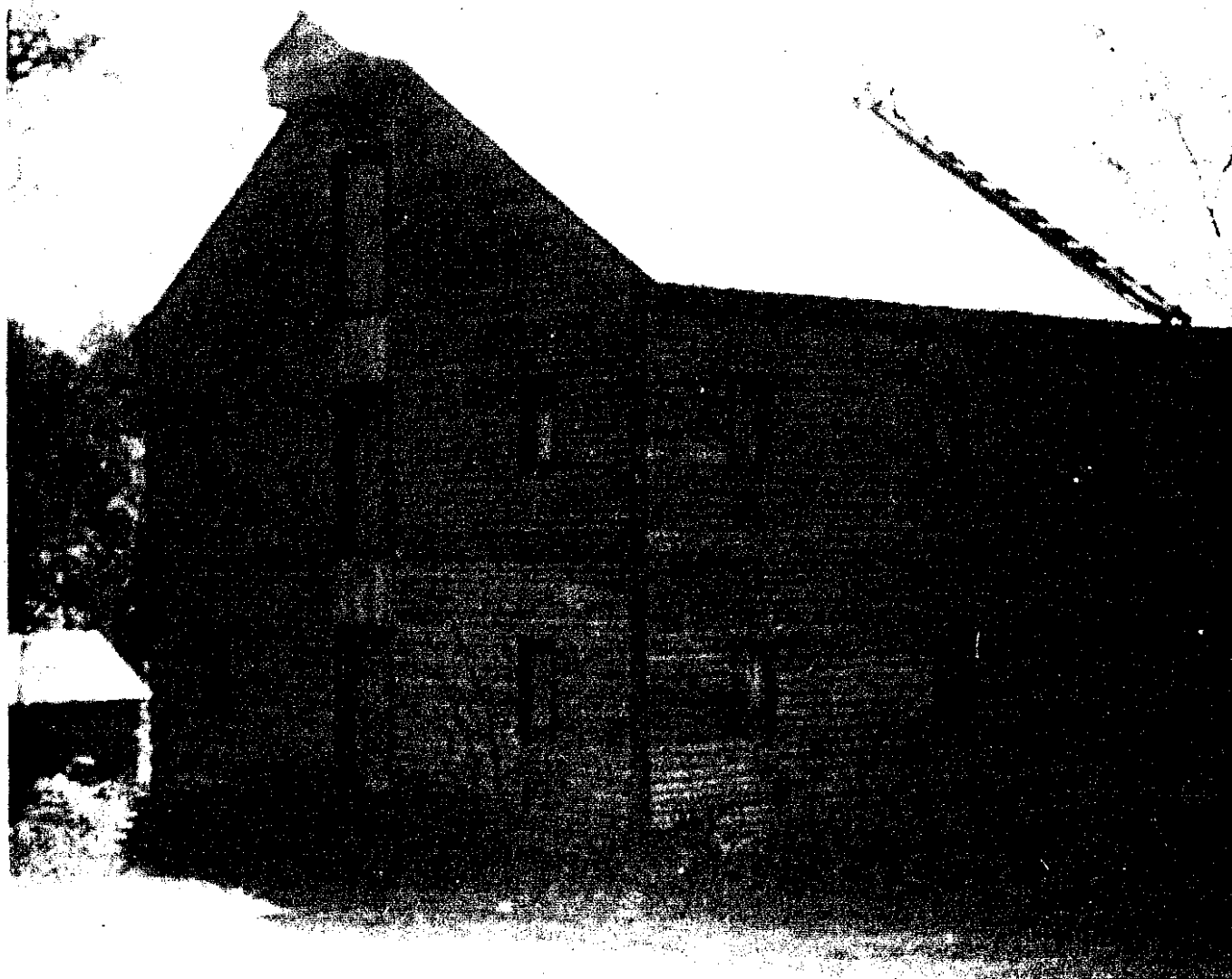


**NORTH RANDOLPH HISTORICAL SOCIETY QUARTERLY**  
**411 HIGH POINT STREET**  
**RANDLEMAN, NORTH CAROLINA 27317**





CORRECTION PAGE

Corrections beginning page 138— Letter Methodist Church  
page 138 (page number omitted)  
top of page: Heading should read: Letters Concerning Dells . . .  
bottom of page complete  
Courtesy of : Rev. George W. Fumgarner  
516 Birchwood Drive  
High Point, North Carolina

page 144—(page number omitted)  
Title should read Rev. William McGee 1795-1817

page 146 (page number omitted)  
bottom of page:  
"It would be vain and useless for me to attempt a eulogy, and therefore I shall conclude by saying, his head was clear, his heart was warm, his language plain; whilst his figures were bold and striking, his arguments were unanswerable, and his applications were as the application of Nathan to David— 'Thou art the man!' His moral character was irreproachable, and his piety undisputed. His seals to his ministry were numerous, and some of them yet live to be his organs in the churches; and by them, 'he being dead, yet speaketh.'"  
(end of page)

End of corrections for Volume 4 Number 3 pages 138-146

Dear Members,

This quarterly is made up of all material in my files collected to date that I had planned to use in compiling genealogical data on the families of the Dells.

As you will notice there is conflicting material because I have not had time to prove it. Mrs. Ira Swaim, Randolph County Court House, or any of the aforementioned persons might be of help proving material.

Mrs. Alene P. Cashatt

## Introduction

The purpose of this study is to investigate the effects of a new educational program on the learning outcomes of students. The program is designed to enhance the understanding of complex concepts through interactive learning methods. The study aims to determine whether the program leads to improved performance in assessments and a deeper understanding of the subject matter.

The research is structured as follows: first, the background and rationale for the study are presented. Then, the methodology used for data collection and analysis is described. Finally, the results and conclusions are discussed.

The study is organized into several sections. The first section provides an overview of the research objectives and the scope of the study. The second section details the experimental design and the participants involved.

The third section describes the data collection process, including the use of pre-tests and post-tests to measure learning outcomes. The fourth section presents the results of the study, showing that the new program significantly improved student performance compared to the traditional method. The fifth section discusses the implications of these findings for future educational practices and the limitations of the study. The final section provides a conclusion and suggests areas for further research.

The study was conducted over a period of six months, involving a total of 120 participants.

The results are summarized in the following table:

The data shows a clear trend of improvement in learning outcomes for the group that participated in the new program. The post-test scores were significantly higher than the pre-test scores, indicating that the program was effective in enhancing student learning. The control group, which followed the traditional method, showed no significant improvement in their scores.

The following table shows the results:

The results indicate that the new program is a promising approach for improving student learning outcomes. Further research is needed to explore the long-term effects of the program and to identify the specific factors that contribute to its success.

In conclusion, the study demonstrates that the new educational program is effective in improving student learning outcomes. The findings suggest that interactive learning methods can be a valuable tool for enhancing the understanding of complex concepts. The study also highlights the importance of continuous evaluation and improvement in educational practices.

NORTH RANDOLPH HISTORICAL SOCIETY  
411 High Point Street  
Randleman, North Carolina

THE QUARTERLY

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Miss Myrtle Cox, Mrs. Ruby Culver, Mrs. Donna Wood

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Cover: The William Bell--Walker Mill Bridge

Courtesy: Mr. E. W. Freeze, Jr.

## GENERAL INFORMATION OF THE SOCIETY

1970

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### INFORMATION ON JOINING THE SOCIETY

Our Society is a non-profit corporation, chartered under the laws of the state of North Carolina. Gifts to the Society are tax deductible. Memberships are of several classifications. Individual (\$5.00 per year), Junior (\$2.00 per year), Contributing (\$25.00 per year) and Sustaining (\$50.00).

Aim: To preserve the St. Paul Church building and other buildings and sites within the Society's area. To establish a Museum and acquire, through gifts, articles and items pertaining to the life and times of the people of the Society's area. To collect historical and genealogical data for permanent record.

Regular Meetings: of the Society shall be held every other month, beginning with January, the Society's new year. Special meetings shall be called when necessary. The Board of Directors meeting every other month, also.

Membership Dues: are per calendar year per person. Membership entitles members to copies of the Society's Quarterly, use of materials and books in its Library, at the Library in the Museum. Books or Booklets printed for sale, by the Society, when not sent free to members, are not included in the membership dues. Material may be presented by any one for consideration of the Library committee for publication. The material becoming the property of the Society. Non-members may purchase copies of the Quarterly for the price of \$1.50 per copy, by writing to: Mrs. Ruby Culver, 411 High Point Street, Randleman, N.C. 27317. Membership checks may be mailed to: Mr. E. W. Freeze, Jr. Box 545, Randleman, N.C. 27317.

Genealogical Information: may be obtained by writing: Mrs. Ray Cashatt, Route 3, Box 400, Randleman, N.C. 27317. As times permits, general genealogical help is given, persons writing is asked to send a family sheet, files are made and contacts are made with persons with files.

ALLRED  
1953 - 1961

( Concluded from Vol. 4 No. 2 Summer 1970 )

Courtsey: Mr. Renne Allred, Jr. P. O. Box 1079, Bowie, Texas, 76230

Appendix "C"

William Allred (1828-1888, father of Renne, Sr., and grandfather of Nellie, Maurine, Hazel, Oran, Ben, Raymond, Jimmie and Renne, Jr.) had ten children and four stepchildren. His children were: Dave, Texana, Emily, Rosa, Artelia, Renne, Sr., Elizabeth, Allie, William and Mamie. His step-children were Ann, Joseph, Bethel and George Cross.

(1) Uncle Dave (son of William by first marriage), lived for many years near Eliasville, Young County, Texas. We visited him in a covered wagon about 1907; it took us three or four days each way. He lived at that time in a log house, but was building a new frame house, hauling the lumber from Graham. We shall never forget the wonderful fishing in the Clear Fork of the Brazos. And I (Jimmie) will never forget nearly drowning in the Clear Fork at South Bend, where we were camped - how Dad pulled me out at the last minute, it seemed to me. Later, about 1910, Dad took Ben, Ray and me by train to Graham at Christmas time, and Uncle Dave met us there. We had another wonderful visit -- Ben and Ray particularly enjoyed the duck hunting. By that time Uncle Dave had completed a beautiful white frame house, which is still standing - but not white and beautiful any more.

Later Uncle Dave sold out and moved to Wheeler County in the Texas Panhandle, living near Mobeetie. Ray and I visited him there about 1928. He and his wife Aunt Ellen, have since died, and I do not know what became of their daughters: Myrtle, Ethel and another. These two older girls, Myrtle and Ethel, were kodak fans, developing their own films. They visited us one time in Bowie. I remember how Dad laughed when they timidly called him to turn out the electric light (suspended from the ceiling by a long cord.) They were afraid it might shock them.

Note: I will stop here. This is 43 of 55 pages. The remaining pages <sup>are</sup> genealogy of the families in Texas, Okla. and western states. If you are interested - please write Mr. Allred. We appreciate him placing a copy of the book in our Library and giving us permission to copy.

-0-

A HISTORY OF ORANGE PRESBYTERY

By Robert Hamlin Stone, D. D.

Six years before the U.S. became a nation, Orange Presbytery became an organized unit of the Presbyterian Church. It embraced a vast area east of the Miss. River and south of Va. Formal organization was at old Hawfields Presbyterian Church near Mebane, N.C. Sept. 5, 1770.

This is a history of the development of the church. The book runs over 500 pages and chapters cover hundreds of early settlers, both laymen and ministers.

The Appendix lists churches of the Presbytery, past and present, stated Clerks and Treasurers. The book is carefully indexed and has maps and illustrations.

For details and price, write:

Orange Presbytery Office  
P.O. Box 9005  
Greensboro, N.C. 27408

## HISTORICAL SKETCH OF OLD UNION CHURCH

By Miss Dora Redding

A church could scarcely have been located in a more historic place than was Old Union. In 1779, when Randolph County was formed out of a part of Rowan and Guilford Counties, the first courthouse was built about two miles from this place. The first courthouse was a small, log structure with only one room, where the courts and business of the county was transacted for nine years, when a large two-story frame courthouse was built. The nails in this building were made in a smith shop nearby, and the planks were sawed by hand. The new courthouse was just west of what is now known as Brown's Cross Roads. The name of the new village, or county seat, was Johnsonville, in honor of Samuel Johnson, who was governor of North Carolina at that time. It was at Johnsonville that a tall young man entered the courthouse and produced a license authorizing him to practice law in the several counties. This young man was Andrew Jackson, who was later the seventh President of the United States.

Colonel David Fanning, one of the most daring bandits of revolutionary days, one whose very name caused terror among men and women alike, did some of his dreadful work in this section.

After the battle of Guilford Court House in March, 1781, Cornwallis and his army had their headquarters at the Bell Mill for two days and had the use of the mill.

Many other events of interest could be mentioned, but we are dealing with the history of Old Union Church. However, there are a number of years of which we have no record. William Bell, who was the first sheriff of Randolph County and later a member of the House of Commons in the General Assembly of North Carolina, lived at the Bell mill near Walker's mill on Deep River. Mr. Bell was the owner of a vast territory of land, including the land on which this church now stands. Feeling that there should be something done for the uplift of the community and that religious instruction was being neglected, he decided to build a church and let the various Christian denominations worship in it. This church was a log building and was erected in 1786. It was called Bell's Meeting House. The next account we have of Bell's Meeting House was in December 1801, when two brothers, William and John McGee, sons of Mattie Bell and stepsons of William Bell, commenced what was the first camp meeting ever held in this section of the state. The meeting continued till some time in January of 1802. John McGee was a Methodist minister, while his brother William was a Presbyterian minister. They were assisted in the meeting by other preachers. About this time a great revival of religion swept over the country, remarkable for its extent and results. John McGee, describing one of the camp meetings, says: "Preaching commenced, the people prayed and the power of God came down. There was a great cry for mercy. The nights were truly awful. Some were exhorting, some were shouting, others were lying on the ground as dead men. Some penitents fled to the woods and their groans could be heard all through the grove and many came into the camp rejoicing and praising God. In the meeting both the saved and the unsaved had what they called the 'jerks'. Men would lose control of themselves and have all sorts of unnatural movements, contortions and conditions." Much has been said about Mattie Bell and her wonderful bravery as a Revolutionary heroine, but we lose sight of the fact that she was the mother of the men whom God used to bring about such a spiritual awakening in this community. Mrs. Bell and the McGee brothers have many descendants still living in this community, a number of them being among the most active members of this church today. Mrs. Sarah Swain and Mrs. Louisa Aldridge are great-granddaughters of Mrs. Bell. John and William McGee went to Tennessee, where



they kept up their evangelistic work with great success, while their mother and her second husband, Mr. Tell, lived and died at the Tell mill, and graves can be seen in the old burial ground in the grove half a mile east of this place.

Bishop Asbury preached here about 1802, which alone makes the place sacred to Methodists.

After the camp meeting of 1801-02 the name of the church was changed from Tell's Meeting House to Old Union Church, and while all denominations were allowed to use the church, it was considered a Methodist place of worship.

In about 1845 another camp meeting was held here, but we are unable to find out anything more about it. After that time there were services in the old church at intervals till about 1850. Among others who preached here was Rev. Joshua Robbins, who preached here once a month, usually on Saturday, when every one quit their work and went to church.

Mr. Solomon Wall, one of the most prominent citizens as well as a fine type of Christian gentleman, bought much of the land once belonging to William Tell, including the land where Old Union Church stands. In 1853 Mr. Wall deeded five and one-half acres of land to the trustees of Old Union Methodist Episcopal Church, South and the church which stands here at this time was erected about that time. The first trustees of the church were Thomas White, Charlie Lines, Thos. K. Hanner, S. W. Wall, Woodward White and Jesse Mulnix. Probably among the first stewards were Jesse Walker, Solomon Wall, and perhaps others.

Rev. E. F. Guthrie held a great revival here in 1858. Many were converted and joined the church. Mr. Guthrie was here later in a meeting and greatly endeared himself to the people. He went as an army chaplain during the Civil War and was killed.

The list of pastors in the early history of the Southern Methodist church at Old Union cannot be given in order; in fact, the list is not complete. We find in the conference journals the names of the following ministers who served the charge at some time: Revs. N. A. Hooker, George F. Wyche, James Needham, Zebedee Rush, W. C. Norman, C. Thomas and Dougan C. Johnson. Rev. Dougan C. Johnson was a member of the first graduating class of Trinity College. He served the church as pastor at two different times. During these years Old Union had been part of the Asheboro Circuit. In 1874, the Randolph Circuit was formed and Old Union became a part of it. The first pastor to serve the new charge was Rev. J. F. Craven. He was followed by Rev. Charles H. Phillips. Every one has heard of "Uncle Charlie Phillips," but few are here now who really knew him. He drove a large bay horse hitched to a gig. He nor the horse ever seemed to get in a hurry, but he was always at the church on time and came with a message that no one forgot. As he preached Mrs. Polly Coltrane, Mrs. Nellie York and Mrs. Ibbe Adams frequently shouted, and everyone felt that it was good to here. Rev. R. T. N. Stephenson was the next pastor and he was followed by Dr. Frank H. Wood, who was pastor of the church in 1886 when a camp meeting was held, just one hundred years after the first old log church was built. Mr. R. R. Ross, Col. J. E. Walker, and Dr. W. A. Wollen took a prominent part in the planning and arranging for this camp meeting. A number of the members of Old Union Church also took an active part in helping build the arbor and tents. A splendid arbor was erected which was fifty by ninety-five feet and a seating capacity of twelve hundred. The tents were well built and comfortable to stay in. A nice fence enclosed the arbor and tents to keep the people from driving too near the grounds. The following people left home cares and business duties and moved into the tents to help take care of the visitors at the meeting: Dr. W. A. Woolen, Messrs. David Coltrane, J. E. Walker, J. H. Ferree, S. W. Wall, J. A. Wall and mother, Robert Welborn, M. C. Ridge, R. R. Ross, and Henry

Dicks. Those who remained over with these good people were made to feel at home. Dr. Wood was in charge of the meeting, and that means that nothing was left undone that could be done for the success of the occasion. The ministers present were Rev. L. S. Turkhead, R. P. Troy, W. H. Pegram, I. F. Kearns, R. M. Gretter, F. H. Wood, J. D. Lobbitt, and the presiding elder, Rev. V. A. Sharpe. The crowd on Sunday was immense. It was estimated at three thousand. Prof. G. E. Leonard had charge of the music during the entire meeting. On Monday and again that night a number of people came to the altar for prayer. The indications were that the meeting was going to be a great one. Just after the close of the service on Monday night a great earthquake came which filled the people with awe. Many there were who felt as they never had before their helplessness and their entire dependence upon an all wise God. The meeting closed on Friday night with about twenty accessions to the church, and the church members generally were spiritually strengthened.

