

HOLSTON METHODISM



HOLSTON METHODISM.

FROM ITS ORIGIN TO THE
PRESENT TIME.

By R. N. PRICE.

VOLUME IV.

FROM THE YEAR 1844 TO THE YEAR 1870.

WITH AN INTRODUCTION
By THE REV. DAVID SULLINS, D.D.

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PREFACE.

I HAD intended that Volume IV. should complete the history of "Holston Methodism" so far as I was concerned; but matter continued to come in and I continued to write until I had the history brought down to the year 1897, when to my consternation I was informed by the publishers that what I had written would make about a thousand pages. I then consulted with members of the committee and others and with Bishops Hoss and Waterhouse, and the result was a determination to make two volumes instead of one. It was thought best to have the volumes of the history as nearly uniform in size as possible.

As this volume extends from 1844 to 1870, it passes through the Civil War and reconstruction periods, and therefore deals with some sensational events. But while I have written as a Southern man with Southern prejudices, I have endeavored to be fair and as impartial as possible. Some will object to my candid account of the blunders of the Conference during the war. My reply is that as an honest historian I could not cover up these things. A historian is, like a witness under oath, bound to tell the truth and the whole truth, for "a half truth is a whole lie."

I have been careful to lay stress upon religious experience and practice; and I have therefore told some simple stories of bright conversions, joyful occasions of refreshings from the presence of the Lord, and

triumphant deathbed scenes to stimulate the faith of the Church and to bring her back, so far as possible, to the warm, demonstrative religion of the fathers. While writing these things my own soul has been blessed, and I hope that many of my readers will have a like experience.

R. N. PRICE.

MORRISTOWN, TENN., August 13, 1912.

INTRODUCTION.

IN the scholastic year 1846-47 I met the author of this history. We were then schoolboys in Emory and Henry College (Virginia), both still in our teens, both born and brought up in the country on the farm in Methodist homes of the old family altar type—he in Virginia and I in Tennessee. We both felt a call to the ministry, but kept it a secret. We joined the same literary society in college; and when our school work ended, in June, 1850, we were licensed to preach, and in October joined the Holston Conference together on trial. From that day to this we have stood shoulder to shoulder, elbows touching for sixty-two years as members of the Conference. We were both chaplains in the Confederate army. Like birds of a feather, we flocked together. With such antecedents, I need hardly say that it gives me much pleasure to introduce and commend this fourth volume of our Holston history.

Of this series of Holston histories, of which this is the fourth, somewhat may be said: For twenty and more years we as a Conference had the question of a Holston history under consideration from time to time. Finally we requested Dr. W. G. E. Cunyningham to take the matter in hand. He collected a good deal of material. But the task of writing was not actually undertaken until Dr. Price consented to give up all other work and apply himself to it. It has so happened that I have been Chairman of the Publishing Committee through the many ups and downs consequent upon

such an undertaking. The business of book-making was new both to the author and to the Committee of Publication. So we cautiously ventured to get out one volume, hit or miss. This volume proved satisfactory to the preachers and to the Church, revealing the very superior qualification and adaptation of the gifted author for such a work, and also the fact that a large amount of historical matter important to the present and coming generations was bound up in Holston history and ought to be preserved. And so we have kept on, adding volume to volume, until we have reached this the fourth in the series.

These volumes have by common consent increased in interest as they have approached our present time. Having noted the contents and seen the proof sheets of this one, I am quite sure it will surpass all the others in general interest.

Some may criticize us for not having condensed and syncopated so as to get all in two volumes, but he who will read the four volumes will find it difficult to select anything which could be left out without mutilating the wonderful story of our fathers and mothers and their heroic work in these Holston hills. Indeed, if you knew the hundreds of interesting facts which have come up from time to time clamoring for a place in the record but have been rejected by the conservative and careful author, you would change your mind. There is matter of thrilling interest still on hand which by rights ought to appear in a fifth volume. And in this volume ought to appear as an appendix the appointments of the preachers from the organization of the Conference in 1824 to the present. This and

more modern matter in hand would make the fifth volume the most popular and useful of the series.

The Herculean task of Dr. Price in collecting the facts and putting in good, concise, clear, and readable English this series of our Holston history merits our grateful appreciation. He did the great work often under severe bodily afflictions, as I know. Our prayer is that He who has so marvelously sustained him thus far may grant him health to finish it, and may there be light in the evening!

D. SULLINS.

Cleveland, Tenn., August 30, 1912.

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CHAPTER I.

THE ORGANIZATION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

IN Chapter XVIII. of Volume III. I gave a brief account of the immediate causes leading to the disruption of the Methodist Episcopal Church and of the action of the General Conference in providing for a peaceable separation of the Church into two independent jurisdictions. In Chapter XIX. I recorded the action of the Holston Conference on the question of separation, including an overture to the Conferences in the nonslaveholding States for a convention of delegates from all the Conferences, North and South, to meet in Louisville, Ky., for the purpose of devising some plan of compromise. The bishops were requested to lay this overture before all the Conferences. I am not now prepared to say whether they did this or not, but it is certain that the overture was not responded to by the Northern Conferences. The Methodist ministers and laymen of the Southern States, except along the border, almost unanimously acquiesced in the separation. The interior charges scarcely felt the shock of the disruption. District work, station work, circuit work, class meetings, camp meetings, and revivals went on as though nothing out of the ordinary had happened.

But in the Northern States there seems to have been great dissatisfaction with the action of the General Conference on the question of separation. Many abolitionists would have been glad if more drastic meas-

ures had been adopted in the case of Bishop Andrew. But there was in the Church a conservative element which could not see in any law of the New Testament or of the Methodist Discipline a justification of the summary action in his case; especially they could not see the justice of virtually deposing this high functionary from his office by mere resolution without due form of trial—a privilege guaranteed by the restrictive rules to every minister and member of the Church as an inalienable right. The abolition party could not see how so righteous and necessary an act as a request to Bishop Andrew to desist from the exercise of his office (which request many of them construed in the light of a *mandamus*) until he should disconnect himself with slavery could furnish a just cause for cutting the Church in two. The Conservatives opposed the separation on directly opposite grounds. They did not approve of the action of the Conference in the case of Andrew, and objected to both the blunder and its consequences. The principal argument against separation insisted on in the Northern Conferences was that the General Conference had no constitutional authority to divide the Church. The General Conference of the Methodist Episcopal Church of 1848 repudiated the Plan of Separation adopted in 1844, declaring it “null and void.” Its postulate on that question was as follows:

That there exists no power in the General Conference of the Methodist Episcopal Church to pass any act which either directly or indirectly effectuates, authorizes, or sanctions a division of said Church; that it is the right of every member to remain in said Church, unless guilty of a violation of its rules; and there exists no power in the ministry, either indi-

vidually or collectively, to deprive any member of said right—a right inviolably secured by the Fifth Restrictive Article in the Discipline, which guarantees to members, ministers, and preachers the right of trial and appeal; and any acts of the Church otherwise separating them from the Church contravene the constitutional rights and privileges of ministry and membership.

The declaration of the nullity of the Plan of Separation in this postulate was based upon two considerations: the lack of authority in the General Conference to divide the Church and the violation by the Plan of Separation of the Fifth Restrictive Rule. To these considerations were added the fact that the constitutional vote for the change of the Sixth Restrictive Rule had not been obtained and the allegation that Southern preachers had violated the provisions of the plan relating to border charges. In regard to this last item Bishop McTyeire says: "At an early day troubles along the border became active; neither side was without fault."¹ But if the plan was unconstitutional and without binding force, as it was contended, what booted a disregard of its provisions as to border societies?

It was contended, but without sufficient reason, that an equitable division of the property of the Church could not be effected constitutionally without a change in the Sixth Restrictive Rule, which read as follows:

They shall not appropriate the produce of the Book Concern nor of the Chartered Fund to any purpose other than for the benefit of traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children.

The change proposed was the addition of the following clause: "and to such other purposes as may be

¹"History of Methodism," p. 646.

determined upon by the votes of two-thirds of the members of the General Conference." The requisite three-fourths majority of all the preachers of the Conferences of the Methodist Episcopal Church present and voting was not secured for this change. The result was: For concurrence—Northern Conferences, 1,164; Southern Conferences, 971. Total, 2,135. For nonconcurrence, 1,070. In some Conferences the question was not voted on on its merits; but the proposition to change the rule was negatived in order to prevent the separation, whereas the question of separation had already been decided by the General Conference, and it only asked for the removal by the Annual Conferences of a supposed obstacle in the way of an equitable partition of the property of the Church. Fortunately for the South, the Supreme Court of the United States, which finally adjudicated the questions at issue, held that the General Conference had authority to divide the Church, and that a change in the Sixth Restrictive Rule was not necessary to a division of the property.

But the General Conference of 1848, as the above postulate shows, found in the Fifth Restrictive Rule another insurmountable obstacle to separation *en masse*. That rule secured inviolably to all members, ministers, and preachers of the Church the right of trial and appeal, and the Conference held that the separation of the Church into two jurisdictions violated this article of the constitution. This argument was also set aside by the opinion of the Supreme Court. The history of the Church justified this opinion. In 1820 the Methodist Episcopal Church transferred all its societies and property in Lower Canada to the Brit-

ish Wesleyan Connection in exchange for its societies and property in Upper Canada. This exchange transferred the membership of every preacher and member in Lower Canada from the Methodist Episcopal Church to the Wesleyan Methodist Church; but it seems not to have occurred to the General Conference that this action was a violation of the Fifth Restrictive Rule. The General Conference of 1828 divided the Church geographically by setting off the Canada Annual Conference, which thenceforward became the Methodist Episcopal Church of Canada. But it seems that the General Conference did not believe that it was violating the Fifth Restrictive Rule in this division. Yet, notwithstanding these well-known precedents, the General Conference of 1848 made the wonderful discovery that the General Conference of 1844 had attempted in the Plan of Separation to expel ministers and members of the Church by mere resolution in contravention of the article of the constitution which inviolably secured to them the privilege of trial and appeal.

Here we have the remarkable ecclesiastical phenomenon of one General Conference nullifying the enactments of another after those enactments had gone into effect and had passed beyond reconsideration and repeal. It was as if an appeal had been taken from one General Conference to another. Indeed, it seems to me that if it is to be regarded as an appeal at all it was an appeal from Philip sober to Philip drunk. Besides, the General Conference of 1848 assumed the officious attitude of a self-appointed attorney of the injured ministers and members of the Southern Conferences who had been summarily transferred to a new

jurisdiction, forgetting the very obvious principle that if the injured parties did not complain no one had any right to complain for them. They were the parties to kick. Again, ministers and members in the South were not compelled to acquiesce in the transfer. They were not compelled to remain in the Methodist Episcopal Church, South; and as to property rights, they had the protection of the courts. It is true that in interior charges the option lay between being Episcopal Methodists, South, and joining some other Church, but remaining in the Church, South, required of no person a change of faith or practice. The Methodist Episcopal Church, South, was and is the true successor in the South of the original Methodist Episcopal Church, just as the Methodist Episcopal Church (North) was and is the true successor in the North of the original Methodist Episcopal Church; but neither of these Churches is the original Methodist Episcopal Church in the United States. With this view agrees the opinion of the Supreme Court:

But we do not agree that this division was made without proper authority. On the contrary, we entertain no doubt but that the General Conference of 1844 was competent to make it; and that each division of the Church, under the separate organization, is just as legitimate and can claim as high a sanction, ecclesiastical and temporal, as the Methodist Episcopal Church first founded in the United States. The same authority which founded it in 1784 divided it and established two separate and independent organizations occupying the place of the old one.

The Northern bishops, five in number, in council in 1845, acting under the Plan of Separation, regarded it as of binding obligation and conformed their action to its provisions. The Missouri Confer-

ence was the second border Conference to act on the question of adherence. Some of the preachers wished to adhere North and organize a Conference of the Methodist Episcopal Church (North), and Bishop Morris was written to and invited to attend the Conference, that he might take charge of it. To this invitation he gave the following answer, which deserves to be preserved in the annals of the Church for all time :

BURLINGTON, IOWA, September 8, 1845.

Rev. Wilson S. McMurray.

Dear Brother: Your letter of the 1st instant is now before me. The resolutions to which you refer did pass, unanimously, in the meeting of the bishops at New York in July. We all believe they are in accordance with the Plan of Separation adopted by the General Conference. Whether that Plan was wise or foolish, constitutional or unconstitutional, did not become us to say, it being our duty, as bishops, *to know what the General Conference ordered to be done in a certain contingency, which has actually transpired, and to carry it out in good faith.* It is, perhaps, unfortunate that the resolutions were not immediately published, but it was not thought necessary by a majority at the time they passed. Still our administration will be conformed to them. Bishop Soule's notice was doubtless founded upon them.

As I am the responsible man at the Indiana Conference October 8, it will not be in my power to attend the Missouri Conference; nor do I think it important to do so. Were I there, I could not, with my views of propriety and responsibility, encourage subdivision. If a majority of the Missouri Conference resolve to come under the Methodist Episcopal Church, South, that would destroy the identity of the Missouri Conference as an integral part of the Methodist Episcopal Church. As to having two Missouri Conferences, each claiming to be the true one and demanding the dividends of the Book Concern and claiming the Church property, that is the very thing that the General Conference designed to prevent by

adopting the amicable Plan of Separation. It is true that the minority preachers have a right, according to the general rule in the Plan of Separation, to be recognized still in the Methodist Episcopal Church; but in order to do that, they must go to some adjoining Conference in the Methodist Episcopal Church. The border charges may also, by majority of votes, decide which organization they will adhere to; and if reported in regular order to the Conference from which they wish to be supplied or to the bishop presiding, they will be attended to on either side of the line of separation. But if any brethren suppose the bishops will send preachers from the North to interior charges, South, or to minorities of border charges to produce disruption, or that they will encourage minority preachers on either side of the line to organize opposition lines by establishing one Conference in the bounds of another, they are misled. That would be departing from the plain letter of the rule prescribed by the General Conference in the premises. Editors may teach such nullification and answer for it if they will, but the bishops all understand their duty better than to indorse such principles. I acknowledge that under the practical operation of the Plan of Separation some hard cases may arise; but the bishops do not make, and have not the power to relieve, them. It is the fault of the rule, and not of the executive administration of it. In the meantime, there is much more bad feeling indulged in respecting the separation than there is necessity for. If the Plan of Separation had been carried out in good faith and Christian feeling on both sides, it would scarcely have been felt any more than the division of an Annual Conference.

It need not destroy confidence or embarrass the work if the business be managed in the spirit of Christ. I trust the time is not very far distant when brethren, North and South, will cease their hostilities and betake themselves to their prayers and other appropriate duties in earnest. Then, and not till then, may we expect the Lord to bless us as in former days. I am, dear brother,

Yours respectfully and affectionately,

THOMAS A. MORRIS.

In this connection it will be called to mind that in 1844 the bishops were broader and more just and generous than the General Conference, and that the Northern delegates of that body were decidedly more fair and honorable than the great body of the traveling preachers in the Northern Conferences.

