

Two elders, S. D. Patrick and S. G. Miller, and two deacons, J. N. Caldwell and J. H. Allen were added in 1895. Two elders were removed from us in 1896; S. G. Miller to Chester, and Wm. Douglass to the General Assembly and church of the first-born in heaven, February 29th, 1896.

The Church being 100 years old April 1896, the session decided to celebrate the 100th Anniversary October 16th, 1896, with appropriate services. In accordance with this decision, the four former pastors who still live were invited

to be present, and with the present pastor and congregation take part in this jubilee of praise and thanksgiving to our covenant-keeping God for all His mercies to this church.

May we not confidently say at this blessed hour, amid the appropriate decorations of this house, with the "sear and yellow leaf" side by side with the vigorous bloom, and the tender bud, all arranged by loving hands—symbols of the aged, the matured and the young planted in God's kingdom—"We feel the presence of those who have gone before." Yonder, looking over the jasper walls are hundred born here, ripened for glory through these ordinances, bone of our bone, our exalted purified loved ones, they join us with rapture, swelling His praise and adoring His name for the existence, faith, patience and triumphs of Concord.

O! Thou covenant-keeping God, or God, our fathers' God, and the God of our children, bless this church; prolong its existence; make it more and more fruitful; enlarge its influence for good; and may the world be better for its existence. Grant that many may be gathered from its ranks to the "General Assembly and church of the First-Born whose names are written in heaven." Amen.

CONCORD PRESBYTERIAN CHURCH
Fairfield County, S. C.
(Submitted by Mary Dickey Boulware)

Elizabeth Huffman
Alex Dickey
Ann Dickey
Hannah Castles
Anna Castles
James Castles
Benjamin Corder
Margaret Corder
Elizabeth Hindman
Sarah Hindman
Nancy Cameron
Margaret Cameron
Elizabeth Hardin
Catherine Polly
Henry Banks
Rebecca Banks
Mary McKeown
Jane Thompson
Susannah Stozdale
Joseph Robinson
Sarah Robinson
Charles Leroy Boyd
Sarah R. Boyd
Elizabeth Beasley

1837
Michael McKinley
Elizabeth McKinley
James Carlisle
Margaret Carlisle
William Banks

1838
Jane Polly
David Wilson
Mary Wilson
Jennet Swan
Sarah Hardin
John G. Johnson
Susan Dickey
Jane R. Crossan
Robert Ross

1839
George H. Miller
Mary Miller
Savilla H. Cameron
Elizabeth Wilson
Jennet Swan, Jr.

1839 (cont'd.)

Sarah Swan
William Moore
Nathaniel McDaniel
Margaret McDaniel
Samuel Sullivan
Jane Sillivan
Elizabeth Stormant
Martha Swan

1840

Wm. Douglas
Elizabeth L. Douglas
Jesse Castles
Dorcas Castles
Eliza Strain
Rachel Strain
Mary Ann Carlisle
Margaret Moss
Elizabeth Polly
Ellen Sullivan
Nancy Sullivan
Mary E. Banks

1841

John Grier
Nancy Stevenson
Elizabeth Robinson
John Stevenson
Jas. J. Sullivan
John Sullivan

1842

Elizabeth Beasley
Alexander Boyd
Charles Swan
Mary Ann Hindman

1845

Mary McKeown
Jane P. Gordon
Robt. Gordon
Sarah Wilson
James Swan
Nancy Pharics

1844

Mary Moore
Sarah McKeown
Douglas Harrison
John Clayton
Elizabeth Clayton
John Johnson
Margaret Johnson

1844 (cont'd.)

Jas. Hutchson
Sarah Hutchson
Jane McCullough
John Pharics

1845

Nancy Marshall
Robt. McElhaney
Jane McElhaney
Nancy McElhaney
Araminta Clark
Martha Boyd
Emily Sterling
Nancy Banks
Eliza Caldwell
Margaret Banks
Harriet Blain
Ellen Ellet
Nelson McCormick

1847

Bill Robinson

1848

Esther Robinson
Patsy Polly
Sarah Brice
Hannah Brice

1849

Couser Miller

1850

Solomon Sterling
Malinda Castles
Lebina Castles
Chanye Miller
Ann Miller

1851

Chloe Brice

1852

Tempo Cameron
Becky Sterling
Lydda Sterling
Meredith McElhaney
Osmond Yongue
Lottie Swan

1854

Sally Cockerell
Rachel Brice

1854 (cont'd.)
Clarissa Miller

1855
Stephen Cockrell
Caroline Blain

1856
Ben Banks
Lewis Montgomery
Rachel Montgomery
Betsy Yongue
Ned Yongue
Sealy Caldwell
Jerry Bell

1857
Nelson Swan
Milly Caldwell
Lina Yongue

1858
Winnie Bell
Jane Cameron
John Cameron
Susan Cameron
Simon Cameron
Margaret Cameron
Lena Cameron
Harriet Cameron
Morris Cameron
Matilda Cameron
M. Cameron
Sandy Hindman
Songo Caldwell
Levina Brice