In 1887 another camp meeting was held. It was not convenient for some who tented here the year before to come back this year, but others took their places and the tents were all filled. Mr. W. L. Adams and Mr. Samuel Aldridge were added to the list of tent holders this year. Like the camp meeting of 1886 this one was largely attended. The church was greatly revived and a number were converted. After this camp meeting the tents were moved away and no more camp meetings have been held. The arbor was left standing for a few years and was used during the summer for services, and especially for the annual protracted meetings.

The pastors following Dr. Wood were Revs. W. M. Dagby, J. E. Woosley, G. E. Eaves, J. M. Price, R. S. Webb, Albert Sherrill, and D. F. Hargett. At this time in 1907 our connection was severed from the Randolph Circuit. It was necessary to make a new charge in order to have all of the churches supplied with pastors, consequently the new charge was called Asheboro Mission, and Old Union was a part of it. Yes, we were sore, for we felt that we had been thrown out of our own home, but that feeling only lasted till we saw and heard our new pastor preach. We realized from the first that we had gained not only a new pastor, but a friend - one who was always ready to share the sorrows as well as the joys of everyone. That pastor was Rev. R. L. Melton. We were later served by Revs. R. A. Taylor, J. L. McNeer, and J. D. Gibson. Mr. Gibson had started on his second year and was a faithful pastor. He died in February, 1914. At that time it seemed again that there was no place for Old Union, when through the influence of Rev. G. H. Christenberry we were placed on the Randleman Charge. Mr. Christenberry was the pastor at that time. Since then the pastors have been Revs. A. R. Bell, W. L. Dawson, J. A. J. Farrington, J. A. Cook, and J. A. Bowles. From history we find that many of the early pastors were among the best preachers in the conference, and since the members of Old Union who are now living can remember there has never been a pastor of whom we could not feel proud. Each one deserves special mention, but time will not allow it. Besides the pastors there have been a number of other ministers here at different times who have been a great blessing to the place. Perhaps no minister has ever quite gained the place in the hearts of the people that Rev. Amos Gregson has. Having lived at Union Factory, now Randleman, the greater part of his life, everyone has heard their father and mother and possibly their grandparents speak of him in the highest terms. He probably preached at Old Union longer ago than anyone else now living, and he preached his last sermon here May 30th of this year.

The pastors have always had the cooperation of a loyal set of laymen. In the early history of the M. E. Church, South, at Old Union, Coltranes, Hanners, Welborns, Walls, Adams, Whites, Mulnix, Lanes, Walkers, Swains, and many others were prominent supporters of the church. Many of their descendants are still active in church work. Who does not remember Dr. Vollen? He came into the

church very quietly, walked down the aisle and took his seat in the amen corner. A more humble, earnest prayer was never offered in Old Union church than he could pray, and his exhortations would reach the hardest heart. The stewards were made to rejoice each year when Dr. Wollen and T. J. Redding would say to them before conference, "Do what you can on collections and if there is a deficit send us the bill." The bill was always sent. The stewards and trustees at this time are W. L. Adams, Ed Swaim, J. T. Coggins, E. J. Nance, J. W. Newby, J. A. Wall, S. L. Adams, Thomas Swaim, Mrs. E. J. Nance, and R. L. Gardner.

Old Union is represented in a number of states in the Union. Three of the former Sunday school superintendents are in three different states. Mr. J. M. Johnson is in Tennessee, Mr. Q. F. Leckerdite is in Missouri, and R. C. Welborn in Kansas.

Down to the present time: It is not out of place to say that our present pastor, Mr. Bowles, is doing all he can to help Old Union people spiritually and make this a better community to live in. Mr. Charles Coggins is a faithful Sunday school superintendent, always at his post when the Sunday school hour arrives. Miss Verla Coltrane, the organist, is a great-great-great-granddaughter of Mattie Bell and can be depended upon to be in her place as organist and then as a teacher of a class. The Sunday school teachers, assistant organist and others are very faithful also.

As this is a time when people are leaving the farm and going to town, and there have been a number of deaths, our church membership is not large, neither do we always have large congregations, but Old Union is still making some history that may be interesting reading in the years to come.

A number of other people deserve mention, and there are other events of interest that may be recorded later as we get together and really learn more of the history of Old Union.

(In 1932)

The home coming day for which this history was prepared was a great day for Old Union. Hundreds of people came back to their old home church and there were many visitors besides. The pastor, Rev. J. A. Bowles had charge of the services. The speakers for the day were Dr. J. W. Long of Greensboro and Mr. Fred N. Tate of High Point, and short talks were made by a number of others. The pastors who have served the church since 1923 are Revs. A. G. Loftin, J. A. Cook, S. T. Barber, and J. H. Brendall, Jr.

Former pastors who have died since that time are Revs. J. M. Price, J. A. Bowles, J. E. Voosley, G. H. Christenberry, S. T. Barber, Albert Sherrill, and W. L. Dawson.

One Sunday morning, the third Sunday morning of October, 1931, we saw the church burn to the ground. It was a sad day for us. No one seemed to know what steps could be taken to keep the congregation together, when Rev. S. M. Penn and his people came to our rescue and offered us the use of their Congregational Church at Sophia. We gladly accepted the offer and have been able to have all Sunday school and church services. We appreciate their generosity more than we can express and will ever pray for their welfare.

The help and cooperation in building the new church has been great and we want to take this opportunity to thank each one for their assistance.

(Written in 1945 by Mrs. O. L. Adams)

At the time our Church was burned October, 1931, J. H. Drendall, Jr. was serving his fifth year as pastor. The pastors since then are Revs. J. C. Groce, H. H. Robbins, O. C. Kennerly, H. H. West, Dr. J. L. Stokes, II, T. L. Roberts, J. O. Grigg, Clark Denson, and S. M. Needham. In 1934 Old Union lost a most valuable member in the person of R. L. Gardner. He was a loyal and faithful member, always exemplifying the love and spirit of a Christian. He was never too busy to lay aside his work and help those who were in need.

The brick structure we now worship in was built during the pastorate of Rev. J. C. Groce in the year 1932. The first service that was held in the new church was the funeral of Miss Mary Owen Wall, who was a faithful member of the church and a Sunday school teacher. The building committee of the church was C. A. Dristow, chairman, C. L. Coggins, C. D. Adams, W. C. Coltrane, and J. W. Coggins. J. Wiley Coltrane who lived in the community at that time did the carpenter work. The remaining debt on the church was lifted during Dr. J. L. Stokes, II's pastorate and was dedicated on Sunday at 2:00 P. M., March 26, 1938, by Bishop Paul B. Kern.

On Tuesday after the dedication of Old Union Methodist Church, W. L. Adams passed away at the ripe old age of 91 years. For several years before his death he was not able to attend regularly. However, his interest in the church continued and he often remarked in his home on Sunday mornings, "Going to Sunday school and Church today?" (and the answer was in the affirmative). "That's right, don't let the church die. Keep it going."

Our church has 17 members serving in the U. S. Army. They are: Jimmie Hunt, Charles Adams, Edwin Adams, Floyd Gailey, Richard Adams, Val Coltrane, Worth Coltrane, J. C. Fristow, Warren Dristow, Dewey Coggins, Hubert Wall, Robert Thacker, Walter Turner, Duddy Thacker, Add Wall, Berree Newby, and Nancy Fulp.

Since the building of the present structure we have lost by death many valuable members at Old Union. Nevertheless their influence is still felt among us. "For the good that men do live after them." They are: J. E. Swain, T. C. Swain, J. W. Coggins, Miss Dora Redding, Mrs. Berta Adams Davis, C. D. Adams, and Mrs. S. L. Adams.

During the last ten years Old Union has furnished one public school teacher and one minister of the gospel. They are: Mrs. H. D. Kornegay (formerly Hazel Ruth Adams) and Rev. Wade Coggins.

We do not have a large membership at this time although now, in 1945, our Sunday school is on the upgrade.

We are praying, working, and trusting that our church during the year of 1946 may experience a great spiritual awakening.

(Written by Iro Swain in 1955)

In 1946 Old Union became a charge and had a college student as pastor. Rev. William B. Bobbitt and Rev. Joe Irvin were student pastors. In 1949 Old Union united with Mt. Lebanon to form the Old Union-Mt. Lebanon Charge. The pastor first on this charge was Rev. Frank H. Edwards. The next was Rev. J. T. Bowman, who is the pastor now.

In 1918 Joseph T. Wall deeded Old Union Church the Bell graveyard. Many people who were Old Union Church members are buried there. On Nov. 12, 1953, Randolph County Historical Society in a program at New Market School presented

a marker for this graveyard to the trustees of Old Union Church. In 1953 New Market Grange took as a project the Bell-Welborn Cemetery. They cleaned it and put a new fence around it. The main reason for doing it was that Martha Bell, a Revolutionary War heroine, is buried there.

The church building has been recovered, painted and repaired recently. The cemetery has been enlarged and the new part sowed in grass.

Old Union has an active Woman's Society of Christian Service and an increased attendance at Sunday school. The Sunday school enrollment is 100, a record high for it. The Sunday school superintendent is C. L. Coggins who has served faithfully in that capacity for about 35 years. The membership has increased in the last few years and Old Union is still an influence for good in the community and for the cause of Christ.  
(Written by Iro Swaim in March, 1960)

Rev. James T. Bowman, who died recently, was an industrious worker for the church and there were fifteen members brought into the church while he was Pastor. The official board had also planned to build a Fellowship Hall and organize a Methodist Men's Club while Rev. Bowman was pastor. This work was left for the next pastor, Rev. W. P. Combs. The Methodist Men's Club was organized in 1956 with Mr. W. D. Cornelison the first president. When it was suggested that a Men's Club be organized, Mr. W. D. Cornelison said we would need a place to have the meetings and serve refreshments, so the Fellowship Hall was planned. It was to be built with timber from the church lot, and time, talent, and money from the people. The building committee was: C. A. Bristow, chairman, R. J. Lohr, C. L. Coggins, Harvey Adams, W. D. Cornelison, Everett Caughron, and Benjamin Coxe. The finance committee was: Seth Spillman, chairman, C. A. Turner, Garland Newby, Henry Crotts, Mr. and Mrs. Ray Hughes, Eula Coggins, Mrs. W. C. Coltrane, and Iro Swaim.

Harvey Adams was the contractor, and most of the men of the church and some friends of the church helped either in labor or money or both with the building. The men brought power saws and cut the logs starting Thanksgiving Day, 1955; C. A. Turner and others brought trucks and tractors and hauled the logs and lumber, and C. A. Bristow sawed and dressed the lumber. The only one hired to work was a mason to lay blocks for the foundation and build a flue. There were no masons in our church. Mr. W. D. Cornelison did the plumbing; Walter Hunt, Jr. did the electric wiring; C. L. Coggins and R. J. Lohr had the well dug; Joe Ed Coggins did the inside painting; Dewey Coggins took a truck to Burlington and hauled the flooring. The Woman's Society of Christian Service served lunch to the workers several Saturdays. The Methodist Men's Club gave the tables, and a mirror and tile for the rest rooms. The Woman's Society gave the electric stove, dishes, silver, and glasses. Tom Robbins gave the kitchen cabinets, and Olan Vuncannon gave the heater. Garland Newby helped to get the tables at reduced price and put them together. Different ones donated money for the chairs and water heater. C. A. Bristow and J. C. Bristow got the chairs wholesale and delivered them. Arlene Caughron and Marjorie Adams got the dishes and silver wholesale, and Eula Coggins donated the glasses. R. J. Lohr got the plumbing wholesale.

The Fellowship Hall was completed enough for us to have lunch in it the second Sunday in September, 1956, at Home Coming. The debt for the Fellowship Hall was paid October 27, 1957.

The Rev. John F. Edwards became our pastor in June, 1958. The Fellowship Hall was dedicated October 12, 1958, at 11:00 o'clock by Dr. William R. Locke, Head of the Department of Religion in High Point College.

In 1959 we got a new oil heating system to replace the wood and coal furnace we had used since the church was built. John Haynes got the heating system wholesale and installed it free of charge.

The Official Board organized a Cemetery Association September 7, 1958. Yearly membership dues were \$2.00 per person. The following officers were elected for the association: Garland Newby, President; Iro Swaim, Secretary and Treasurer; and a committee composed of Harvey Adams, Charles Turner, and Don Wall to work with them.

Among the church members who have died since Mrs. Adams listed them are: F. O. Johnson, S. L. Adams, Minnie Coltrane, Adella Perry, Sophronia Swaim, J. T. Coggins, Lou Whitesell, and Rosina Adams Turner.

Service men of our church or Sunday school since World War II have been Ferree Newby, Eugene Cornelison, Henry Crotts, Jr., Irvin Coltrane, Walter Crotts, Ted Dame, Iranson Crotts, Frank Kersey, Morris Rice, Lane Frazier, Joe Ed Coggins, Earl Small, and Leroy Cornelison.

Among the Sunday school secretaries that I remember are: Tassie Johnson, Bulla, Eula Swaim Coggins, Edwin Iristow, Clar Adams Spillman, Evelyn Coltrane Curtis, Irvin Coltrane, Bernice Coltrane Hayes, and Deloris Turner. Evelyn, Irvin, and Bernice were all children of Mr. and Mrs. W. C. Coltrane and served from about 1940 to 1959. Evelyn, 1940-47, Irvin 1947-52, and Bernice 1952-59.

Among those which I remember who played the organ or piano are Ed Miller, Verla Coltrane Ridge, Dulus Coltrane Adams, Lonnie Adams Newby, Mary Nance Wood, Boyd Hinshaw, Callie Adams Hunt, Clara Adams Spillman, Mary Johnson, Elizabeth Coltrane McCain, Evelyn Coltrane Curtis, LaRue Newby Tolbert, Hazel Ruth Adams Kornegay, Annie Robbins Newby, Hazel Robbins Brady, Nannie Lee Coggins Lohr, Lovier Turner Frazier, Thad Gray, Jr., and Louise Newby.

Our membership in Sunday school and church has varied occupations such as farmers, carpenters, dairymen, saw mill operators, lumber plant operators, hosiery mill workers, store keepers, furniture and plywood workers, garment and cloth factory workers, truck drivers, mechanics, foundry workers, office operators, nurses, boarding house operators, florists, and one lawyer, T. Worth Coltrane. Public school teachers have been Sophronia Swaim, Cordia Wall Scott, Gwen Wall, Tassie Johnson Bulla, Don Wall, Herbert Wall, and Iro Swaim. Those now teaching who have been members of our church or Sunday school are: Addison Wall, Hazel Ruth Adams Kornegay and Richard Adams. No member of our Sunday school or church is teaching now. We have one church member, Irvin Coltrane, now in college. The largest number of any one occupation are the homemakers which includes housewives and mothers. All of the honest labors are important but possibly the most important are the mothers and fathers who are raising their children.

This is not a community of moving people; all the public school teachers, half the Sunday school secretaries, and eleven out of nineteen of the church pianists or organists, which I have mentioned, were descendants of Martha Bell.

Mrs. J. C. Groce, wife of our pastor at that time, organized the Woman's Missionary Society in 1932 with Mrs. C. A. Bristow as the first President. The name of the Society was later changed to Woman's Society of Christian Service.

Luna Phillips Davis and W. D. Cornelison were teachers of the Adult Class and Ollie Newby Dorsett and J. W. Coggins were teachers for the Young People's Class for many years. C. L. Coggins was Superintendent of the Sunday school for 40 conference years before 1959.

(Written by Miss. Ire Swain in November 1965)

Our present pastor, Rev. Marion Fulk, Sr. came to us in 1962. There has been an increase in attendance and enrollment. Our present church enrollment is 127, and our Sunday School enrollment is 123. This is a record high since I can remember.

We have painted the church inside and outside and the Fellowship Hall outside; refinished the pulpit furniture and Sanctuary benches; got book stands for class rooms and oil furnace for Fellowship Hall; put new carpet in the Sanctuary and new drapes in the class rooms, also inlaid linolium on Fellowship Hall floor; set out shubbery around Fellowship Hall; sewed grass and put cement walks around Church and Fellowship Hall; and put more crushed rock on parking area.

There has been a renewed interest in singing at Church Services and we bought new song books. We have been having singings once a month with other Churches.

Among the Church members who have died since they were last listed are: Mr. C. A. Eristow, Mr. Thad Gray, Mrs. Mary E. Johnson, Mrs. F. O. (Mary C.) Johnson, and Mrs. J. T. (Luvenia) Coggins.

We have an active Methodist Youth Fellowship, Woman's Society of Christian Service, and Methodist Men's Club. These, along with Sunday School Classes and individuals, have taken the lead in projects to improve the Church and Grounds. We bought a new riding motor mower to mow the Cemetery and Church ground with, and had a new well drilled for water.

We still have special services yearly such as Homecoming and Memorial Service, Daily Vacation Church School, and a Christmas Program. The Church is still striving for the cause of Christ as we Worship together. Our Pastor seldom Preaches a sermon without giving an Alter call, and we have one or two revivals every year.

