



Fairfield County Genealogy Society

3rd Quarter NEWSLETTER

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MISSION STATEMENT

The mission of the Fairfield County Genealogy Society is to:

- Promote genealogy through education of its members and the general public;
- Improve access to genealogical information in Fairfield County by maintaining an educational research center;
- Foster collaboration among members;
- Assist those researching their Fairfield County ancestors;
- Conduct periodic educational programs and conferences to explore cultural, genealogical, and historical topics;
- Disseminate cultural, genealogical, historical, and biographical information to members and to the public.

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Library Hours:	Closed Until Further Notice Due to COVID19 Monday thru Friday: 10:00 AM – 5:00 PM Closed Lunch (usually Noon – 1:00 PM) Saturday's 10:00 AM – 2:00 PM or by Appointment Only, Closed Sunday Volunteer staffed, please call ahead, and verify assistance available		

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Message from the President



Hello everyone,

we all hope everyone is coping with this Covid19 situation, continued shutdowns, quarantines, and slowly reopening places of interest. We continue to hope you and your families fared as well as can be expected during this unexpected time. As noted on previous page under the Library hours, we are still closed until further notice at the library. FCGS meetings and programs have been cancelled since April and most likely through the end of the year unless we get zoom or live streaming of meetings and programs working successfully soon.

We have been working from home until after Labor Day weekend whereas we now are working Monday through Friday at the museum, however still not open to the public. This extended time alone has provided more opportunities to work on research request and update the Members Only web pages. You need to check it out if you have not already been researching with this information resource.

Added is a Military link to our Military information and files digitized and on the web pages.

To-date all the family file information has been uploaded to the Members Only web pages for all of the surnames beginning with "A" and surnames for life members: Bell, Bennett, Bigham, Boulware, Boyce, Boyd, Brown, Buchanan, Bundrick, Carroll, Carson, Chapman, Chappell, Cooper, Corbett, Corbitt, Cromer, Crosby, Daniel, Dellenney, Dillard, Douglas, Douglass, Elliott, Ferguson, Ford, Fox, Free, Fruh, Gibson, Gipson, Gladney, Grier, Harten, Hartin, Henry, Holley, Holly, Ingleman, Kennedy, Kerr, Knighton, Ligon, Liles, Lyle, Lyles, McDonald, Mobley, Roe, Thompson, Turner, Winn and Woodward. Once all the lifetime members surnames are uploaded, the plan is to go back and fill in the gaps starting with "B".

As mentioned in the previous newsletter, I hope to keep plugging away and eventually getting all our family files, church files and fairfield county information files uploaded so that members can do a lot of their research from their home. Remember you can request your family surname to be uploaded ahead of schedule and I will try to get it done as time permits.

Again, thank you, for the giving old discarded library books, old Bible's, and research material that help enhance the research library collection and expedite research request resolution. These items are coming from estates, libraries, member's collections, and other sources. We are a non-profit and can provide a receipt upon request.

Please let us know when you are coming so we can ensure that we are open to the public and someone is here to assist you. Thank you once again everybody, for your patience with us and your many ways of support for our/your society. Please continue with your support with your membership, donations, and support!

As mentioned previously, it is our desire and sincere hope that we have positively impacted your genealogical experience and life goals.

We all hope you all stay safe.
Yours in service, *Eddie Killian*

Featured Family

News & Herald, May 17, 1901

FEASTERS AND COLEMANS

Andrew Feaster (the name was then spelt Pfister, 1740) emigrated to this State from Bucks Co., Pennsylvania. His father, Peter Feaster, died on the road and was buried somewhere in Virginia. From him was descended the present family of Feasters on the Beaver Creek section of the country, better known as the Feasterville township. He had a cousin, John Feaster, who came at the same time and settled in Edgefield County. He was the great-grandfather of Laurens Feaster of the "Dark Corner" section.

Andrew Feaster was twice married; by the first wife only one daughter, who married William Colvin, of the Sandy River section of Chester County, now known as the Halselville township, near where John Simpson now lives. She moved with some of the children to Greene County, Alabama, and lived to be quite a hundred years of age. His second wife was Margaret Fry Cooper, who had by a former marriage, two children, Adam, and Eve Cooper, both of whom lived to be quite old. Eve married Jacob Stone, whose mother was Ruth Lyles, a member of the Chester branch of that family. Jacob Stone was a soldier in the Revolution and drew pension as long as he lived. Andrew Feaster's children by the second marriage were: John, who married Drucilla Mobley, daughter of Samuel Mobley. She died April 15, 1807. John's children were John, better known as "Squire Jake," Andrew, Savilla, Susan, Mary, Chaney, and John M. Savilla married Robert Gregg Cameron, and now lives near White Oak. John M. married Keziah Pickett. He now (1886) is living in Florida, on Indian River. Jacob Feaster, son of John, married Isabelle Coleman, daughter of David R. Coleman, then whom a better man never lived. Jacob Feaster lived and died near Buckhead. His children were: Jacob F. who married Elizabeth Stone. Moses C. Feaster is the only living child of that marriage.

Edith D. Feaster married Henry J. Lyles. They had four children, three of whom are now living. John C. Lyles married Miss Sallie Lyles, youngest daughter of the late Col. William S. Lyles, by his first marriage to Miss Woodward. Susan E. Lyles married S. J. Simons of Lexington County, South Carolina. David R. Feaster married Miss Victoria E. Rawls of Columbia. S. C., by whom he had several children. His first wife died in January 1877, and in December 1878, he married Mrs. Harriet E. Coleman, nee Porter, a daughter of Rev. C. M. Porter, of Ridgeway, South Carolina. By her former marriage she had five children. By her marriage to D. R. Feaster, she had four. They have one of the largest families in the county. Sixteen children and six grandchildren. There were two girls younger than D. R., Isabelle, and Mary N., both of whom died quite young.

Andrew Feaster, John Feaster's second son, married Mary Norris of Edgefield County, by whom he had eleven children, 5 sons and 6 daughters. The youngest son, T. D. Feaster, is now living near the old homestead. He is the only one of this family now living in this county. The eldest son and daughter are living near Columbia. The fourth son, Elbert H. was blind from infancy, and was educated at Boston, Mass. He was a remarkable man. He knew everyone by their voice. Once having been introduced and conversing with the verist stranger, he would ever after knowing him by his voice, no matter where he met him.

Nathan A. Feaster, second son of Andrew, was thrice married; first to Maria Louisa Rawls, of Columbia, by whom he had one daughter, who married John G. Wolling, of Feasterville. His second wife was a Miss Brown, of Anderson County, a sister of Col. Newton Brown, by whom he had one daughter, who is now the wife of a Mr. Tribble, of the town of Anderson. This third wife was a Miss McClanahan of Greenville County. There are two children by this marriage now living in Greenville, a son, and a daughter.

Jacob N., Andrew's third son, was twice married, and is now living in Florida. The eldest daughter married Dr. T. J. Rawls of Columbia. The doctor is dead, and Mrs. Rawls and her only child, B. A. Rawls, are now living in Columbia. The second daughter married William Williams of Anderson County and moved to Texas after the war, and there died. Belle, the third daughter, married William Lonergan of Charlotte, North Carolina, by

whom she had several children, only one now living, the wife of G. W. Coleman. Julia, the fourth daughter married Robert H. Coleman who died at Augusta, Georgia, during the late war. Mrs. Coleman now lives in Florida. Sallie, the prettiest of all the girls, married George Butler, and died without issue. Narcissa M. Feaster died a few years since, unmarried.

Susan, John Feaster's oldest daughter, married Robert F. Coleman, a son of the patriarch, D. R. Coleman. Mrs. Wesley Mayfield is the only one living of that family. The second daughter, Mary, married H. Jonathan Coleman, by whom she had sixteen children, eleven of whom lived to be grown, 9 sons and 2 daughters. Truly it may be said that Feasterville township was benefited by the issue of this marriage. It gave to the township three of the very best physicians, two of whom, Drs. Preston and Franklin Coleman, gave up their lives in Virginia for the "Lost Cause." Only two of the boys are now living, D. R. Coleman of Feasterville, and G. W. Coleman of Cash's Depot, South Carolina. Allen lost his life at Petersburg; Jacob died at Wilmington, N. C. in 1864, Dr. R. W. Coleman, better known as "Dr. Bob," was one of the best nurses that ever lived. He married Nancy McConnell, by whom he had several children. He was as game as a Ku Klux to the day of his death which occurred in May 1873.

John Feaster, the eldest, married a Miss Gladden and died in February 1856. His wife died the following April, leaving six small children to the cold charities of the world. But the noble old Roman, H. Jonathan Coleman, was equal to the occasion. He and his married children took these orphans and raised them in their families as one of their own children. His widow is now the wife of David R. Feaster. Dr. Preston Coleman married a Miss Secrest of Lancaster. He was captain of Company C, 17th South Carolina Regiment and had his leg shot off at the knee at the Second Battle of Manassas. He and Dr. B. J. Coleman were educated at the Citadel Academy. Dr. B. F. was Lieutenant in his brother's company. He was wounded and died a few months after at Winchester, Virginia, where his body now lies. Dr. Coleman had his eyesight impaired by a blast during the construction of the S. & U. Railroad. G. W., the youngest son, went to the front at the age of 17.

Elizabeth married Beverly C. Mitchell; both now live in Americus, Georgia.

John Feaster's daughter Chaney, married H. A. Coleman. There were eight children by this marriage, only three now living. J. A. F. Coleman is now living at the old homestead, a man of high social qualities and industrious habits. He is better known by the sobriquet of "Beeswax". David A. Coleman married Sarah A. Younge, who survives him, he having died during the war. She has reared as noble a family of boys as there is in Feasterville Township. J. A. F. Coleman married a daughter of Samuel H. Stevenson, who lives in the hearts of his neighbors and friends, and everybody knows "Uncle Sam", and it will not be left to the future generations to do so, but the present one calls him blessed. Henry A. Coleman married Rebecca Younge. He was wounded three times at the Second Battle of Manassas, and did not live long after, leaving an only daughter, now living with her mother in Winnsboro, S. C. Robert C. Coleman, the youngest son of "Uncle Henry's" was drowned while bathing at Church Flats in 1862.