1860
Gilbert Gaillard
Pompoy Gaillard
Phillis Gaillard
Sarah Gaillard
Mary Gaillard
Charlotte Gaillard
Solina Gaillard

1864
Silas Woodward
Martha Woodward
Mary Woodward
Jessey Sterling
Loach Gaillard
Betty Gaillard
Mariah McLurkin

1864 (cont'd.)
Catherine Gaillard
Elvina Douglas

1866
Jefferson Yongue
Rachel Yongue
Manerva Yongue
Joe Douglas

1867
Ned Brice
Hanna Simonton
D. Corder
Frank Cork
Margaret Phenny
Esther Cork
Jessey Brice
Peter Douglas
Lewis Cork
Caroline Besly
Belle Sterling
Mary Cork
Nancy McLurkin
Rachel Simonton
Lige Simonton
Chamcy Simonton
Milly Simonton

1868
Robert Gaillard
Morris Gaillard
Soby Gaillard
Martha Gaillard
Kizzah Gaillard
Lewis Gray
Ben Douglas

1870
Georgianna Graham
Lizzie Roseborough
Henry Stevenson
Andy Ellison
Lizzie Brice
Mary Ann Sterling
Sevilla Dye
Robert Dunbar
S. B. Dunbar
S. B. Dunbar
Emily Dunbar
S. G. Wilson

1871
Francis Hamilton

1871 (cont'd.)
James Donley
Mrs. James Donley
Rebecca Mobley
J. K. McCarley
Bessie McCarley
Robt. McIlroy
Catherine Q. McIlroy

1872
Maggie McIlroy
Susan McIlroy
W. C. Gaston
Mrs. A. S. Cameron

1873
Betsy Lee
B. C. Roseborough
Rachel Roseborough
M. Lorena Miller
Hugh S. McKeown

1874
Mrs. R. Montgomery
Robt. Montgomery

1875
Lizzie Douglas
John Erwin
Maggie Erwin
Mattie Erwin
Samuel G. Miller
Mary Lucas
Maggie Yongue

1876
Jane Polly
Lizzie Sloan
Hugh Bruce
Agnes Bruce
Samuel B. Lumpkin
Laura A. Lumpkin

1877
Arthur M. Craig
Robt. McCarley
Mattie Polly
Robert McKorell
William Mobley

1878
Lizzie Brown
Garnor Brice
R. W. Lumpkin

1878 (cont'd.)
W. T. Wilkins
Mrs. W. T. Wilkins

1879
John Morrison
Sallie M. Mobley

1880
Annie Bowden
Ella Mackorell
Mattie Tennant
Miss Connie V. Hicklin

1883
M. Lenoro Bell

1884
J. Yongue Brice
J. Clarence Brice

1890
Herbert Bruce
Belle Bruce

1893
Mrs. W. K. Boggs
Estelle Boggs
Ettie Boggs

1894
Julie Adams Brice

The lists then picks up
the following

1875
Maggie G. Caldwell
Kitty Caldwell

1879
J. W. Caldwell

1883
Maggie Caldwell

1881
Ella Cameron

1884
Mrs. H. V. Cameron

1886
Janie B. Clowney

1886 (cont'd.)
Maggie R. Clowney

1887
W. B. Cameron
James H. Craig

1890
A. E. Cornwell

1891
R. L. Cunningham

1892
Polly Frances Craft
Margaret Craft
Mary L. Cameron

1894
Moses Craft

1877
Belle P. Douglas

1882
R. L. Douglas

1886
J. H. Douglas
Wm. S. Dunbar
Bettie Lee Dunbar
Cattie Dixon

1888
L. W. Dick

1889
Wm. B. Dixon
Mrs. Wm. B. Dixon
Loitha Dickey

1892
Lutie Douglas

1879
Nannie Elder

1881
W. C. Elder
Mary Elder

FAIRFIELD GENEALOGICAL SOCIETY

MEMBERSHIP RENEWAL

NAME _____

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

TYPE	Individual	Family	Associate
MEMBERSHIP	\$15	\$20	\$10

Make Checks Payable to: Fairfield Genealogical Society

Mail checks to: Fairfield Genealogical Society
P.O. Box 696
Winnsboro, S.C. 29180

List any surnames you are researching that you have not already listed.

SURNAME _____ STATE _____

SURNAME _____ STATE _____

SURNAME _____ STATE _____

SURNAME _____ STATE _____

SURNAME _____ STATE _____