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RANDOLPH COUNTY MARRIAGE BONDS

(Cont'd. from Summer 1970 )

( Vol. 4 - No. 2 )

" G's "

<u>GROOM</u>	<u>BRIDE</u>	<u>DATE OF BONDS</u>	<u>BONDSMAN &amp; WITNESS</u>
Gaddis, Archibald x	Nancy Ray	20 May 1840	Naley Morgan
Gaddis, Dennis	Eliza Jackson	2 June 1841	Greeberry-x-Davis (w) Hugh McCain
Gaddis, Hillory x	Martha L. Rush	30 Dec 1851	Franklin-x-Gaddis (w) B.F. Hoover
Gaddis, James	Sarah Bell	21 Feb 1840	John x Gaddis (w) Hugh McCain
Gaddis, John	Sarah Rush	2 Aug 1831	John Nance (w) Jesse Harper
Gaddis, John x	Anna Jane Myers	20 Oct 1859	William O. Cashat (Jr.) Md 20 Oct 1859 by Martin Miller, J. P.
Gaddis, Lindon x	Mary Futerl	18 Feb 1838	James-x-Davis (w) J. Cooper, J.P.
Gaddis, Noah	Deliah Bell	5 May 1838	John Laughflin (w) P. Ray, J.P.
Gaddiss, Silas x	Lucinda Pearce	28 July 1844	Jesse G.-x- Gaddis
Gainey, Aiden	Peggy Giles	6 Apr 1801	Chrispen Giles (w) A. Gray
Galamore, Levi	-----	11 Mar 1847	Allen Nance (w) M. Dorsett, J.P.
Gallamore, Levi	Syntha Anderson	7 Nov 1855	George W. Floyd (w) B. F. Hoover, C.C.C. Md 7 Nov 1855 by Joseph Hoover, J.P.
Gallimore, Jesse	Susannah Wilbern	29 July 1816	Thomas Thornbrough (w) Hugh McCain
Gambul, W(illia)m	Elizabeth Wood	3 May 1825	Jesse Walker
Gannon, W.C.	Mary Leach	1 Apr 1857	O. W. Carr (w) B. F. Hoover, C.C.C. Md 1 Apr 1857 by B. Craven
Gardner, Barzillai	Mary Wilson	26 Oct 1806	Joseph Wilson (w) Zebedee Wood
Gardner, Benjamin W.	Mary E. Craven	11 Nov 1856	J(osep)h H. Brown



<u>Bonds Cont</u> <u>GROOM</u>	<u>BRIDE</u>	<u>DATE OF BONDS</u>	<u>BONDSMAN &amp; WITNESS</u>
Gardner, Dolphin	Caty Williams	11 Feb 1823	Barney Gardner (w) Hugh McCain
Gardner, Enoch x	Hannah Cassiday	4 Oct 1855	Wm.-x- Gardner (w) B.F. Hoover
Gardner, Franklin	Nancy Welborn	15 Feb 1837	Alex. Clark
Gardner, Franklin	Elizabeth Jane Welborn	26 Mar 1851	Solomon Adams
Gardner, Henry x	Nancy James	12 Mar 1858	M(axma) D(uke) Finch (w) P. Ray, J.P.
Gardner James	Levisa Allred	3 Nov 1853	Lewis Brady (w) Thos. G. Moffitt Md 3 Nov 1853 by Thos. C. Moffitt, Elder
Gardner, John	Nancy Clark	11 May 1816	Joshua Craven (w) Jesse Harper
Gardne(r), Riley D.	Lydia Wilson	27 June 1840	E.C. Mcffitt
Gardner, William	Susanna Leathem	5 Oct 1807	James Leathem (w) W. Needham
Gardner, William x	Dolley Williamson	7 Aug 1855	John-x- Lathem (w) Wesley Dean, J.P. Md 12 Aug 1855 by Wesley Dean
Gardner, Phillip x	Dice Rush	26 Oct 1819	Michael Rush (w) Alexr. Gray
Gardner, Andrew x	Nancy Smitherman	9 Aug 1814	Thomas -x- Smitherman (w) Jesse Harper
Gar(n)er, Andrew	Margarett Birely	28 Jan 1821	Thomas Tucker (w) Whi. Arnold
Garner, Calvin x	Elizar Phillips	30 Mar 1866	Lige-x- Spencer (w) Alfred L. Yow, J.P. Md 31 Mar 1866 by Alfred L. Yow, J.P.
Garner, Enoch	Elizabeth Craven	22 Dec 1860	Felix Hoover (w) Thos. M. Moore, D.C. Md 23 Dec by Harbird Hancock, J.P.
Garner, George A. x	Caroline Skeen	6 Jan 1867	Samuel-x- Skeen (w) J. H. Brown, clk.

Bonds Cont

<u>GROOM</u>	<u>BRIDE</u>	<u>DATE OF BONDS</u>	<u>BONDSMAN &amp; WITNESS</u>
Garner, H(enry) M.	Martha A. Vestal	21 Sept 1867	Francis M. Wiggins (w) W.D. King, J.P. Md 22 Sept 1867 by H. Lewallen, J.P.
Garner, Jacob x	Nancy Richardson	5 Oct 1845	M.E. James
Garner, James	Mary Williams	30 Sept 1802	James Williams
Garner, John	Dorathy Whittle	8 Aug 1816	H(ugh) Moffitt (w) Wesley Armistead
Garner, John	Subriny Wood	3 Oct 1837	Manring Garner (w) Z. Nixon
Garner, Manring	Elizabeth Keenan	27 Mar 1844	George Gibson (w) E. Lassiter
Garner, Orlando E.	R. A. Fessimire	21 Sept 1861	B. F. Gardner (w) J. H. Brown, clk. Md 31 Sept 1861 by H. M. Foust
Garner, Stephen	Patty Craven	29 Jan 1820	John Spoon (w) Jno. B. Troy
Garner, William	Dolly Williamson	5 Jan 1809	John Ramsour (w) Joshua Craven, D.C.C.
Garner, William	Elizabeth Cox	14 Feb 1812	Jesse York (w) J. Ward
Garren, George x	Ruth Faine	10 Mar 1801	(John Bell) (torn) (w) P. (Wright) (torn)
Garrett, John	Tempy Brown	17 Sept 1856	Hugh Wilson (w) B. F. Hoover, C.C.C. Md 18 Sept 1856 by W.R. McMasters, Esqr. J.P.
Garvin, Ja(me)s A.	Mollie E. Elliott	3 Oct 1866	J. M. Hancock (w) J. H. Brown, clk. Md 4 Oct 1866 by Simeon Colton
Gaston, Abram x	Louisa Kirkman	31 July 1867	Fields-x- Elison (w) J.M. Jordon, J.P. Md 1 Aug 1867 by P.P. Freeman, J.P.
Gates, Jerre x	Ealizabeth Kelly	11 Feb 1859	J. Mc. Russel

Bonds Cont  
GROOM

BRIDE

DATE OF BONDS

BONDSMAN & WITNESS

Gatlin, Edward	Polly Needham	15 Sept 1809	B. Needham (w) John Craven
Gatlin, Edward	Salley King	----- 185(6)	(w) B.F. Hoover, C.C.C. Md 17 June 1855 by Wesley Dean
Gatlin, Jesse, Jr. x	Petsy Laurence	6 Oct 1820	Joseph Rich, (Jr.) (w) Hugh McCain
Gatlin, John x	Rebecah Horton	25 Nov 1813	EmosEx- Sell (w) J. Moffitt
Gatlin, E(euben) M.	Sarah S. Spinks	29 Oct 1859	H.L. Phillips (w) B. F. Hoover, C.C.C. Md 3 Nov 1859 by E. Lowdermilk, J.P.
Gay, Thomas	Fanny Crabtree	2 Sept 1820	Enoch Pugh (w) Jno. B. Troy
Gee, William	Elisabeth Ascock	25 Dec 1815	Samuel-x- Deviney (w) Jacob Brower
Giles, Jesse L.	Nannie J. York	5 Aug 1865	L(orenzo) S. Gray (w) J. H. Brown, clk. Md 6 Aug 1865 by Josephy Causey, Elder
Giles, Reuben	Ann Alred	6 July 1818	William Giles (w) Hugh McCain
Gilliland, W(esley) W.	Charily Brady	24 Feb 1859	Jacob Moon (w) B. F. Hoover, C.C.C. Md 20 Feb 1859 by H. M. Foust, (sic)
Gipson, Joseph	Minerva Buntin	30 Jan 1830	J(ames) M. Craven
Glandon, James x	Sarah Albertson	18 June 1800	Joel-x- Regin (w) J. Harper
Gladston, Rev. F.S.	Samira C. Gardner	18 Jan 1865	(w) J.H. Brown, clk. Md 2 Feb 1865 by T. H. Pegram, Elder
Glasco, J(esse) L.	Martha Davis	17 Oct 1839	S.B. Glenn
Glasco, John W. S.	Caroline Kinney	20 July 1861	Wm. W. Glassgow (w) B. F. Hoover, clk. Md 21 July 1861 by A. J. Laughlin, M.C.

<u>Bonds cont</u> <u>GROOM</u>	<u>BRIDE</u>	<u>DATE OF BONDS</u>	<u>BONDSMAN &amp; WITNESS</u>
Glasco, William M.	Martha J. Giles	6 Apr 1866	A. G. Daviss (w) J.H. Brown, clk. Md 6 Apr 1866 by D. B. Julian, J.P.
Glasgo, Lee x	Nancey E. Hasket	9 Aug 1865	Pleasant A. Hasket
Glasgow, E.M.	Mary M. Green	29 July 1865	P. C.-x- Glasgow (w) J.H. Brown, clk. Md 30 July 1865 by A.J. Laughlin, M.G.
Gl(a)sgow, Thomas	Tamor Runnolds	23 Aug 1834	Joseph Pritchard
Glasgow, William x	Tamer Cartright	28 Mar 1805	Lemuel -x- Glasgow
Glassco, Jesse x	Milly Hasket	24 Oct 1811	John M ser (w) Miles McDaniel
Glasscow, Thomas	Elizabeth Reynolds	16 Aug 1848	Malcom Campbell (w) J. Worth
Glassgo, Miles x	Delphine Reynolds	1 Sept 1842	W(illia)m Allred (w) Hugh McCain
Glenn, Sampson B.	Hannah Moss	22 May 1854	A(dam) S. Crowson (w) Hugh McCain
Glenn, S(ampson) M.	Rougheany Pierce	4 June 1842	John M. Glenn
Glever, James x	Jane Smith	6 June 1866	Edward -x- Field (w) J. H. Brown, clk. Md 7 June 1866 by Joseph Causey, J.P.
Glover, Carney x (colored)	Kittury Powel (colored)	31 Oct 1866	Johnathan -x- Brookshire (w) J.H. Brown, clk. Md. 31 Oct 1866 by W.R. Brown, J.P.
Godwin, Dred	Peggy Ball	4 Nov 1806	Samuel -x- Devaul (w) J. Harper
Godwin, Elijah x	Nancy Lewis	27 May 1826	Thomas Prevo
Godwin, Nathan x	Sarah Laitham	10 Nov 1801	Cornelias -x- Laithem (Jur.)
G(oi)ley, John A.	Hannah Cox	31 Dec 1864	Isham Craven (w) J. H. Brown, clk. Md 1 Jan 1865 by W. R. Brown, J.P.
Goings, A(ndrew) J.	Zilpha Johnson	23 Oct 1855	I(saac) L. Coltrane Md 25 Oct 1855 by Wm. McGee, J.P.

Bonds ContGROOMBRIDEDATE OF BONDSBONDSMAN & WITNESS

Going, Emsley

Cynthia M. McDaniel 2 Nov 1847

Elwood Lineberry

Going, P.L.

Elizabeth Luther 14 Jan 1855

Willis A. Hamlin  
(w) B.F. Hoover, C.C.C.  
Md 17 Jan 1856 by  
Wesley Dean (sic)

Goins, Jesse

Selany Ferguson 12 Dec 1843

Freniss L. Stout

Goins, John x

2 Apr 1822

Tho(ma)s Hinshaw  
(w) Jesse Harper

Goins, M.C.

Rhody M. Perce 5 Aug 1857

Geo(rge) Gibson  
(w) B.F. Hoover, C.C.C.  
Md 5 Aug 1857 by  
A. M. Pugh, J.P.

Golding, F. L.

Cornalia W. Hamlin 2 Sept 1857

Thos. M. Moore  
(w) B. F. Hoover, C.C.C.  
Md 3 Sept 1857 by  
Simeon Colten

Goldsberry, William H. Elizabeth Fouts 18 Mar 1832

John Fouts  
(w) W. Leach

Golston, Thomas

Liddia Waddle 27 Feb 1808

Mark Harvey  
(w) M. Harvey

Golyhorn, William

Mary Williams 6 May 1833

Randal Presnell

Goodman, S(olomon) K. Elizabeth Burrow 25 Feb 1801

Solomon Parke  
(w) Same Parke, Jr.

Gorden, Thomas x

Rachael Winingham 4 Nov 1845

James N. Winingham  
(w) J. McCain

Gordin, Lensey D. x

Elizabeth Floyd 13 Nov 1856

Gree B. -x- Davis  
(w) W. F. Brookshire, J.P.  
Md 13 Nov 1856 by  
W. F. Brookshire, J.P.

Gorley, John

Lovey Burgess 9 Apr 1841

Petre Low

Gorrell, Rob(er)t D.

Sophia Burrow 4 Mar 1823

Barnaby Burrow  
(w) Jno. B. Troy

Goss, Federrick

Polly Kearns 4 Nov 1823

J(es)se Henley

Goss, John

Mary Lee 14 Sept 1831

Felix Hoover  
(w) Jesse Harper

Goss, Joseph

Dorcas Rush 12 June 1814

Reuben Rush  
(w) I. Lamb, J.P.

Gos(se)t, Williamson

Rebekah Stocker 30 Dec 1802

Abraham Gossett  
(w) E. Mendenhall

Bonds Cont

<u>GROOM</u>	<u>BRIDE</u>	<u>DATE OF BONDS</u>	<u>BONDSMAN &amp; WITNESS</u>
Gossett, Elisaha x	Patsy Hase	5 Jan 1822	John H. Swaim (w) E. Mendenhall
Gossett, John	Darcus -----	21 July 1803	David Brown (w) E. Mendenhall
Gossett, John	-----	14 Nov 1809	Alexander Gossett
Gossett, W(illia)m John O.	Rachel B. Parker	11 May 1831	Cihyal Smith (w) Jesse Harper
Grady, R. F.	Mary H. Causey	12 Aug 1865	Joseph -x- Causey (w) J. H. Brown, J.P. Md 13 Aug 1865 by Jas. T. Postick, J.P.
Granthan, Jesse	Polly Frookshire	30 Nov 1813	Jno. B. Troy (w) Andw. Dalfour
Graves, R.F.	C.C. Graves	22 Dec 1863	E.W. Lucas
Graves, D(e)nj(amin)	Elizabeth Graves	25 Apr 1822	Richard Gra(c)e(s) Cummins King (w) Nathl. King
Graves, Calvin	Elizabeth Graves	5 July 1863	Leban Slack (w) J. H. Brown, clk. Md 5 July 1863 by Micajah Cox, J.P.
Graves, Gillam x	Mary Tyler	18 Aug 1832	John -x- Presnall (w) Randal Presnall
Graves, J(ohn)	Easter Deeson	10 Aug 1801	H(enry) Cummins
Graves, John	Polly Smitherman	7 Oct 1824	Stephen Lowdermilk (w) Hugh McCain
Graves, Leonard	Sally Luther	18 Aug 1827	John Williams
Graves, Leonard x	Annie Rogers	29 Feb 1840	James Polk (w) Wesley Dean, J.P.
Graves, Noah	Sarah Jane Owens	1 Sept 1860	Randolph -x- Graves (w) B.F. Hoover, clk. Md 2 Aug 1860 by Herbird Hancock, J.P. (sic)
Graves, Peter x	Mary Kivet	5 Oct 1825	Conrod -x- Foust (w) Jno. B. Troy

Bonds Cont

<u>GROOM</u>	<u>BRIDE</u>	<u>DATE OF BONDS</u>	<u>BONDSMAN &amp; WITNESS</u>
Graves, Randolph x	Martha J. Parks	26 Dec 1861	Israel Lowdermilk (w) J.H. Brown, clk. Md 26 Dec 1861 by E. Lowdermilk
Graves, Richard	Agga Graves	23 Nov 1833	Saml. Graves (w) Hugh McCain
Graves, Richard	Nancy Vuncannon	8 Mar 1834	Charles Boling (w) Hugh McCain
Graves, Richard	Mary A. Lucas or Luther	18 Nov 1856	B(enj.) F(ranklin) Grvaes (w) F.F. Hoover, clk. Md 20 Nov 1856 by Mj. Cox
Graves, R(ober) C. or Gray, R(ober) C.	Sarah Rush	28 Jan 1861	George -x- Trotter (w) B.F. Hoover, clk. Md 29 Jan 1861 by John A. Craven, J.P.
Graves, Samuel x	Sarah Cole	30 Mar 1837	Moore -x- Graves
Graves, Samul	Rachel Luther	12 Aug 1856	George Auman
Graves, Thomas	Penny Wall	9 Mar 1803	John Graves (w) A. Gray
Graves, Thomas x (colored)	Adlin Sugg (colored)	3 July 1867	Alfred Lowdermilk (w) J.M. Hancock, clk. Md 6 July 1867 by Alfred Lowdermilk
Graves, Willis	Mary Strider	5 Jan 1866	E. J. Strider (w) J.H. Brown, clk. Md 11 Jan 1866 by James D. Ballard, Elder
Gray, Abner	Hannah M. Blair	27 Sept 1856	Grier Gray (w) B. F. Hoover, C.C.C. Md 30 Sept 1856 by Jesse Walker, J.P.
Gray, A(lexander)	Mary Alred	11 Feb 1819	R(ober) G. Murdach (w) A. Gray
Gray, Alexander	Sarah Ellison	26 Feb 1822	(w) Jesse Harper, C.C.C.
Gray, Alexander	Nancy Beckerdite	26 July 1834	Jared Horney (w) Hugh McCain
Gray, Alexander x	Margaret B. Rightsell	30 Dec 1845	J.A. Gray (w) B.F. Hoover

Bonds Cont

<u>GROOM</u>	<u>BRIDE</u>	<u>DATE OF BONDS</u>	<u>BONDSMAN &amp; WITNESS</u>
Gray, Arrington	Sarah Giles	19 Apr 1837	Rob(er)t Alred (w) Hugh McCain
Gray, Benjamin	Joanne Miller	23 Mar 1861	James -x- McGee (w) Thomas M. Moore, D.C. Md 28 Mar 1861 by William McGee, J.P.
Gray, Calvin	Sophiah McDaniel	24 Dec 1856	Peter W. -x- Field (w) J. Fruit Md 25 Dec 1856 by W. R. McMasters, J.P.
Gray, Charles	Mary Meddrs	29 July 1802	John Garner (w) John Craven
Gray, Christopher	Kiziah Horney	13 Dec 1851	Wm. B. Moffitt (w) B.F. Hoover, C.C.C.
Gray, C(laiborne)	Kate B. Weisiger	28 May 1862	W(m.) F. Allred (w) J.M. Brown, clk. Md 28 May 1862 by J. F. Kearans, M.G.
Gray, Grier	Pernscey Leach	11 Feb 1840	Christopher Gray (w) Hugh McCain
Gray, John	Charity Swain	2 Mar 1816	W(illia)m Smith (w) Eliza Allen
Gray, John x	Elizabeth Elliott	17 Mar 1820	R(ober)t G. Murdach (w) A. Gray
Gray, John	Linny Robins	3 May 1826	Ahijah Smith (w) Jesse Harper
Gray, John	Jane Coltrain	12 Sept 1831	Alexander Gray
Gray, Lorenzo S. (son of Arrington & Sally A. Gray)	Mary E. Presnell (dau of William & Ruth Luck)	21 Feb 1868	(w) J.M. Hancock, clk. Md 21 Feb 1868 by D. B. Julian, J.P.
Gray, Robert	Mary Johnston	4 Mar 1811	William Gray (w) A. Gray
Gray, Robert	Eliza Jane Edwards	19 May 1841	Tho(ma)s L. Winslow (w) Hugh McCain
Gray, R(ober)t C. or Craves, R(ober)t C.	Sarah Rush	28 Jan 1861	George -x- Trotter (w) B.F. Hoover, clk. Md 29 Jan 1861 by John A. Craven, J.P.