The eldest daughter married William Younge, son of Robert Younge. The second daughter married James Levy Hunter of Chester County, but now of Powder Springs, Cobb County, Georgia. Isabelle, the third daughter married Thomas L. Manning of Marietta, Georgia. The fourth daughter married A. J. McConnell, better known as "Dick". She died a short while after her marriage. He was first lieutenant of Bailey's Company, 17th Regiment, and was killed the day of the "blow up" at Petersburg.

John Feaster's youngest daughter (*Savilla*), as has been mentioned before, married R. Gregg Cameron. She raised seven sons and four daughters. James the eldest emigrated to Florida to look after the interests of John M. Feaster, whose daughter he afterward married. He died not long after, leaving a widow with one child. John married Mrs. Hoffman, nee Robinson. She did not live long, and John died in Columbia 8 or 10 years ago.

J. Feaster Cameron was a man of education and refinement, a nobleman of today. He was colonel of an Arkansas regiment, was twice shot and left for dead, but he was spared to be living witness to the destroying power of ardent spirits. He was one of the best of lawyers, a hero of many battles, that fell a victim to our nation's curse, strong drink. The second son, Dr. Andrew S. Cameron, married Susan T. Arnette, a daughter of

Mrs. Wesley Mayfield, of Buckhead. He died soon after the war, leaving a widow and one child. She having since died, her son is living with his grandmother, Mrs. Wesley Mayfield. Robert Cameron died during the early part of the war. Alex, the only surviving child, resides near White Oak. He married the second daughter of James W. Younge, son of James W. Younge, by his Crosby-Estes wife. The eldest daughter married Henry Younge, son of John I. Younge, from whom Youngsville took its name.

The second daughter married Dr. Christopher Simonton, a good man and first-rate doctor. He moved to Florida but lived only a short time. She returned to South Carolina with her two children, John, and Robert. John, since arriving at manhood, returned to Florida. Robert is at the old John Simonton homestead and is one of the most successful planters in that section. Sarah married John Simonton, a brother of Dr. Christopher; he also moved to Florida, where he soon died. The fourth and youngest daughter married Colonel Lee McAfee (Colonel LeRoy McAfee, according to his tombstone on Concord Presbyterian Church Cemetery. WTC), of North Carolina.

She was one of the prettiest women in the land. She and her husband died early, leaving an infant son, who was reared, and now resides with his grandmother in the old Cameron homestead. Out of this family of eleven children we now have living (*in 1886*) the old mother, her son Alex, and five grandchildren.

Andrew Feaster's second son, Jacob Feaster, married a Kennemore, and died without issue, leaving a good solid estate to be divided between brothers and sisters. One of Andrew Feaster's daughters married E. Wooley, who removed to Edgefield, and thence to Cass, now Bartow County, Georgia, where he died, leaving one son, Colonel A. Feaster Wooley. Another daughter married Rundley McShane. They had several children, all of whom removed to the west. The boys, Ferdinand, and Andy, to Mississippi and Arkansas. One of the daughters, Judith, married Isaac Coleman. She died a few years since in Union County, S.C. at the home of one of her daughters, three of whom have married in the county; one to William Tucker (she is now a widow), one to William Jeter, and another to John Jeper. Isaac Coleman still survives. Another daughter of Andrew Feaster married Moses Cockrell. There are only two children now living, John Feaster Cockrell and Margaret Stone, who married a son of the old Revolutionary soldier before mentioned. She is now 85 years of age. Of the stepson, Adam Cooper, all his descendants moved to Mississippi. His son George Cockrell, the crack rifle shot of his day, married a Triplett of Chester County. His children all now live in Winston County, Mississippi. Adam Cooper's daughter, Margaret, married Captain William E. Hill, a brother of Simeon Hill,(words unclear here, I have paraphrased them...Evidently they lived in a section where the old elections had been held, known as Hill's Box),...afterwards known as Feasterville, and it was then said that as the Hill box goes, so goes the county, and it verified, to the disappointment of many who had run well elsewhere; but Hill's box gave them "hell", as they expressed it, and this was so often said that they gave it the name of "Hell's Box." This same Simeon Hill was one of the "old-fashioned, plain, honest" men of the day of whom nothing could be said except in his praise.

David R. Coleman, the patriarch of the Coleman family in Fairfield, was born in Halifax County, North Carolina, May 19, 1765, and died March 25, 1855. His father Robert Coleman, married Elizabeth Roe. Robert removed to this country when David was a small boy. His wife gave him 14 children. David Roe, who lived and died on the land first settled by his father when he came here, is still in the possession of descendants of the same name. John R. Coleman removed to Greene County, Alabama. Robert Roe Coleman lived and died where his son, Jonathan D. Coleman's widow now lives. Wiley R. Coleman married a Ragsdale, of Chester County, and raised a large family, of whom William Buck was the oldest, and H. J. F. W. Coleman is the youngest. Out of this family only one is now living, H. J. F. W. Coleman, and all except him went west and lived there. They are numbered among the best citizens.

News & Herald, May 21, 1901

THE FEASTERS AND COLEMANS
Installment #2

Allen R. Coleman married a daughter of Charles Coleman, a cousin, and settled, lived, and died on Rocky Creek in Chester County. Here I will mention something out of the general order: Allen R. Coleman's wife presented him with twin daughters, and one of his neighbors by the name of John Gladden had twin sons, and when these twins grew up, they married. John Gladden married Rebecca, and James Gladden married Betsy Coleman. They both raised large families from whom there are many of the name in both Chester and Fairfield counties. Griffin R. Coleman moved West and all sight of him has been lost.

So, of William R... (*words missing here*) ...Sarah and Elizabeth, first and second daughters of Robert Coleman, married and went West. Solomon R. Coleman's children all moved West. He married a distant relative, a daughter of Stephen Coleman; Francis went West; Zerebale died young; Henry Jonathan was the 13th child, next to Ancil, the baby of the family—14 in all.

David Roe Coleman married Edith Beam in 1787 or 1788. Robert F. (Tow-headed Bob) as he was called, married the eldest daughter of John Feaster, and raised two sons and four daughters: the eldest married William Coleman, son of Solomon. The second married Atkins; he died, and she then married Andrew Hancock. They moved to Randolph County, Georgia. The third daughter, the present Mrs. Mayfield, has been married four times; first to Martin Coleman and then to James Branon, by whom she had one child. Next, she married John Q. Arnette. There were four children by this marriage. Dr. R. C. Arnette is the only surviving child.

Robert Coleman's fourth daughter married Dr. S. W. B. McClurkin, by whom she had three children, and died soon after the war. John J. and Andrew E. Coleman moved West and married there. Both are now dead. Wiley F. Coleman married a Miss Elam of Chester County (Nancy Elam) and died near Halselville. His widow moved to Chambers County Alabama, and died there several years ago, leaving one son, Colonel D. R. Coleman. He is an enterprising farmer of that county. David H. Coleman married a Miss Franklin and lived and died in Green County, Alabama, where he removed soon after his marriage. Wilson H. Coleman also moved to Alabama and married a Miss Johnston there, and died, leaving several children.

Isabelle, first daughter of D. R. Coleman, married Squire Jake Feaster; Elizabeth married Isaac Nolan and moved to Indian Springs, Georgia. After her marriage she rode from her father's to Indian Springs on horse-back, there being no railroads in those days, and very poor dirt roads. That would be the average woman of today, say, to taking a horse-back ride of 300 miles or less. She was the mother of ten children. She is now living in Smith County, Texas, at the advanced age of 80 years. Sarah, the youngest daughter of D. R. Coleman, died early. The Colemans and Feasters were long lived and splendid types of physical manhood, the average weight about 220, and most of the Colemans over six feet tall.

Among the early settlers on Beaver Creek and McClure's were the Wideners, Beams and Dyes, all of whom moved upon the Chinquapin lands on the county line of Chester and Fairfield, where most of their descendants live today. The land they then gave up is now owned by Thomas M. Lyles, J. C. and T. D. Feaster, and D. P. Crosby, and is considered the best section of Fairfield County.

The Meadors lived on McClure's Creek. They, the Hills and the "Cage" and Cullen branch of the Mobley family owned, with the exception of a few small tracts, all that whole country. Dr. W. M. Meador and his boys, Dr. Lem and John Meador, representatives of the last-named families, own a portion of the land lying on Beaver Creek and between McClure's Creek and the river and north to the Chester line. In this section lived the Nevitts, Jenkins, Sheltons, Newbles, Chapmans, and later Andrew McConnell, who bought the plantation (now owned by J.F.V. Legg) from Major William S. Lyles. McConnell was a poor boy but when he died, he was the possessor of thousands of acres of land and more than 100 slaves. J.F.V. Legg married his widow (*Malinda Dickerson McConnell*), and now lives at the old homestead.

Farther north we had Meredith Poole Meador who owned the place occupied by Laurens Feaster. Allen (Alben?) Boulware owned a large tract of land on Broad River. Stephen Crosby lived near the line and owned land in both Chester and Fairfield counties. His oldest son, Thomas, married a Miss Parks, and their son, Charley Crosby, now owns nearly all the land that was his father's and grandfather's. The next son, Coleman Crosby married a Miss Walker of Chester County. He was the father of Mrs. Dr. Estes and W. W. Crosby. William Crosby married a Thomas and raised a large family of children. Davis Crosby was quite popular and represented the county in the Legislature. Stephen Crosby married Frances, the oldest daughter of Cornelius Nevitt.