An examination of the Plan of Separation shows that the consummation of the Plan was made dependent upon no contingency except the will of the Southern Conferences. As soon as the Annual Conferences in the slaveholding States should find it necessary to unite in a distinct ecclesiastical connection, the Plan, which was at first provisional, was to become actual. A change in the Sixth Restrictive Rule was an enabling act, not for separation, but for the division of the property after separation; and yet the Supreme Court held that no such enabling act was necessary for the purpose contemplated. The will of the Northern Annual Conferences was not, according to the action of the General Conference, a contingency of separation, and yet these Conferences by condemning the action of the General Conference and refusing to change the Sixth Restrictive Rule hoped to defeat the Plan.

It was strange that the hyper-saintly preachers of the Northern Conferences—who confirmed the decision of the Baltimore Conference suspending by mere resolution Mr. Harding from the ministry because he did not emancipate his wife's slaves, which he had no legal or moral right to do, and virtually deposed, by mere resolution, from the bishopric Bishop Andrew, who had become technically a slaveholder, but was at heart and in practice, as far as the civil law allowed, a nonslave-

holder—should so dreadfully grieve at the action of the General Conference by which, by mere resolution, scores of slaveholding traveling preachers, hundreds of slaveholding local preachers, and thousands of slaveholding members were, it was contended, ejected *en masse* from the Church! It was strange that even after the consummation of the separation they could press to their bosoms the slaveholding ministers and members of Maryland, Virginia, Kentucky, and Missouri; for many of their traveling preachers owned slaves without interruption, and their local preachers and private members owned negroes and trafficked in them at will and yet remained in good standing in the Church. The Northern preachers, with all their boast of antislavery and abolition sentiments, were members of a Church which itself, in its membership, was a slaveholder up to the abolition of slavery by military and civil authority after the civil war; and many of them never ceased to grieve at the loss of their slaveholding membership in the South after the separation.

The Annual Conferences throughout the slaveholding States indorsed with remarkable unanimity the course pursued by their delegates in the General Conference of 1844. In these Conferences provision was made for holding a convention in Louisville, Ky., in compliance with the recommendation of the Southern and Southwestern delegates in that General Conference. To this convention delegates were elected in the ratio of one delegate to every eleven members of the Conferences.

The delegates from the Kentucky, Missouri, Holston, Tennessee, North Carolina, Memphis, Arkansas, Virginia, Mississippi, Texas, Alabama, Georgia, South

Carolina, Florida, and Indian Mission Conferences assembled in the city of Louisville, Ky., on the first day of May, 1845. The convention was called to order at nine o'clock A.M. by Dr. William Capers, and Dr. Lovick Pierce was elected President *pro tem*. Dr. Pierce opened the convention by reading the second chapter of the Epistle to the Philippians, announcing and singing the hymn beginning with "Come, Holy Spirit, Heavenly Dove," and offering an impressive prayer. Thomas N. Ralston, of the Kentucky Conference, was chosen Secretary *pro tem*. Seventy-two delegates presented their vouchers and took their seats. The Holston delegation consisted of Thomas K. Catlett, Thomas Stringfield, Rufus M. Stevens, Timothy Sullins, and Creed Fulton. On motion of Augustus B. Longstreet and William Capers, the bishops of the Methodist Episcopal Church present were, by unanimous rising vote, requested to preside over the convention. Bishops Soule, Andrew, and Morris were present.

Thomas O. Summers, of the Alabama Conference, was elected permanent Secretary, and Thomas N. Ralston Assistant Secretary.

On the second day of the convention Bishop Soule addressed the body as follows:

I rise on the present occasion to offer a few remarks to this convention of ministers under the influence of feelings more solemn and impressive than I recollect ever to have experienced before. The occasion is certainly one of no ordinary interest and solemnity. I am deeply impressed with a conviction of the important results of your deliberations and decisions in relation to that numerous body of Christians and Christian ministers you here represent and to the country at large. And knowing as I do the relative condition of the vast community

where your acts must be extensively felt, I cannot but feel a deep interest in the business of the convention, both as it respects yourselves and the millions who must be affected by your decisions. With such views and feelings, you will indulge me in an expression of confident hope that all your business will be conducted with the greatest deliberation and with that purity of heart and moderation of temper suitable to yourselves as a body of Christian ministers and to the important concerns which have called you together in this city.

The opinion which I formed at the close of the late General Conference that the proceedings of that body would result in a division of the Church was not induced by the impulse of excitement, but was predicated of principles and of facts after the most deliberate and mature consideration. That opinion I have freely expressed. And however deeply I have regretted such a result, believing it to be inevitable, my efforts have been made, not to prevent it, but rather that it might be attended with the least injury and the greatest amount of good which the case would admit. I was not alone in this opinion. A number of aged and influential ministers entertained the same views. And, indeed, it is not easy to conceive how any one intimately acquainted with the facts in the case and the relative position of the North and South could arrive at any other conclusion. Nothing has transpired since the close of the General Conference to change the opinion I then formed, but subsequent events have rather confirmed it. In view of the certainty of the issue, and at the same time ardently desirous that the two great divisions of the Church might be in peace and harmony within their own respective bounds and cultivate the spirit of Christian fellowship, brotherly kindness, and charity for each other, I cannot but consider it an auspicious event that sixteen Annual Conferences, represented in this convention, have acted with such extraordinary unanimity in the measures they have taken in the premises. In the Southern Conferences which I have attended I do not recollect that there has been a dissenting voice with respect to the *necessity* of a separate organization; and although their official acts in deciding the important question have been marked with that clear-

ness and decision which should afford satisfactory evidence that they have acted under a solemn conviction of duty to Christ and to the people of their charge, they have been equally distinguished by moderation and candor. And so far as I have been informed, all the other Conferences have pursued a similar course.

It is ardently to be desired that the same unanimity may prevail in the counsels of this convention as distinguished in such a remarkable manner the views, deliberations, and decisions of your constituents. When it is recollected that it is not only for yourselves and the present ministry and membership of the Conferences you represent that you are assembled on this occasion, but that millions of the present race and generations yet unborn may be affected in their most essential interest by the results of your deliberations, it will occur to you how important it is that you should "do all things as in the immediate presence of God." Let all your acts, dear brethren, be accompanied with much prayer for that wisdom which is from above.

While you are thus impressed with the importance and solemnity of the subject which has occasioned the convention and of the high responsibility under which you act, I am confident that you will cultivate the spirit of Christian moderation and forbearance, and that in all your acts you will keep strictly within the limits and provisions of the Plan of Separation adopted by the General Conference with great unanimity and apparent Christian kindness. I can have no doubt of the firm adherence of the ministers and members of the Church in the Conferences you represent to the doctrines, rules, order of government, and forms of worship contained in our excellent Book of Discipline. For myself, I stand upon the basis of Methodism as contained in this book, and from it I intend never to be removed. I cannot be insensible to the expression of your confidence in the resolution you have unanimously adopted requesting me to preside over the convention in conjunction with my colleagues. And after having weighed the subject with careful deliberation, I have resolved to accept your invitation and discharge the duties of the important trust to

the best of my ability. My excellent colleague, Bishop Andrew, is of the same mind and will cordially participate in the duties of the chair. I am requested to state to the convention that our worthy and excellent colleague, Bishop Morris, believes it to be his duty to decline a participation in the presidential duties. He assigns such reasons for so doing as are, in the judgment of his colleagues, perfectly satisfactory, and it is presumed that they would be considered in the same light by the convention. In conclusion, I trust that all things will be done in that spirit which will be approved of God, and devoutly pray that your acts may result in the advancement of the Redeemer's kingdom and the salvation of the souls of men.

Bishop Soule then took the chair. A committee consisting of two members from each Annual Conference represented in the convention was appointed to take into consideration the propriety and necessity of a Southern organization. The Holston members of this committee were Thomas K. Catlett and Thomas Stringfield.

On May 15 this committee reported that it was in evidence that ninety-five per cent of the ministry and membership in the South—nearly five hundred thousand in all—deemed a division of jurisdiction indispensable; that unless this was effected about a million slaves then hearing the gospel from our ministers would be withdrawn from their care; and that while thus taking their position the Southern Conferences were ready and willing to treat with the Northern division of the Church at any time for the adjustment of the difficulties of the controversy. The report, which was lengthy and which argued the causes and necessity of separation, closed with a resolution erecting the Conferences represented in the convention into a distinct ecclesiastical

connection and dissolving the jurisdiction hitherto exercised over these Conferences by the General Conference of the Methodist Episcopal Church. The report was laid on the table, and on the 15th taken up and adopted as a whole, with only two dissenting voices.

Bishops Soule and Andrew were requested to unite with and become bishops of the Methodist Episcopal Church, South, and in polite communications they accepted the invitation.

The first General Conference met in Petersburg, Va., May 1, 1846, numbering eighty-seven members. The Holston delegates, who were present and took their seats, were Samuel Patton, David Fleming, Timothy Sullins, Thomas K. Catlett, and Elbert F. Sevier.

On the second day of the convention the following letter was received from Bishop Soule and read:

PETERSBURG, May 2, 1846.

Reverend and Dear Brethren: I consider your body, as now organized, the consummation of the organization of the Methodist Episcopal Church, South, in conformity to the "Plan of Separation," adopted by the General Conference of the Methodist Episcopal Church in 1844. It is therefore in strict agreement with the provisions of that body that you are vested with full power to transact all business appropriate to a Methodist General Conference.

I view this organization as having been commenced in the "Declaration" of the delegates of the Conferences in the slaveholding States, made at New York in 1844; and as having advanced in its several stages in the "Protest," the "Plan of Separation," the appointment of delegates to the Louisville convention, in the action of that body, in the subsequent action of the Annual Conferences approving the acts of their delegates at the convention, and in the appointment of delegates to this General Conference.

The organization of the Methodist Episcopal Church, South, being thus completed in the organization of the General Conference with a constitutional president, the time has arrived when it is proper for me to announce my position. Sustaining no relation to one Annual Conference which I did not sustain to every other, and considering the General Conference as the proper judicatory to which my communication should be made, I have declined making this announcement until the present time. And now, acting with strict regard to the Plan of Separation and under a solemn conviction of duty, I formally declare my adherence to the Methodist Episcopal Church, South. And if the Conference receive me in my present relation to the Church, I am ready to serve them according to the best of my ability. In conclusion, I indulge the joyful assurance that, although separated from our Northern brethren by a distinct Conference jurisdiction, we shall never cease to treat them as "brethren beloved," and cultivate those principles and affections which constitute the essential unity of the Church of Christ.

JOSHUA SOULE.

Bishop Soule was received as one of the bishops of the Methodist Episcopal Church, South, by a rising and unanimous vote. The adherence of this great man, this Lord Wellington of American Methodism, to the Methodist Episcopal Church, South, is one of the sensational features of Methodist history. Soule was born in Maine. His education and associations—indeed, his secular interests of every kind—drew him toward the Northern organization; but principle, always his guiding star, drew him South. The action of an irresponsible majority in the case of Bishop Andrew, the trampling under foot in that case of constitution and law by the mere force of numbers, the avowal for the then present purpose of the unheard-of doctrine that a Methodist bishop is only an officer at will of the

General Conference and may be unfrocked at any time, "with or without cause, accusation, proof, or form of trial, as a dominant majority may capriciously elect or party interests suggest,"¹ together with his views of Episcopal prerogative, which caused him to decline ordination to the bishopric in 1820—these considerations aligned him with the South.

At this General Conference connectional officers were elected, and Drs. William Capers and Robert Paine were elected and ordained bishops. Before the adjournment of the Conference Dr. Lovick Pierce was, by a rising and unanimous vote, appointed a fraternal messenger to the General Conference of the Methodist Episcopal Church to meet in Pittsburg, Pa., May 1, 1848.

Thus closes a very imperfect sketch of the launching of the Southern Methodist Church—a body that has been mighty in usefulness to the whites and blacks of the South, that passed through the fires of the sixties and came out reduced in wealth and numbers but strong in faith and holy purpose, and is now growing in numbers and influence for good with phenomenal rapidity.

¹Bascom. See Redford's "Organization of the Methodist Episcopal Church, South," pp. 464, 465.

CHAPTER II.

THE CONFERENCE OF 1845—TWENTY-SECOND SESSION.

THE first session of the Holston Conference held after the organization of the Methodist Episcopal Church, South, was held in Athens, Tenn., beginning October 8, 1845, Bishop Andrew in the chair, Conaro D. Smith Secretary.

As a matter of course, the question of the division of the Church and the organization of the Methodist Episcopal Church, South, came up. The following preamble and resolutions were presented by Samuel Patton and adopted:

Whereas the long-continued agitation on the subject of slavery and abolition in the Methodist Episcopal Church did at the General Conference of said Church held in the city of New York in May, 1844, result in the adoption of certain measures by that body which seriously threatened a disruption of the Church; and to avert this calamity said General Conference did devise and adopt a plan contemplating a peaceful separation of the South from the North, and constituting the Conferences in the slaveholding States the sole judges of the necessity for such separation; and whereas the Conferences in the slaveholding States, in the exercise of the right accorded to them by the General Conference, did by their representatives in convention at Louisville, Ky., in May last, decide that separation was necessary, and did proceed to organize themselves into a separate and distinct ecclesiastical connection under the style and title of the Methodist Episcopal Church, South, basing their claim to a legitimate relation to the Methodist Episcopal Church in the United States upon their unwavering adherence to the "Plan of Separation" adopted by the General Conference of said Church in 1844, and their devotion to the

doctrines, discipline, and usages of the Church as they received them from their fathers; and as the Plan of Separation provided that Conferences bordering on the geographical line of separation shall decide their relations by the votes of a majority, and also that ministers of every grade shall make their election North or South without censure; therefore be it

Resolved, first, That we now proceed to determine the question of our ecclesiastical relation by the vote of the Conference.

Resolved, secondly, That we, the members of the Holston Annual Conference, claiming all the rights, powers, and privileges of an Annual Conference of the Methodist Episcopal Church in the United States, do hereby make our election with and adhere to the Methodist Episcopal Church, South.

Resolved, thirdly, That while we thus declare our adherence to the Methodist Episcopal Church, South, we repudiate the idea of separation in any schismatic or offensive sense of the phrase, as we neither give up nor surrender anything which we have received as constituting any part of Methodism, and adhere to the Southern ecclesiastical organization in strict accordance with the provisions of the Plan of Separation adopted by the General Conference of the Methodist Episcopal Church at its session in New York in May, 1844.

Resolved, fourthly, That we are satisfied with our Book of Discipline as it is on the subject of slavery and every other vital feature of Methodism as recorded in that book; and that we will not tolerate any changes whatever except such verbal or unimportant alterations as may in the judgment of the General Conference facilitate the work in which we are engaged and to promote uniformity and harmony in our administration.

Resolved, fifthly, That the journals of our present session, as well as all our official business, be henceforth conformed in style and title to our ecclesiastical relations.

Resolved, sixthly, That it is our desire to cultivate and maintain fraternal relations with our brethren of the North; and we do most sincerely deprecate the continuance of paper warfare either by editors or correspondents in our official

Church papers, and devoutly pray for the speedy return of peace and harmony in the Church, both North and South.