Bonds Cont

<u>GROOM</u>	<u>BRIDE</u>	<u>DATE OF BONDS</u>	<u>BONDSMAN &amp; WITNESS</u>
Gray, Rob(er)t H.	Martha E. Horney	16 July 1858	Alfred C. Foster (w) B. F. Hoover, C.C.C. Md 21 July 1858 by Simeon Colton, V.D.M.
Gray, Samuel	Mary Smith	24 Feb 1801	Abijah Smith
Gray, William	Elizabeth Hill	7 May 181(2)	W(illia)m Smith (w) Jesse Harper
Gray, William	Charity Mendenhall	28 Aug 1815	John Gray (w) B. Marman
Gray, William	Mary Ann Johnson	19 Sept 1857	H(ill) K. Wimslow (w) B.F. Hoover C.C.C. Md 28 Sept. 1857 by Wm. McGee, J.P.
Gray, Wm. J.	Sarah Goins	3 Feb 1856	A.J. Goins (w) B.F. Hoover C.C.C. Md 3 Feb 1856 by A.M. Pugh, J.P.
Green, Henry x	Susan Haddock	28 Oct 1824	John -x- Presnal (w) Thomas Hancock
Green, Henry C.	Hannah M. Swaim	6 Oct 1864	(w) J.H. Brown, clk. Md 9 Oct 1864 by P. M. Baldwin, Elder
Green, Isaac x	Sarah Sheets	11 Mar 1841	Iane-x- Laughlin (w) Hugh McCain
Green, J. M. x	Flora M. StClair	15 Apr 1864	L.E. Campbell (w) J.H. Brown, clk. Md 17 Apr 1864 by J. M. Odell J.P.
Green, Meshach	Gul----Lma Land	13 Sept 1804	Joshia Wright (w) P. Wright
Green, Robe(r)t	Jane Glassgo	21 Sept 1861	H(ugh) L. Brown (w) J.H. Brown, clk. Md 22 Sept 1861 by A. J. Laughlin, M.G.
Green, Samuel L. x	Rebecca Prossnal	5 Feb 1840	Matthew Woodel (w) Jesse McCain
Greer, G(eorge) W.	Elizabeth Snider	2 Apr 1847	Wilson Williams (w) M. Dorsett
Greeson, J(ohn) J.	Sabra Staley	16 May 1831	Stanford Robertson (w) Jno. B. Troy

<u>GROOM</u>	<u>BRIDE</u>	<u>DATE OF BONDS</u>	<u>BONDSMAN &amp; WITNESS</u>
Gregg, Joseph	Sarah Wilson	24 June 1803	John Wilson (w) Thomas Craven
Gregory, Slias	Sarah Allen	16 Jan 1825	Zimri Allen (w) Jno. D. Troy
Gregson, Amos	Martitia S. Dicks	1 Sept 1865	James Coble (w) J.H. Brown, clk. Md 3 Sept 1865 by C.H. Phillips
Gregson, William C. (son of Julius C. & Hollen Gregson)	Delania Jarrell (dau of Absalon & Nancy Jarrell)	9 Mar 1868	(w) J.M. Hancock, clk. Md 9 Mar 1868 by W.A. Dougan, J.P.
Griffin, Abner	Elizabeth Bird	11 Dec 1841	John Richardson (w) J. McCain
Griffin, Micajah x	Lotty Phillips	7 Oct 1825	Alexander -x- Pool (w) Hugh McCain
Griffin, Samuel	Milla Phillips	6 Aug 1828	Alexander -x- Pool (w) Jesse Harper
Griffin, William x	Sarah Pool	15 Apr 1838	McGriffin (w) Thomas C. Moffitt
Griffith, J.E.	Catherine Mciever	4 Nov 1865	Thomas Gorden (w) John L. Coble Md 6 Nov 1865 by W. B. Vickrey, J.P.
Grimes, Abner	Marey York	8 Jan 1807	Edmond -x- Hays (w) J. Bain
Grimes, John	Sarah Rains	15 Jan 1807	George Rains (w) Thomas Craven
Grimes, William	Eve Brower	17 Nov 1803	Addam Brower (w) J. Bain
Grisom, E. C(alven)	Ansiline Shaw	18 Feb 1855	Martin Hopkins (w) James Hopkins
Grisom, Thomas A.	Marthe Shaw	29 Sept 1856	James -x- Kell (w) James Hopkins, J.P. Md 29 Sept 1856
Grisson, Stephen	Tabitha Bell	28 Nov 1821	Elijah Grisson (w) Hugh McCain
Gritter, Robert M. (son of J.A. & M. G. Gritter)	Marey M. Craven (dau of Kindred & Marey Craven)	3 Sept 1867	(w) J. M. Hancock, clk. Md 3 Sept 1867 by C. H. Phillips

<u>GROOM</u>	<u>BRIDE</u>	<u>DATE OF BONDS</u>	<u>BONDSMAN &amp; WITNESS</u>
Guier, Henry x	Rachel Gipson	25 July 1811	Nixon Henley (w) P. Wright
Gun, Alson	Delilah Staley	3 June 1854	Calvin Davidson (w) Wm. P. Fruit Md 11 June 1854 by John Long, J.P.
Gun, Joseph x	Marey Luark	19 July 1807	John Barton (w) J. Bain
Guyer, J(ohn) W.	Angelette H. Trogon	7 Mar 1861	S.D.B. Pearce (w) B.H. Hoover, clk. Md 7 Mar 1861 by Wm. Phillips
Gwin, Alfred	Martha Lowdermilk	3 July 1827	Elliott Lowdermilk (w) Hugh McCain
Gwyn, M(ilton) H.	Nannie M. Wood	10 June 1857	M.D. Andrews (w) C.M. Anderson Md 10 June 1857 by L.D. Anderson, M.G.

End of "G's "  
"H's" in Winter Issue

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#### GUILFORD COUNTY MISCELLANY

Bk 14-p 90-William Bell and wife to our son Andrew McGee, 6 negros. Signed: Wm. Bell, Martha Bell. Witt: Jamis Hanner and John Welbour. Aug. Term 1819

Bk S-18-ph36-Nancy Russell, Henry Parish, wife Ann formerly Anne Russels, James McDowell, wife Sarah McDowell formerly Sarah Russel of Putnam Co., Ind. 1 part Mary Russell and Eliz. Russell, Guilf. Co.-Andrew Russell, Sen. late of Guilford, by last Will. Signed: Henry Parish, Ann Parish, Nancy Russell, Witt: Joseph F. Farley, Harmon -x- Curtis. 19 Oct 1826.

Bk 16-p 280-Marriage Contract between Mary Grady and Joshua Wilson 26 Dec 1825. Mary wants tp provide for 2 ch; Robert Cox and Camberline Dabney Grady.

Bk 7-p 536-Deed 28 Sept 1802-Sarah Green, formerly Sarah Short and Thomas Green, husband, Mercer Co., Kty. Samuel Short and Jonathan Bird Short, Guilford Co., all of 1 part to Peter Fields of Guilford 142 A for \$500.00

Bk A-1 p 216 18 Jan 1773-Peter Julian, Sen. Miller, Anne his wife, Guilford Co., to John Emack (Ameck ?) Guilford Co 247 A south fork Alamance in Guilf.

Bk C-3-p 205-22 Nov 1784 P of A-Samuel and Jane Cabean Cumberland Township, York Co. Penn. appt Mary Smith, Orange Co., N.C....land of Tyrey Harris, Geo. Adams and others...states rights...claims, unto John Taylor who lives on premises.

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SWAIM FAMILY DATA  
COLLECTED AND ORGANIZED BY SARAH LAMBERT

MEMORANDUM

Before we begin the sketch as Marmaduke's wife; Sarah was the ancestral mother of his descendents, it might be interesting to state some facts concerning her. The maiden name of great-grand-mother Sarah Swaim was Fannon, (not Fanning). Her father Thomas Fannon fought to the end of the Revolutionary War, and started home. He reached a friend on Uwharrie River and was compelled to stop on account of affliction. He was told to drink Poplar bark tea. He was so anxious to reach home that he drank so much of the tea the effect proved fatal and he died. Mrs. Fannon married a Mr. Vickory who became the stepfather of Miss Sarah Fannon. No more facts are gathered about her until she married Marmaduke Swaim and became the ancestral mother of his descendants. In process of time he died. His wife Sarah lived a widow the remainder of her life. During her widowhood, she went to Indiana and spent about ten years with her son-in-law John Polk and family. In preparing for the cold weather of that state before she went, she had a quantity of all wool flannel, and woven for clothes. My mother, her grand-daughter, spent much time weaving the flannel, and helping prepare for the journey and stay. Our ancestral mother; Sarah Fannon Swaim, returned from her tens years stay in Indiana, and spent the remainder of her days with her children and grand-children in Guilford County, N. C.

In her last days, she visited her daughter, Mrs. Margaret Swaim Robins, who lived on Bush Creek, Randolph County, N. C. My mother Massah Robins Trogdon and family lived near. Mother being her grand-daughter, she spent awhile with us. She often entertained us kids telling stories of revolutionary times; and of the life of our ancestors, which embraced the raising of her children, and to some extent, that of her grand-children. In those days, their apparel was made at home. First the wool, cotton, and flax were grown at home. The wool was clipped from sheep, and made into clothes for winter wear at home. The cotton was gathered from bolls; The seeds were picked out with the fingers. The cotton was carded, spun, and woven, and clothes made: all done by hand. Greant-grand-mother said, "In gathering round the winter fire, a practice was in their family, to place cotton upon the hearth before the fire to make it easy to pick the seeds out. The children gathered round to work. According to the competency of the child an amount was apportioned each. A candle stick was then set before the fire, and with a candle placed thereon. The mother and grown-ups were employed sewing, knitting, etc., while the father read aloud from the family bible for all to hear. As the system of their work called for it, the flax-wheel was brought forward. The flax was spun, woven and made into clothes for summer wear. In early spring it was common, for the men out hunting before day-break, to hear the humming of the little flax-wheels as they passed residences.

Our great-grand-mother, Sarah Swaim further stated that she had spun flax all night, except an hour or two she slept with her head on a tanned sheep skin, which she had thrown down on the floor.

My object in writing this little history is to leave on record, what little I know about my ancestors, which embrace the ancestors of many others, especially those of my great-grand-father Marmaduke Swaim's descendents.

Circumstances have been such, that I have not been able to obtain all the names and facts, I would like to have done, but I feel sure that what I have obtained, will be interesting to the present and rising generation, also if anyone might be interested in collecting Swaim history, what I write may be some help.

I have not referred to my authority, for the reason, my writing would be more lengthy, than I want it to be.

While I don not claim perfection, I am sure the facts, collected may be depended upon.

Before I enter upon the birth record, and history of Marmaduke Swaim and Sarah Fannon Swaim's descendents, I will note a little regarding their ancestors.

According to old records, Anthony Swaim came to America from Holland about the year 1700, and settled near Richmond, Staten Island, New York.

#### Anthony's Sons

Michial Swaim---	Remained on Staten Island. His descendants live up the Hudson.
Matthias Swaim---	Removed to Essex County, N. J.
William Swaim---	Settled on Yadkin River, Surry County, N. C.
The Fourth Son---	Settled in Princeton, N. J. His name was not recorded.

According to good authority, the Swaims of North Carolina, are all descendents of William Swaim, who after coming with his father Anthony Swaim to New York, let his father and brothers and settled in N. C.

#### BIRTH RECORD OF MARMADUKE SWAIM AND WIFE SARAH SWAIM AND THEIR CHILDREN.

Marmaduke Swaim was born Apr. 2nd, 1771.

Sarah Swaim his wife, was born Nov. 18th. 1776.

Esther Swaim their daughter, was born July 31, 1799.

Margaret Swaim their daughter, was born March 4, 1801.

William Swaim their son, was born Dec. 16, 1802.

Charity Swaim their daughter, was born Sept. 28, 1804.

Marmaduke Swaim their son, was born Dec. 10, 1806.

Thomas Swaim their son, was born Aug. 7, 1809.

Chatharine Swaim their daughter, was born July 9, 1816.

From the family bible of Marmaduke and Sarah Swaim.

MARMADUKE SWAIM AND SARAH SWAIM'S CHILDREN, TAKEN IN THE ORDER  
OF THEIR AGE, AND THE KNOWN HISTORY OF EACH, TO THE PRESENT  
GENERATION GIVEN.

1st. Esther Swaim married Joshue Robins, who was born July 15, 1806.

Joshua and family lived awhile with the widowed mother Robins. Later they left N. C., and went to Green-Castle, Ind. They lived here several years; after which the family moved near Lovilla, Iowa. Here Joshue and Esther were buried. They had lived to be more than eighty years each.

From what I have recently learned of Joshue Robins and Esther (Swaim) Robins' descendents, they are scattered over eight or more the northern and western states. They seem to be intellectual and energetic; having acquired good positions in business.

JOSHUA AND ESTHERS CHILDREN:

Charity Vickory Robins was born Oct. 2, 1829, and died four weeks later.

Louisa Jane Robins was born Dec. 9, 1830. She married Jacob Rhinehardt. Don't know her descendents, she died Dec. 6, 1859.

Abel Robins was born Apr. 6, 1832. Died March 5, 1840.

Archibald Robins was born Oct. 27, 1833. Among the prominent positions which he held, he was editor of a newspaper, was superintendent of schools. He was a Baptist Minister for many of the last years of his life, perhaps forty or more. He first married Susan E. Ayers. Second marriage was to Mrs. Newton Sype.

Archibald Robins died in Lovilla, Iowa, about 1915. His children's names given later.

Cynthia Lucinda Robins was born Dec. 1835. She married Tery Hibbitts. Don't know her descendents. She died about 1918.

Edwin Robins born Oct. 12, 1838. Married Angeline White; was a union soldier and died soon after the Civil War. Don't know his descendents.

Esther Swaim Robins, and Joshue Robins' grand-children.

First account I have of them, is their son Archibald Robins' children, which follows.

Lucie Esther Robins, born Feb. 17, 1866. When a girl she learned the re-touching and tinting of pictures. After which she worked in various studios. She married J. G. Rider in 1889. After marriage she had a studio in her home, and continued her work.

Edwin Spurgeon Robins, born Sept. 27, 1867. Died in Iowa Dec. 29, 1882.

Nellie May Robins, born Aug. 10, 1869. Married Henry Conrey.

Lelia Estella Robins, born April 19, 1876. Married Stephen Mitchel 1901.

Alvin Earle Robins, born Oct. 31, 1882.

Great-grand-children of Esther Swaim Robins and Joshua Robins:

1st. Children of Lucile Esther Robins Rider, daughter of Archibald Robins, and gran-daughter of Esther Swaim Robins and Joshua Robins, etc.

Lucile Estella Rider, born Aug. 30, 1890.

Cleo Maria Rider, born Jan. 13, 1892.

Howard Kenneth Rider born Jan. 1893.

Jay Merle Rider born June 11, 1899.

Theodore Bruce Rider, born Oct. 9, 1903.

Roselle Delores Rider, born March 23, 1909.

J. G. Rider invented a Fountain Pen, and three at least of those sons of Lucile E. Robins Rider, and J. G. Rider, have shops of these fountain pens in university towns.

Child of Nellie May Robins Conry & Henry Conry.

Leroy Conry

Children of Lelia Estella Robins Mitchel, and Stephen M. Mitchel.

Alta Mitchel

Harold Mitchel

Fern Mitchel

Ruby Mitchel

Doris Mitchel

End of the descendents of Esther Swaim Robins and Joshua Robins, so far as I have information.

Of Marmaduke Swaim and Sarah Swaim's children.

2nd. Margaret Swaim married John Robins, who was born May 19, 1799. Margaret was a most estimable woman. Their children in the order age.

Massah Robins was born Oct. 16th. 1824. She had a fine intellect and was vigilant, like her mother, was a faithful to her trust in all things. She loved music: was a good old time singer, and had some gift in poetry, of which she left compositions.

Marmaduke Swaim Robins was born Aug. 31, 1827. He was one of marked ability. While a young man, he attended Middleton Academy near Cedar-Falls: later he was put in charge of the school. His aptness and thirst for education caused his friends to urge him to go to college. With their help, he worked his way through and graduated at the University of North Carolina.