He bought from the late Governor John H. Means the place now owned by his only child, Mrs. D P. Crosby. It is one of the prettiest places in the up-country.

One of old Stephen Crosby's daughters married Charles Douglass, who lived and died near Alston. Richard Crosby, "Uncle Dick" as he was called, married a Conway, and lived to a ripe old age. He and Jacob Stone, his nearest neighbor, were called by the wags of the neighborhood, the "Siamese Twins". They always went to Chester and Columbia together, and returned home with jugs full. They were thrifty and enterprising farmers. It was said by the wags that they did not know what Andy Feaster Colvin's boys would have done for wives if "Uncle Dick" had not raised so many pretty girls. All of the Colvin boys married Crosby's, except one or two.

David Henderson, a brother of old Thomas Henderson who lived on Broad River, was considered the ugliest man of his day, and was called "Pretty Dave". He always kept one eye closed and gave as a reason that he did not wish to wear them both out at the same time. There are many quaint sayings and laughable anecdotes told of him which will live here as long as the memory of the man liveth, for they are handed down from father to son. He was a man of considerable education for his day and time. Had it not been for whiskey, he would have been a useful member of society, but as it was, everybody liked "Pretty Dave". Once when he and his brother, Tom, were returning home from Columbia they met a stranger who looked at Tom in amusement ("Pretty Dave" was lying in the wagon, drunk) and said, "You are the ugliest man I ever saw". Tom replied that he would ".....bet him \$5.00 that he could show him an uglier man than he was." The bet was good, and Tom called to his brother Dave to look out. The stranger gave him the money, saying that he "had honestly won it."

Old man Simeon Free lived at the head of McClure's Creek years ago, but he and all his children moved to the west. The children of Wiley and Hiram Coleman own all the Henderson and Free land.

Uncle Tom Williams was a carpenter, millwright, etc. He was considered the best man physically speaking, in the county. His wife was Dorcas Halsell, whose mother was a Wagener, (*Wagner*) for whom Fort Wagener was named, that was erected on Beaver Creek. We then had the Gwinn's, Weirs, Yongue's, Murdock's and Macon's.

General Ed. Taylor of the "Dark Corner" has been honored by his fellow citizens to every office that he has asked for - first Captain, then Major, then Colonel, and lastly General of the State Militia. He is yet living, and his eyes are bright, and his step apparently as firm as ever.

John Feaster, son of Andrew Feaster, was the founder of Feasterville Academy, and donated 7 ½ acres of land to Liberty Church, and 5 ½ acres to the academy. Tradition says that John Feaster had the first glass windows in the township. Thomas Coleman lived and died on the premises now occupied by D. R. Feaster and was the owner of the first Brick chimney north of Beaver Creek.

The Chapmans were a numerous and prominent family on McClure's Creek. They have all left except Giles Chapman and the widow and children of John Chapman, who owned the old Halselville property, just beyond the line in Chester County.

Cornelius Nevitt, of whom mention has already been made, had three sons, two of whom are now living near the old homestead; Joseph K. is living near the old homestead; Jack was killed at Knoxville, Tennessee in December 1863; Frances, his eldest daughter, married Stephen Crosby. Precious Ann married Francis H. Ederington; and Brooks married Lamson Withers, then Oliver Waters ... (*words missing?*), then Rev. Mrs.

Moore, of North Carolina. Mrs. L. R. (LeRoy) Fee is her daughter by her first marriage. Laura, the youngest, married William McWhorter, and lives in North Carolina. Charles Waters, her eldest son by her second marriage, married Miss Fannie D. Kerr, daughter of William Kerr, who resides near Shelton, S. C.

On the headwaters of McClure's Creek, lived old Henry Tynes. Of the "Cage" (Micajah), Cullen, and Isham Mobley family, their name was legion. The Crowders were from North Carolina and were as numerous as the Mobley's. Notly Mobley was the "bully" of the precinct. Big John Cockrell was the "bully" of the White Oak section. He determined he would try manhood with Mobley, but Notly was of a slow and sluggish disposition and had to have coals of fire heaped upon his back before he would move. Cockerel told him he came there to whip him or be whipped. Uncle Isham Mobley could not stand it any longer and said as much to Notly. When Cockrell turned to him and asked him if he took it up - - "Yes, by God, I do," was the immediate reply, and at it they went, and John Cockrell went home badly whipped, so he said, and not whipped by the "bully", but by a much smaller man. Such acts as these were not infrequent at that time, and each section had its "bully", and he was honored and respected as such. Robert Mobley, who lives near Woodward, C.C.&A. Railroad, is the only one of this branch of the Mobley family living in the country.

Old Bolin Wright came from Virginia and settled about a mile west of Liberty Church, where he died. He was a revolutionary soldier. The most notable of his children were William Wright, a Baptist preacher of the old school, and Uriah S. Wright, who was noted in his day and time as a "home doctor" and was called by nearly everyone, Dr. Wright. His practice was not confined to Fairfield, but Chester, Union and Newberry counties demanded and had his services. He was eccentric, erratic, and generous. He was a great fox hunter and what he did not know about foxhunting was left out of the spelling book.

In 1860, Major T. W. Woodward was a candidate for the Legislature, and stopped with a relative who lived near the "Corner", and on inquiring for the names of those living around, he was told to call on old Wright by all means. "Old Uriah is a fox-hunter, and I am sure you (the Major was a fox-hunter, too) can talk enough about dogs to secure his vote." "Well, give me some points about the pack," said the Major. "Ring Smith is his best strike and Jolly Wright his coldest trailer, and Molly Clowney his swiftest runner," he was told. The Major, having obtained a description of these dogs, so there would be no difficulty in identifying them, made it convenient to call on old Uriah the next day about dinner time.

Old Uriah had just come in from ploughing as the Major rode up to the gate. "That is what Jonathan D. and the boys around here calls me."

"My name is Woodward, and I am a candidate for the Legislature, and being a young man on my first political legs, I am going to see and be seen, if not by everybody, certainly by the most prominent and influential citizens of each section."

"Git down, you a monstrous likely man, and I'll take you to see Pinkey (his wife), and we will see what she has to say about it."

The Major descended and was going into the house to see "Pinkey", the while discussing the crops with old Uriah, when he paused a moment and, turning in the direction of some hounds who were lying around in the shade, he said, "Dr. Wright, I am a very peculiar man. I love the ladies dearly, it is true, and yet, I hope, sir, you will pardon my weakness, - - a fine hound dog comes nearer perfection in my eye than any earthly object."

"And what do you know about dogs?" asked old Uriah, turning from the house and following the Major who had gone in the direction of the dogs and was already seated at the foot of a large white oak, with the whole pack around him. He had little difficulty in selecting the dogs of note from the description given him the night before, and after some general comments on dogs he said, "What is the name of this dog? Ah, Ring Smith you say? An uncommonly fine dog he seems to be - if there any truth in signs, he ought to be a might strike." "Good strike, did you say? If there were four thousand dogs here, I would bet a million dollars that Ring Smith would open three miles ahead of the best hunter in the bunch, and you might go before a magistrate and swear that it was a fox when he opened," was old Uriah's reply.

The Major was now intently examining a large pale black and tan dog which filled the description of Jolly Wright - the coldest dog - feeling his nose and walking around, he eyed him intently. "Dr. Wright," said he at last, "I think this is one of the most remarkable dogs I have ever seen, just look at that head and feel his nose; I honestly believe this is the coldest dog I have ever seen."

"Coldest, did you say? Why, he can smell 'em when they have been gone three and four weeks, and if the fur ain't good he won't open on 'em then."

Molly Clowney had been easily recognized and now came in for her turn.

"Here ought to be the very apple of your eye," said the Major, "for if I do not know anything about dogs, this is unquestionably the fleetest footed animal I have ever met. Tell me now, truthfully, can't she out-run anything in these parts?"

"Run, did you say? No, she can't run a bit; but there ain't a crow, nor a turkey-buzzard that ever crossed 'the corner' that can hold a light to her a-flyin. I have seen her treed against many of 'em. Dinner is about ready, and I want Pinkey to meet you."

The Major was taken into the house and introduced to Mrs. Wright. "Ain't he likely, Pinkey? Just look at him!" and the old man led him around the house like a fine horse at a fair. "And smart! Why, he has forgot more than all the other candidates ever knowed. I am sure he must close kin to old preacher Billy Woodward, for I heard my daddy say he was the smartest man in the world, and he knowed what he was talking about." After dinner, the Major having promised to introduce a bill for the benefit of tired dogs, providing that no fence should be over five rails high, was in the act of leaving when "Old Uriah" called Pinkey to bring his fiddle, saying, "Hold on 'til I play "The Devil's Dream" for you." When he finished his piece, "One good turn deserves another," said the Major, "I'll play a tune for you before I go," and taking up the fiddle, he rendered "Hell Broke Loose in Georgia" with such spirit and skill that "Old Uriah" jumped up, hugged Pinkey, and cut the pigeon wing all over the room.

It is needless to say that the Major got "Old Uriah's" vote.

News & Herald, Friday May 24, 1901

THE FEASTERS AND COLEMANS

Part 3

David Wright moved off to Jug Tavern, Georgia, where he died. William Wright married a daughter of "Cage" Mobley (Jemimah). His eldest daughter married Jonathan McLane.

Many of the Hills were known by nicknames, such as "Varmint Dick", "Stump Bill", He was a Mobley, "Londee Bill" Hill, "Ly-down", etc. These names were given from certain peculiarities of manner, character, or habits of the man. Where Moses Clowney now lives (and he, Moses, was not an old-timer, is now one of the staunchest citizens of that township) there lived years ago William Robinson, known as "Boiled Meat Billy". His house was a great resort for those who loved to dance and enjoy themselves. Four of his sons lived here after they were grown, Billy, Willis, Nat, and John. The eldest girl married "Guber" Dye; one married John Hancock, and the youngest, Rebecca married James Gaston, but did not live long. Mr. Gaston then married a daughter of Nathan Parrot.