The following members and probationers voted in the affirmative: James Cumming, Samuel Patton, David Fleming, T. K. Catlett, E. F. Sevier, Robertson Ganaway, James Atkins, Coleman Campbell, John M. Crismond, John M. Kelley, Conaro D. Smith, William Hicks, John D. Gibson, O. F. Cunningham, W. H. Rogers, Allen H. Mathes, Daniel B. Carter, Timothy Sullins, Rufus M. Stevens, R. W. Patty, Leander Wilson, A. M. Goodykoontz, G. W. Alexander, Hiram Tarter, Samuel A. Miller, Thomas K. Munsey, Joseph Haskew, Jackson S. Burnett, David Adams, J. L. Sensibaugh, Steven W. Earnest, Ephraim E. Wiley, Charles W. Charlton, W. C. Daily, James R. Bellamy, Adonijah Williams, Andrew Gass, William G. E. Cunnyngham, Silas H. Cooper, and J. C. Pendergrass.

Probationers voting in the affirmative: Alexander H. Cox, Edward W. Chanceaulme, Jesse G. Swisher, William Robeson, Martin C. Robertson, William R. Long, John W. Thompson, Augustine F. Shannon, William Sturges, Willis Ingle, Stephen D. Adams.

George Ekin voted in the negative and entered on the journal a protest against the action of the Conference; but upon mature reflection he remained in the Methodist Episcopal Church, South, and continued his career of great usefulness to the hour of his death.

The following resolution, introduced by David Adams, was adopted:

Resolved, That the Holston Annual Conference most heartily commend the course of our beloved Bishops Soule and Andrew during the recent agitations which have resulted in

the territorial and jurisdictional separation of the Methodist Episcopal Church, and that we tender them our thanks for their steady adherence to principle and the best interests of the slave population.

The Conference drew upon the Book Concern for \$800.

The following were elected delegates to the General Conference to meet in Petersburg, Va., May 1, 1846, namely: E. F. Sevier, S. Patton, T. K. Catlett, David Fleming, and Thomas Stringfield. Alternates: Timothy Sullins and Rufus M. Stevens.

The following resolutions, offered by David Adams and adopted, will be somewhat interesting to Methodists of the present generation:

Resolved, That we will constantly, calmly, though resolutely, oppose the practice of selling or renting pews in our churches, believing, as we do, that the practice here alluded to has a tendency to subvert that glorious peculiarity of our holy religion—"The poor have the gospel preached unto them."

Resolved, That we will not directly or indirectly tolerate the introduction of instrumental music as a part of worship in our churches, believing, as we do, that such practice is a preventive of the worship of God in spirit and in truth, which we are bound by Christ to do.

Resolved, That although we highly esteem and will give our support to the prudently conducted institutions of learning in the bounds of our Conference, yet we disapprove and will oppose any means tending to or savoring of the establishment of a theological institute or seminary, should such a thing be proposed, for the benefit of the ministry of the Methodist Episcopal Church, South.

These resolutions met with no overt opposition. But while the aristocratic and unpopular policy of the pew system has never met with favor in the Methodist

Church in America and is contrary to the genius of Methodism, instrumental music is now very common in Methodist churches, North and South, and all opposition to theological schools seems to have given way. The Conference at this session did itself credit by a positive and hearty indorsement of the American Bible Society.

The Conference resolved upon the publication of a Conference organ, and Samuel Patton and Thomas Stringfield were elected editors. Mr. Patton was also appointed preacher in charge of Knoxville Station, and Mr. Stringfield Agent of Holston College.

The project of establishing such a paper originated with Thomas Stringfield and David R. McAnally. The first number of the paper was issued May 5, 1846, under the title of the *Methodist Episcopalian*; but after the recognition of the paper as a Church organ by the General Conference of 1850, the title was changed to the *Holston Christian Advocate*. The paper continued to be published till the death of Dr. Patton, which occurred August 1, 1854; and at the Conference held in Cleveland in October of the same year the paper, with its assets, liabilities, and good will, was transferred to the Nashville *Christian Advocate*.

The prospectus of the *Episcopalian* announced the motives and objects of the publication as follows:

The necessity for a religious periodical suited to the mountainous and isolated position of the Holston Conference has been long and deeply felt, and the desideratum would have been supplied had it not been for the difficulty of sustaining such an enterprise. Several attempts to do so have been made, but they have been suffered to fail for want of adequate patronage. In a Conference having under its control eighty

traveling preachers and within its bounds some thirty-five thousand members it is believed that not more than five hundred of our Church papers are taken. This state of things has had, and, if it continues to exist, must continue to have, a most blighting influence on the benevolent institutions and spiritual interests of the Methodist Episcopal Church within the limits of this Conference. A most devoted, self-sacrificing, self-denying, and laborious ministry have traversed the country at large and have done much to advance the cause of Christ, but how much more efficient would be their labors if those among whom they labor and toil were the constant and attentive readers of a well-conducted religious newspaper! Would not the missionary cause, the cause of Sunday schools, and the interests of our colleges and academies be greatly promoted by such a paper if it were published in our midst? And will not our ministerial brethren and other numerous friends generally unite with us in this effort to establish among us such a vehicle of useful knowledge suited to our varied wants? They are cordially invited to do so and confidently expected to engage in the work. We have no pecuniary interests to serve, and aim only to glorify God by the promotion of his cause among our fellow men.

At this eventful crisis of our Church, when the separation of the South from the North is being so extensively spoken of, it is not our object to increase but to allay the excitement, maintaining the unity of the spirit in the bonds of peace. Touching the doctrines and discipline of our Church, we shall act on the defensive and repel the assaults of our assailants in the spirit of the gospel. And, while items of general news and other intelligence herein alluded to are given, the agricultural interests of our country will not be overlooked.

The truth is that at this time the Hopkinsian ministers in East Tennessee and Southwestern Virginia were very bold and active in denouncing the doctrines and polity of the Methodist Episcopal Church. The doctrine of the direct witness of the Spirit as taught by

John Wesley and his followers was held up to ridicule and declared to be "unscriptural, false, fanatical, and of a mischievous tendency;" Methodism was characterized as "a debauched pietism," and its revivals were declared to be mainly exhibitions of animal excitement. In a pamphlet published about this time the writer, Rev. Samuel Sawyer, gave it as his opinion that the tumultuous excitements at Methodist camp meetings and other revival meetings were gotten up and encouraged by the preachers to cause the people to forget that they had lost their liberties—to forget, in other words, that they were living under the most galling slavery to a system of clerical despotism. Dr. Frederick A. Ross, a man of great learning, a logician and orator of great ability, led the attack upon Methodism. He was backed in this war by the clergy and papers of his own denomination and by his Synod and the Presbyterians thereunder. The *Calvinistic Magazine*, a periodical of no mean ability, contained article after article denouncing Arminianism and Episcopacy and defending the doctrines of Calvinism against the assaults of Methodist preachers in their pulpits, which assaults were not few and powerless.

It was this controversy which, more than all else, suggested the publication of a Conference paper in Holston. A better selection than that of Dr. Patton could not have been made; for he was a man of superior ability and extensive reading, and withal eminently prudent and strictly conscientious. For reasons hereafter stated, Mr. Stringfield withdrew from the enterprise as junior editor before the issuance of the first number of the paper. The title of the paper, *Meth-*

odist Episcopalian, indicated that the paper intended to defend and promulgate the peculiar doctrines of Methodism and to reply to attacks and denunciations of the episcopal form of government of the Methodist Church. The inauguration of the enterprise was timely, and right bravely did the editor and his contributors discharge their duty in this important crisis. It must be confessed that they did more than act on the defensive: they carried the war into Africa. Dr. Ross met his Waterloo at Glade Spring, Va., when he debated with Charles Collins, the young but puissant President of Emory and Henry College. Brownlow entered the ring about this time, and he struck below the belt. He spared no assaults on the personal character of Dr. Ross and no amount of badinage and ridicule which he thought necessary to victory. For two or three years Brownlow's "Review of Frederick A. Ross" was widely circulated and read by friend and foe. However, this style of controversy was inaugurated by Brownlow at his own instance. Patton and other ministers conducted the war on a higher plane, and the amount of good accomplished by the little Holston sheet for Methodism in particular and for the cause of righteousness in general can hardly be estimated. I have forgotten to say that Ross and his coadjutors were not the only enemies confronting the Holston Methodists at that time. Encouraged by the seeming prospect of the demolition of Methodism by Dr. Ross, Dr. J. R. Graves, a Baptist minister of great learning and ability, entered the field, and in a book entitled "The Great Iron Wheel" he essayed to bring the Methodist Church, especially its episcopal form of government, into dis-

repute in the eyes of the public. To this book Brownlow replied in a book entitled "The Great Iron Wheel Examined," etc; but the principal defender of Methodism in these days of controversy was the *Methodist Episcopalian* and its successor, the *Holston Christian Advocate*. It bristled with arguments and roared with theological thunder.

Admitted on trial: George K. Snapp, William D. Snapp, Rufus M. Hickey, John Atley, Robert A. Young, Carroll Long, J. B. Lawson, Rufus M. Whaley, Robert W. Pickens, John H. Young, Crockett Godbey, Andrew C. Hunter, J. W. Miller, William Milburn.

Readmitted: Miles Foy, Ulrich Keener, Samuel B. Harwell, John L. Fowler, John C. Gaston.

Located: Hugh Johnson, Gabriel F. Page, Alexander N. Harris, Solomon Pope, Leander Wilson.

Discontinued: Benjamin Morgan, Enos D. Shields, Samuel Lotspeich.

Superannuated: J. B. Daughtry, John Bowman, James Dixon, Wiley B. Winton, Thomas Wilkerson, James Cumming, Eli K. Hutsell.

Numbers in society: White, 34,705; colored, 3,455; Indian, 155. Total, 38,315. Decrease, 1,164. Local preachers, 322. Traveling preachers, 97. Missionary collections, \$1,043.58.

The influx of twelve new recruits and five readmissions at this Conference (1845) was quite an addition to the pastoral force of the Conference, and this unusual sign of life was probably the result of sympathy with the new organization of the Methodist Episcopal Church, South.

Mention should have been made of David Ring in Volume III. He was admitted on trial in 1834, and located in 1844. He was a son of George and Katherine Ring, was born in North Carolina, and died in

Haywood County, N. C., September 8, 1845. He was never married. His father and family came to Grayson County, Va., some time before David entered the ministry. Mr. Ring's first appointment was to Cherokee Mission as junior preacher under David Cumming. He had a stentorian voice, was a good singer, was eloquent, and was quite a revivalist.

Gabriel F. Page was born on James River, in Amherst County, Va., November 3, 1809, and was reared on a farm. He died of heart disease at his home, near the mouth of Nollichucky River, June 20, 1881. He was admitted on trial in the Holston Conference in 1836, and located in 1845. His circuits were Asheville, Abingdon, Lebanon, Greene, Rogersville, and Newport. He was one year Agent, with Creed Fulton, of Emory and Henry College.

On his first work, Asheville, Mr. Page met Miss Matilda Frances Jones, daughter of Col. George W. Jones, of Henderson County, N. C., who afterwards became his wife. She was born in Buncombe County, N. C., seven miles from Asheville, June 17, 1818; and died June 18, 1903. She was educated in Asheville. She was married to Mr. Page by Rev. John Reynolds December 25, 1838. While in the local ranks Mr. Page had an appointment for every Sabbath in the month, except the Sabbath on which his pastor preached at his home church. No preacher was more scrupulous than he in keeping the Sabbath day holy. While in the regular work he cheerfully took collections for all Church purposes except for his own salary, and he never asked his stewards for that. Here he made a mistake; he was a little too disinterested; accordingly he

traveled the Newport Circuit one year, and received only forty dollars! Of this, however, he did not complain. He always cultivated in corn, hay, and oats the ground that belonged to the parsonage he occupied, and always left what remained of the year's crops to his successor and would not take remuneration for it.

Mr. Page was a serious, earnest man. He never indulged in jesting or frivolous conversation of any kind. He was a man of strong will and strong prejudices. He was intense at the sacrifice of breadth. He was no straddler; you always found him on one side or the other of the fence. He was a fluent and incisive preacher. He made no compromises with the world. He was honest in his dealings, and demanded honesty of those who dealt with him. He was a strong Southern man, and found it necessary to refugee during the Civil War, and he refuged in Virginia, where he remained some months after the close of the war. Before he left home the bushwhackers would come to his window at night and snap their pistols at him while he was reading. The day after he left home they came with ropes to hang him.

After the war Mr. Page was sued for damages by Union men, who hoped thereby to get possession of his excellent farm; but his enemies, finding that their chances in the courts were not encouraging, sent him word in Virginia, agreeing to take a very small amount from him for their claims. His reply was characteristic: "Not a cent."

Mr. Page heartily believed in the old-time religion, and could not tolerate instrumental music in a church. Once he went to Newport to attend a District Confer-

ence, but, hearing the organ as he approached the church, he mounted his horse again and started home. Some one said to him: "Why, Brother Page, I thought that you had come to attend the District Conference." He replied, "But I didn't know that they had the devil in the church till I got here;" and he returned home.

In using the marriage ceremony Mr. Page always omitted the word "obey"—an evidence of his gallantry. A strong, stalwart man in body, he was industrious as a traveling preacher, preached often as a local preacher, and labored with his own hands on his farm.

In a letter to the author, Dr. John H. Brunner says:

My first acquaintance with this energetic minister occurred in the fall of 1841, when he was sent to take charge of the Greeneville Circuit. . . . He urged me to enter Emory and Henry College, and offered me a claim of \$96 which he had against the college if I would go. Circumstances seemed to forbid my doing so. . . . Bold, decisive, and, in a measure, unrelenting, he had enemies and hosts of devoted friends. I knew him long and well. He was as true as steel. Before he joined the Conference, he taught a school at Bat Creek, Monroe County, Tenn. My wife, then a small girl, was one of his pupils. He boarded at her father's, and took a special delight in her little brother Isaac. After the school closed, little Isaac sickened and died. Mr. Page did not hear of this till some one told him of it in the Conference room. He burst into tears and buried his face in grief. There was no half-heartedness in Mr. Page.

Mrs. Page was a woman of strictly religious habits. Hers was a life of prayer. She read her Bible daily, prayed in public, and talked in experience meetings. She died of cancer. She suffered much before she died, but the severer her suffering the stronger was her faith and the brighter were her hopes.

Mr. Page and wife had six children, four now living: Mrs. Virginia F. Hawkins; Edward J. Page, M.D., Oakland, Oregon; Mrs. Matilda G. Faubion, Marble Falls, Tex.; and Mrs. C. M. Talley, of Leadvale, Tenn.

Alexander Nelson Harris, who located this year, was born at the old Harris homestead, three miles southeast of Jonesboro, June, 1816; and died near Kingston, Ga., November 6, 1865. He was the eighth child of Rev. Dr. John C. Harris and Sarah Reagan Harris, his wife. He was educated at New Market, Tenn., in Holston College. He did not graduate. His father was a Methodist preacher and also a practicing physician. His mother was a kinswoman of Judge John H. Reagan, Postmaster General in the cabinet of Jefferson Davis. He was born in the Church, so to speak, and probably never formally joined the same, his father having put his name on the books while he was an infant. He professed religion in early childhood. None of his brothers and sisters ever knew when he was not a professor of religion.