After this he taught school in Little Washington, N. C. Next we find him at Raleigh, where he held a position in the State government. He was Governor Z. B. Vance's secretary, also while there he edited the "Conservative". After the war he founded and edited the Randolph Regulator, now "Asheboro Courier". He served repeatedly in the Senate of the legislature of N. C. He was the leading lawyer of Asheboro, many and the last years of his life. The following tribute or respect was truly fitting to him.

"No honester man has lived in N. C. than Marmaduke Robins, who died in Asheboro yesterday. He had lived a long and useful life. As a lawyer of the old school, he had transacted business for many of the Randolph citizens for half a century. Their confidence in his integrity was perfect. He was an able lawyer: had mastered the learning of the great calling, and illustrated its best traditions. Mr. Robins was old fashioned in his adherence to the simple virtues, plain living, plain speaking and direct manner. He hated shams, and indirection: had no use for shiftiness, or for deceit, or for extravagance. He never changed his manner of life. The new fashions in dress, or in opinions had no effect upon him. During the administration of Gov. Vance, he held a position in the State Government and lived in Raleigh many years. While in this city, he was diligent student, hard worked. Among other things, he wrote much after the war for a conservative paper published in Raleigh. He wrote and spoke in epigrams and his logic was faultless. Later, he edited in Asheboro a paper called The Randolph Regulator. The memory of Mr. Robins will always remain a part of the best history of Randolph County. He was in ability, in simple living, in rugged integrity, in plainness of speech, in faith in work, his hatred of shams and contempt of extravagance; the best type of the virtues that have characterized the men of Randolph County in all its history." - News and Observer.

Sarah Fannon Robins, born July 4, 1829, was one to be admired for her many good qualities. She was modest and refined, yet bold and resolute. During the Civil War, she lived with a widow woman who was infirm. The robbers plundered the home, carrying off many dollars worth of household goods. In these troublous times, she was truly a heroine in performing many acts of boldness. This she did in time of the war, and after the war, detecting, and fearlessly exposing things done in time of the war. She passed away in the prime of life. My mother, Massah Robins Trogdon, her sister, myself and others stood around her bed when she passed. She was heard to say in the last moments "Bright, Brighter day."

Esther Robins, born Nov. 14, 1831, was a quiet, unassuming woman: never left the old homestead; but helped to care for her parents while they lived, and died there.

Charity Robins, born March 13, 1835, was truly an amiable woman. Like her sister, was quiet and unassuming: died the old homestead, where she helped her sister Esther, care for their parents while they lived.



Isaiah Spurgeon Robins, born May 30, 1837, was a young man of sterling qualities. After finishing his school work, he clerked for Isaac H. Foust, a prominent merchant, near where Ramseur now is; later he taught school in the Eastern part of N. C. While in Eastern Carolina he studied law, and on his return home he procured license to plead. It is said his studying was so private all was a surprise. In Feb. 1862 he enlisted in civil war, Co. I of the 22nd. regiment N. C. Infantry. His first captain was S. G. Worth, later G. C. Lamb. Isaiah with his two younger brothers, was wounded in the battle of Chancellorsville and were carried to the Richmond Hospital. Isaiah's wound being in the thumb or finger, was slight. He was not off duty long. He was at home from the hospital on a seven day permit from the physician. When he was leaving to return to the hospital, my mother Massah Robins Trogdon, his sister, asked him not to go into battle until he was well of his wound. Isaiah answered; There is a battle must come soon; and I am no better than the other boys to go. He was made 2nd. Lieutenant. In about two months after the battle of Chancellorsville, he went into the three days battle of Gettysburg and was killed July 3, 1863. In the morning of the day he was killed, he gave his watch and key to his trunk in Raleigh, to a companion, with request that they be sent to his people. He then said "I am going into battle not to come out." He fought all day; and in the evening was killed instantly. Lieut. R. R. Glenn wrote a letter to M. S. Robins in which he stated that he buried his brother Isaiah under a tree on the battlefield. Soon after Isaiah was killed, he was given a Masonic funeral at Grays Chapel, Randolph Co. Dr. Calvin H. Wiley preached the sermon.

John Madison Robins, born Nov. 9, 1839, was a young man of quick wit and humor. With his good intellect he acquired an education, sufficient to fit him for common business and school-teaching. He taught school at York's School house N. C. before the civil war. He enlisted for the war March 6, 1862; Went in Co. D. 22nd regiment. J. M. Odell, Captain. Madison rose to the rank of First Lieutenant. He was wounded in the battle of Chancellorsville; was carried to the Richmond Hospital; soon as able to go, he went home on furlough; remained 60 days and returned to his post. He fought to the end of the war; and returned to his parents on Nush Creek, Randolph Co., N. C. after spending awhile, with his parents, he bid adieu to his old home, and went to Indiana, where he married. His marriage and descendants will be given in order with the other children. From Indiana he went to Missouri, and from there to California; where he died. As a business, he spent much of his life on and in connection with the ranch.

William Thomas Robins, born Nov. 27, 1842, was a young man of a bright mind. Among all his good qualities he possessed an unusually mild temper. He had black eyes and black hair. I have heard his sister Charity say, if he were ever angry in his life she never saw him manifest it. I do not know the facts of his schooling. I have letters in my possession of the three boys while they were in the civil war; and Williams among the others shows good scholarship. He enlisted March 6, 1862 in Company D. regiment 22, and went with his brother Madison to the war. William was wounded in the battle of Chancellorsville, and was carried to the Richmond hospital, where he died of his wound. His brother Marmaduke Robins, was with him during his stay in the hospital, and accompanied the corps, to the home of the parents, John and Margaret Swaim Robins on Dush Creek, Randolph County, N. C. He was buried in the Cemetery at Grays Chapel, where now lay his father, mother, and three sisters, Sarah, Esther and Charity.

Four of those children of John Robins, and Margaret Swaim Robins: - also grandchildren of Marmaduke and Sarah Swaim married namely Massah, Marmaduke, Charity, and Madison. The descendants of each given separately to the present generation.

Massah Robins married William Franklin Trogdon, who was born Aug. 31, 1831.

#### THEIR CHILDREN.

Sarah Margaret Trogdon, born Sept. 19, 1854. One that had a thirst for education and knowledge. With her limited opportunities obtained an education, that she taught in the public school several years before marriage, also after marriage. It is not common to speak personally of ones own success. This I leave to those who have known me in my work. I am more than seventy years; and have the pleasant memory of the approval of any school work wherever I engaged.

Frances Emeline Trogdon was born Feb. 11, 1856. Her opportunities to get an education was limited. In her early school days her teacher; often sent members of her class to her with problems to solve for them. Thus she won the reputation of solving problems, after her teacher failed. She has remained at home, for days, and kept up with her class. Her character has ever been, and is, unblemished but while young she became an invalid, and has never been able to work her way, thus she stayed with our parents while they lived. She was almost deaf and blind: wholly dependent upon others, has passed away.

Marmaduke Preston Trogdon, was born Nov. 17, 1857. He was never physically strong; but at school was bright in books. He was quiet and reserve, yet won the confidence and esteem of those he became connected with in any-way. He clerked for John Hill in Asheboro, N. C. for some time. In those days Mr. Hill had a position as door-keeper for the Legislature in Raleigh, N. C. Brother Marmaduke was put in full charge of the store when Hill was away. He taught school some, but while a young man he contracted consumption from which he died.

William Madison Trogdon born Dec. 23, 1862. He was a bright boy. His opportunities for getting education were limited, but he had sufficient that when he began business he clerked awhile in Asheboro, later taught school. He is now living with his wife, Mary Jane Glasgow on the old Glasgow farm near Asheboro, where he himself, has lived, more than thirty years. He has been and is a respected citizen: farming and selling goods much of the time.

Of these four children, two, Sarah and William, married.

Sarah Margaret Trogdon married Thomas Lambert, who was born Dec. 18, 1852.

Their children: Before I give the birth record, etc. of them, it is certainly due them that I state, that they were and are children of sterling qualities. All are quiet and unassuming. All have won the confidence and esteem of those with whom they have become connected. They have had an aspiration to literary attainments; and have done well, for their opportunities, First.

Massah Esther Lambert was born Nov. 3, 1883. After graduating from the Asheboro Graded School, she further studied and prepared herself at home; and obtained the five years state certificate to teach anywhere in N. C. After teaching awhile, she attended the State Normal for women at Greensboro, N. C. She has since been teaching school and is now teacher of English in High School. Her work has all been with marked success. The following little poem was written for her, before she left seventh grade teaching, and became High School Teacher.

"In that terrible seventh grade tussle,  
Every teacher has worn out her mussul,  
Every teacher but one,  
To Miss Lambert its fun  
She rules them with scarcely a rustle."  
Orelia Key Bell  
A Georgia Poetess.

Phebe May Lambert was born April 2, 1885. She was a very bright child: was never physically strong; died in infancy.

Lawrence Bunyan Lambert, was born Sept. 5, 1886. He with his limited opportunities for getting an education like the other children, had an asperation to increase his knowledge, thus he was and is a hard worker, and seeker for knowledge, reading books, etc. He now with others, owns and operates a job printing outfit, also sells office supplies, His work is a real success. He, Bunyan Lambert married Flora Belle Presnell, who was born Oct. 30, 1886. Their children:

Lawrence Bunyan Lambert, Jr. was born Feb. 23, 1913 and died in infancy.

Martha Louise Lambert was born March 29, 1914.

Harold Thomas Lambert, born July 6, 1918.

Two living are school children Massah & Bunyan's brother.

Mozelle Lambert was born Feb. 24, 1889, and died in infancy. The other bro.

Mahlon Thomas Lambert was born May 5, 1891. Mahlon's early days of school were cut off by ill health, etc. What education he obtained was at the graded school of Asheboro. He did well while he attended. When he went out ot work for himself, like the other children, he quickly won the confidence and esteem of those he became connected with. He went from a common hireling to shipping clerk in a chair factory, then to a prized foreman and director of the upholstering a chair factory, then to a prized foreman and director of the upholstering department. He married Marica Elizabeth Godling, who was born Nov. 9, 1895.

Their children:

Laura Esther Lambert, born May 29, 1915.

Margaret Lucille Lambert, born March 18, 1917.

David Cary Lambert, born Jan. 10, 1922.

Virginia Elizabeth Lambert, born Nov. 15, 1923.

Two oldest are school children.

Nancy Swaim Lambert was born Aug. 28, 1894. She, like the other children, loved education and eagerly sought every opportunity to gain it. She graduated at the Asheboro High School. She then attended Normal College for women at Greensboro, N. C., where she graduated. After this she taught school at Salisbury, N. C. and one at Manteo on Roanoke Island. For sometime before and up to the time of her death, she held a position in the civil service at Washington, D. C. A tribute to from "The Carolinian of N. C. College, published while she was in school there.

Nannie S. Lambert, A.B. Asheboro, Randolph County  
Cornelian Class Historian, 16: Y.W.C.A. Athletic  
"

"He is gentil who doeth gentil deeds  
Its surprising, too, the things she does,  
in her quiet, gentle way. You'll see  
the fruits of her doings, however in  
the college magazine as well as in her  
record at the Registrar's office."

This ends the descendents of Massah Robins Trogdon.

Marmaduke Swaim Robins her brother, married Annie Elizabeth Moring, born  
Nov. 9, 1853.

Their children:

Henry Moring Robins born July 19, 1880.

Sidney Swaim Robins born July 21, 1883.

Marmaduke Robins, Jr., born Nov. 28, 1887.

These boys had excellent opportunities for acquiring an education, which they made good use of. They went with diplomas, from the Asheboro Graded School to the University of N. C. where they all graduated. Henry studied law and became partner with his father in the law business while his father lived. Henry has remained in his profession, and is now an esteemed lawyer; and citizen of Asheboro, N. C. He married Miss Maggie Lee Erwin, born Jan. 23, 1879. They have one child, a daughter.

Margaret Erwin Robins, born Aug. 11, 1913.

Sidney Swaim Robins (Henry Robins' brother) after finishing his course at the University of N. C. went to Harvard University, Mass. where he obtained a higher degree. He was pastor of the Unitarian Church "Ann Arbor, Mich." awhile. But having taken a special course in philosophy, he accepted a position of teacher of philosophy in Lombard College, Ill. He married Miss Frances Lord.

Their children:

Anne Moring Robins

John Lord Robins

Richard Robins

Ralph Robins

Marmaduke Robins, Jr., (youngest brother of Henry and Sidney) after finishing his course at the University of N. C. engaged in the insurance and real estate business. He is now a member of the firm of Robins & Weil, Greensboro, N. C. He married Miss Mary Sussdorff of Tenn. They reside in Greensboro, N. C.

End of the descendents of Marmaduke Robins, Sr. son of John Robins and Margaret Swaim Robins.

John Madison Robins, another brother of Marmaduke Robins, Sr., after the civil war closed went to Indiana, and married Miss Nettie Newby.

They had two children, as follows:

Lee Vandorn Robins, died while in business in Los Angeles, Calif.

Marmaduke Robins died while in Idaho. He was proprietor there of the McWall Trading Company.

Thus passed away the two only children of John Madison Robins, son of John Robins and Marmaduke Swaim Robins, leaving no descendents, know to his relations in N. C. from which he went.

Charity Robins was the last of the four children that married: children of Margaret Swaim Robins and John Robins, She married W. D. Curtis, and died at her father's old home, leaving no descendents.

End of descendents of Margaret Swaim Robins, daughter of Marmaduke Swaim and Sarah Swaim.

Of Marmaduke Swaim and Sarah Swaim's children.

3rd. William Swaim married Abi Shirly. He was an early editor of the Greensboro Patriot. He took the editorial pen in 1827. He changed the name of the paper from "Patriot and Greensboro Palladium" to "Greensboro Patriot". He had the paper in troublous times, but according to history, he consulted his own convictions of right and wrong, and hewed to the line, boldly publishing his sentiments. History also records him as being a lively editor, making the paper one of much more interest than it had been since its foundation. He lived and in Greensboro. He left one child, Mary Jane Virginia Swaim. She was a graduate of "Greensboro Female College" and stands on record as having possessed mental faculties of high order. She married Dr. Algernon Porter. She lived to be about thirty. Their children:

Shirly Worth Porter

William Sidney Porter (O'Henry)

David Weir Porter

Shirley Worth Porter, a few years ago was in the drug store business in Greenville, N. C.

William Sidney Porter: Pen name O. Henry was one of the most famous among story writers, for his originality etc. The O'Henry hotel at Greensboro, was named in honor of him, also O'Henry drug store stands on the spot where his father's stood, and O'Henry clerked when he was a boy. The picture of O. Henry is to be seen in the Historic Museum of Raleigh, N. C. He left one daughter, Margaret Porter. A few years ago M,rs. O. Henry made the announcement of their daughter Margaret Porter's marriage in New York to Abraham Cesare. A cartoonist on the New York Evening Sun. Margaret is said to be a gifted writer. O. Henry has relatives in Asheboro, N. C.

David Weir Porter died while young.

Here ends the descendents of William Swaim, son of Marmaduke Swaim, and Sarah Swaim as known to me.

Of Marmaduke Swaim, and Sarah Swaim's Children

5th. Marmaduke Swaim, Jr. married Jane Harden Apr. 22, 1832.

Children of Marmaduke Swaim and Jane Harden Swaim.

William Swaim their son, born Aug. 31, 1830.

John Swaim their son, born May 16, 1833.

Charles Swaim their son, was born June 14, 1834.

Peggy Swaim their daughter, born Feb. 20, 1838.

Cadwalader Swaim their son.

Jessee Swaim their son.

Cynthis Swaim their son.

Cynthia Swaim their daughter.

Mary Swaim their daughter.

Two of these children, Charles & Mary, married.

I cannot give Charles' family.

Mary Swaim, daughter of Marmaduke Swaim, Jr. 'Jane Harden Swaim, married Jeremiah Coble, Sr. Their children:

Julia Coble their daughter, of Randleman.

Alice Coble their daughter of Randleman.

Nathaniel Coble their son, of Randleman.

J. Frank Coble their son, of Randleman.

A. A. Coble, their son, of Randleman.

Charles Coble of San Francisco, Calif.

Jeremiah C. Coble, Jr. of Kemps Mills.

I know but little of these children except the last named (Jeremiah).

Jeremiah C. Coble, Jr., married.

Their children:

Flossie M. Coble

William Garfield Coble

Cora Coble

Roy Earle Coble

James A. Coble

Flossie M. Coble married George Smith.

The other children are single.

Of Marmaduke Swaim & Sarah Swaim's children.

6th. Thomas Swaim, went to Indiana and lived with his sister, Charity Swaim Polk and family awhile before and up to the time of his death.

I do not know the facts of his acquiring an education. This I know, he was said to be a young man of very bright intellect: was gifted in poetry, as was his great-nephew O. Henry. Thomas left some fine poems: two I have heard spoken as being highly prized by his relatives. One of these he composed on the scene of a ship-wreck, which he was in. The other was a dream he had, and put into poetry, a little while before he died. He, Thomas Swaim beign afflicted developed consumption. He planned to go south seeking acure for his disease. The time was nearing for him to start. One night he dreamed of inquiring of the winds, the deep, the moon, etc. if there was help for him. Each answered, "No!" He arose next morning: told his sister and family his dream. He told them his dream had instructed him, his trip would be useless. So he abandoned the trip. He at once put his dream into verse, and wrote it down, and died at the home of his sister, Mrs. John Polk in Indiana.

The poem is as follows:

- 1st. Tell me ye winged winds,  
That round my pathway roar,  
Do you not know some spot  
Where mortals weep no more?  
Some lone, and pleasant dell,  
Some valley in the west,  
Where from toil and pain  
The weary soul may rest?  
The loud winds softened to a whisper low  
And sighed for pity as they whispered "No!"
- 2nd. Tell me thou mighty deep  
Whose billows round me play,  
Knowest thou some favored spot,  
Some Island far away,  
Where weary man may find  
The bliss for which he sighs,  
Where sorrows never lives,  
And friendship never dies,  
The loud waves rolling in perpetual flow,  
Stopped for awhile, and sighed to answer "No!"