There were then several families of Shirley's. Hatter John or "Lying John" as he was called when he would tell an unaccountable tale, and when doubts were expressed by anyone, he would defend himself by saying, "If it is a lie, Ned Means told it, for he told me." Ned Means was noted for his veracity, and Shirley thought no one would doubt for a moment what he said. "Sugar" John Shirley was just the opposite. He was a miller and shoemaker. His only son was killed in the war. Martin Beam, who is a grandson of his, is now overseer of Feasterville Grange. Marron Shirley was not bright, and he used to create some amusement by his sing-song way of telling things.

There was a large family of Melton's that lived on Beaver Creek on land now owned by James Turner. I should have mentioned while on the Meadow side of the township, Major William Seymore, he was a leading man, taught singing school when the old Southern Harmony was used. He was a major in the militia and came very near being elected sheriff at the time Emmett Ellison was elected. The Major was second best, and they had one of the very strongest men in the country as a competitor, James Johnston, who was Ordinary just as long as he wished to be. Seymore moved to Randolph County, Alabama, and he is not dead. His wife was a sister to Andrew McConnell.

I omitted at the proper place that Wiley and Henry J. Coleman were both hatters. They made such everlasting hats that it was impossible to wear them out. They had to be thrown away if you wished to rid yourself of them.

Liberty Church was built by those of the Universalist faith, and it was intended as its names indicates, for the use of any and every denomination that was disposed to worship in it. There were others who also contributed to the building besides Universalists.

Papers of the Coleman, Feaster, and Faucette Families, 1787-1943 **University of South Carolina Papers**

Members of the Coleman, Feaster, and Faucette families represented in this collection of one thousand, six hundred twenty-three manuscripts, twenty bound volumes, and two hundred nine photographs and two photographic albums lived in the Fairfield County communities of Feasterville and Shelton. The Feasters (Pfister's) originally came to this country from Switzerland and settled in Pennsylvania. About the time of the Revolutionary War, the family migrated to Georgia but later moved to South Carolina to distance themselves from the dangers of attacks by Indians on the frontier. The Feasters were members of the Dunkard or Universalist sect. John Feaster (1768-1848) donated the land and built the Liberty Universalist Church at Feasterville, the Feasterville Male and Female Academy, and the Feasterville Boarding House. [See also, description of [Photograph collection of the Coleman, Feaster, and Faucette Families.](#)]



Sketch by Pelham Lyles for Fairfield County Sketch Book from Academy Boarding House Collection Photographs

Among the early documents in the collection is a letter, 1 February 1831, from Thomas Whittemore, Boston, appointing R.D. Coleman agent for Fairfield District and requesting him "to obtain the names of a few *responsible* persons as subscribers." Whittemore was eager for Coleman to sell Universalist books and pamphlets for, he declared, "I know of nothing better to spread Universalism." The growth of the church in South Carolina is indicated in a letter, 30 September 1857, of A.G. Teague, Edgefield, to J.C.C. Feaster. Teague approved of the appointment of "a Southern Convention of Universalists" and discussed the organization of a church in Edgefield. Teague expressed interest in having the convention meet in Edgefield although he recognized that being "25 miles from a Railroad will be a disadvantage we will labor under." The Edgefield



Sketch by Pelham Lyles for Fairfield County Sketch Book



from Liberty Universalist Church Collection Photographs

congregation had contacted several prospective ministers, including the Rev. Taylor of Maine who "would not take less than 800 Dollars...[and] I do not think his politicks would Suit us." A bound volume, 1896-1898, 1908-1921, contains records of the Universalist church in South Carolina.

The Feasters and Colemans planted a number of crops, including cotton, grains, and corn. In addition to planting, Andrew Feaster served as agent selling yarn and cloth manufactured by Bivingsville Manufacturing Company located in Spartanburg District. A receipt dated 18 March 1841 paid Feaster a commission of five per cent. Receipts in August 1841 and April 1842 paid Feaster commissions of ten per cent. In February 1844 Feaster was awarded a contract for a mail route from Buckhead. Feaster also was experimenting with cultivating fruits. A manuscript dated 4 April 1843 is a "Schedule of Apple grafts and trees Maid out by A. Feaster." This schedule and another document dated 1844 includes a record of the trees that Feaster purchased from Charles Mack of Davidson County, N.C., and the location of where the various varieties were planted. The 1844 item includes a register of apple grafts as well as references to pear and nectarine trees. Records of grafts and fruit trees are found in a farm journal, 1847-1857, which includes a grafting register for various varieties of apples and references to nectarines and apricots. Estate records, a list of slaves, and records of cotton picked are also included in this volume.

With all these enterprises, Andrew Feaster apparently accumulated some wealth, for over the years he acquired stock in various companies including the Charlotte & South Carolina Rail Road Company (3 shares, 4 April 1853), the Spartanburg and Union Rail Road Company (40 shares, 16 May 1853), the Charlotte & South Carolina Railroad Company (4 shares, 19 December 1862), and the Columbia & Augusta Rail Road Company (4 shares, 6 July 1869).

The farm journals provide a broad overview of crops and plantation work in the Feasterville section of Fairfield District. There are several weather journals (1834-1838, 1847-1850, 1850-1854). Other journals contain accounts of slaves and their allowances, references to hog and ham production, cotton accounts, records of purchases and sales of molasses, and "Account Book for Sails of Cloth for the Bivingsville Factory for 1841."

The journal of John Albert Feaster Coleman (1828-1898) covers the period between November 1848 and December 1851. Coleman was in Columbia for the first entry in the journal where he sold cotton at 5 1/8 cents per pound-"Sorry price that." Coleman participated in many activities of the community in addition to farming. His journal records his attendance at church, elections, political meetings, dances, family gatherings, and other social events as well as his participation in such leisure activities as hunting and fishing.

On 13 November 1848 Coleman attended a show at Monticello "where [he] was shown animals of various classes," including lions, leopards, monkeys, bears, reindeer, and an ocelot. He noted that "The Lion was drove in Harness, but it was a very short *Drive*. A man and his wife entered his cage and cut some very

distressing circumlocutions." Coleman was a regular worshiper at several churches in the area, and rarely did he fail to offer some comment on the message that was delivered. On 1 April 1849 he attended church at Red Hill where he recorded, "E. Faunt delivered a sermon that was not fit for dogs to hear-it is surprising that he is permitted to pretend to preach. I consider his preaching ridiculous." After church he returned home and went on patrol. Attending Red Hill again on 17 June 1849, he noted the Rev. Nicholson's reference to an infant being "as great a sinner in its youth as in the years of discretion...no matter if it should die when only a month old-hell would be its portion." Coleman reacted that "No man should preach such doctrine if he was posse[sse]d of a good heart." The Rev. Buchanan preached at Red Hill on 5 August 1849 "but to no purpose." Coleman's journal documents many of the events in the community. Most were pleasant social occasions; a few were tragic. He attended a frolic on the evening of 10 February 1849 and danced until 11:00 p.m. A "Cotillon party" on 21 February 1850 began at 7:00 p.m. and continued into the morning until 2:00 a.m. The following day Coleman posed for a daguerreotype by the photographer John Schorb. Another activity was partridge hunting which required several individuals to net the birds. His entry on 23 May 1849 records the death of overseer Daniel Kitchens, who, along with his brother, "ate a weed they thought to be Jellico, but turned out to be hemlock." Kitchens died that night and the prospects for his brother's recovery were not encouraging. On 5 August 1849 Coleman related a "horrible deed" on the first of August by George L. Dye "who shot his wife...with a double barrel shot gun.... She was a mother of four or five children....after killing his wife [he] shot himself with another gun by putting the muzzle...under his chin and pulling the trigger with his toe....It need not be said that drunkenness was the cause. He had shot at her several times before this." On several occasions Coleman recorded accounts of disciplining his slaves and witnessing or participating in the disciplining of others. On 10 August 1850 he simply notes, "I gave Dave a thrashing." On 1 November Coleman joined others on patrol at night and recorded that he "lashed several." On 2 November he whipped Ike in the morning and reported that he was missing after breakfast. He attended a "negro trial" on 9 August 1850-"The Court after much and long deliberations decided that three should have one hundred lashes-one seventy-five and another ten." Later that year, 20 November 1850, Coleman instructed the postmaster to stop his subscription to the *Yankee Blade* because of its position on abolitionism and fugitive slaves. Coleman seldom ventured far away from Feasterville except for occasional trips to Columbia to sell cotton or attend to other business. On at least one trip, however, in company with Dr. John P. Feaster, he "visited all the principal places of importance-such as the trestle work on the railroads-some of which are magnificent-being nearly fifty or sixty feet high." He also visited the asylum "where I saw a large number of unfortunate lunatics" and the South Carolina College "precincts where I saw some beautiful buildings including the Episcopal Church." His visit took him to the Crawford house built by former governor Hammond and other houses and gardens around the town.

Andrew Feaster and other members of the Feaster family were among the most prominent members of the Feasterville community. Several of Feaster's children attended the Feasterville Female Academy presided over by Mrs. Catharine Ladd. In addition to receipts for tuition, the collection contains financial records of the school and information on construction of buildings.

Also included is family correspondence from the Norris family of Leesville. A letter, 8 May 1842, of E.H. Norris, Piney Woods, Leesville, reports that his family's health was good with the exception of Nathan who had been suffering with a headache for two days-"last night I bled him and gave him some pills he says he feels better this morning." Members of the Norris family were involved in searching for gold. Nathan apparently was experiencing some success in locating gold with a "Rod [which] works admirably...they have three more attractions from hear which they expect to run out as soon as our crop will admit."