Dr. Harris joined the Holston Conference in 1836, and traveled until 1845, when he located. His first circuit was Reems Creek, in Buncombe County, N. C. After locating, he married Edna R. Haynes, daughter of David and Rhoda Haynes, and sister of Landon C. Haynes, who during the Civil War was a Confederate Senator and, by the way, a distinguished orator. The marriage took place in 1845. He studied medicine, began the practice in 1847, and continued in this profession until the time of his death.

Dr. Harris was an original secessionist, and was a

candidate for the convention in the first election held in Tennessee on this question, running on the secession platform in Washington County, and was defeated. He spoke at many places in Upper East Tennessee in favor of the State's taking position with the rest of the Southern States, and met in debate Andrew Johnson and other East Tennessee Unionists. On one occasion, at Jonesboro, Tenn., when Mr. Johnson, who was opening the debate, began to speak, an angry mob attacked him in order to prevent his speaking. Dr. Harris immediately threw himself between the mob and Mr. Johnson, putting his arms around him and saying: "You must kill me before you kill him." The mob then desisted, but Mr. Johnson did not speak at that time. Several pistols were pointed at Mr. Johnson's breast, and it was believed that Dr. Harris saved his life. He always enjoyed Mr. Johnson's respect and gratitude after this event.

Dr. Harris was rated as a very eloquent speaker. An old gentleman who had heard him often said after his death that he was the most eloquent speaker he had ever heard; that it seemed to him that he had only to open his mouth and his words would tear up the earth in front of him. On one occasion, after delivering a strong and vigorous address on the issues of the war in the courthouse at Jonesboro, early in 1861, he closed with an eloquent appeal to his audience, apparently throwing all his soul into his words; and so great was the effect of his eloquence that the people rose from their seats and, rushing forward to the stand, took him upon their shoulders and carried him into the streets of the town with shouts and tears.

Col. N. G. Taylor used to describe a camp meeting scene in which Dr. Harris was the leading actor. It was at a camp meeting in Upper East Tennessee. Dr. Harris very seldom addressed a congregation without creating some "arousement." Mrs. Taylor, who afterwards became his sister-in-law, had heard of this, and laughingly remarked that she did not believe in shouting and that he could not make her shout. She went to the meeting the evening following this remark and sat about halfway up the aisle. After the preacher had been talking for a while, he warmed up with his subject, and his earnestness became so great that the audience were overwhelmed and rose from their seats shouting almost *en masse*; and among them was Mrs. Taylor, who made as much noise as any of them and was as deeply in earnest. She used afterwards to refer to the occasion as a time when she lost her head.

Rev. Henry P. Waugh wrote a tribute to Dr. Harris, which was published in the Nashville *Christian Advocate* sometime after his death. In this tribute he stated that three persons, who afterwards became brothers-in-law, were licensed to preach at the same Quarterly Conference at a little schoolhouse northwest of Jonesboro. They were, he said, Landon C. Haynes, Nathaniel G. Naylor, and Alexander N. Harris. He said that all became great speakers and achieved much reputation; but after all, he thought that for fiery and impassioned oratory Dr. Harris was the best of the three.

In my earlier ministry I often heard Dr. Harris spoken of as an excellent man and eloquent preacher. He and his brother-in-law, N. G. Taylor, often held

meetings together. They frequently went to camp meetings, and their superb preaching generally gave them the popular hours. Their hearers on such occasions were usually divided in opinion as to which was the greater preacher of the two. Mr. Taylor was the more diffuse and grandiloquent of the two, though not without passion and spiritual power; while Dr. Harris was more terse, more pointed, and more impetuous. Taylor was the Cicero; Harris the Demosthenes. I hope my readers will not think that I am exaggerating when I thus speak of these men, for they were both men of amazing oratorical ability. They both compared favorably with Landon C. Haynes, whom Charles Collins once pronounced the finest declaimer he had ever heard. Men need not be surprised at the achievements on the stump and platform of Senator Robert L. Taylor when they learn that Taylor and Haynes blood mingled in his veins.

Dr. Harris aided in raising and equipping several regiments for the Confederate Army, going through the counties of Upper East Tennessee for this purpose. He was finally offered, and accepted, the position of Chief Surgeon of Crawford's regiment in General Vaughan's brigade of soldiers raised in East Tennessee. He went to Vicksburg with the regiment, but resigned before the close of the war. After the surrender he was indicted in the Federal and State courts for treason. The condition of the country became such that he could not live in East Tennessee, and thought it best to go farther South. Accordingly, about the latter part of September, 1865, he went to Georgia, journeying on horseback through the country. His

heart almost breaking over the ruin of his hopes, the loss and destruction of his property, and his exile from his family, he was attacked with fever at the home of his nephews, MacDonough and James Harris, and, after lingering some weeks, died in the presence of his family, who had joined him. He continued to preach as occasion offered up to the hour of his sickness, and while in Georgia he is said to have preached some of the best sermons of his life.

One trait of Dr. Harris's character I have failed to mention: his benevolence. He literally gave away all his earnings, saving only enough to keep his family from suffering. Once in time of scarcity Mrs. Harris locked the crib, that he might not give away his last bushel of corn; but he had his servants to open the roof and to divide with a poor applicant for relief.

I find that I have failed to give a notice of Russell Reneau, who joined the Holston Conference in 1837 and transferred to the Georgia Conference in 1844. His first appointment was Jonesboro Circuit; after that he traveled Greene, La Fayette, and Cleveland Circuits, two years on each, the limit of the law. In those days of change, the fact that he served a full term on each of the three charges is an indication of his acceptability to the people.

Mr. Reneau was robust in body and mind. Made of granite, he did not bear the polish of marble. His talents put him into some of the best positions in Georgia and secured for him recognition and tolerance in refined circles in spite of a little curtness and rudeness on his part.

Rev. W. G. Scott, in the *Wesleyan Advocate* of October 26, 1892, writes of Mr. Reneau as follows:

Russell Reneau was by birth and breeding an East Tennessean. Like very many of his fellow countrymen of that Switzerland of America, he was of stalwart build, both physically and intellectually. His early school advantages were fair, and these were made the basis of much reading and reflection in after years. He was in middle life when he was transferred from the Holston to the Georgia Conference, and entered at once on district work in the mountainous section of the State. While he was but little known at his coming, it was not long until he secured recognition as a vigorous thinker, especially on the line of a doctrinal preacher.

Forty years ago East Tennessee was an excellent training school for polemical theology. The Baptists and Presbyterians were both eager disputants, and the Methodist itinerants were not reluctant to accept the gauge of battle. Russell Reneau exhibited special gifts for disputation and was frequently brought forward as a defender of the faith. Almost invariably he routed his adversary.

Soon after his arrival in Georgia he was engaged in a public discussion with C. F. Shehanee, a Universalist preacher of considerable celebrity. Not a great while before the controversy I dined with Brother Reneau in Atlanta. I remarked to him that Shehanee—whom I had personally and intimately known when he figured as a Bible Christian—was an adroit debater, and he would seek to draw him into a criticism of Greek terms and Hebrew roots. I shall never forget his broad smile as he replied: "Never be uneasy, Brother Scott. I promise you to make him thoroughly sick of his Greek and Hebrew before I am through with him."

Reneau's friends claimed that in the debate which followed Shehanee, to borrow a slang phrase of the prize ring, was "severely punished." Whether any real good came of the contest is exceedingly questionable, but it produced almost as great a sensation as the "Great Iron Wheel" controversy between Graves and Brownlow.

Let it not be inferred that this controversial trend of Brother Reneau's mind unfitted him for general pulpit useful-

ness. As a preacher on the evidences and cardinal doctrines of Christianity he was surpassed by few of his generation.

Unluckily for himself, however, and for the Church, he drifted into journalism, and at a later period into curious speculations about Second Adventism. Shortly after this new departure he took Greeley's advice and went West, where he died, I believe, in the presiding eldership.

Under a rough exterior he carried a heart as generous as ever throbbed in a human breast. His charity was as broad as humanity; but never, at any time or anywhere, was he willing to compromise with religious or political error.

One of his strangest fancies was the writing and publication of a volume which he named "The Reign of Satan." It was certainly a dolorous picture of the times, and would have satisfied the inmost soul of Schopenhaur, the high priest of pessimism. It is long since out of print, nor is its ghost even likely "to revisit the pale glimpses of the moon."

This much deserves, in conclusion, to be said of him: that all through his arduous wayfaring of sixty-odd years he never shrank from any peril or hardship that confronted him in the path of duty. He died as he had lived, a stanch Methodist in his religion and a typical Whig in his politics.

CHAPTER III.

THE CONFERENCE OF 1846—TWENTY-THIRD SESSION.

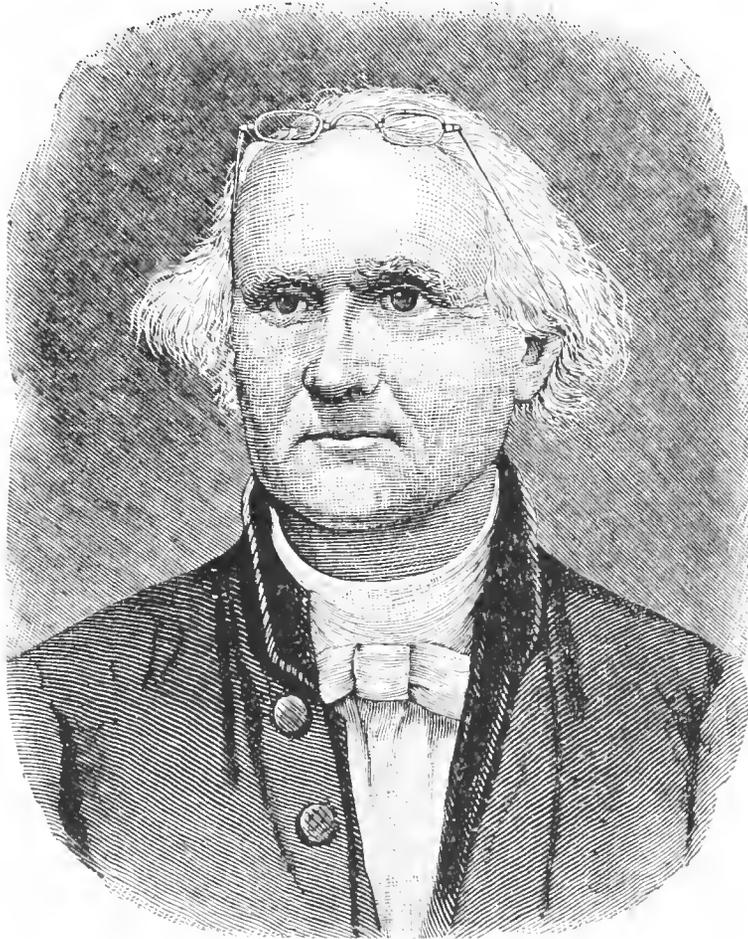
THE Conference met in its twenty-third session in Wytheville, Va., October 21, 1846, Bishop William Capers presiding. The Bishop opened the Conference with a prayer meeting. C. D. Smith was chosen Secretary.

Robert A. Young, a young preacher on trial, was discontinued. Before this chapter closes I shall give a sketch of this remarkable man.

The committee on the *Methodist Episcopalian* made the following report, and it was adopted:

The committee to whom was referred the interests of the *Methodist Episcopalian* respectfully report that, having had the subject under mature deliberation, they have arrivtd at the following conclusions: *First*, that there is a strong and increasing necessity for the publication of the paper; *secondly*, that the committee appointed by the Conference at its last session to commence its publication acted in conformity with the wishes and interests of the Conference and in accordance with the wishes of our people and friends in commencing its publication at the time they did; *thirdly*, that the friends and patrons of the paper are well pleased with the manner in which it has been conducted; *fourthly*, that it ought to be continued and steadily and efficiently sustained; *fifthly*, that the interests of the paper require the undivided attention and service of a resident editor; *sixthly*, that there should be a committee appointed by this Conference, of which the editor should be chairman, whose powers and duty should be commensurate with a general superintendence of the whole concern, subject to any action this Conference may think proper to take on this subject at its annual sessions; *seventhly*, that each preacher

or agent should be required to pay the usual price for his paper, but allowed ten per cent on all moneys collected for the paper and forwarded free of postage to the chairman of the Publishing Committee—this to take effect from and after the commencement of the second volume; *eighthly*, that this Conference should not only be considered bound *as a Confer-*



BISHOP WILLIAM CAPERS, D.D.

ence to sustain all the pecuniary responsibilities connected with the publication of the paper, but that the members of this body, severally and individually, should be considered as bound to sustain each his share of any losses that might be incurred during the publication of the first and second volumes, as well as to participate in the immunities which may accrue during the same period, it being distinctly understood that

those of the Conference who do not pledge themselves thus shall not share in the profits or proceeds of the paper, should there be any, further than the ten per cent on moneys collected.

Your Committee on Examination into the financial interests of the *Episcopalian* are happy to report that the paper has been published with the strictest economy and may continue thus. Your committee recommend to the Conference the appropriation to Rev. S. Patton of one hundred dollars for editorial services the past six months out of any moneys belonging to the paper not otherwise appropriated.

Your committee recommend to your body respectfully to request the presiding bishop to appoint Rev. S. Patton editor for the ensuing year. Your committee recommend that the report of the Publishing Committee referred to this committee, together with any reports which may be adopted by the present or subsequent sessions of this Conference, be committed to permanent record on your journal, that reference may be had to them in the future as to the origin and history of our paper.

All of which is respectfully submitted.

E. F. SEVIER, *Chairman*;
T. STRINGFIELD,
C. COLLINS.

October 24, 1846.

On the eighth item of this report sixty-two names were recorded in the affirmative, the men thus binding themselves individually and personally for the liabilities incurred in the publication of the first two volumes of the paper. That was heroism, that was honesty; and that, too, when the salary of a preacher was fixed at one hundred dollars and table expenses. Also it will be seen that the editor was allowed only one hundred dollars for the six months he had labored on the paper. This was very small compensation for the amount and quality of labor which he had put upon

the paper when we remember that Knoxville at that time was a considerable town and that living there was more expensive than in the country. But the style of living in that day was quite simple, and the wants of a family were comparatively few. Besides, a dollar at that time would, perhaps, purchase as many comforts as two dollars now.

The committee on the *Episcopalian* appointed in 1845 reported that the proposal to publish a Conference paper had met with general favor among the people of the Church; that early in the winter the returns of the names of subscribers were sufficient, in the judgment of the committee, to justify them in contracting with Messrs. H. and J. E. Barry for the publication of the paper; that after various delays, the principal of which was a failure in the prompt arrival of the type which had been ordered, the first number was issued in the first week in May, 1846, since which time the paper had been issued regularly once a week; that the Messrs. Barry were in the contract bound to furnish a printing office with all necessary fixtures, and to issue in workmanlike style an imperial sheet once a week, to distribute the paper to the town subscribers, and to mail all the copies which had to pass through the post office. The committee was bound to furnish printing and wrapping paper and literary matter and to pay the said Messrs. Barry one thousand dollars for printing, mailing, and distributing eight hundred copies and to pay for the press work, mailing, and distribution of any additional number of copies which might be called for. Also the Messrs. Barry agreed to discount with the committee one hundred and fifty dollars for the use of

three columns of the paper for advertisements to inure to their own benefit, provided always that no advertisements should be admitted which were inconsistent with the character of the paper. Payments were to be made to the publishers in four quarterly installments. The committee furthermore stated that soon after the last session of the Conference Mr. Stringfield was appointed Agent for the American Bible Society, and that he withdrew his name from the prospectus soon after its issuance.