3r. And thou serenest moon,  
 That with such holy face,  
 Dost look upon the earth,  
 Asleep in nightly embrace,  
 Tell me in all thou round  
 Hast thou not seen some spot  
 Where miserable man  
 might find a happier lot?  
 Behind the cloud the moon with--drew in woe,  
 And a voice sweet, but sad responded, "No!"

4th. Tell me my secret soul,  
 O tell me, Hope and Faith,  
 Is there no resting place  
 From sorrow, sin and death?  
 Is there no happy spot  
 Where mortals may be blessed  
 Where grief may find a balm,  
 And Weariness a rest?  
 Faith, hope, and love - best boons to mortals given-  
 Waved their bright wings, and whispered - "Yes in Heaven!"

Bill Arp once stated publicly that this poem had been claimed by more than one hundred persons. This could have been due to the fact that Thomas died young and of a lingering disease thus did not collect his poems as he would have done if he had lived, and this one was so inspiring, that others coveted it. The poem was printed in the Greensboro Patriot while William Swaim, Thomas Swaim's brother, was editor.

It is an undeniable fact that there can be but one author for the poem. What I have stated and will state, are without fear of successful contradiction. After the author died, his brother-in-law, John Polk of Indiana, visited the Swaim relatives of N. C. While there he visited the author's sister, Mrs. Margaret Swaim Robins. She being my grand-mother. My mother, then Miss Massah Robins, was at home with her parents, at the time John Polk was visiting there. John Polk saw the poem in there home, and gave my grand-mother, Margaret Swaim Robins and family the history of it:

The death of her brother Thomas Swaim, which occurred at his home, in Indiana. John also gave the history of Thomas' affliction: his plan to go to another state seeking relief: his dream: and of his composing the poem on his dream. John also said, "He, Thomas, abandoned his trip, for the reason of his dream; and died at my home."

Of Marmaduke Swaim and Sarah Fannon Swaim's children

7th. John Swaim died single.

Of Marmaduke Swaim & Sarah Fannon Swaim's children

8th. Catharine Swaim married Burgess Lamb. I have no record of their descendants.

They moved to Indiana.



## MARTHA BELL

Martha McFarlane was born and raised in South side of Orange Co. in what is probably Alamance now. Eight or ten years prior to the revolution she married a young widower, Col. John McGhee, with two children and an ample fortune. His home was on Sandy Creek in northern portion of Randolph Co. He owned a vast landed estate, a mill, country store etc. Dying about the beginning of the Revolutionary War he left five little children, three boys and two girls. One son became a Presbyterian; one a methodist minister.

After the death of John McGhee, Martha, his wife, carried on the whole of his business, farming, merchandising etc. For years she served as a nurse, not charging for her services until near the close of war when she lost so much by theft and robberies by the British and the Tories. At John McGhee's death, she was left a rich widow. They were married May 6th, 1759.

\* After a profitless victory at Guilford Courthouse; Cornwallis' army, on its way to Wilmington encamped for about two days at the Bell Plantation. They arrived about the middle of the afternoon. Cornwallis seized her house as headquarters. He treated her with marked respect. He inquired the whereabouts of William Bell (she married him after McGhee's death) She replied, "in Green's Camp." But he was not an officer of a soldier.

Cornwallis said, "Madam, I must make your house my headquarters and have use of your mill for a few days to grind for my army while I remain here."

She gave permission when he assured her he would not burn the mill or harm her house. When he entered the house he announced his annihilation of Green's Army and that henceforth they could do no harm. The weather was cold. The back door of the house which overlooked the Martinsville-Fayetteville road, was shut. Cornwallis opened it and stood staring up the road. Mrs. Bell immediately shut it. Cornwallis appeared very nervous; and he opened the door again. When Mrs. Bell closed it again he insisted it be kept open. When asked the reason he said, Gen. Greene might be coming down the road. "Mrs. Bell said, "You told me he could do you no more harm." To this he answered; "Well madam, to tell you the truth, I never saw such fighting since God made me, and another such victory would annihilate me."

Mrs. Bell was very much vexed to have her house occupied by such impertinent, profane men, though the commanders presence protected her to a certain extent. They seized her grain, cattle, provisions and whatever they chose. They cursed her as a rebel. Through all she bore herself with dignity and without fear.

Being warned of the approach of the enemy she employed every means to hide her money and bacon. The pork she secreted in rocks across the river. The money she placed under a huge rock which formed the bottom step at entrance of house. This was the favorite depository for the Whig's cash; and knowing that the enemy frequently lifted the steps, and knowing she ran the risk of losing her savings, she tried one day by going through camp to divert the attention of the enemy. When all became in some way engaged, she walked boldly to the step, lifted the rock, took up her coin, and went about her own affairs.

Stephen Harlin had been employed by the Bells in the capacity of miller for several years. He was a rascal and a Tory. He let the British have grain and meal out of the mill; and revealed the hiding place of the bacon, all of which was stolen.

The evening that Cornwallis' forces retreated; Mrs. Bell visited the camp; ostensibly on some errand; but in truth to ascertain the real condition to report to Col. Lee and Col. Washington, who, hanging on the rear of the Redcoats, gave considerable trouble. Gen. Greene must know the force of the enemy who was heavily encumbered with the wounded, who were dying all along the highway. Putting on her husband's uniform and arming herself well, she rode into the British camp, then at the Walker Plantation on Sandy Creek, on the pretext of a claim for depredations committed that were unknown till the soldiers departed. She was keenly alert and returned bearing information to the Patriots.

One night she read the entire night in the company with a whig, in order to ascertain the movements of the Tories said to have been forming across the river fourteen miles from her house. The perils were great. At each house she was the spokesman. She would inquire the road to a certain point, etc. She made inquiries such as, 'Were there any Royalists in that direction - - would they molest her.' In this way she learned satisfactorily of the enemy movements since the information let to Col. Lee's successful raid the following night.

Mrs. Bells staunch patriotism invited attacks from the Tories. In such constant danger did they live, her husband dared not lodge there at night. On one visitation they burned the barn, wounded one of her sons and threatened to shoot another. On another night they threatened to murder her aged father there on a visit. She seized an ax and told them she would kill them if they touched him. They left the house on such a threat.

During the summer of 1781 Mr. Bell went north, but it was not known whether on public or private business. He returned in the fall and remained a short time with his family. The Tories came one night to burn the house. Mr. Bell was wounded. He seldom stayed in his house. Mrs. Bell usually got eight or ten men in the community to stay at night for protection.

With perilous adventures like these, Mrs. Bell's remarkable career was filled. She loved peace, and with sincere rejoicing, laid aside the pistol and the dirk, and took up again her domestic duties and missions of mercy that multiplied as practice enhanced her skill.

Just when Mr. Bell died is not known, But Mrs. Bell was many years a widow. Though constantly performing acts of kindness, and leading a most exemplary life; she did not connect herself with the church until 1800. About the eighty-fifth year of her age, on Sept. (th, 1820, her spirit passed peacefully over the bar. Hers was an unusual character, endowed with many sterling qualities, that, considering her few advantages, enabled her to act nobly her part in times that tried mens souls.

Taken from N. C. Booklet - vol. 16 - vol. 23 - 1916 - 17 - 1926

Revolutionary Incidents: And sketches of characters chiefly in the "Old North State" by Rev. E. W. Caruthers DD. Pages 305-340

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COMMISSION ON ARCHIVES AND HISTORY

AND CONFERENCE HISTORICAL SOCIETY

WESTERN NORTH CAROLINA ANNUAL CONFERENCE

THE UNITED METHODIST CHURCH

Rev. G. W. Dugan to

Mrs. Alene Pressley Cashatt, Editor

December 11, 1969

Dear Mrs. Cashatt,

Early Conference Minutes indicate following:

- John McGee was admitted on trial into the Methodist itineracy in 1788 and went with Daniel Asbury to organize the Lincoln Circuit in N. C.
- 1789 he was appointed to the Yadkin Circuit along with Daniel Asbury.
- 1790 he was voted into Full Connection and ordained Deacon and was appointed to Green Circuit in Tennessee.
- 1791 He was appointed to Salisbury Circuit North Carolina with Freeman Killinsworth.
- 1792 Ordained Elder and appointed to Lincoln Circuit in N. C. (This was partly in S. C.)\*
- 1793 Listed as an Elder but not listed under appointments.
- 1794 Not listed in any category.

In Methodism In Western North Carolina, Elmer T. Clark (and edited by myself and Doctors J. E. Carroll and R. H. Nicholson) page 51 reads:

"John McGee, one of the founders of the camp meeting movement and friend and traveler with Asbury, was born on Sandy Creek in Randolph County, North Carolina. He entered the ministry in 1788 and was sent with Daniel Asbury to form the Lincircuit. The following year they served in Yadkin Circuit together. He was again on Lincoln Circuit in 1792. He located the following year and served as a local preacher in the area until 1798, when he moved to Sumner County, Tennessee.

"McGee's father, Colonel John McGee, was a farmer and miller who died when the son was quite young, and his widow married William Bell, who lived on Deep River near Randleman, North Carolina.

(The above book is available from me and others at \$3.25 per copy. It is the only complete history of the W. N. C. Conference. It might give you many other leads.)

A number of references relating to the McGees and Bells are given below this I have learned from The Journal and Letters of Francis Asbury in Three Volumes Edited by Clark, Potts and Payton, Epworth and Abingdom Presses, 1958.

(In a footnote of above I learned that Journal of Bishop Richard Whatcoat p. 91 tells of stepsons of Wm. Bell, sons of Martha McFarland McGee Bell, John and William McGee, leaders of the great Kentucky revival and founders of the camp meeting movement.) William McGee was a Presbyterian minister.

Asburys Journal and Letters Volume 1 p. 622, Monday January 25, 1790 "We went to Mr. William Bell's on Deep River, and were received in the kindest manner; before I left the house, I felt persuaded that that family would come to experience the power of religion."

Vol. 1, p. 777, December 17, 1793, we rode sixteen or eighteen miles in the evening home with brother McGee. (Refers to John McGee)

Vol. II, p. 177 Friday November 16, 1798 "Rode to Bells and on 30 miles to Woods upon Uwharrie River."

(Caruthers in The Old North State in 1776 relates how Martha Bell, a Revolutionary War Heroine, won renown by capturing a desperado called Steve Lewis.)

Asbury's Journal for Saturday October 18, 1800 tells of being McGee and other Local Preachers "We had a small shout in the camp of Israel." He is still at this camp meeting on Tuesday, October 21.

Eight months before this (Vol. II p. 225) Wednesday, February 26, 1800 we read "We lodged at Mr. Bell's."

Footnote of the Journal Vol. II p. 257 in relation to the above camp meeting claims that the revivals in Ky., Tenn., and other states arose under the McGee brothers, William, a Presbyterian and John, a Methodist, James McGready a Presbyterian preacher of N. C. and Peter Cartwright a Methodist and other evangelists. The footnote refers to The Great Awakening by Tracy; Primitive Traits in Religious Revivals by Davenport; and Autobiography by Peter Cartwright.

A local church history of Old Union United Methodist Church written by Miss Dora Redding back in 1966 was mistaken in saying that Asbury preached at Old Union about 1802.

The quote from his Journal for February 26, 1800 is the last account where it is completely clear that Asbury was at Bells. He does not mention more than just lodging there for the night. ~~ON SETTLE~~

Another record for December 5, 1804 could very well be a reference to Bell's and his mills, but it comes out this way: "We came away twenty miles, to Bell's House and Mills, to see Alexander M'Caine: We had a night meeting."

The country they were traveling in would have made William Bell's not too far fetched and Alexander M'Caine was Presiding Elder of the Salisbury District. This would have been near the lower end of his district.

There is not other reference, or line of travel that would lead one to think that Asbury was ever again in that vicinity. He moved where the new action was and this took him deeper in S. C. and Ga. and farther west in Tennessee. And he usually came out of S. C. and traveled toward the east.

John McGee, however traveled with Asbury as late as 1810 and 1811.

I refer you again to Methodism In Western North Carolina p. 64, where it reads:

"In December, 1810, Asbury, McKendree, Henry Boehm, and John McGee entered Western North Carolina over a new route. They took Mahon's Road from near Pigeon Forge in East Tennessee and went to the Mahon home, which was a toll gate near Cosby, Tennessee. From that point they went over the old Cataloochee Trail, an aboriginal Indian trail.

"At Cataloochee Creek, McGee drove the horses across and Asbury and McKendree walked over on a log..."

This route let them at last near present day Junaluska and to the Shook home at Clyde. "On Sunday December 2, 1810, the party proceeded to Asheville, where Asbury and Boehm preached at Newton's Academy. While Bishop McKendree and John McGee preached at Samuel Edney's near Hendersonville."

In Journal and Letters of Francis Asbury Vol. II p. 744 for October 10, 1813 Asbury was in Tennessee and he wrote "I preached at John McGee's."

Letter From John McGee

To The Rev. Thomas L. Douglass

Fourth volume of the Methodist Magazine:

Dear Sir:--In compliance with your request, I have endeavored to recollect some of the most noted circumstances which occurred at the commencement of the work of God in the States of Kentucky and Tennessee, and which came under my observation in 1799 and the two following years.

I suppose I am one of the two brothers referred to in Theophilus Arminius's account of the work of God in the Western country. My brother William McGee is fallen asleep in the bosom of his beloved Master. We were much attached to each other from our infancy, but much more so when we both experienced the uniting love of Jesus Christ. I was the oldest, and, by the mercy and grace of God, sought and experienced religion first. With great anxiety of mind, he heard me preach the unsearchable riches of Christ, before he felt or enjoyed peace with God. After he obtained religion, he thought proper to receive holy orders in the Presbyterian Church; and, after preaching some time in North Carolina and in the Holston country, he came to Cumberland, (now West Tennessee,) about the year 1796 or 1797, and settled in a congregation in Sumner county, about the year 1798. Several reasons induced me to remove, with my family, from North Carolina to the Western country, and in the year 1798 settled in Sumner (now Smith) county. The difference of doctrines professed by the Presbyterian and Methodist Churches was not sufficient to dissolve those ties of love and affection which we both felt. We loved, and prayed, and preached together; and God was pleased to own and bless us and our labors. In the year 1799, we agreed to make a tour through the Barrens, toward Ohio, and concluded to attend a sacramental solemnity in the Rev. Mr. McGready's congregation, on Red River, in our way. When we came there, I was introduced by my brother, and received an invitation to address the congregation from the pulpit, and I know not that ever God favored me with more light and liberty than he did each day, while I endeavored to convince the people they were sinners, and urged the necessity of repentance, and of a change from nature to grace, and held up to their view the greatness, freeness, and fullness of salvation, which was in Christ Jesus, for lost, guilty, condemned sinners. My brother and the Rev. Mr. Hodge preached with much animation and liberty. The people felt the force of truth, and tears ran down their cheeks, but all was silent until Monday, the last day of the feast. Mr. Hodge gave a useful discourse; an intermission was given, and I was appointed to preach. While Mr. Hodge was preaching, a woman in the east end of the house got an uncommon blessing, broke through order, and shouted for some time, and then sat down in silence. At the close of the sermon, Messrs. Hodge, McGready, and Rankin went out of the house; my brother and myself sat still. The people seemed to have no disposition to leave their seats. My brother felt such a power come on him, that he quit his seat and sat down on the floor of the pulpit, (I suppose, not knowing what he did.) A power which caused me to tremble was upon me. There was a solemn weeping all over the house. Having a wish to preach, I strove against my feelings. At length I rose up and told the people I was appointed to preach, but there was a greater than I preaching, and exhorted them to let the Lord God omnipotent reign in their hearts, and to submit to him, and their souls should live. Many broke silence: the woman in the east end of the house shouted tremendously. I left the pulpit to go to her, and as I went along through the people, it was suggested to me: "You know these people are much for order--they will not bear this confusion. Go back, and be quiet." I turned to go back, and was near falling. The power of God was strong upon me; I turned again, and, losing sight of the fear of man, I went through the house shouting and exhorting with all possible ecstasy and energy, and the floor was soon covered with the slain.

Their screams for mercy pierced the heavens, and mercy came down. Some found forgiveness, and many went away from that meeting feeling unutterable agonies of soul for redemption in the blood of Jesus. This was the beginning of that glorious reveal of religion in this country which was so great a blessing to thousands; and from this meeting camp-meetings took their rise. One man, for the want of hores for all his family to ride and attend the meeting, fixed up his wagen, in which he took them and his provisions, and lived on the ground throughout the meeting. He had left his workdly cares behind him, and had nothing to do but attend on divine service.

The next popular meeting was on Muddy River, and this was a camp-meeting: a number of wagons loaded with people came together, and camped on the ground; and the Lord was present, and approved of their zeal by sealing a pardon to about forty souls. The next camp-meeting was on the Ridge, where there was an increase of people, and carriages of different descriptions, and a great many preachers of the Presbyterian and Methodist orders, and some of the Baptist, but the latter were generally opposed to the work. Preaching commenced, and the people prayed, and the power of God attended. There was a great cry for mercy. The nights were truly awful: the camp-ground was well illuminated; the people were differently exercised all over the ground--some exhorting, some shouting, some praying, and some crying for mercy, while others lay as dead men on the ground. Some of the spiritually-wounded fled to the woods, and their groans could be heard all through the surrounding groves, as the groans of dying men. From thence many came into the camp, rejoicing and praising God for having found redemption in the blood of the Lamb. At this meeting it was computed that one hundred souls were converted from nature to grace. But perhaps the greatest meeting we ever witnessed in this country took place shortly after, on Desha's Creek, near Cumberland River. Many thousands of people attended. The mighty power and mercy of God were manifested. The people fell before the word, like corn before a storm of wind, and many rose from the dust with divine glory shining in their countenances, and gave glory to God in such strains as made the hearts of stubborn sinners to tremble; and, after the first gust of praise, they would break forth in volleys of exhortation. Amongst these were many small, home-bred boys, who spoke with the tongue, wisdom, and eloquence of the learned; and truly they were learned, for they were all taught of God, who had taken their feet out of the mire and clay, and put a new song in their mouths. Although there were converts of different ages under this work, it was remarkable they were generally the children of praying parents. Here John A. Grenade, the Western poet, who composed the Pilgrim's songs--after being many months in almost entire desperation, till he was worn down, and appeared like a walking skeleton--found pardon and mercy from God, and began to preach a risen Jesus. Some of the Pharisees cried disorder and confusion, but in disorderly assemblies there are generally dislocated and broken bones, and bruised flesh; but here the women laid their sleeping children at the roots of the trees, while hundreds, of all ages and colors, were stretched on the ground in the agonies of conviction, and as dead men, while thousands, day and night, were crowding round them, and passing to and fro, yet there was nobody hurt;\* which shows that the people were

\*\*There was a man at the Ridge meeting who got mad, cursed the people, and said he would go home; but before he got out of sight of the camp-ground, a tree fell on him, and he was carried home dead.

perfectly in their senses. And on this chaos of apparent confusing, God said, Let there be light, and there was light! and many emerged out of darkness into it. We have hardly ever had a camp-meeting since, without his presence and power to convert souls. Glory to God and the Lamb, for ever and ever!