Some discord in the Feaster family is implied in a memorandum of 5 July 1850 of "A. Feaster's Expenses building Brick house for son John CC Feaster & intended to be a house Jointly for him JCC Feaster & his brother EH Feaster but they not agreeing I feel it my duty to make this statement to show that I have paid for said building...which JCCF must pay with Interest if he holds the house & one hundred acres of land...." A

letter, 27 May 1855, from Andrew Feaster's son Jacob indicates that he was establishing himself in Greenville where he was working in a store with "the Messrs. Williams [who] seem much pleased with me as a partner." He reported that the price for provisions was high and that his vegetable garden was prospering-"I do not think I ever saw a more promising garden for the season."

The collection contains little Civil War material, but correspondence resumes in the years after 1865.

Members of the Coleman and Feaster families and friends from Feasterville emigrated to other states after the war, and there are letters from Florida, Georgia, Alabama, and Texas. Farming remained the principal concern of those who remained in Fairfield County. There are a number of crop lien agreements as well as other agricultural documents, including an agreement, 12 February 1874, between Black's Improved Fertilizer Company and J.A.F. Coleman, H.J. Coleman, D.R. Feaster, G.W. Coleman, and J. Feaster Lyles for the exclusive right to sell the product. Minutes of the Little Saluda Grange are found in a volume, 1874-1878, which also contains minutes, 1894-1895, of the trustees of Emery High School.

Crop conditions and prospects apparently were never far from anyone's mind. Writing on 29 July 1887, Lizzie Busby informed her husband D.A. Busby in Saratoga, N.Y., that "farmers say they have never seen a fuller crop this month" although there was concern that heavy rainfall might injure the cotton. In addition to heavy rains, cotton farmers faced the threat of the boll worm. The farm labor situation was a topic that was discussed more frequently in letters during the 1890s.

Correspondence during the period from 1880 to 1920 portrays life in rural South Carolina and in other areas of the South. Farming, social activities, education, marriages, births, and deaths are topics that are discussed in general. The migration to towns and changes brought by industrialization also can be found in the correspondence. A letter, 8 February 1898, from "Stella," Chester, informs Jennie Coleman that she and her husband were fixing up their "nice home" which included a lawn in front with "ornamental trees" and terraced flower beds. Stella was treasurer of her literary club which met once a month. Her husband was chief bookkeeper "at Wylies"- "They have a real nice office now & quite citified." Azalee Lumpkin, who lived in Stover, was pleased to have boarders who were working on the dam and the railroad. According to her letter of 31 August 1905, one of the boarders was installing electric lights in the hotel which also had a telephone. The principal correspondents after 1910 were Jennie Coleman who returned to South Carolina from Alabama and young Andrew McConnell Faucette ("Andy") whose various girlfriends provided a regular stream of correspondence in the 1920s. A veteran of World War I, Faucette was elected to the Seventy-fifth General Assembly (1923-1924) while attending law school at the University of South Carolina. After graduation Faucette entered a legal practice in Spartanburg with another young attorney, Olin D. Johnston. He later was employed by the Veterans Administration in Columbia; but even as he practiced law and worked in Columbia, Faucette found it difficult to divorce himself from the family land in Fairfield County. In a letter of 11 July 1924 to Grace Dodican, he acknowledged-"Not knowing anything about the farm it is hard for you to realize the worry and anxiety connected with it. I love it though, even with all its faults." A severe storm in September 1928 reminded Faucette of the perils of farming-"I am very blue over the cotton situation. I hardly know what to expect. I am sure now that I will stop farming after this year. I am sure now that the crop this year will be a total failure in the end."

The collection contains two volumes seemingly unrelated to the Feaster, Coleman, and Faucette families. The first, a plantation book, 1825-1829, 1841-1869, of the Samuel T. Guild family of Williamsburg District, records corn, and cotton production and also cattle. Birth records and ages of slaves are listed as well as information on the estates of D. Michau and Samuel Guild. Another volume, kept by the Rogers family of Marion, includes store accounts, 1817-1818, with a record of charges for stamps and mailing letters and genealogical records, 1835-1880. The collection also includes genealogical information on the Coleman and Feaster families. One volume, 1824-1828, is a record kept by D.R. Coleman "of Property Given by me to My Children as they Married and Left me." In addition, the Civil War career of Andrew J. McConnell, Co. B, 17th South Carolina Volunteers, is documented in typescript volumes, 1862-1865.

Featured Family Member

American Life Histories

FROM THE MANUSCRIPTS FROM THE FEDERAL WRITERS' PROJECT, 1936-1940

Project #3613 W. W. Dixon, Fairfield County, Winnsboro, S.C.

Mrs. Jennie Isabel Coleman

Mrs. Jennie Coleman is a widow of high social connection and has many relatives and friends throughout the county of Fairfield. She is an authority on the history of that section known as Feasterville. At the present time she is residing with her sister, Mrs. Mary C. Faucette, who lives on the west side of State Highway #215, near the intersection with the side road leading to Shelton, S.C.

"Our neighborhood has always had something peculiar or distinctive about it - a little different from the other portions of Fairfield County. The early settlers were Feasters and Colemans. These two families have made this section noted for its conservation and for its responsiveness to any progressive movement tending to civic betterment and commendable reform.

"The Feasters are of Swiss origin, from the Canton of Berne. The name was originally 'Pfeister' but changed to 'Feaster' in the early days of the Colony. The family came to the Colony of South Carolina from Lancaster County, Pennsylvania. I have seen and inspected the grants of land to Andrew Feaster among the records in the office of the Secretary of State, Columbia, S.C.

"The Colemans came from Wales to America; first to Virginia, then to Halifax County, N.C., and finally to South Carolina, purchasing lands in this section. The first Coleman (here) was David Roe Coleman, a remarkable man in the early times of the settlement. He was a surveyor, a humane slave owner, a useful citizen, and a good neighbor. Old Ben Tillman once said in a Charleston speech, 'I am God Almighty's gentleman.' The silk hat, silk glove crowd was generally shocked, and they hold up their hands in horror as if the utterance was profane and sacrilegious. It is, really, a

quotation taken from John (?), and I think I can use it of this old ancestor, 'He was one of God Almighty's gentlemen.'

"I married my cousin, Edward W. Coleman, a widower with two boys, David Roe and John Marsh Coleman. We had one child, a boy, John Albert Feaster Coleman, named for his grandfather. He took pneumonia and died in his sixteenth year. My husband died in 1918.

"My grandmother was Chaney Feaster, born in 1800, and died in 1878. She married Grandfather Henry Alexander Coleman in 1822. My father was the son of this couple. He was born June 9, 1828 and died April 30, 1898. The Fairfield News and Herald said this on his death: 'Mr. John A. F. Coleman, one of the most highly esteemed citizens of Feasterville, is dead. He was a Confederate soldier and a good citizen. He was captain in the 17th Regiment. He entered the army as a private in 1861, served with honor throughout the war, and sheathed his sword a captain with Lee at Appomattox.' He and my mother, Juliana Stevenson, were married October 13, 1853. There were twelve children, including me.

"You ask what are the characteristics that make them a 'peculiar people'? These were more marked in the first seventy-five years of the nineteenth century than at the present time. 1) The love of (?). 2) Intermarriages... 3) Fostering of local schools and converging in the thought of the

whole neighborhood to the advantage to be had in a central school, 'The Boarding House,' as it was called from its foundation to the present time. 4) Humane treatment of their slaves. 5) Making the most of their fertilizers in the nature of compost. This compost had many ingredients. Leaves, pine needles, rich earth from the forests, stable manure, rakings from the cow lot, woods ashes, and raw cottonseed were the things that formed the principal component parts of the compost. Sometimes lime was added to the mixture.

"At our home there was never an idle day for master or slaves. Fences had to be looked after; gullies filled, and erosion arrested; the winter wood (fuel) must be chopped in the forests and stacked; and all idle hours were devoted to the assembling of material for compost making. This seemed to be the custom of the section. The people also began breeding their own horses and mules, instead of buying them from Tennessee, Kentucky, and Missouri.

"They rarely bought a Negro, and never sold one. A slave had some rights that were respected. Ample food, sufficient clothing, and a log house, which he could arrange with mortar to suit his comfort, was furnished. Punishment was sure, but mild in cases of disobedience, and was severe in instances of flagrant crime. Six landowners had the power to try, condemn, sentence, and hang a slave. This power was sometimes exercised.

"The last distinctive characteristic of the people I wish to call your attention to is the religion they established here - Universalists. The deed of a gift of lands to the Universalist Church, Feasterville Academy, and Boarding House was made by John Feaster in 1832. He appointed his three sons, Andrew, Jacob, and John trustees of the property in trust for the purpose of promoting religion and education until the present time. I will say just a few words about our Universalist faith and doctrine: we believe that Christ lived and died, not to save a select few, but for the saving of all mankind. As in Adam, all men died; so, in Christ, all men will live again. It is not what a man's creed is, but what his life is that counts with God. There is salvation in all churches; still, let not dry rot overcome the creed. Every man who lives for the progression of the ideal in his age, as my father did, will never die, and every good woman like my mother will some sweet day 'sit in the tresses of the snow white rose of paradise.'

"As the French say, 'Let us search for the woman in the case.' We have found one who is entitled to distinctive honors, along with John Feaster, in founding 'The Boarding House.' She, Catherine Stratton, was born in Virginia in the year 1810. She married a portrait painter, George Washington Ladd, and came with him to South Carolina. She was a gifted teacher and a writer of poetry and plays.

"On one occasion, while Mr. Ladd was at the easel painting a portrait of Mr. Feaster, Mrs. Ladd remarked, 'Mr. Feaster, why don't you build a school in this populous community for your relatives and friends?' His reply was a question: 'If I build the schoolhouse, will you teach the school?' She assented.

"From that hour, this dear woman devoted her life to school teaching, and no name among woman is more honored or loved to this day in Fairfield than that of 'Miss Kate' Ladd. After the Civil War, the building was used as a family residence. But after the redemption of the State from carpetbag government by the Hampton and Red Shirt movement, it was used for years as a neighborhood school.