The financial condition of the paper as reported by the committee was quite encouraging. The whole amount of the receipts was \$1,011.27. The whole amount of expenditures was \$770.50. The balance of cash on hand was \$240.77. The number of copies issued weekly was 1,150, of which about 150 were complimented to agents, bishops, preachers, and exchanges. This report was signed by S. Patton and R. M. Stevens, the name of Timothy Sullins being omitted on account of his sickness at the time.

The Publishing Committee for the following year consisted of Revs. R. M. Stevens, Miles Foy, and Mr. Henry Ault.

Visiting committees were appointed to the East Tennessee Female Institute, Holston College, and Emory and Henry College. The following were the gentlemen appointed to the East Tennessee Female Institute: Hon. Luke Lea, Robert H. Hynds, Esq., S. Patton, Dr. James J. H. Ramsey, Hon. W. B. Reese, Col. John Williams, and J. M. Welker, Esq. I name this list especially because it shows that the Conference had adopted the wise policy of utilizing, in connection with

its educational enterprises, the judgment and influence of laymen and, indeed, men of the world.

Thomas Stringfield, with his eye always open to the educational interests of the Church, introduced a resolution, which was adopted, requesting the trustees and faculty of Emory and Henry College to inquire into the possibility of some arrangement for the education at the college of the sons of the preachers of the Conference, free of board and tuition. I can say at this date that no provision in the college for free board to preachers' sons has ever been made, but the provision was made sometime after the adoption of this resolution for free tuition to preachers' sons. This has been the practice of the college almost from the beginning. This discount to the preachers is certainly just, because they have always been active agents of the institution; and it is certainly wise, because it endears the preachers to the institution, and without their moral support it is not likely that it could have maintained its existence and usefulness.

Admitted on trial: William M. Kerr, William Jones, Larkin W. Crouch, Randolph D. Wells, William H. Bates, James A. Reagan, James N. S. Huffaker, William W. Neal, W. T. Dowell.

Readmitted: Leander Wilson.

Located: Benjamin F. Wells, John C. Gaston, John D. Gibson.

Discontinued: Robert A. Young.

Superannuated: Josiah B. Daughtry, John Bowman, Wiley B. Winton, Thomas Wilkerson, James Cumming, Eli K. Hutsell, James Dixon.

Numbers in society: White, 34,002; colored, 4,069; Indian, 108. Total, 38,179. Decrease, 136.

Local preachers, 310; traveling preachers, 96.

Collected for superannuates, etc., \$177.57; how appropriated, no report. For missions, \$1,280.54. For Sunday school books, \$864.50. For the publication of Bibles, \$60.

John D. Gibson was, no doubt, a good man when he joined the Conference and while he remained in it; but he seems to have been seized with a desire to make money. Accordingly, he located and went into the mercantile business. In this business he was very energetic; but for some reason he failed, and while acting as an auctioneer in Knoxville he drank poison through mistake and died bankrupt in money and character.

That distinguished man, Robert Anderson Young, was a Holston man. He was born in Knox County, Tenn., January 23, 1824. His grandfather, Henry Young, was an Englishman, who came to America in the latter part of the eighteenth century, landing at Baltimore. He was in affluent circumstances and gave his children the best educational advantages afforded in this country at that period. Captain John C. Young, father of Robert A., was born in Orange County, N. C., and educated at Chapel Hill University. After graduation he served as a captain in the United States army under Gen. Andrew Jackson. Later he retired from the army and located in Knox County, Tenn., where he farmed up to the time of his death, in 1831. Dr. Young's mother was a daughter of John Hyder, a prosperous farmer of Carter County, Tenn. She was a woman of strong character and deep piety. On his sixteenth birthday she "set him free," telling him, as he was preparing to leave home, that she had no anxiety as to his conduct. Fifty years later, just before her death, she said to him: "Robert, I have never had

one moment's anxiety about you since the day I set you free."

Dr. Young was converted in August, 1842; and in the following December entered Washington College, from which institution he graduated in 1844. After his graduation he began to study medicine, but from early childhood he was haunted by an impression that it would be his duty to preach the gospel. About this time this impression deepened into a positive conviction, and he applied in a class of twelve for admission on trial into the Holston Conference in 1845, and was admitted and appointed to Dandridge Circuit. He seems to have been persuaded by Dr. A. L. P. Green to go West; and accordingly, toward the close of the Conference year, he left his circuit and went to Middle Tennessee. He was admitted on trial into the Tennessee Conference in 1848. As to how he spent this interim of two years, I am not informed. From this time forward he does not strictly belong to Holston history. His first work in the Tennessee Conference was at the Cumberland Iron Works, which charge he served two years, and during this pastoral term he received from Jackson College the degree of Master of Arts. He served some of the most responsible charges in the Tennessee and St. Louis Conferences. He declined the presidency of Huntsville Female College. In 1853 he was transferred to the St. Louis Conference and stationed at First Church in St. Louis. In this Conference he spent seven years, but was retransferred to the Tennessee Conference in 1860. In 1861 he accepted the presidency of Florence University, Alabama, which position he held three years. In 1874

he was elected Financial Secretary of Vanderbilt University. In 1882 the General Conference elected him Secretary of the Board of Missions. At the close of his term he traveled in the East. He was six times a delegate to the General Conference. He was Secretary of the Tennessee Conference twenty consecutive sessions. He was for twenty-eight years Secretary of the Board of Trust of Vanderbilt University. He was for twenty-eight years a member of the Book Committee and for many years its chairman. For several years before his death he was Regent of Belmont College, in Nashville. Dr. Young was twice married, first in June, 1847, to Miss Mary A. Kimmer, who died in 1879. His second wife was Mrs. Anna Green Hunter, youngest daughter of Dr. A. L. P. Green. Both of his marriages were happy. He died in Nashville, Tenn., February 7, 1902. He died after a brief illness. Before the surgical operation to which he submitted, and after which he did not recover consciousness, he talked freely with his wife and expressed his unshaken faith in Christ and his readiness to depart and be with him.

His notice in the *General Minutes* says: "As a preacher he was clear, forceful, and commanding. In pastoral work he was wise and diligent and showed all the qualities of a true leader."

Dr. Young was a tall son of Anak, six feet and seven inches high. His hair was dark and straight, for he had a little Cherokee blood in his veins. He had a benevolent face and a pleasing manner. He had as noble a heart as ever beat in the bosom of a man. Possessing a prodigious memory and being an omnivorous reader and a close observer, he always wrote and

spoke from a full mind. He was not possessed of special powers of analysis as a preacher, but his powers of illustration were wonderful. He drew illustrations from history and all departments of science and literature. He had a strong but musical voice, and he spoke readily and fluently. His arguments were of the popular kind, such as appeal to the common sense of the masses. He did not dabble in metaphysics or theological speculations. Seeing the truth by intuition, he drove straight to it; and when he warmed up with his discussion, he spoke with power and impetuosity. He was a man that loved his fellow man, and his personality was surrounded by an aura which made good men and women feel that in his company they were in the company of a friend. He breathed at all times the atmosphere of love. He was one of the great men of the Church, and he would have made an admirable bishop. As a business man he was systematic, exact, and careful. He had a pride in doing thoroughly everything he undertook; hence he was always in demand, hence the responsible offices which were thrust upon him from time to time. He was a racy writer. He was the author of several works—one or more of travel. One of his books, entitled "Personages," was a collection of articles originally written by him for the *Home Circle* headed "Characters I Have Taken a Pen To." I remember reading these articles as they appeared in the magazine. They were personal sketches of remarkable men and women with whom he had come in contact, and these etchings were the work of an artist, fair, kindly, lifelike. They showed that Dr. Young knew people. In his books of travel he did

not content himself, like Bayard Taylor, with mere telltale descriptions of what he saw on the surface. He associated the historical events of the world with what he saw, and strange to say, although the articles were written as he traveled without books to refer to for names and dates, he found when he came home that he had made no mistake regarding names and dates.

William Capers, D.D., was born in South Carolina January 26, 1790. He was educated in South Carolina College, but, leaving before graduation, he began the study of law. He was admitted into the South Carolina Conference in 1808; and after traveling seven years, he located. He was readmitted in 1818. He was a delegate to the General Conference of 1820. In 1828 he was sent as a fraternal messenger of the Methodist Episcopal Church to the British Conference. In 1835 he was elected to the chair of the Evidences of Christianity in Columbia College, South Carolina. But the atmosphere of the institution was not very congenial to a Methodist preacher. Persons in the institution and in the community not at all partial to Methodism were wont to speak of Professor Capers as Professor of Religion in the College! Fortunately a more congenial position was soon offered him: the General Conference of 1836 elected him editor of the *Southern Christian Advocate*. In 1840 he was elected Missionary Secretary. He was a member of the General Conference of 1844 and took part in the debates of that body. He was a member of the Louisville Convention of 1845. At the General Conference of 1846 he was elected a bishop of the Methodist Episcopal Church, South. He died in Anderson, S. C., January 29, 1855.

Bishop Simpson says: "Bishop Capers was gentle and amiable both in appearance and fact, and was a smooth and eloquent speaker. As a bishop he was careful, prudent, and dignified, and he faithfully discharged his duties both to the ministers and the Church."¹

Bishop Capers presided at the Conference at which I was received on trial, and also at the Conference at which I was ordained deacon, so that I had an opportunity to photograph the man on mind and memory. He was truly a great man. His manners were those of a well-bred gentleman; his style as a conversationalist and preacher was that of a man of liberal education. His appearance was patriarchal, reminding one of a Wesley or a Washington. As to his appearance and manner I have him constantly associated in my mind with Judge Benjamin Estille, of Virginia, whom I knew and admired in my youth.

I have read the life of Bishop Capers by Bishop Wightman. Wightman was a man of learning. In this biography he says that Capers was not a bookish man. The latter half of the book is autobiographical, and one cannot but observe the difference between the scholastic style of Bishop Wightman and the simple, natural style of Bishop Capers. The two styles present an interesting contrast between art and nature, with the advantage on the side of nature; for "a touch of nature makes us all akin." In his sermons Bishop Capers exhibited the same naturalness of style, together with great resources of illustration and with melting unction.

¹Simpson's "Cyclopedia of Methodism," p. 165.

CHAPTER IV.

CONFERENCES OF 1847, 1848, AND 1849—TWENTY-FOURTH, TWENTY-FIFTH, AND TWENTY-SIXTH SESSIONS.

THE twenty-fourth session of the Conference was held in Jonesboro, Tenn., beginning October 20, 1847. Bishop Andrew not being present on the first day, Elbert F. Sevier was elected President *pro tem*. Conaro D. Smith was elected Secretary, and W. G. E. Cunningham Assistant Secretary.

A special committee was appointed to ascertain the amount due the Conference as dividends from the Book Concern at New York and the Chartered Fund at Philadelphia, and to inquire into the propriety and practicability of adopting measures to secure those dividends. The committee consisted of Samuel Patton, Thomas Stringfield, and Elbert F. Sevier. Also a committee was appointed on the Southern Book Concern, and it consisted of George W. Alexander, Charles W. Charlton, and Leander Wilson.

Bishop Andrew took his seat on the second day.

The following entry in the Minutes I do not try to explain:

On motion of the stewards the Conference drew upon the office of the Nashville *Christian Advocate* for fifty dollars.

Resolutions indorsing the faithfulness and efficiency of Thomas Stringfield as Agent of the American Bible Society were adopted. This indorsement was suggested by certain disingenuous efforts that had been made

during the year to discredit him with that society. It was announced that John Bowman had died during the year. A brief sketch of this veteran may be found in Volume II. of this work. Bowman was a plain, blunt man, strictly honest, a man of prayer and fidelity to his calling. He was a disciplinarian of the old school, believing that it was better for an unfruitful branch to be cut off than to be allowed to rot off. He lacked the fluency and passion of the orator, but his sermons were thoughtful and pointed. He was a careful financier, and left some bequests for benevolent purposes.

In a committee of the whole the Conference organized itself into a Bible Society.

The Committee on Dividends of the Book Concern and Chartered Fund reported that sixteen hundred dollars from the Book Concern and one hundred and fifty dollars from the Chartered Fund was due to the Conference for the past three years, and appointed a committee to correspond with the Book Agents of the Methodist Episcopal Church and the Manager of the Chartered Fund for the purpose of securing these dues. These claims were based upon the provision in the Plan of Separation, that in case of the establishment of an independent connection by the Southern Conferences dividends should be paid to them as heretofore until the details of the Plan should be finally adjusted. Accordingly the Conference drew for these amounts; but the drafts were not honored, and the Holston Conference, together with the other Southern Conferences, was compelled to provide as well as it could for its superannuates and its widows and orphans, and to await the decision of the Supreme Court of the United

States in regard to the division of the property of the original Methodist Episcopal Church.

Admitted on trial: John H. Brunner, John M. McTeer, James T. Smith, Joseph H. Peck, George W. Renfro, Calvin W. Bewley, Samuel D. Gaines, Richard A. Claughton, Edward E. Gillenwaters.

Readmitted: Philip Anderson.

Located: Micajah Southard, Samuel A. Miller, Amos B. Broyles, John L. Sensibaugh.

Discontinued: John H. H. Young.

Superannuated: Josiah B. Daughtry, James Cumming, Wiley B. Winton, Thomas Wilkerson, Eli K. Hutsell, James Dixon, William C. Graves, Oscar F. Cunningham.

Died: John Bowman.

Transferred to the Missouri Conference: A. H. Mathes.

Numbers in society: White, 34,346; colored, 3,917. Total, 38,263. Increase, 84.

Local preachers, 333; traveling preachers, 102.

Collected for superannuates, etc., \$297.39. Appropriated to the bishops, \$170; to Conference claimants, \$167.39.

Collected for missions, \$1,138.07; for Sunday schools, \$813.32; for Bibles, \$721.

The figures of the Journal add up for missions \$1,290.10, a discrepancy of \$152.03.

Allen Harvey Mathes, A.M., was born in Washington County, Tenn., June 2, 1802, near Washington College, from which institution he graduated in 1822. At that time Rev. Samuel Doak, the founder of the institution, was President of it. In the same year, and before he had completed the course, he was married to Miss Judith Loyd McConnell, of Abingdon, Va.¹ The marriage seems to have been hurried up by the following circumstance: One day Mr. McConnell, the

¹One account says she was of Tazewell, Tenn.



REV. ALLEN H. MATHES AND WIFE.

(52)

father of Judith, rode up to the house of Mr. Alexander Mathes, the father of Harvey, and inquired for Harvey, and, being told that he was not at home, he said: "Well, he will have to come and do something for Judith; she is perishing away to nothing." The couple had been engaged for some time, and they loved very much.