Yours respectfully,

John McGee.

Of the Rev. John McGee, the author of the foregoing letter, much might be written, as he was a great and good man, and an active worker in the revival in the West. The author remembers having once seen him, when he was far advanced in life. He was then full of joy, and ripe for his future home.

The Rev. Thomas Joyner, of the Memphis Conference, and who married Mr. McGee's daughter, has furnished the following interesting items:

"The Rev. John McGee was born and educated in Guilford county, North Carolina. His parents were Presbyterians, and of course he was brought up in the faith and order of that Church. His father was an officer in the Revolutionary struggle for independence; and although young McGee was scarcely capable of bearing arms, yet he preferred the exposures and perils of the camp to the persecutions and oppressions of the Tories, and entered the service. At the close of the war, he returned home, was dutiful to his parents, and affectionate to his brothers and sisters.

"By the will of a deceased uncle, his brother Andrew McGee and himself inherited a handsome legacy, which they vested in a ship, and sailed upon the high seas until the vessel was wrecked and lost, and they barely escaped. He went home, and Andrew married and settled in Maryland. Soon after, when on a visit to his brother, he became acquainted with the people called Methodists, and heard them preach. Their matter and manner were new to him. The truth, as presented by them, arrested his attention, awakened his conscience, and opened his heart to receive with meekness the ingrafted word. Being thus convinced of sin, he by hearty repentance sought and found justification by faith, and the regeneration of his nature by the Holy Ghost. The change with him was sensible and satisfactory, and he at once joined the Methodist Episcopal Church. Soon he received a divine impression that a dispensation of the gospel was committed to him, and he was not disobedient to the heavenly calling, for in due time he was authorized to exercise his gifts as an exhorter, and then as a preacher. When he returned to his relatives and acquaintances, they were greatly astonished at the change wrought in him, and some were mortified that he had become a Methodist. He joined the Conference, and traveled several years very acceptably and usefully. About 1791, he was happily married to Miss Martha Johnson, of South Carolina, who was indeed a helpmate to him, in every sense of the word. In 1798, they emigrated to Tennessee, and settled in Sumner (now Smith) county, near Dixon's Springs, where he lived and closed his pilgrimage.

"Mr. McGee was below the medium size, but formed for activity and durability; was a model of industry, energy, and economy; provided bountifully for his own household, sustained the institutions of the Church, and his hand was ever open to the calls of charity. He was a good citizen--loyal to the Government, and obedient to the powers that be--and an ardent admirer of the then democratic institutions of the country.

"Mr. McGee possessed a strong and vigorous intellect, clear perception, sound, discrimination judgment, and a mind well stored with varied, useful knowledge; was thoroughly versed in the Scriptures, understood the doctrines and usages of his Church, and was well prepared to explain and defend them. His manner in the pulpit was mild, plain, and methodical: he never attempted

embellishment, but, when fired by the divinity of his theme, frequently rose to the sublime, and carried his hearers with him to the mount to take a view of the heavenly Canaan, and his applications and exhortations were often overwhelming to the unconverted.

"I am not apprised that he belonged to the Conference, except to fill the unexpired term of the lamented Blackman upon the District, but was emphatically a local traveling preacher, laboring through the week, and preaching on the Sabbath.

"His younger brother, the Rev. William McGee, had received orders in the Presbyterian Church. He preceded him to Tennessee, and was pastor of a congregation in Sumner county. They were much attached in feeling and affection, and inspired with zeal for their Master's cause. They took a ministerial tour into Kentucky, and attended several meetings, where the word was attended with marvelous displays of divine power, and scores were brought to a knowledge of the truth, and into the fold of Christ. They then attended a meeting on the Ridge, and another on Desha's Creek, both in Sumner county, Tennessee. The people left home and the cares of the world, and assembled by every mode of conveyance, chiefly in wagons, taking their provisions with them, and remained on the ground for several days and nights together. The interest increased, and the work was almost universal. Those who did not yield, had to fly: God was there to kill and make alive, and hundreds were brought from darkness to light. These servants of God and of the Church were some of the honored instruments in commencing the great revival of religion in 1799, which continued two or three years; and this was the origin of the feast of tabernacles, (the modern camp-meetings,) which proved such a successful power in the Church; and may they yet be revived again in all their former usefulness!

"In 1835, a tumor appeared on his arm, and continued to grow until an operation was performed, and it was taken out by Dr. R. Thompson, assisted by other physicians; but, instead of healing, a fungus growth ensued, until it reached nearly round his arm. A consultation of physicians was called, and amputation effected; but the shock was too great for his enfeebled constitution: he survived only a day or two, when, on the 16th day of June, 1836, in the seventy-fifth year of his age, full of faith and hope, he was gathered into the garner, as a shock of ripe corn cometh in its season.

"Mrs. McGee, and other members of the family, have followed. Only two remain--Mrs. Martha Douglass, relict of the late Colonel Birchett Douglass, and Mrs. Elizabeth Joyner."

Beard Richard: Brief biographical sketches of some of the early ministers of the Cumberland Presbyterian Church. By Richard Beard, DD Nashville, Tennessee, Cumberland Presbyterian board of publication, 1867.

McFerrin, John Berry: History of Methodism in Tennessee. Nashville, published by A. H. Redford, Agent, for the M. E. Church, South, 1875.



Rev. William McGee was born in Guilford county, North Carolina, in 1768 or 1769. His father was a merchant, and originally a member of the Church of England. His mother was a Presbyterian. After their marriage, however, the joined the Presbyterian Church, and, with his wife, became a member of a congregation under the care of Rev. David Caldwell. They had five children, of whom William was the youngest. The father died when the son was quite young; but the mother, being an efficient and pious woman, took care of his morals and education. He was kept at school from the time he was ten years old until he was near twenty. He obtained his education, it is supposed, mainly, if not entirely, under the instruction of Dr. Caldwell, pastor of the congregation to which the family belonged.

From the pious instructions which he received, both at home and at school, his mind became early impressed with the necessity of religion. An older brother also in the meantime professed religion, and took pains to direct his mind to that subject. His impressions became very deep. His mind was thoroughly aroused. Says his brother:\* "His distress was unspeakable, under a conscious sense of the frowns of an angry God which hung over him. This may seem strange to some, when they are informed of the manner of his life prior to this time. I do not believe he ever drank a pint of ardent spirits, or swore a profane oath, in his life. He was the most moral youth I ever saw. It might truly be said of him, as Paul said of himself, 'As touching the law, he was blameless.'"

Notwithstanding his morality, his distress of mind continued for some time. His experience of the bitterness of sin seems to have been very deep.

It is not known at what time he professed religion; nor have we any means of knowing when he was received as a candidate for the ministry, or licensed. In the first public or written notice which we have of him, he appears to be a licentiate, under the care of the Orange Presbytery, in North Carolina. In a record of the proceedings of the Synod of the Carolinas, held at New Providence, in October, 1795, we have the following:

"It appearing to Synod that an ordained missionary was required in the Western Territory, and it being stated that Mr. William McGee, of Orange Presbytery, was willing to take an appointment for that purpose, ordered, that the Presbytery be directed, and they are hereby directed, to ordain Mr. McGee as soon as may be convenient, agreeably to the permission granted to this Synod, in such cases, by the General Assembly at their sessions of last May."

Either before or after his ordination, which is supposed to have taken place in the latter part of 1795, or early in 1796, in conformity with the preceding order of the Synod, Mr. McGee is said to have traveled and preached in Guilford, Orange, and the adjacent counties, with approbation, for some time. He then moved to Holston, and took charge of a congregation, which was afterward greatly distinguished--the congregation of Shiloh, in what is now Sumner county. The old meetinghouse in which he preached stood about a mile from where Gallatin now stands. Here he labored two or three years. Some of the members of the congregation were dissatisfied with the earnest and searching manner in which he held forth, and urged the necessity of a spiritual birth, and wished him to change his mode of preaching. He gave them to understand that he could not do so with a good conscience. The dissatisfaction, however, became so great, that he asked an honorable dismissal as a condition of his leaving them and settling elsewhere. The condition was complied with, and he relinquished the charge of the congregation. It is proper, in justice to the memory of all concerned in this unpleasant transaction, to state that the leading persons who transacted, to state that the leading persons who opposed Mr. McGee at this time were sympathizers with the Rev. Thomas Craighead, who afterward became distinguished for his opposition to the revival in this country, in 1800, and some of the following years. The congregation was at length divided. A part followed Mr. Craighead, and a part (and much the larger part) remained with Mr. Hodge, the successor of Mr. McGee.

After leaving Shiloh, Mr. McGee settled on Drake's Creek, in the lower end of Sumner county, and took charge of the Beech and Ridge congregations. Whilst he was ministering to these, the Great Western Revival extended into Tennessee. It is understood that he, with his brother, Rev. John McGee, of the Methodist Church, assisted Mr. McGready at the sacramental meeting at Red River Meeting-house, in June, 1800, where the revival first developed itself in full power. At this meeting there seems to have been an extraordinary outpouring of the Spirit of God. "On Monday"--of the meeting--"many had such clear and heartpiercing views of their sinfulness, and the danger to which they were exposed, that they fell prostrate on the floor, and their cries filled the house. In all quarters, those who had been the most outbreaking sinners were to be seen lying on the floor unable to help themselves, and anxiously inquiring what they should do to be saved. In a word, persons of all classes, and of all ages, were to be seen in agonies, and heard crying for redemption in the blood of the Lamb. Twelve precious souls, during the occasion, professed to have passed from death unto life; and many left the place pungently convicted of their sin and danger."

Mr. McGee entered earnestly into the spirit of the revival, and is said to have been "particularly active and useful." In July of 1800 a camp-meeting--the first, it is said, which was ever held in Christendom--was held at Gaspar River Church. "A vast concourse of people flocked to the meeting, from the distance of twenty, thirty, fifty, and even a hundred miles. The ministers who occupied the pulpit on that occasion were James McGready, William McGee, and William Hodge." In September of 1800 Mr. McGready assisted Mr. McGee and McGee assisted Mr. Hodge in a similar meeting at Shiloh. Multitudes attended both meetings, and great effects were produced.

When the difficulties arose in the Transylvania Presbytery, in regard to the licensure and ordination of what were called the "young men," Mr. McGee took a decided stand in favor of the measure. It is not proposed to enter here into a discussion of those old and troublesome questions, but it is plain that the favorers of this were the revivalists, and its opposers the anti-revivalists, of the Presbyterian Church at that time. This is so, or both history and tradition are at fault.

When the Commission of the Synod of Kentucky met in December of 1805, for the purpose of adjudication upon the proceedings of the Cumberland Presbytery, and demanded a surrender of the "young men" for reexamination, Mr. McGee, with the other older members of the Presbytery, resisted the demand. In consequence of this refusal, and the proclamation of common fame that he with others held doctrines contrary to the Confession of Faith--that they, in effect, denied the doctrine of Election, and held that a certain sufficiency of grace was given to every man, which, if improved, would be increased until he arrived at true conversion, they were cited to appear at the next annual meeting of the Synod to answer for contumacy, and to these doctrinal charges. "Messrs. Hodge, Rankin, and McGee handed in a written refusal to obey the citation, on the ground of its unconstitutionality."

After the meeting of this Commission of Kentucky Synod, we hear no more of Mr. McGee until the 4th day of October, 1809, when what is known in Cumberland Presbyterian History as the Council, met at Shiloh. Messrs. Finis Ewing, Samuel King, and William McGee were present--a number of ordained ministers sufficient for constituting a Presbytery. Mr. McGee, however, informed the Council that he was not satisfied of the propriety of constituting a Presbytery at that time. He was a cautious, and, without doubt, a very conscientious man.

Having been identified with the Presbyterian Church from principle, and from infancy, it is no wonder that he hesitated. His difficulties, however, are said to have been theological, rather than constitutional. He had not yet found solid ground between Calvinism and Arminianism.

Mr. Davidson, in his history of the Presbyterian Church in Kentucky, says that in April, 1810, the Presbytery of Transylvania "being made aware of Mr. McGee's distressed state of mind, addressed him an affectionate letter, inviting him to a friendly conference at their next session. Receiving no reply, they repeated the invitation in October; but all their well-meant endeavors were fruitless, for in the fall he joined the independent body." This independent body was the Cumberland Presbytery, which had been constituted in the preceding February. I suppose the "distressed state of mind" to which the historian refers arose from Mr. McGee's theological troubles, from which he seems to have been relieved without the expense and fatigue of a journey to Kentucky.

I recollect very well the accounts given in my early boyhood of his own narrative of his deliverance from these troubles. My recollection is, that the narrative was given at a camp-meeting at Sugg's Creek, in Wilson county, Tennessee. He was silent and thoughtful during the meeting, until the afternoon of Sabbath. After the administration of the sacrament, he called the congregation to the stand, gave them a history of his doubts, fears, and hesitation, which had previously held him back from identifying himself with the new Cumberland Presbytery; his present entire satisfaction that theologically they occupied the true scriptural ground; and that their ecclesiastical course was right, being a necessity imposed upon them. He seemed to be a new man. Many had entertained fears for a while that his usefulness was at an end. The joy was great, and the general impression was overwhelming. He was a great favorite with the common people. The understanding is, that he had not preached from the time the Cumberland Presbytery was organized, in February, up to this time, a space of several months.

Some time after these occurrences, Mr. McGee moved, and settled near the Three Forks of Duck River. There he remained till his death. Mr. Smith, in his history of the Cumberland Presbyterians, says his death occurred in 1814. Rev. Robert Donnell delivered a sermon upon the occasion of his death, at the Beech Meeting-house, in the fall of 1817. My impression at the time was that his death was a recent occurrence. If so, I suppose it took place rather in 1817. The testimony is that he died in the faith and hope of the gospel. On his death-bed, he is said to have repeated almost constantly the following passage of Scripture: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" This was no doubt an expression of the experience of much of his life.

The following sketch of his character is from the pen of the late Rev. Robert Donnell:

"He was a man of deep, penetrating, clear thought, and would not affirm what he did not know; and what he knew, he could say or make known to others. He has often remarked to me, that he had heard others say that they knew, but could not communicate; but when he knew, he could always communicate. In conversation, he would often recur to the doctrine of Election and Reprobation which many would say they understood, and would try to explain, but could not. His belief was, that they did not understand it; otherwise they could explain it. Mr. McGee was profound. He thought soberly, deliberated carefully, and executed promptly. He was extremely cautious until he knew what to do; but when questions were settled, the man of energy appeared.

"It would be vain and useless for me to attempt a eulogy, and therefore I shall conclude by saying, his head was clear, his heart was warm, his

Mr. McGee was, no doubt, an earnest and spiritual preacher. Some anecdotes were told of him which were characteristic. He and another minister, who was not distinguished for spirituality, preached occasionally to the same congregation, which was without a regular pastor. A lady in the congregation became serious on the subject of religion, and applied to the other minister for counsel and guidance. He labored with her for some time, but her mind was not satisfied. She was in the dark, and could find no relief. When he seemed likely to fail entirely, he told her to go to Mr. McGee--that he was better guide in difficult spiritual cases than himself. She applied to Mr. McGee, was indeed relieved, and became a sincere Christian. She was accustomed to narrate her experience in this respect with great interest.

Again, at a certain large meeting, an old lady had, as she seemed to think, a revelation that Mr. McGee was, under Divine appointment, to perform a particular service. She was, of course, very eager to find him, that she might communicate the revelation, and set him upon the appointed work. When she found him, and made known the object of her mission, his only reply was: "Well, sister, if the Lord did really intend that I should perform this service, why might he not as well have made the revelation to me as to you?" This reply, made in a quiet but dry manner, discouraged the visionary, and she left him.

Mr. Donnell speaks of the boldness of his figures. One of his illustrations is remembered yet. He was preaching at Brown's Ferry, where we now have New Hope Church. The river was, of course, near at hand. He was preaching upon the necessity of combining faith and works. He pointed to the river, "A boatman," says he, "undertakes to cross the river. He uses but one oar. His boat will turn around, but go down the stream. The result is inevitable. But he plies both oars steadily and earnestly. He conquers the current, and makes the desired landing. It will be readily seen that such an illustration, under such circumstances, would be striking.

I recollect something of Mr. McGee's personal appearance and manner of preaching. His complexion was fair, and his hair of a sandy color. He was rather inclined to be corpulent, and I think a stranger would have judged that there was an appearance of indolence in his habits. His eye was dark and piercing, but rather small. He had a good voice, strong and melodious, and well adapted to addressing a crowd. I know the understanding among the old people was, that he preached with great power the experimental and practical truths of the gospel. Thirty years ago, the Christian men and women of this country always mentioned his name with interest. They regarded his memory as a precious legacy to the Church.