"The people of our section, yielding to the idea of consolidation of schools, combined their school with another and formed the Monticello High School at Salem Crossroads. The question now arose as to what could be done with 'The Boarding House.' We raised a sufficient amount of money

and sponsored a W.P.A. project, whereby the building was remodeled, covered, and painted. The interior now consists of three rooms and a large clubroom on the first floor. A staircase leads to the upper story where a large dance hall, or ballroom, is furnished. The original brass knobs remain on the lovely paneled doors. The four carved mantels and the fan-shaped arch over the front entrance remain as John Feaster first had them placed. From an authenticated genealogy of the family, the descendants of the founder, John Feaster, now number 1,178 persons. Many begin to make 'The Boarding House' a shrine of interest and pilgrimage. Luckily, the old building has not been allowed to rot and mold away. It is still an object of beauty in the community's landscape, a center of recreation and enjoyment, still possessing some semblance of the founder's ideas of usefulness and culture to the community.

"My schooling and education were begun at 'The Boarding House' school during the war. My first years were 1863, '64, '65. After that year there were no schools in the community, but instruction by governesses went on in the homes. Later, I went to Miss Nannie Keller and finished school at the Feasterville Academy, then taught by Professor Busbee.

"Do I remember anything about the military government in this section prior to Reconstruction? Yes, I had a cousin, Biggers Mobley, who, just after the war, went to his cottonfield and reproved a Negress for the way she was working. Enraged, she cut him several times with a hoe, leaving scars to the day of his death. Biggers pulled his pistol and shot her, but the wound was trivial, according to the attending physician, Dr. J. W. Babcock. Biggers was arrested, and, as we were under military District No. 2, he was taken to Charleston where Negro jailers treated many of our best people worse than beasts. When the tub of corn meal mush was brought around, those confined had to extend their palms into which the mush was ladled. This was the only food they were given. His wife went to Charleston and had a hard time gaining access to the jail to administer food and comforts to her husband. The filthy prison told on his health, and when he was finally liberated, he did not live long, as a result of this ill treatment.

"Our section was a long distance from a railroad; in fact, the extreme northern portion was called 'the dark corner.' Strange men would come in Ku Klux times, find a safe retreat, accept hospitality for a while, and then leave. The women and older children would surmise that these men were Ku Klux members in hiding, and our romantic fancies would surmise their deeds, hairbreadth escapes, and romances. But we really never learned anything - so reticent were our parents and elders on the subject.

"Our section yielded to none in its ardent support of the Red Shirt movement that elected Wade Hampton governor. The hate of oppression and the love of independence united these people to throw off the yoke of carpetbag government. The casuist may see a crime in the acts of fraud at the Feasterville box in 1876, but our people realized that a condition, not a theory, confronted them. Half our votes had been left on the battlefields of our country; we were already the political serfs of our former slaves. And if things kept on as they were, we would become their industrial servants also. We feared that the scum of the North's disbanded army, not content with political supremacy and ownership of lands and property, would come down South and demand social equality, and that the South, held down by Federal bayonets, would have to submit and live among its horrors, or seek asylums and homes in other parts of the world.

"The victory won, our section resumed its ordinary pursuits of country life, formed a grange, discussed agricultural problems, and were content to leave the honors and offices to other sections. They remained quiet until 1883 and 1884, when the greenback question excited the Nation. We

were derided as 'greenbacks.' Captain D. R. Feaster was our speaker and public writer. He said: 'The jugglers of high finance try to show a distinction between the government's promise to pay in specie and a simple promise to pay. It is a distinction without a difference. A silver or gold certificate and simple promise to pay, each depends upon the perpetuity of the government. If the government ceases to be a Nation, it can no more pay its silver and gold certificates than it can meet its simple promissory note'."

From the Library of Congress, Manuscript Division, WPA Federal Writers' Project Collection

Featured Cemetery



(Robert) COLEMAN CEMETERY

Listing of Graves

Albert W Clayton 12 Apr 1860 – 28 Apr 1905	Robert Coleman Jr. 1745 – 14 Nov 1809	6 Nov 1858 – 25 Feb 1913
Mary Victoria Feaster Clayton 20 Nov 1862 – 6 Mar 1929	Robert Charles Coleman 31 Jan 1842 – 6 Jun 1862	Joseph H. Lewis 26 Jun 1844 – 26 Nov 1880
Allen J. Coleman 7 Nov 1773 – 21 Jan 1848	Samuel Stevenson Coleman 10 Aug 1854 – 31 Jan 1936	Mary Edrington Lewis unknown – 14 Dec 1885
Ancil Roe Coleman 22 Apr 1796 – unknown	Sarah Coleman 10 Apr 1810 – 1815	Lieut Andrew Jackson "AJ" McConnell Birth and death dates unknown.
Chaney Feaster Coleman 29 Aug 1800 – 11 Jul 1878	Sarah Coleman Coleman 1775 – 27 May 1839	Sallie Edith Amanda Coleman McConnell
Chanie Savilla Coleman 27 Jul 1872 – 29 Sep 1884	Sarah "Rebecca" Gladden Coleman 18 Jul 1855 – 26 Dec 1893	28 Jan 1840 – 23 Jul 1858
David Roe Coleman 19 May 1765 – 25 Mar 1855	Sarah Drucilla Coleman 22 Aug 1859 – 5 Jan 1863	William T. McConnell 10 Jun 1858 – 4 Jul 1858
Edith Coleman 1 May 1827 – 9 Nov 1827	Sarah Edith Coleman 29 Feb 1856 – 3 Nov 1930	Unknown Birth and death dates unknown.
Edith Beam Coleman 1765 – 28 Apr 1825	Wilson Coleman 1839 – unknown	William Brown Wright 19 Feb 1890 – 10 May 1953
Edward Wilson Coleman 30 Jan 1859 – 26 Feb 1917	Zerevable Roe Coleman 28 Nov 1789 – unknown	
Elizabeth Roe Coleman 20 Feb 1749 – 1825	Henry Gladden Colvin 14 Feb 1889 – 1 Jun 1920	
Henry Alexander Coleman 5 Sep 1797 – 21 Jul 1877	Infant Daughter Colvin 19 Oct 1897 – 19 Oct 1897	
Henry Gladden Coleman 14 Feb 1889 – 1 Jul 1920	Martin Dennis Calhoun Colvin 5 Sep 1852 – 21 May 1928	
Infant male Coleman Birth and death dates unknown.	Sarah Edith Coleman Colvin 29 Feb 1856 – 3 Nov 1930	
James Marsh Coleman 22 Jun 1882 – 13 Dec 1917	Ben Sawyer Feaster 13 Feb 1871 – 6 Oct 1871	
Jennie Isabelle Coleman 22 Dec 1856 – 7 Jul 1938	John Rawls Feaster 19 Oct 1858 – 13 Aug 1913	
John Albert Feaster Coleman 30 Jun 1828 – 30 Apr 1898	Peter Feaster 23 Aug 1826 – 3 Oct 1892	
John Albert Feaster Coleman 7 Sep 1900 – 7 Jan 1924	Victoria Elizabeth Rawls Feaster 11 Nov 1837 – 7 Jan 1877	
Julia A Stevenson Coleman 14 Jul 1831 – 3 Dec 1912	Page 3	
Mary Feaster Coleman 10 Jan 1798 – 18 Nov 1873	Isabella C. Jenkins 30 Jul 1861 – 27 Apr 1895	
Page 2	Rebecca Jenkins unknown – 21 Jul 1909	
Mary Kisanna Coleman 7 Jan 1836 – 14 Aug 1839	Thomas Jenkins 2 Dec 1822 – 29 Jan 1894	
Rebecca Gladden Coleman 18 Jul 1855 – 26 Dec 1893	Thomas Randel Jenkins	

Members Submitted Articles

THE JONES/VAUGHN/BLAIR STAGECOACH HOUSE

By Fairfield County Museum Director, Pelham Lyles

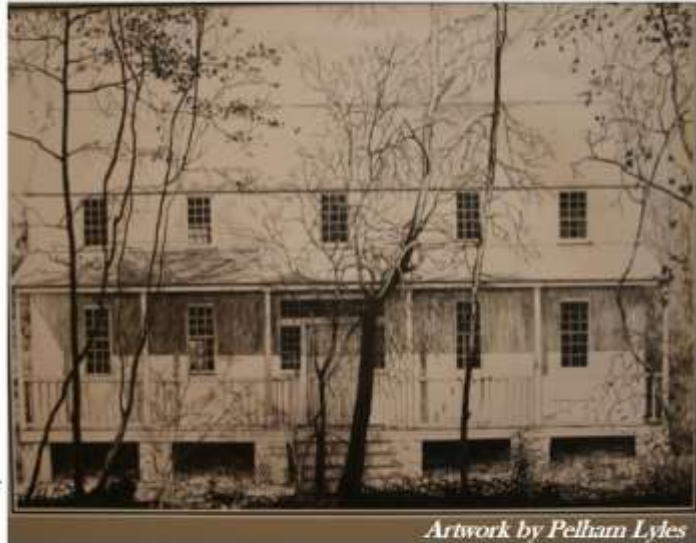
Over two hundred years of history went on the auction block at the Fairfield County Courthouse in Winnsboro on Oct. 6, 2003. The house had been auctioned once before in 1893. The old Vaughn-Blair Stagecoach House located on a dirt road in the Simpson community west of Ridgeway was once called Simpson's Turnout. Until the 1960s, the big I-style building housed first, the Jones, then the Vaughn and Blair families. At different times the inhabitants operated one large room on the first floor as the village post office, community-gathering place, and stagecoach stop for the Winnsboro, Ridgeway, and Camden road. A room on the back porch called the Parson's room housed itinerate preachers and other travelers.