Mr. Mathes began his teaching career as a member of the faculty of Washington College in 1823. At the close of the term he removed to Athens as Principal of the Athens Seminary. In 1826 he was received into the Methodist Episcopal Church. In 1830 he removed to Madisonville to take charge of the Madisonville Academy. In 1838 he was admitted on trial into the Holston Conference and appointed to the presidency of Holston College, at New Market, Tenn., which position he held till his transfer to the Missouri Conference in 1847. He continued in educational work in the West till the day of his death, which occurred February 18, 1859.

Mr. Mathes was a man of robust constitution, large and portly, and weighed two hundred and fifty pounds. Twenty-five years of consecutive labor in the school-room, together with pulpit labors at quarterly meetings, camp meetings, appointments here and there, and lectures on various topics, had so sapped his fine constitution that he failed suddenly. Never tiring, he made full proof of his ministry. The common people heard him gladly. He had lived a most self-sacrificing life—giving board, tuition, and clothing to numbers of young men, and free tuition to ministers, widows, and the poor, always contributing liberally to the Church and dispensing a liberal hospitality. He always kept a

prophet's chamber in his house; no one was denied food, raiment, or shelter. For these reasons he died poor, although his income had usually been good.

Mr. Mathes was a man of superior intellect and excellent scholarship. He was a preacher of considerable ability. I have in my possession a published sermon of his on "Pedo-Baptism Examined," with a prefixed essay on "The Mask Removed," and an Appendix containing historical quotations on the subject of baptism. It is a neatly printed pamphlet of sixty pages, duodecimo; J. F. Grant, printer, 1833, Madisonville, Tenn. I have read portions of it and find it an able discussion of the subject.

Mr. Mathes was of Presbyterian stock, descended from a long line of Presbyterians. He and his good wife were at first stanch Presbyterians. How and why did they become Methodists? This I will leave the late Major Henry M. Folsom, of Elizabethton, Tenn., to tell. In a letter to me he says:

With reference to a letter I had from you sometime since, and which, by reason of a severe accident to myself a year ago, I have been unable to answer until now, I have to say that the facts and incidents about which you inquire occurred many year ago and have rested in my own memory ever since. They were of such interest, however, as to make a deep impression on my mind which time has failed to erase, and I will give them to you to be used as you desire.

My first acquaintance and association with Rev. Allen H. Mathes dates back to the summer of 1846. He was at that time the President of Holston College, located at New Market, Tenn., and I, though a mere boy, was placed under his instruction as a student and received into his family as a boarder. From that time I knew him personally and intimately until the closing out of his last term there. Having in the meantime

resigned his position there and perfected his arrangements to go West, in the spring of 1848 he carried this purpose into effect. At his urgent and repeated requests I had finally obtained the consent of my parents to accompany him; and when he left New Market, I was of the party and became again a member of his family, which relation continued until late in the fall of 1849, when I returned home. In this connection and with the intimacy between us growing continually, for there was never a break in it during all these years, I cannot refrain from saying that in my opinion Mr. Mathes was the very best man, socially, morally, and religiously, that I ever knew, a very prince among men in all the walks of life. Before we left Tennessee he had accepted the presidency of Ebenezer High School, located ten miles north of Springfield, Mo. In his early life he had married Miss Judith McConnell, of Abingdon, Va., a most lovable, gentle, and devotedly Christian woman, a fitting mate in every respect for such a man. Both were Presbyterians of the strictest old school—he having been brought up in that faith under the unflinching traditions of ancestors farther back than he could remember, and she having received her religious training at the feet of such giants of Calvinistic theology as Rev. James McChain, of her own town, Rev. F. A. Ross, of Kingsport, Tenn., and others whose guns were ever ready for action and were constantly heard thundering up and down and across the hills of Southwest Virginia and East Tennessee in defense of the severe doctrines of Calvin, which they preached in all their purity and terror.

Early in life Mr. Mathes had assumed the duties and responsibilities of Church membership at Old Salem Church, near Washington College, and, after due preparation, was ordained a minister in the Presbyterian Church, which relation he maintained for several years. Meantime he had been filling a professorship in the college and occupying the old brick mansion that had served as a professor's home for many years. This home stood perhaps one hundred and fifty yards northwest of the college building. Immediately between the two buildings there stood a large, low-limbed, spreading white oak tree

that had looked down on the surrounding landscape and furnished grateful shade for the tired and heated for generations back, a very monarch of the forest, defiant in its strength and beautiful in its grand proportions. It was, perhaps, about the third year of Mr. Mathes's ministry that the incident occurred about which I am now to write, and I desire to state distinctly that all my information concerning it came from the lips of both Mr. and Mrs. Mathes, from whom I had the details over and over again, and the absolute truth of which I never for a single moment doubted after I heard them tell it. They had been Presbyterians and he a minister. After I knew them, they were earnest Methodists. The incident to be related wrought the change and made him a Methodist minister, earnest and true.

It was an ideal day in the late springtime, a still, dreamy day when all nature seemed settling down into a dreamy rest. The birds had hidden themselves beneath the drooping leaves, their twitterings were hushed and still, the very air itself seemed to have gone asleep, and nature rejoiced in the stillness. Mrs. Mathes was sitting beside her window fronting the college building and gazing languidly through the foliage toward the college, when, without a moment's notice, there came from an absolutely clear sky, on the smiling face of which no sign of a cloud could be seen, a fierce flash and at the same instant a deadly crash; and the old tree, through whose branches she was looking, lay shivered and splintered, torn to pieces by the force of a dreadful thunderbolt. Mr. Mathes, attending to his duties in his recitation room, rushed to his home to find his gentle wife almost in convulsions from fright at her narrow escape from what she scarcely knew, but with the question uppermost in her mind, "If it had been I instead of the tree, where would I have had to spend the eternal ages that lie before me?" and to her horror her religion only echoed *where?* She had never heard the loving Christ whisper to her soul, "Peace, be still," and she was afraid. For weeks and months she brooded over her condition as she came to see it. Her husband and her pastor sought in vain to lead her back to the truth of the faith she had learned to dis-

trust, but their efforts came to nothing, and in such a state of mind she passed the summer. When the time came for nipping frosts, falling leaves, and Methodist camp meetings, the annual meeting of that kind for Sulphur Springs, in Washington County, was approaching, and at her earnest request and insistence her husband made suitable arrangements for attending the meeting, and at the Saturday morning appointment they composed a part of the assembled congregation. At the conclusion of the sermon penitents were invited to the altar, and among the first to respond was Mrs. Mathes. The usual services of such occasions were had, and the audience was dismissed. By invitation and the cordial permission of her husband, she agreed to remain over for the night service, and there again at the proper time she was found among the penitents; but not for long, for in a little while her penitence had changed to joy, and she was shouting the praises of her newly found Saviour, and in her happy heart the new song she learned that night stayed until she went to heaven. The still, small voice had said, "Peace, be still," and she was not afraid.

Another year passed, to her one of peace and joy in her new faith and love. Her life exemplified the purity of her professions. To Mr. Mathes the year was one of deep thought and serious inquiry. The camp meeting season came again, and the Saturday morning service found them again under the old shed at the camp ground, sitting near the same spot they had occupied the previous year. The sermon was profound and powerful, closing with an earnest and loving appeal to all to come and join the preacher on his journey to the better land, promising them victory at the end.

Without a moment of hesitation, in his calm and dignified maner Mr. Mathes arose from his seat and approached the altar; but in the act of kneeling there a moment of hesitation came, and he lifted himself to his full stature and, with shining face, turned to the audience and announced his conversion, and there was joy on earth and in heaven. In a moment, almost, the arms of his happy wife were about him, and again and as long as they both lived they journeyed together. After

due deliberation, but with no unseemly haste, they severed their former Church relations and became members of the Methodist Church. Soon afterwards Mr. Mathes was licensed to preach. And this is why and how he became a Methodist preacher. He was able, earnest, and accomplished.

This is a touching story and quite flattering to Methodist pride. Major Folsom is mistaken when he says that Mr. Mathes was licensed to preach by the Methodist Church. He was received from the Presbyterian Church in elder's orders. Some years before the above was written Major Folsom in conversation told me the story of the change of Mr. Mathes from the Presbyterian to the Methodist Church. His health then was good and his memory retentive. He said that when Mr. Mathes determined to join the Methodist Church he went before his Presbytery, stated his change of mind, and requested an honorable dismissal from the Church. The Presbytery acted magnanimously in the matter, and not only granted his request, but allowed him to retain his elder's parchment. He was therefore received into the Holston Conference in elder's orders. The Minutes show negatively that he was never ordained deacon and elder by the Conference.

The above story is an apt illustration of the ideas of experimental religion which the Methodists entertained at that time. It has been stated that Mr. Mathes joined the Conference in 1838. I take advantage of this date to insert some matter that ought to have been brought out earlier in this work—namely, the experience of a Dutchman, which further illustrates the manner of experimental religion which prevailed in the Methodist Church at that period. This man was John Ruble, who

lived in Carter County, Tenn. After his profession of religion he was a man of sublime piety. Rev. Thomas M. Morrell heard the experience in the year 1838 at a love feast held by Revs. Talley and Fulton on Stony Creek, Carter County. It was as follows:

When te Methodists first cooms in our neighborhood, some beoples say tey mighty pad folks, und some say tey mighty coot folks; and I tinks I'll co and hear for myself, and I coes and kits in te callery, vere I can see te breacher; and he breaches along till after a while he says sometin' tat skeers me up, and I looks at him and he looks right at me. Vell, I tinks I can be as sassy as he is; I can look at him as long as he can look at me. And he breaches on and tells me every mean ting I ever tone in my life, and I tinks, "Who tells tat breacher how badt I toes?" Vell, I tinks of an old voman in te neighborhood, tat she must tell te breacher, and I settle mit her ven I see her. Tirectly I sees te breacher bekins to cry. "Tare now," I tinks, "tat breacher cryin' to tink how badt I vas." Ten I bekins to cry, but after a while te meetin' preaks oop. Now, I tinks, eferypody knows how pad I toes, and tey'll see me cryin' here in te meetin', and I tinks I'll shust set still till eferypody's kone and nopody shall see me. As I coes home I tinks I ought to bray. I sees a pig log outside te road; and ven I kits tere, I tinks I vill bray. Ven I kits town on my knees, I hear sometin' behindt me in te leafs, and I chumps up and coes along agin; and ton't you tink tat oldt tevil skeer me oop four or five times? At last I tinks I vill bray if te tevil toes ketch me. Ten after dot I tinks I'll co oop to fader's. When I kits tere, tey're all cone oop to Proter Henry's to meetin'. Vell, I coes along and I kits in behindt te door. Tey sings and brays, till after a while I bekins to feel so badt, I tinks I'll kit oop and co out; and I findts if I kits oop I cooms town agin, and I shust leans pack on te ped. Zen te meetin' preaks oop, and I coes home and kethers oop all te logs and chunks oop in te head of a holler, where I coes to bray every evenin'. I intended to have religion and nopody sha'n't know it. I won't pe like tese noisy Methodists.



BISHOP ROBERT PAINE.

(60)

Put one evenin', when I coes oop tere, te Lord plesses my soul, and te first ting I knows I'se a hollerin' "Clory!" shust as loudt as I could holler. And I ton't care if all te world hears me say Clory! and I says Clory! now.

The effect was electrical, and much excitement and shouting followed. I have attempted to give the experience in dialect just as it was related to me.

The Conference met in its twenty-fifth session in Knoxville October 11, 1848, Bishop Robert Paine presiding and C. D. Smith acting as Secretary.

Communications were received from the Book Agent at Richmond, Va., E. Stevenson, Assistant Book Agent at Louisville, Ky., and the Assistant Book Agent at Charleston, S. C., and referred to the proper committees. I copy these items from the Minutes to show that nuclei of a Southern Methodist Publishing House had been established. The Church at that time had no printing establishment, and the Book Agents were only publishers, and they let the printing of the Connection to publishing houses not belonging to the Church.

A communication was also received from E. Stevenson, Secretary of the Parent Missionary Society, showing that the new Connection had started out with the missionary spirit and a missionary organization. At this session the Conference organized itself into a missionary society as it did at the last, and for many years this was the rule.

I copy the following paragraphs from the journal:

The vote by which Thomas Stringfield's character was passed was, on motion, reconsidered and left to further consideration, whereupon a set of resolutions calling on Mr. Joseph L. King, of Knoxville, for charges against him made

by some unknown person to the Bible House at New York touching his agency, were adopted. . . .

On motion, the case of Brother Stringfield was called up, and a communication from Joseph L. King in reply to one sent him by the Secretary of the Conference transmitting a preamble and resolutions calling for complaints said to be lodged in the hands of Mr. King from the Bible House in New York, where they had been made by some unknown person, to this Conference, was received, Mr. King declining to give up said papers containing said complaints on account of injunctions authorizing him to do so only on the concurrent consent of the accusers and the accused; and, on motion, Thomas Stringfield's character was passed. . . .

On motion, the Secretary of the Conference was instructed to forward a copy of the proceedings of our body in the case of Brother Stringfield to the Corresponding Secretary of the American Bible Society.

If I have been correctly informed, the complaints came from Strawberry Plains and were instigated by sectarian spite. I believe I have the name of the accuser; but for the sake of his posterity, I will not divulge it. The whole procedure of stabbing in the dark, publishing the accusations, and yet refusing to give the name of the accuser, and declining to furnish the text of the complaints, was an infamous affair which the Conference summarily rebuked by the passage of the character of the accused. The gist of the accusations, I learn, was that Mr. Stringfield was attending to his private business and neglecting the work of his agency. No one was rash enough to assail his moral and religious character. The charges, such as they were, were false and malicious.

A committee consisting of T. Sullins, E. E. Wiley, and David Adams was appointed to report on the con-

dition of the *Methodist Episcopalian*. The report showed that the paper was in debt to the amount of \$541.45. The committee discussed the question of the suspension of the paper and took the ground that its publication should be continued for the following reasons: That the doctrines and discipline of the Church in Holston were being violently assailed by its enemies, that the Church needed an organ for its defense, and that the controversy was too local to admit of free and particular discussion in the General Conference papers. The report asserted that Dr. Patton not only edited the paper, but conducted its business in detail. His re-appointment was requested and \$100 allowed him for clerk's hire. This report was adopted with a resolution pledging the moral and financial support of the Conference.

I knew Dr. Patton personally, and I now know that to devolve the editorship and business management of the paper upon a man of his temperament and physical constitution meant decline and death within a few years.

At this session (1848) the Conference resolved to establish a high school at Strawberry Plains. Creed Fulton, who at the time was President of Holston College, not satisfied with the outlook of that institution, had consulted with Thomas Stringfield, and the two had agreed that a high school ought to be established at the Plains. A lot was accordingly procured from Mr. Stringfield for the building, money was raised, and a two-story brick college building and a brick boarding house were erected; and Mr. Fulton, resigning the presidency of Holston College, was appointed

Superintendent of Strawberry Plains High School. Mr. Fulton managed the finances of the institution and superintended its interests generally, but depended upon his assistants, Profs. John Winniford, Joseph H. Price, and James S. Kennedy, for the literary conduct of the school. All these were graduates of Emory and Henry College. Professor Winniford was a son of Mr. George Winniford, who superintended the erection of the buildings of Emory and Henry College, and he was a brilliant young man. Professor Price was a brother of the writer. He eventually moved to Texas, where he taught and engaged in farming. In middle life he became a local preacher. His widow and some of his children still live in Texas.