Early in life Mr. McGee was married, in North Carolina, to Miss Anna King, sister of the late Rev. Samuel King. His wife survived him, and after his death moved to Missouri, where she died some years ago. They had several children. One son, John McGee, became a candidate for the ministry, and was, perhaps, licensed. He settled in Western Tennessee, in the opening of that county, but soon left for Missouri. From some cause, he did not succeed in the ministry.

Beard Richard: Brief biographical sketches of some of the early ministers of the Cumberland Presbyterian Church. By Richard Beard,

D. D. Nashville, Tennessee, Cumberland Presbyterian board of publication, 1867.

McFerrin, John Berry: History of Methodism in Tennessee. Nashville, published by A. H. Redford, Agent, for the M. E. Church South, 1875.

## SOME MCGHEE -- MCFARLANE GENEALOGY

In Hadden Church, Buckinghamshire England are monumental effigies of Wellesbournes in the Wellesbourne De Montfort Chapel.

The first Wellesbournes who came to America sailed in a small sea vessel called "The Sea Venture" from Swansea, Wales. After a most tempestuous voyage this ship was wrecked on the coast of the Bermuda Islands. The surviving passengers set to work and after nine long months had managed to build three small vessels out of cedar from on the Islands, (using the bolts from the wrecked "Sea Venture"). On May 10, 1610 they sailed for the Virginia shore and landed at Jamestown Va. fourteen days later.

Accounts of these statements are to be found in early records of Drummondstown and at Eastville, Va. (Eastville was at that time County seat of Northampton County.) Records are written on brown paper and ink has faded but they can be read with strong lens. One John Wellesbourne was passenger on the Sea Venture.

Thomas Wellborn, grandson of John Wellesbourne was born 1640. In 1678 Thomas Wellborn, by Royal authority was appointed by the Governor of Virginia, Justice of Peace. In 1692 was appointed High Sheriff. In 1694 he was called Capt. and was made Judge.

In 1723 Samuel Wellesbourne, son of Thomas was appointed surveyor in State of Virginia and a little later settled in N. C. Thomas has three other sons, Daniel, Benjamin and Francis.

From 1768 on through Revolutionary War, John Welborn, Wm. Welborn and Thomas Welborn were prominent men in Guilford County near Col. John McGhee's and Wm. Dell's Mill on Sandy Creek and Deep River. This section of Guilford was included in Randolph County when Randolph County was made in 1779.

Col. John McGhee of Guilford County and Martha McFarlane of Orange County were married 1759. To them five children were born:

1. Jane born March 5, 1760, married John Welborn 1776, Died January 5, 1835
2. Susie born 3-23, 1760, married Elisha Mendenhall, B. 9-30-1749 D. 10-12-1836  
(died 4-26-1843, buried at Greensboro, N.C.)
3. William a Presbyterian Minister
4. John born 6-9-1763 Methodist Minister and went West Died 6-16-1836  
Died in Smith Co. Tenn. and is buried on his farm near Dixon Springs.
5. Andrew Went West

Col. John McGhee died 1775. His widow, Martha (called Mattie) McGhee, married Wm. Fell May 6, 1779. Wm. Fell was the first sheriff of Randolph County. (Mrs. Mattie Fell is given 35 pages in Caruthers Colonial History. 2nd Vol.) Martha Fell died Sept. 9, 1820. Wm. Fell died Oct.,? 1821.

Jane McGhee, daughter of Col. John McGhee and Martha (Mattie) McFarlane McGhee married John Wilborn 1776.

John Welborn who was born 1752(?) died Sept. 11, 1825 married Jane McGhee 1776. Jane born March 5, 1760 or 1761, died January 5, 1835.

#### CHILDREN:

	<u>Born</u>	<u>Married</u>	<u>Died</u>
1. Martha	2-19-1778	1. Gilbert Gray 2. Hugh Mullen	March 1, 1816 Dec. 12, 1839
2. John	6-5-1779	1. Mary Parsons 2. Priscilla Wood	Dec. 15, 1830
3. Wm.	2-28-1785	Martha Lacy	June. 27, 1832
4. Joseph	10-23-1790	Parthena G.D. Saxton (born 12-28-1805)	Dec. 23, 1847
5. Jesse	1795	Edith Simmons	Oct. 15, 1875
6. Elisha			
7. Easter		James Hanner	Feb. 12, 1815
8. Nancy		Dugan Clark	Nov. 16, 1821
9. Susana		Jesse Gallimore	

Nancy Saxton, Mother-in-law of Joseph Welborn, died Sept. 3, 1837.

Children of Joseph and Parthena G. D. Saxton are:

<u>(BORN)</u>		<u>(MARRIED)</u>	<u>(DIED)</u>
1. Mary Ann	4-1-1827	Thomas Clarkson Fentress	June 29, 1922
2. Elisha	MMendenhall 8-1-1828	Margaret F. Clark (2-5or8-1855)	Nov. 11, 1900
3. Wm. Lane	10-8-1829		Oct. 28, 1920
4. Jrederic Dawson	4-14-1831		Dec. 8, 1884
5. Martha Jane	3-5-1833		Feb. 6, 1911
6. Eliz. Ellen	3-10-35		Sept. 2, 1906
7. Sarah Jones	1-4-1838	Charles Swaim 9-9-1866	Aug. 27, 1926
8. Lyndon McGee	10-20-1839		Nov. 27-1865
9. David Lindsay	7-19-1843		Apr. 5, 1938
10. Robert McFarlane	5-5-1947		Aug. 17, 1925

(Anna Lane Welborn, daughter of William Lane W., died August 5, 1920)

John Wilborn, son of John Wilborn and Jane McGhee became a Methodist Minister. Married first Mary Parsons June 22, 1799.

Children by first marriage:

1. Martha born 1801 married John Hilton died June 16, 1879.  
Several children were born and died between 1800 and 1808.
2. Wm. J. born April 1, 1808 Married Eleanor Smith (March 1830) died May 12, 1892.
3. Evans born March 20, 1812 married Chloe Veach died April 4, 1885.
4. Jane (Jennie) born March 3, 1803 married Wm. Robbins died, Sept. 25, 1886.
5. John, born Oct. 1, 1814 married, Mrs. Polly Lenard Imes died, Nov. 11, 1875.
6. T. Scott born June 22, 1816 Married Elizabeth Doak, June 26, 1852 died, Sept 29, 1895.
7. Mary born, 1818 married John Coltrane died at age 93 1911.

Children by Priscilla Wood (second wife)

1. James Wood born, Sept. 30, 1820 Married Elizabeth Jean McNairy died June, 22, 1864.
2. Nancy born June 16, 1822 married, John Dorsett died, April, 29, 1902.
3. Elizabeth born unknown married Dr. Everhardt Died in Lenoir, N. C.
4. Wiley born, May 13, 1829 married, Emiline Holmes (Dec. 1858) died, Apr. 16, 1899.

Wm. J. Welborn, son of Rev. John Wilborn and Mary Parsons married Eleanor (or Elener) Smith, March 1830. Eleanor Smith born Aug. 31, 1811. Died March 6, 1868.

#### CHILDREN:

1. John (b.) Jan. 2, 1833 (m.) Mattie Johnson 11-12-1861 (d.) Apr. 23, 1915.
  2. Edwin L. (b.) Apr. 11, 1831 (m.) Sophronia Rinehardt (d) Feb. 23, 1892  
(12-31-56)
  3. Jesse H. (b) Oct. 12, 1839 (M) Mary Dennis 9-10-1869 (d) July 20, 1907
  4. Wm. Clark (b) Aug. 1, 1835 (m) Roxie Brandon (d) Dec. 22, 1878  
(6-13-1861)
  5. Joseph A. (b) Jan. 12, 1842 (m) Sarah Jane Burton (d) July 26, 1919  
(12-22-1869)
  6. Doctor
  6. Franklin (b) Dec. 3, 1843 (m) Mary Jane Gillilan (d) Sept. 12, 1920  
(11-7-1883)
  7. Terry S. (b) Feb. 23, 1846 (M) Norma Beckwith (d) June 15, 1896
  8. Absolom (b) 1837 Belonged to Co. L. 22nd N. C. Regiment under Capt. Robt. Gray. Killed in Battle of Seven Pines May 31-June 1, 1862. Buried there.
  9. Mary (b) May 7, 1848 (m) Wm. Kearns (d) Oct. 22, 1913
1. Mattie Johnson wife of John Welborn Feb. 17, 1830 Died Jan. 27, 1908.
  2. Sophronia Rinehardt wife of Edw. Welborn born Jan. 9, 1841 Died March 2, 1916.
  3. Mary A. Dennis wife of Jesse H. Welborn born Feb. 38, 1844 Died Nov. 22, 1920.
  4. Roxie Brandon wife of Wm. C. Welborn born Nov. 16, 1843 Died March 6, 1920.
  5. Sarah Jane Burton wife of Joseph A. Welborn born Jan. 26, 1848 Died Dec. 7, 1921.
  6. Mary Jane Gilliland wife of Doctor Franklin Welborn born Sept. 7, 1855. Living.
  7. Norma Beckwith wife of Terry S. Welborn born Dec. 11, 1880 Died Nov. 11, 1898.
  8. Absolom Never married.
  9. William Kearns husband of Mary Welborn born Sept. 14, 1834 Died Dec. 8, 1895.



John Welborn, son of Wm. J. Welborn and Eleanor Smith married Mattie Johnson Nov. 12, 1861, who was born Feb. 17, 1830. Died Jan. 27, 1908.

CHILDREN:

	<u>BORN</u>	<u>MARRIED</u>	<u>DIED</u>
1. Walter	Sept. 17, 1862	Della Osborne	June 1929
2. William Lee	Dec. 6, 1863	never married	July 5, 1891
3. John Wesley	Feb. 22, 1865	Mary Hanes (11-11-1886)	Feb. 25, 1927
4. Robt. Clark	May 22, 1866	Mary Vuncanon Elliot Clyde Bulla	Nov. 4, 1952
5. Arthur	May 15, 1873	Nannie Dingham	Feb. 27, 1912
6. Minnie S.	July 31, 1867	Robert Plummer	March 7, 1931
7. Carrie Ellen	Dec. 16, 1868	Benny Saintsing	Feb. 17, 1907
8. Effie Elizabeth	May 23, 1871	John Briles	April 22, 1942
9. Ada	Feb. 23, 1870	Died in 13 days.	

Edwin Welborn, son of Wm. J. Welborn and Eleanor Smith, married Sophronia Rinehardt, Dec. 31, 1856 who was born Jan. 9, 1841, died March 2, 1916.

CHILDREN:

1. Nannie C. born July 5, 1861 married I. Eli Jones
2. Crissie Jane born Oct. 14, 1869 married Alexander Steed
3. Mary Ellen born April 17, 1859 married Tom Perry
4. Jesse A. born February 24, 1864 married Nelia Taylor
5. Martha Duella born February 8, 1873 Died August 1, 1885

Jesse H. Welborn, son of Wm. J. Welborn and Eleanor Smith, married Mary A. Dennis Sept. 10, 1869 who was born February 28, 1844 Died November 22, 1920.

CHILDREN:

	<u>BORN</u>	<u>MARRIED</u>	<u>DIED</u>
1. Flora Bell	May 1, 1870	Cicero Lambeth (Oct. 29, 1889)	
2. Hattie Lee	July 28, 1874	Lee Finch 3-30-1896	
3. Florence Josie	Aug. 4, 1876	Ed T. Kearns 8-22-1900	Jan. 3, 1916
4. George Dennis	Jan. 30, 1881	Allie M. Royals Ettie Estelle Briles	
5. Mary Nellie	Aug. 30, 1886		May 18, 1888

Wm. Clark Welborn, son of Wm. Welborn and Eleanor Smith, married Roxie Brandon June 13, 1861 who was born Nov. 16, 1843. Died March 6, 1920.

CHILDREN:

	<u>BORN</u>	<u>MARRIED</u>	<u>DIED</u>
1. Wm. T.	Sept. 25, 1862	Never married	May 13, 1884
2. Joshua	Dec. 9, 1864	Lell Royals 12-22-1891	
3. Lelia D.	Jan. 1, 1866	Never married	Aug. 21, 1887
4. George G..	Mar. 19, 1869	Augusta Farlow 6-24-1894 Mrs. Ida Johnson 8-27-1913	
5. John Scott	Dec. 5, 1871	Cadia Barbee 12-20-1899	
6. Mary Alice	Feb. 8, 1874	W. F. Payne 11-7-1896 D. Authur Thornberry 10-14-1908	
7. Dwight Moody	Aug. 23, 1876	Emma Royal 11-28-1897	Mar. 2, 1916
8. Elizabeth Ophelia	Feb. 18, 1879	Clay W. Jones 12-24-1897	

Joseph A. Welborn, son of Wm. J. Welborn and Eleanor Smith married Sarah Jane Burton Dec. 22, 1869 who was born Dec. 18, 1848. Died Dec. 7, 1921.

CHILDREN:

BORN

MARRIED

1. Robert Wilson	Feb. 22, 1871	Alice Kirkman 12-27-1906
2. Charles Sanford	Oct. 17, 1872	Fetty Harris 1-17-1900
3. Davis Nerius (called Doc)	Apr. 21, 1876	1. Etta Collett Dec. 19, 1899 2. Pearl Marsh Mar. 16, 1909
4. John Wm.	Aug. 6, 1879	Mamie Ryan 2-10-1909
5. Solomon Cicero	Jan. 20, 1883	Died May 14, 1890
6. Georgia Emma	July 22, 1874	Eugene Marsh 11-22-1894
7. Fetty Luticia	Dec. 9, 1877	Onslow Marsh 4-15-1899
8. Jacob Lee	July 23, 1881	Martha Jane Davis May 23, 1907

Doctor Franklin Welborn, son of Wm. J. Welborn and Eleanor Smith married Mary Jane Gilliland Nov. 7, 1883 who was born Sept. 7, 1855. (Living)

CHILDREN:

BORN

MARRIED

1. Clara Ellen	Aug. 28, 1884	Henry V. Frierson 7-2-1913
2. Wm. Franklin	Dec. 8, 1885	Maisy De Land 1-10-1910
3. Terry Winston	Aug. 22, 1887	Isabel Sullivan
4. Florence Louise	Feb. 11, 1889	
5. Julius Warren	Sept. 2, 1890	Pauline Ray 9-7-1920

Terry S. Welborn, son of Wm. J. Welborn and Eleanor Smith married Norma Beckwith of Hyde County, N. C. who was born Dec. 14, 1850. Died Nov. 11, 1898.  
No Children

Absolem Welborn, son of Wm. J. Welborn and Eleanor Smith was born 1837, never married. Joined Southern Army in the War between the States. Belonged to Co. L. 22nd N. C. Regiment under Capt. Robert Gray. Was killed in battle at Battle of Seven Pines, Va. May 31-June 1, 1862. Buried there.

Mary Welborn, daughter of Wm. Welborn and Eleanor Smith married Wm. Kearns, who was born Sept. 14, 1834, died December 8, 1895.

	<u>BORN</u>	<u>CHILDREN:</u>	<u>MARRIED</u>
1. Rowland	Aug. 18, 1875	Lula Kearns	11-24-1897
2. Julian	Oct. 23, 1872	Donna L. Lowe	11-21-1895

Courtsey: Miss Iro Swaim

-6-

# 1860 CENSUS OF UNITED STATES

STATE: Missouri COUNTY: TEXAS  
TOWN: Boon Twp. TOWNSHIP: Blomington P. O.  
page 6

44-38 Alfred	age: 42, sex, male color, white	farmer	\$6,000	N. C.
			\$6,745	
Margaret Merrill	39, female, white			N. C.
Zaza Merrill	17, male, white	farmhand		Mo.
Dan Merrill	15, male, white	farmhand		Mo.
John Merrill	13, male, white			Mo.
William Merrill	11, male, white			Mo.
Lytle Merrill	2, male, white			Mo.
Lytle Merrill	35, male, white	farmer	\$1600	Mo.
	Value-Property personal		& 300	

Submitted by:

Mrs. George A. Crispi  
329 Nutwood Street  
Anaheim, Calif. 92804 (1970)

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## OBITUARY

Alva Eugene Lassiter  
1880 - 1970

Alva Eugene Lassiter was born Dec. 13, 1880 at Lassiter's Mill, N.C. in lower Randolph County. He was the seventh child of Benjamin Hill and Margaret Nance Lassiter.

In 1883 his father moved his family to Randleman. During his young years he attended Bloomfield School until he was about eighteen. In those days school terms lasted from four to six months. Most summers his father sent him, and usually one of his younger brothers, to subscription schools which were popular at that time. Evie Cox and Alpheus Mendenhall were two of his teachers.

In 1902 he went to work as a fireman on the Southern Railway. In the summer of 1903 he fired two trips on Old 97. This was the train that wrecked on Sept. 27, 1903 in Danville, Va. This wreck inspired the ballad, "Wreck of the Old 97," which is popular today.

On June 10, 1907 he was married to Miss Mary Alice Elizabeth Farlow (1882-1950), daughter of Jesse Elwood and Sarah Davidson Farlow. Four children were born of this marriage: Ruby Anna (Mrs. Alton F. Culver), Alice Eugenia (Mrs. R. Paul Bell), Jessie Wilson (Mrs. Fletcher W. Causey), and Charles Edward who is married to the former Miss Cap-tola Earnhardt.

He was a member of the First United Methodist Church and took an active part until his health failed. At one time, he had ten years or more perfect attendance.

During his long life, he enjoyed many hobbies such as fishing, being a charter member of the Spencer, N.C. Fishing Club, bee-keeping, farming, and traveling. He also had a love for poetry which he taught his children.

In June 1940 he was promoted to engineer for the Southern Railway. In Feb. 1949, he retired at the age of 68.

He was a charter member of the North Randolph Historical Society and while not able to take an active part, he was a strong supporter in the Society and the restoration of St. Paul Methodist Episcopal Church South into a museum.

He died at his home on July 1, 1970 and is buried in St. Paul Cemetery.

In addition to his children, he is survived by one brother, Thomas E. Lassiter of Randleman, and six grandchildren: Eugene and Alton Bell, Julianna and Eugenia Causey, and Elizabeth Lassiter Edmonds and Charles E. Lassiter, Jr.