William Jones or possibly his father Ralph Jones built the house as a one-story log "dogtrot" cabin at some time previous to 1811. This type of structure had two square log rooms separated by an open breezeway or "dogtrot" hall. Squared logs cleverly notched enclosed two twenty-by-twenty-foot box-shaped rooms separated by a ten-foot-wide, twenty-foot-long open hallway. A roof constructed of pine round pole rafters notched and pegged at the apex would have covered the two "boxes" and central breezeway. This style of cabin construction was employed in the Colonies from early settlement time in the seventeenth and eighteenth centuries until late in the nineteenth century.

By the early decades of the 1800s, farmers in the Back Country, as this area of South Carolina was called, were beginning to prosper with their cultivation of "upland" cotton. During the first century of farming here, this cotton grew well on virgin soils that had not yet been depleted of nutrients and eroded into red gullies. Some time before mid century, a more prosperous William Jones expanded and "modernized" his simple home by adding a long shed rear addition that contained two shallow rooms and an open central back washing up porch. A free-standing kitchen building stood in the back yard. A second floor of timber framework was built on top of the log house, the entire house was sheathed in beaded sawn clapboards, and a shed roofed porch supported by graceful square fluted columns now stretched across the front width of the house. The open breezeway was enclosed as a central hall and a grandiose double-door front entrance was inserted with flanking "lights" or frames of decorative paned glass on both sides and above the doorway.



The Jones family renovated the home in the early decades of the nineteenth century to expand the pure functional simplicity of this log home to the present version of luxurious living. Inside the house, hand-carved mantelpieces, paneled wainscoted walls, and twelve-inch baseboards were all hand grained with sponge work, ragging, and other decorative paint applications to resemble costly hardwoods, marble, and other decorative stone. Interestingly, this handwork, called

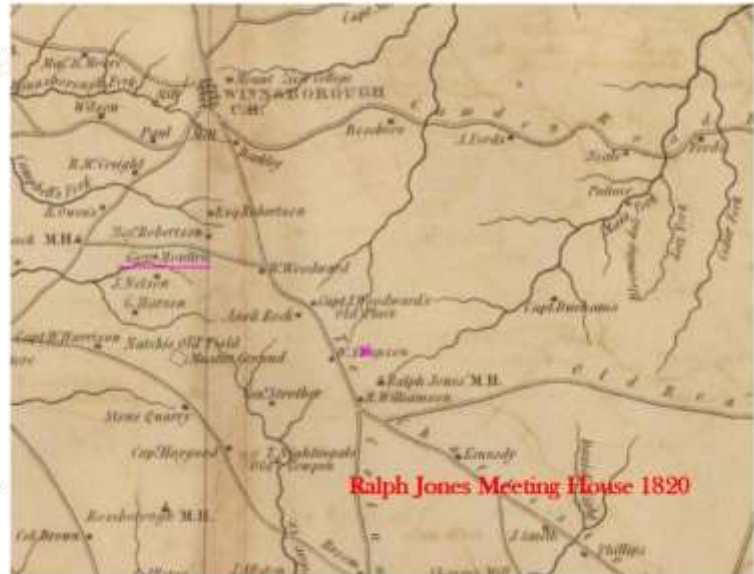




faux graining, covers the surfaces of the downstairs rooms and up the stairway until it turns at the landing out of sight into the second floor. The family members would have had their sleeping quarters upstairs and downstairs visitors would see the decorated woodwork only to the turn of the staircase. The walls and ceilings in the second story are made of simple wide pine boards which were never painted and have mellowed into beautiful reddish tones with a satin patina of age.

William's father was Welsh-Irishman Ralph Jones who had first come to

Camden with nearby Camden's Quaker community in the early 1750s. Ralph and his friend Thomas Simpson had applied to the English king for land grants on the east side of the Wateree River close to present day Lancaster. By 1769, Ralph Jones had "seen the light" and become a traveling Baptist preacher, selling his property on that side of the river to move into the area which would become Fairfield County. In 1770 the first small church called Ralph Jones's Meeting House was built near the headwaters of Wateree Creek, a source of which springs from a hillside less than a mile from the Jones/Vaughn/Blair house. It is possible that Preacher Jones may have built the "dogtrot" log house in which to raise his family at sometime during that period. In his will of 1811, he mentions that son William and his wife Meredith are living in the house.



For some years, the family received compensation for allowing travelers on the stagecoach to rest or change horses, and its passengers to refresh, sometimes to disembark for the night during bad weather. As stagecoaches also delivered the mail, the community members would pick up their parcels and correspondence at the house. By 1852 the Charlotte, Columbia, and Augusta Railroad was built paralleling the wagon road in front of the house, and old maps show the site labeled as Simpson's Turnout. The Simpsons were Irish immigrants who settled nearby in the early 1800s.

Evidence of the descendants of those first families is distributed in several nearby cemeteries and house sites of the area. William Jones died in 1854, leaving Meredith and two granddaughters to watch the spectacle of the Union army destroying the railroad bed in front of the house in late February of 1865. The troops had orders to burn or destroy the barns, livestock, and crops of farms along the way. Perhaps they took pity on the widow and young girls, leaving the house untouched, unlike the usual firings that the bummers or Union stragglers set on many homes. Stragglers were soldiers who, for some reason, were no longer associated with their own units. They followed the organized troops as scavengers looking for their own spoils.

Mrs. Jones tried to remain on the property for a short time afterwards, but finally gave up and moved to Florida with relatives who had not been touched with the ravages of the war. The house was vacant for a number of

years, then occupied for a couple of decades by tenant farmers. In 1893, the house was bought at sheriff's auction by T.W. Woodward, a prosperous neighborhood storeowner and one-time state legislator. The day after the auction, James Vaughn happened to be in the store when Mr. Woodward announced that he had just bought the old house that Mrs. Vaughn had always coveted. It was sold on the spot for \$1000 to Mr. Vaughn who immediately rode home to announce the purchase to his jubilant wife. Three generations of the family lived in the house until grandson William McConnell Blair left in the 1960s to move his ailing mother into the town of Winnsboro closer to medical care.

In the late 1960s preservationists listed the property on the National Historic Registry. Mr. Blair, who was very proud of his home, visited it almost every day and could be seen sweeping the porch and trimming the boxwoods that his grandmother had rooted from cuttings from another well-known historic house in the county. Unfortunately, his health and finances never afforded him the opportunity to install the utilities and comforts he would need in order to spend his last days in the ancestral house. This writer's family owned the adjacent farmlands, and had always been helpful when Willie Mac was in need. The author used to spend hours at his neighborhood house in Winnsboro or on the phone listening to tales of his youth and the Simpson community. Mr. Blair was a product of another generation and spoke in the idiom of the nineteenth-century. His tales and dedication to his little dog "Pup" and the friend Elmer Davis who shared most of his adult life in the little house in town will not be forgotten.



Willie Mac, Elmer, and Pup, on the steps of the stagecoach house

By the mid twentieth century, vandals and deterioration had beset the stagecoach house, and the future looked bleak for Mr. Blair to return to the home place. In 1995, I was able to secure a weatherization/stabilization grant from the S.C. Department of Archives and History to rescue the house from oblivion. Mr. Blair had inherited many acres of forestland which were timbered for his matching money to be used with the grant. An architect and contractor were hired and the restoration took a little over a year to complete. The project was a major accomplishment, but although a well was drilled and basic electrical services put in, there was much more work needed to be done to make the house livable. Mr. Blair spoke of moving back to his old home, but funds and his health were waning. Willie Mac died without a will three years after the house was restored, Elmer following the next year, and the property went into the probate court system for several more years.

Passers by will be amazed to see that the house stands today, beautiful, and finally lived in by a historian and an archaeologist. The interior is a wonderful part of the story. Throughout the centuries, the home had never been modernized by repainting or inserting additional rooms. The specialized faux graining is pristine, only slightly faded through the years, probably due to its being made with buttermilk. In the parlor, the hand-planed paneling is painted to resemble mahogany wood. The baseboard looks like Georgia marble with striations of gray feathering. The walls above the wainscoting are buttermilk white and the ceiling is blue. The mantelpiece was feathered and rubbed to look like other types of fine architectural stone.

The Jones/Vaughn/Blair hundred feet or so northeast of Highway 34 East between vate residence but the front is



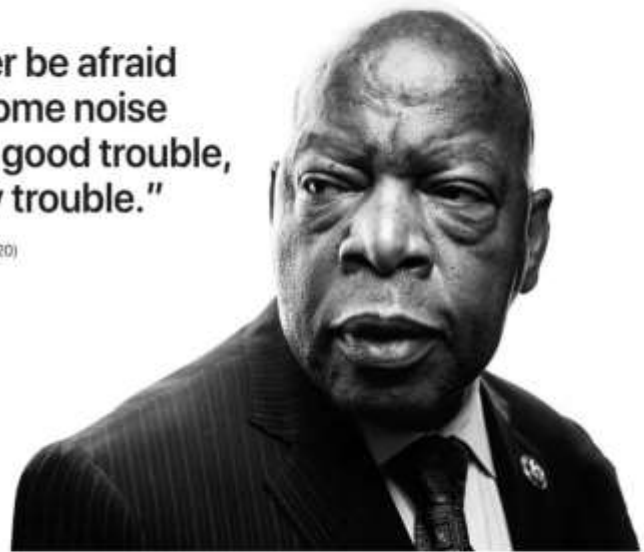
Stagecoach house is on Barber Rd. a the Norfolk Southern railroad just off Winnsboro and Ridgeway. It is a pr-easily seen from Barber Rd.

Freedom Riders come to Winnsboro

On May 9, 1961, 21-year-old John Lewis, a young Black civil rights activist, was severely beaten by a mob at the Rock Hill, South Carolina, Greyhound bus terminal. A few days earlier, Lewis and twelve Freedom Riders -- seven Black and six white -- had left Washington, D.C., on a Greyhound bus headed to New Orleans. They sat interracial on the bus, planning to test and force compliance with U.S. Supreme Court decisions banning segregation in interstate bus travel, bathrooms, and eating establishments. The Freedom Rides were a series of bus trips designed by CORE (Congress of Racial Equality), and other civil rights organizations.