Some years after the opening of the school it was dubbed "college." The school had several Presidents after this, but I cannot give the order. They were: Rufus K. Scruggs, John H. Brunner, Thaddeus P. Thomas, James S. Kennedy, David Sullins, and Richard L. Kirkpatrick. There was no lack of students; there were usually as many as could be accommodated. The school was suspended near the beginning of the Civil War. Subsequently the land fell into the hands of a joint stock company, picked men. The members of the company having died, the Stringfield heirs gave a quitclaim to the lot for \$250, which money they turned over to the missionary cause.

On Sunday of the Conference Bishop Paine ordained twenty-nine deacons and fifteen elders, local and traveling.

The Conference drew on the Nashville *Christian Advocate* for seventy-five dollars.

Admitted on trial: Ambrose G. Worley, Hamilton Wilson, William H. Kelly, John H. Hoge.

Readmitted: James Y. Crawford, Lemuel C. Waters.

Located: Stephen W. Earnest, Joseph B. Daughtry, J. B. Lawson.

Superannuated: Robertson Gannaway, Thomas Wilkerson, Eli K. Hutsell, James Dixon, William C. Graves, Stephen D. Adams, David Adams.

Died: Oscar F. Cunningham.

Traveling preachers, 97.

Numbers in society: White, 36,695; colored, 3,931. Total, 40,626. Increase, 2,363.

Collected for superannuates, etc., \$303.83. Appropriated to bishops, \$170; to Conference claimants, \$133.83.

Collected for missions, \$1,600.26; for Sunday school books, \$465.55.

The missionary figures do not include the anniversary collection at the Conference.

My statement of numbers in society does not agree with the figures in the General Minutes, but my figures are taken from the Conference Journal. Besides, in the General Minutes the number of local preachers is added to the membership, which, I am sure, is a mistake, as the names of local preachers were always recorded in the class books in the lists of members of the Church, and the local preachers, therefore, are probably counted twice in the General Minutes.

At the first General Conference of the Methodist Episcopal Church, South, two men were elected bishops—William Capers, D.D., and Robert Paine, D.D. Dr. Paine was born in Person County, N. C., November 12, 1799. He removed to Tennessee in early life, and was admitted on trial into the Tennessee Conference in 1818. His learning and talents secured him

some of the most prominent pastoral appointments till 1830, when he was elected President of La Grange College, Alabama. He remained at the head of this institution till 1846, when he was promoted to the episcopacy. He was a member of every General Conference from 1824 to 1844. He took an active part in the debates and the legislation of the General Conference of 1844. He was chairman of the committee of nine which reported the Plan of Separation. He was a member of the Louisville Convention of 1845. After his election to the bishopric, he traveled extensively, supervising the Church. He was the author of "The Life and Times of Bishop McKendree," a work of great literary merit.¹

Bishop Paine suffered greatly in his declining years. He labored on his biography of Bishop McKendree when sickness and feebleness would have suggested rest. "His last days were full of peace and holy triumph. Almost a book could be filled with expressions of wisdom as well as of joy which fell from his lips during the last few months of his life."² When speaking of dying, he said: "I have no fear of death as to its results, but I dread the physical suffering which must attend the dissolution of soul and body." He frequently requested his friends to pray that he might be delivered from great bodily suffering in his last moments. His wishes and the prayer of his friends were answered, for he died without a struggle or a groan October 19, 1882. A most excellent biography of the bishop was written by his friend, Rev. R. H. Rivers.

¹Simpson's "Cyclopedia of Methodism," p. 690.

²Rivers's "Life of Bishop Paine," p. 307.

Mr. Rivers, in summing up the character of this great and good man, presents the following points: He was a man of indomitable energy; was possessed of inflexible firmness; was as brave as he was firm; was possessed of magnanimity of the highest order; was a writer of more than ordinary merit; was a man of considerable scientific attainments, especially in geology; was a gospel preacher in the fullest sense; was a great bishop; and, as the crowning fact, was a Christian.

Bishop Paine was above the average in size, broad through the shoulders, and built more for strength than for activity. As a preacher he was more of a philosopher than an orator. His style was terse and sententious. In one of his talks which I heard, he alluded to the charge that the Methodist bishops were tyrants and crushed the preachers, and he said: "I would rather be crushed than to crush." He was a man of great kindness and sympathy. At the Conference of 1855 I requested my presiding elder to have me removed from Rogersville Station, which was not able to support a married man, but I was reappointed to that station all the same. After the adjournment of the Conference, I went to Bishop Paine, who had presided, and said: "Bishop, why did you reappoint me to Rogersville, which is not able to support a married preacher?" He replied: "Your presiding elder is to blame for not fully representing your case to me." But gently patting me on the back, he said: "Go along, brother, and do the best you can."

Oscar F. Cunningham was born in Grayson County, Va., May 1, 1813. He embraced religion and joined the Church in his youth. He was admitted into the

Holston Conference in 1834. The fact of his admission is not mentioned in the General Minutes, but it is named in the Conference Journal and among the appointments in the General Minutes. His first appointment was to Jonesboro Circuit as junior under David Adams. He located in 1839; but not satisfied with the local relation, he returned to the Conference in 1840. Beginning with the Conference of 1843, he was a presiding elder for four years, two years on Athens District and two on Rogersville District. He was superannuated in 1847, and died June 15, 1848.

I have a distinct recollection of Mr. Cunningham. He was spare and rather tall. He had the mouth and voice of an orator. He was a fine preacher. I heard him preach at Emory and Henry College when I was about fifteen years old. I was too young to be a judicious critic, but his sermon was to me wonderfully perspicuous and fascinating. He had a musical voice and sometimes sang with excellent effect a solo just before preaching. His favorite solo was the one he sang just before he breathed his last.

A few days before Mr. Cunningham left the world his physician informed him that he must die. To a brother itinerant who visited him he said: "Tell my brethren that I died as near my post as I could." At the close of the following Sabbath he said he had never spent so pleasant a Sabbath on earth. He communed with his friends shortly before his departure, called his family around him, and, after exhorting them to live in the service of God and commending his afflicted and much-distressed companion and dear little, helpless children to God, he bade them an affectionate

farewell. After he had become so much exhausted as to be unable to talk freely, he often raised his hand in token of victory. After a sinking spell he revived and sang that beautiful hymn beginning,

“Arise my soul, and stretch thy wings.”¹

I knew well Rev. Bennett K. Cunningham, a brother of Oscar. He was a local preacher, and spent most of his life in teaching. If I am not mistaken, he spent his last days in Rutledge, Tenn. He was a man of superior intellect and of great purity of life. Miss Polly Cunningham, of Glade Spring, Va., was a sister of Oscar and Bennett, and such was her Christian character and useful life that she is still remembered in that section with great affection.

In “Sketches of Former Days,” by Robertson Ganaway, is made the following mention of Oscar Cunningham:

We took in Jonesboro on our way, and I spent several days with our brother O. F. Cunningham, the first year of his itineracy. I had traveled there before. Brother Cunningham was a good deal embarrassed when he first started, and made at times a bungling out, so much so that some young people of the circuit said that if his text had the smallpox his sermon would be in very little danger of catching it. But by intense study and indefatigable labor he in a very few years made one of our very best preachers.

Dr. Brunner was appointed to the Athens Circuit in 1848. He there found a worthy local preacher, John Hoyle, the grandfather of the late Judge John B. Hoyle, of Cleveland, Tenn. He was a native of South Caro-

¹General Minutes.

lina, and raised a large and influential family, all working members of the Methodist Church. He was very eccentric, but as just as Aristides. His sense of the ludicrous was keen, and while preaching he often provoked laughter in his audience without intending to do so. He used to tell this joke on himself: One day he borrowed a gun of his son and went duck-hunting. His son warned him that the gun kicked. While crossing Chestua Creek on a log he espied a duck; and just as he raised his gun to shoot he called to mind what his son had told him, and as he pulled the trigger he leaned forward a little to avoid being kicked backward into the water. But the gun snapped, and he fell forward into the creek, getting an involuntary immersion.

How the sober, staid, well-balanced John B. Hoyl happened to spring from this eccentric ancestor I cannot divine. But I knew Judge Hoyl intimately. He had the moral integrity of his ancestor but none of his eccentricities.

The Conference met in its twenty-sixth session in Cleveland, Tenn., October 11, 1849, Bishop Andrew President, and E. F. Sevier and W. G. E. Cunnyng- ham, Secretaries. Revs. Mann, Simmons, Turner, and Thomas, of the Georgia Conference, were welcomed as visitors and invited within the bar.

The Conference directed the Board of Stewards to draw on the Nashville *Christian Advocate* for one hundred dollars.

Delegates to the ensuing General Conference, to meet in St. Louis, Mo., were elected as follows: Samuel Patton, Charles Collins, James Atkins, Conaro D.

Smith, William Hicks, and William H. Rogers. Reserves: R. M. Stevens and Thomas Stringfield.

Resolutions on the subject of collecting material for a history of Holston Conference were offered by S. Patton and adopted. This seems to have been the first move in that direction. But so far as I can learn nothing valuable was ever done on that subject till 1866, when a historical society was organized. When Dr. Cunyningham began his work as historian, he found no material accumulated anywhere, except in the official records of the Conference, in such magazines and newspapers, secular histories and diaries of the preachers as he could find, and in verbal traditions. This meager and desultory source of information is less to be regretted when we bear in mind that one of the greatest services rendered the historical writer and historical reader is oblivion, which while seemingly a misfortune is really a blessing; for while it diminishes the amount, it increases the quality of historical material on the principle of the survival of the fittest.

On motion, the General Conference delegates were instructed to oppose any change in the Discipline on the subject of slavery. This action, which represented the spirit of the Southern Conferences generally, was an evidence in addition to evidence already adduced that the Church, South, was satisfied with the Discipline as it was on the question of slavery, and that the Northern Conferences were the revolutionary party in 1844; just as the Southern States were satisfied with the Federal Constitution as it was, and in the War between the States the Northern States were really the revolutionary party.

Admitted on trial: Elkanah H. King, Newton C. Edmondson, Wiley F. Parker, John C. Hyden, John M. Varnell, William W. Hargraves, Ransom M. Moore, William J. Witcher, Riley A. Giddens.

Readmitted: Jesse Cunnyingham.

Located: William Sturges, John W. Thompson, Jackson S. Burnett, Andrew Gass, John Alley, William D. Snapp.

Discontinued: John H. Hoge.

Superannuated: John Barringer, Robertson Gannaway, Thomas Wilkerson, Eli K. Hutsell, James Dixon, Stephen D. Adams, David Adams, Jesse Cunnyingham.

Numbers in society: White, 33,111; colored, 3,466; Indian, 158. Total, 36,735. Decrease, 3,891.

Local preachers, 313; traveling preachers, 102.

Collected for superannuates, no report; for missions, \$1,590.25; for Bibles, \$2,600; for Sunday school books, \$473.90.

The Conference Journal reports for Sunday schools \$699.72.

William Sturges was an earnest, honest preacher, whose sermons were characterized by the vocule at the the end of his sentences. He lived and died in Smyth County, Va.

John W. Thompson began his itinerant career abreast of Stephen D. Adams. Both were men of unusual gifts. Thompson had a paralytic stroke in advanced life. At his best he was an eloquent preacher.

John Alley was above the average in talent. He lived in Sequatchee Valley. He was a man of prudence and great piety. While a meeting was in progress at Henninger's Chapel, in 1853, he arose one morning at the home of his mother-in-law, Mrs. Kirkland, and walked the floor for half an hour, laughing for joy. The laugh was irrepressible.

Jackson S. Burnett really deserves a biography. He was reared in East Tennessee. His educational ad-

vantages were limited, but he became a good English scholar. While a member of the Conference he stood high as a preacher and gentleman. For many years he was a useful local preacher and a successful merchant. He reared an excellent family. His first wife, the mother of his children, was a daughter of Mr. James M. Alexander, of Buncombe County, N. C. He was married four times. His last few years were spent in pastoral work. He had some first-class charges, among them Church Street, Knoxville, and Central Church, Asheville. As a speaker he was elegant in style, fluent in utterance, trenchant in criticism, and of great emotional power.

When extreme Western North Carolina was taken from Holston to become a part of the Western North Carolina Conference, in 1890, Mr. Burnett fell into that Conference and remained in it to the day of his death; but he never lost his affection for his brethren of Holston. A short time before his death he sent to the Holston Conference a check for one hundred dollars to be added to the fund for Conference claimants. The Minutes of the Western North Carolina Conference contain a handsome memorial of this good man, from which I take the following paragraph:

He was a man of quick perceptions, refined sentiment, courteous disposition, faultless taste, alert sensibilities, rich sympathies, liberal conceptions, and good power of generalization. As a preacher Brother Burnett had peculiar endowments and resources. His style was terse, energetic, and racy. No estimate of what he accomplished by his ministry can be just without taking into account the fact that his early opportunities were almost nothing. He said that his schooldays were so few and unimpressive as to have left scarcely a mem-

ory of themselves in his mind. After a few years of uneventful farm life he was called to a mercantile clerkship on account of his integrity and native brightness. After a few more years, filled with the care and labor of a merchant, he went into the ministry, and within five years was able to occupy with distinction some of the best and most cultivated places in the Conference. His conviction was deep, his conversion clear, and his growth in every Christian grace constant and solid. The sun of his great life went down without a cloud and left a supernal radiance on all circles it had touched.

My father lived within the bounds of Abingdon Circuit, and Brother Burnett traveled it when I was quite a boy. He occasionally stopped with us during the year, and I remember very distinctly his genial and gentlemanly demeanor, as well also as his studious habits. At one visit he was poring over Samuel Johnson's "Lives of the Poets," a work of high literary merit, and he occasionally called the attention of the family to some of the beauties of that work.

I often met with him when he was merchandising at what is now named Alexander. Though a busy man, he preached often in various parts of the country, and the people who dealt with him were his most respectful and attentive hearers. As a local preacher he exerted a gracious and extensive influence in the section where he lived.

John H. Hoge was a large part of his life a citizen of Bland County, Va. He was a man of superior natural endowments, had a strong physical frame and a large brain; but he gave himself more to business and pleasure than to study. He was a many-sided man, followed a number of employments, and therefore became distinguished in no one line. He was preacher,

farmer, lawyer, physician, and speculator in live stock. While living in Wise County, Va., he performed a surgical operation which of itself would entitle a man to fame. In a very serious and critical case of obstetrics a consultation was called. It was agreed that the only hope of the woman was what is known as the Cæsarean operation. This operation was suggested by Dr. Hoge, and he insisted that it should be performed. The other doctors declined to assume any responsibility for such a dangerous experiment and withdrew from the case and left. Dr. Hoge, left alone, bravely assumed the responsibility and performed the operation, saving both the mother and the child. Dr. Hoge's education and experience as a physician were limited. He had nothing but a country practice, and that too in a sparsely settled section. Hence this case, which defied precedents and analogies, was an illustration of the power of genius.