"Never, ever be afraid to make some noise and get in good trouble, necessary trouble."

Rep. John Lewis (1940-2020)



The next stops after Rock Hill were at Chester, and then Winnsboro. The bus stopped at 210 North Congress Street at a business known as Young's Café, a racially segregated Trailways/Greyhound Bus Station. Three riders entered the Whites Only door and sat down at the counter, and were approached and verbally accosted by several white men while the proprietor called the local police. Hank Thomas and James Peck were arrested and charged with trespassing and interfering in an arrest. However, no charges were ever put on the



books and the two were released by midnight. They were then transported in the police car onto a dark street where a mob of local men appeared to be waiting for them. As they got out of the squad car, a Reverend Ivy, who had been following the bus to protect the Riders, drove up and yelled to them to jump in his car. He then drove them to a safe station 30 miles away at Benedict College in Columbia.

John Lewis would go on to become a U. S. Congressman serving 17 terms. He passed away on July 17, 2020.

After graduating from Howard University, Hank Thomas became a successful businessman. "I got started first in a coin-operated laundromat, and from that I bought a Dairy Queen franchise...(then) ...a Burger King franchise, and ... a McDonalds franchise." He also formed Victoria Hospitality Properties through which he has owned and operated Marriott branded hotels.

Just a few years ago, Mr. Thomas made a surprise appearance at City Hall in Winnsboro, where he was introduced to Mayor Roger Gaddy and Chief of Police John Seibles. He shared details about an evening many years ago in Winnsboro when many of us in my generation were growing up in Winnsboro, not yet teenagers.

I have been unable to find the local news article featuring the story of Hank Thomas return visit to Winnsboro and hope someone has it to share for our history files.



Below is an interview of Hank Thomas by Ambassador Andrew Young, part of the archived oral histories in the Civil Rights Museum in St. Augustine, Florida.

<https://civilrights.flagler.edu/digital/collection/p15415coll1/id/1073/>

For more reading on this period in our history, see *Freedom Riders: 1961 and the Struggle for Racial Justice*, by Raymond Arsenault. <https://books.google.com/books?id=GpAzYZnAqcoC&q=winnsboro#v=onepage&q=winnsboro&f=false>

The Anvil Rock near Winnsboro, SC

By Pelham Lyles

As I began writing this story, I found a website called *Strange Carolinas* which posted this commentary:

When we visited Winnsboro, SC several years ago, one of our objectives was to find Anvil Rock. We did not succeed, but it wasn't for the lack of trying. We drove up and down Highway 34 [between Winnsboro and Ridgeway] multiple times, peering into the woods, looking for the giant rock. Nothing.

So what is Anvil Rock and why were we so eager to find it? It's not the South Carolina town with the same name. It's not the large rock close to the town of Anvil Rock that was the inspiration for the town's name. The Anvil Rock we were searching for was something a little more magical.

According to local legends, the Anvil Rock outside Winnsboro can hear you. Yes, it can hear you. Not only that, if you make too much noise, the rock spins three times on its pedestal. But despite our best efforts, we couldn't see a 10-foot-tall spinning rock through the trees, so we went home dejected and forgot about Anvil Rock until an anonymous source emailed us photos of Anvil Rock taken in 2013.



According to a historical map of Fairfield County, Anvil Rock is "10 feet high, length 12 feet, and 6 feet wide with an oval shaft about 3 feet by 6 feet of medium grained light gray granite." The Historical Marker Database states the land Anvil Rock can be found on was owned by Thomas Woodward in the 1700s, and he may have named his plantation after the rock. Woodward's home was burned by General Sherman.

But does the rock actually move? According to our source, it does not. Our source has seen the rock multiple times since the 1950s, and has even touched it, but did not experience any strange vibes or feelings from it. Growing up, our source's family would picnic at Anvil Rock. Back then, the rock was in plain view in a field. Trees have since grown up around the rock,

making it nearly impossible to see from the highway.

Our source does not believe Anvil Rock is a natural occurrence, but rather hand carved by man. If so, it would have had to be carved prior to the 1700s if the historical information is correct. The photos are currently in the hands of an archaeologist who believes the rock is a natural phenomenon.

Anvil Rock is a familiar site to natives of Fairfield County, the tales of which many have probably wondered about. The geological oddity has been known historically since the mid-1700s when Thomas Woodward the Regulator built his second home place near the Anvil Rock. During the winter months of 1780-81 British forces were encamped in Winnsboro with Lord Cornwallis, and, as troops made forays in the surrounding countryside for provisions, Woodward's Anvil Rock home of was often mentioned as a roadside marker.

In the 1890s, a controversial congregation of people known as Latter Day Saints had come to Fairfield County and settled around Centerville near Ridgeway. An early Mormon leader Bishop David Branham was said to have preached from the top of the large rock to try to recruit members from the nearby communities.

When I was a child, there was an old tale that the huge rock would turn around on its axis if it heard a rooster crow three times or heard the honk of an automobile horn. My father delighted in pulling off the road and laying hard on the horn to awake the ancient spirits of children. When we were disappointed that the rock did not respond, Daddy always pointed out that perhaps this time the rock had just not heard the horn!

This curious local tradition apparently has deep roots in the old world with the stories of turning stones in England and Ireland and the folks who came to settle our vast continent undoubtedly brought them to apply to the natural environment and phenomena.



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FOLKLORE ON FRIDAY - THE TURNING OF THE STONE

Over the past few weeks, we have been examining curious legends about assorted ancient stones, in particular the strange tales that claim many of them possess the magical ability to-

rotate or turn themselves at certain times, usually at midnight or sunrise. So far we discovered that such fanciful stories of revolving rocks often don't appear to have any clear origin, and in many cases seem to be a gloss on to any existing folklore surrounding the site.

However a possible clue to the source of these stories perhaps lies in the fact that many of these stones have previously been assumed to be some surviving monuments created by pre-historic or pagan people, when in fact often they are actually natural features of the landscape or of more recent construction. A typical example is the Cuckoo Stone in Derbyshire [England], a large rock to be found just outside Matlock. This huge stone has often been thought to be a surviving megalith from ancient times, and its jagged, spiky shape is very reminiscent of other standing stones. However despite stories of a lost stone circle in the area, modern scholars tend to think it is just a natural boulder.

However its name has an interesting tale to relate. It is thought that 'Cuckoo' is a corruption of 'cock crow'. For like other ancient stones we have been discussing, this imposing rock is said to turn itself around if it hears a cock crow, presumably at dawn, and upon certain days of the year.

However which days of the year these are, no one is very clear about. And yet other tales add the claim that the Cuckoo Stone also revolves at midnight too. Again we have no clue as to why this stone should gyrate in this fashion other than a long standing association with being a possible site of ancient worship.

Not far away from the Cuckoo Stone, just outside Ashover, is another revolving rock, the Turning Stone. Much like the Cuckoo Stone, the Turning Stone is alleged to revolve at certain days of the year at cock crow. However once again the old local lore doesn't actually specify which days of the year this occurs on. Given there is only around 5 kilometers between the two stones, one can't help wondering if the legends have spread from one to the other. However we should note that both stones' names refer to their alleged usual rotating antics.

Now the exact origins of the Turning Stone are unclear - it could well be a natural formation but largely due to its proximity to what is very likely a man-made megalithic structure called



Robin Hood's Mark, it has been assumed to be a relic of ancient man. An 18th century antiquarian, Hayman Rooke in an article entitled 'An Account of the Druidical Remains in Derbyshire. In a Letter to the Right Honourable Frederick Montague, FAS. By Hayman Rooke, Esq. FAS.' published in n Archaeologia v12 (1796), has this to say about Robin Hood's Mark -

This rocking stone, which, from its extraordinary position, evidently appears not only to have been the work of art, but to have been placed with great ingenuity; the two upper stones (a and b) have been shaped to fit exactly with the two upright stones (c and d) on which they rest; and so artfully contrived, that the lower stone (b) moves with the upper stone (a). It measures about 26 feet in circumference.

That this is a Druidical monument formed by art, cannot, I think, be denied; we are assured that the Druids were well skilled in the art of magic, by which the superstitious Britons were led implicitly to believe in the miracles performed by these rocking stones.

[And he goes on to mention the nearby Turning Stone –]

It stands on the edge of a hill on Ashover common; height nine feet. It was a very ancient practice among the Britons to make three turns round their sacred rocks and fires, according to the course of the sun. Martin, in his account of the Western isles, says, "that in the Isle of Barry there is one stone about seven feet high, and when the inhabitants come near it, they take a religious turn round according to the ancient Druid custom." Hence there is great reason to suppose, that the above-mentioned stone was a rock idol to whom the Druids offered up their devotional rites...However the striking thing here I think is Martin's phrase "a religious turn" to describe the rite of walking around the stone...given the phenomenal print runs of this book, I can't help but wonder if the common folkloric tale of a standing stone turning itself at a certain time or on a certain day of the year actually originates from Martin, with the notion that ancient Druids taking "a religious turn" around the local standing stone becoming quickly corrupted in oral retellings as the stone itself doing the turning. This would at least account for the fuzziness over which days of the year the Turning Stone and Cuckoo Stone are supposed to do their tricks.

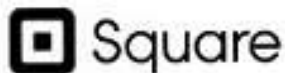
However I suspect there may be another factor at play here than merely just a historical case of Chinese Whispers. For there is another similarly widespread tradition of stories about standing stones which perhaps provided the fertile ground for the turning misconception to take root in. And that is the legions of stories about stones that walk, which we will explore in the next Folklore on Friday.

This interesting website is to be found at

<http://hypnogoria.blogspot.com/.../folklore-on-friday.html>

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