A few words about the origin of Bradley County and the city of Cleveland, which have taken such a noble part in the entertainment of the Conferences. This section belonged to the Cherokee Indians up to a comparatively recent date. Among them there were two parties, the Ridge and Ross parties. The Ridge party favored the policy of transferring the territory to the United States; the Ross party, headed by John Ross, the chief, bitterly opposed the transfer. The principal men of the Ridge party met at Red Clay, a few miles west of where Cleveland now stands, and formally signed a treaty making the transfer. This was regarded as an act of treason by the Ross party, and they resolved to put the traitors to death. This resolution

brought on a bloody strife. Assassinations were common. Jack Walker, whose father had been an old chief, and who lived about three miles east of Cleveland, was one of the council at Red Clay, and as he was going home he was ambushed and shot. He rode on home, a distance of eight miles, but died from the effects of the wound a few days later. The men who shot him were arrested and placed in jail at Athens, Tenn., but Judge Keith discharged them on the ground that the case did not come under his jurisdiction.

The Ridge Treaty was signed in 1834, and the government recognized it as valid, and so settled the question. In 1836 the Ross party gave in. This treaty gave our government a large scope of country, embracing portions of North Georgia, North Alabama, North Mississippi, and Lower East Tennessee. The portion lying in East Tennessee south of Hiwassee River was called the Ocoee District. Bradley County was carved out of this district, and included what is now Polk County and a part of what is now James County. Immediately after the final settlement of the ownership of the territory Generals Wool and Scott went through the nation gathering up the Indians in view of their removal to the Indian Territory.

The Legislature of 1837 ordered a survey of Ocoee District. The lands were put upon the market for the first four months at \$7.50 per acre, and then \$5 dollars; later as low as \$2 and \$1. The last sales were made in 1841 at one cent per acre.

Bradley County was organized in May, 1836. Andrew Taylor's place was selected for the seat of justice and named Cleveland after a Revolutionary hero.

Cleveland is situated on a watershed. Most of the county is drained by streams running north into Hiwassee River, which finds its way to the Gulf of Mexico through the Mississippi River, while the waters that rise a few miles east of Cleveland enter the Gulf by the Alabama and Mobile Rivers.

The first circuit court of Bradley County was organized by Judge Charles E. Keith.

Missionaries entered the Ocoee District several years before the removal of the Indians. The Methodists were first. Dr. John B. McFerrin was early on the ground; and Henry Price, a local preacher, lived in the nation and could and did preach in Cherokee. Elijah Still was appointed to Hiwassee Mission in 1834. Newtown District comes upon the Conference map in 1835 with David B. Cumming as presiding elder and mission appointments as follows:

Chattanooga, C. Stump; Spring Place, M. E. Hawk; Newtown, A. N. Ross, Elijah E. Still; Hiwassee, B. McRoberts; Valletown, A. Campbell; Coontown, J. F. Root; Othcalooga, J. Boston; J. Fields, Interpreter.

Spring Place Mission probably included the territory which afterwards became Bradley County. Hence the tradition that Madison J. Hawk was the first circuit rider for the white people in Bradley County. Cleveland Circuit, so named, appears in the appointments for the first time in 1836, with Charles K. Lewis as incumbent. The district embracing this circuit was at first named Newtown, then La Fayette, and later Athens. Cleveland was in Cleveland Circuit till the year 1855, when Grinsfield Taylor was appointed to Cleveland Station. The writer followed him in 1856.

Cleveland was laid off and the streets were surveyed by John C. Kennedy upon the land occupied by Andrew Taylor, who had come into the nation a few years previously and had married a Cherokee woman. The Rosses, Ridges, Vans, and Walkers, who were either full or half-breed Cherokees, married white women, and the white men who went early into the nation generally married Indian women.

The first Churches organized in the town were organized by the Methodists and Presbyterians in 1837. The first Methodist Church was organized by Charles K. Lewis, who at the time was in charge of Cleveland Circuit, and the Presbyterian Church by Rev. James Tedford. Services were held in the courthouse till 1840, when each denomination built a frame church. In 1849 the Methodists and in 1857 the Presbyterians each built a brick house. In 1859 the Cumberland Presbyterians built a brick church, and the Baptists completed a similar work in 1867. In 1873 John H. Craigmiles built a beautiful church for the Episcopalians, and later the Christians (Campbellites) built a frame church. After the Civil War the Methodist Episcopal Church organized a congregation and built a small brick house.

In the Centenary Movement of 1883 Rev. George R. Stuart, then in charge of Cleveland Station, undertook to raise money for the erection of a female college in Cleveland. He succeeded in raising in cash and valid subscriptions \$20,000, with which a handsome central building was erected. Afterwards wings were added, and it is now one of the best college buildings in the country. Dr. David Sullins, then President of Emory

and Henry College, was elected President. With Professors George R. Stuart and Joseph Stubblefield and some lady assistants he opened the school in September, 1885. The school has been liberally patronized, and is still in a flourishing condition. In 1907 the central building was destroyed by fire; but through the liberality of Cleveland friends and some others, it was rebuilt on a larger scale. The school is now (1909) under the joint presidency of J. W. Repass and Dr. Sullins.¹

The Methodist Church in Cleveland has been strong all the while, and our best preachers have been appointed to it from time to time. The laity have been well-to-do in worldly matters and at the same time deeply pious and consistent in their lives.

The town of Cleveland is one of the most beautiful and flourishing towns of the State. Manufactories of various kinds have been established, such as a woolen mill, a stove foundry, a chair factory, a coffin factory, a knitting factory, two door and blind factories, a large flouring mill, two canning establishments, a creamery, two ice factories, two meat markets, two banks, waterworks, electric plant, etc. The city has now (1909) over eight thousand inhabitants.

When I had charge of the Cleveland Station, in 1856-57, my class leader was a Mr. Delano, whose wife was a daughter of Mrs. Walker, the widow of Jack Walker. Mrs. Walker was then living and was a white woman and an excellent lady. Her daughter, Mrs.

¹At the present date (1912) Rev. Barney Thompson is President of the institution.

Delano, was a model of refinement and a genuine Christian. Delano was one of the best men I ever knew and exerted a gracious religious influence in the community. The writer was appointed to Cleveland Station in 1856, and he and family spent the first few days of their stay in Cleveland at the Delano Hotel. Mr. Delano died during this Conference year. I wrote his obituary notice, and extract from it as follows :

Lorenzo Delano, son of Peleg Delano, was born in Portland, Me., July 11, 1816. He joined the Methodist Episcopal Church, South, and was baptized in Cherokee Nation, Ark., in March, 1847. A few months prior to taking these important steps he was married while engaged in business in that country. In 1852 he removed to Ohio, and two years afterwards came to Cleveland, Tenn. Here he was engaged in public business up to the hour of his dissolution, being part of the time proprietor of a public house known as Ocoee House, part of the time engaged in selling goods, and at his death was depot agent of the East Tennessee and Georgia Railroad and proprietor of a splendidly conducted railroad hotel. In all these capacities he gained a reputation for promptness, energy, politeness, and unflinching integrity that few ever attain. Indeed, he was eminently a servant of the public, living and laboring for the benefit of his species. No death in this community ever produced a deeper and more general emotion, as was evidenced by the long procession of Masons, Odd Fellows, and Sabbath school scholars, together with about five hundred citizens, which followed his remains to the grave. As superintendent of the Sabbath school he was a model of fidelity; as class leader he was always at his post, unless providentially hindered; as a Christian his piety was deep, consistent, and uniform. In his private business, in his personal expenditures, he was perhaps sufficiently economical; but when the claims of religion and benevolence were presented, his liberality knew no limits but an empty purse and the demands of justice. He lived for the Church, and he gave freely to promote its in-

terests. While the whole community deplôres the loss of so good a man, his bereaved family are the principal sufferers. They were best acquainted with the sterling virtues of the husband and father. No man was ever more devoted to his family or possessed a greater share of the milk of human kindness, the essential basis of all domestic enjoyment. . . . He was taken seriously ill of pneumonia on May 10, 1857; and on Friday morning, the 15th, at three o'clock his sanctified spirit returned to God, who gave it. A short time before he died, being told that his end was near and being asked what were his spiritual prospects, his terse and expressive reply, characteristic of the man, was: "Death has no terrors for me." Having often associated with Brother Delano in the social circle, in the prayer meeting, and in the classroom, as well as in the more public forms of worship, I should have been greatly astonished had his encounter with the last enemy been characterized by less composure or less confidence in his Redeemer.

The following notice of Col. John Ross is taken from the *Chattanooga Times*:

Through the accidental finding in the Carnegie Library of an old antebellum picture, the *Times* is enabled to show to the world how a noted man looked in his prime. His father, John Ross, built just this side of the Georgia line a large log dwelling, which still stands. That and a blacksmith shop constituted the Rossville so famous in the Chickamauga campaign. Long before the war Ross's Landing, at the foot of the present Market Street, was the predecessor of Chattanooga.

Col. John Ross is the well-known principal chief of the Cherokee nation. As his face indicates, he is a gentleman of strong and well-cultivated intellect. He is a native Cherokee; but his complexion is fair, and no one would, from appearance, judge him to be closely connected by blood with the aborigines of America. His father, Mr. John Ross, was a Scotchman by birth, a man of general intelligence and accomplished manners. He settled among the Indians at an early period of his life, and married a native, who was, perhaps, one-quarter Cherokee. Mr. Ross brought up a large family

and, being a man of means, spared no pains in their education. His sons were all men of respectable attainments and his daughters accomplished women.

Colonel Ross was from his youth a man of sober habits, thoughtful and meditative. He soon became a favorite in his nation and was honored with high positions. Before the Cherokees removed West he was elected principal chief. The interests of the nation occupied most of his time; and no chief, president, or governor more intensely studied or more assiduously labored to protect the rights and promote the welfare of his fellow citizens than did Colonel Ross. Under his wise administration the Cherokees rapidly advanced in civilization. Agriculture, the mechanical arts, the education of the youth, and a wholesome system of jurisprudence marked their progress.

Not the least important step forward was the reception of the gospel by the Cherokees. And here the people had the approval of their wise and patriotic leader. Mr. Ross was always favorably inclined toward the Christian religion, and long before he left the East his house was open to the missionary as a place of public worship. He is now a devoted and faithful Christian and an active member of the Methodist Episcopal Church, South, and is exerting a most salutary influence upon his people.

Comely in person, grave and dignified in manner, well informed in matters pertaining to government, and possessing large intelligence on general subjects, he commands the respect of the most enlightened statesmen of our country. In his domestic relations he is kind, gentle, and happy. One occupying his position and filling up his measure with such perfection has not failed to accomplish much good. Perhaps few men in the present century have done more for their nation than has this distinguished chief. Among the great men of America the future historian will assign to Colonel Ross a prominent position.

Many of the facts of this article were first printed in the *Home Circle* in 1859.

CHAPTER V.

CONFERENCES OF 1850 AND 1851.

THE twenty-seventh session of the Conference was held in Abingdon, Va., beginning October 2, 1850, Bishop Capers President, and David R. McAnally Secretary. This is the Conference at which the writer was received into the traveling connection. From this time forward he mingles as an associate with the Holston preachers and becomes a personal witness of many things he shall say of them.

The committee appointed at the last Conference to collect and arrange the files of the Conference reported as follows:

We have examined the old trunk, and found its contents, with some exceptions, in such a condition as rendered the construction of an accurate file of them wholly impracticable. We are utterly unable to find any files of papers whatever for the years 1824, 1825, and 1828. In addition to this fact, we found many papers in promiscuous rolls and without date. Also we have been unable to find any Journal of the Conference prior to the year 1836. According to the authority conferred upon us, we have procured a trunk at a cost of \$2 for the future use of the Conference. In view of all the facts, we offer for the action of the Conference the following resolution:

Resolved, That this Conference will not receive and adopt any paper designed for its regular files unless it be properly dated and signed officially or otherwise as may be most proper.

Resolved, That this Conference require all brethren among its members who shall write any instrument which may belong to the Conference files to write such instrument with good, durable ink.

C. D. SMITH,

W. G. E. CUNNYNGHAM.

ABINGDON, VA., October 2, 1850.

The primitive Church published a book entitled "The Acts of the Apostles." Some one has suggested another book to be entitled "The Resolutions of the Preachers." This would evidently be a voluminous book, full of holy but stillborn purposes. These resolutions seemed to have been soon forgotten, and the Conference trunk has many dateless documents which cannot be referred to any particular year. Thus much important history has gone under the wave of oblivion. I am happy to say, however, that the Journal embracing the minutes of the Conferences from 1824 to 1836 were eventually found and are now in the Conference trunk.

Fortunately for the Church, the Secretaries have for a long time been in the habit of recording in the Journal all the proceedings of the Conference, including the reports of the committees. This is slavish work, and it would be right, I think, to provide a reasonable financial compensation for such drudgery.

The General Conference of 1866 adopted the following resolutions:

Resolved, first, That the Secretaries of the several Annual Conferences be and are hereby instructed to record in their Conference Journals respectively all the acts of the Conference of every kind whatever in consecutive order of their occurrence, or in an appendix; especially of all complaints, charges, and specifications, with the decisions in all such cases; and also of all resolutions, reports of committees, statistics, memoirs of deceased ministers, the appointments of preachers, and whatever else enters into and constitutes a complete historical record of each annual session.

Resolved, second, That the several Annual Conferences be and they are hereby instructed to require their Secretaries to

conform their Journals to the plan indicated in the preceding resolution.

This was a wise enactment ; and while it has devolved great labor upon the Secretaries, it has prevented the scattering and the loss of Conference documents such as is complained of above.

Bishop Capers was requested to deliver a memorial sermon of Bishop Bascom, which he did on the Sabbath of the Conference. At the General Conference of 1850, held in St. Louis, Mo., Henry Biddleman Bascom was elected a bishop of the Church, but in a short time thereafter he died of cholera. He was a Christian and a gentleman of high type and one of the greatest orators of any age or country. I heard the memorial sermon, and it was worthy of the great man whom it memorialized.

In the files of the Conference of 1850 I find a letter to Bishop Capers from E. W. Sehon, Missionary Secretary, written from Louisville, Ky. The indorsement on the envelope shows that the postage, which was paid in advance, was twenty cents, just ten times what the postage on such a letter would be now.

The files also contain a communication to the Conference from Charles F. Deems, written from Greensboro, N. C., calling attention to the *Southern Methodist Pulpit*, a periodical which he was conducting, and he asked for contributions of sermons. This publication was continued only a few years, but it put upon record a number of valuable sermons. Following the reading of this communication, the Conference adopted resolutions offered by S. Patton and R. W. Patty declaring the *Southern Methodist Pulpit* worthy of the

patronage and support of the ministers and members of the Church.

A communication was received from Professor Joseph H. Price, Secretary of the Board of Trustees of the recently established school at Strawberry Plains, conveying resolutions of the Board. The resolutions named the school Strawberry Plains High School, and expressed a willingness on the part of the Board to have the school become a Conference school on the terms that had been dictated by the Conference. The school was conditionally adopted by the Conference, and a committee was appointed to confer with the trustees.

The Minutes show that Creed Fulton was President of Holston College from 1847 to 1848, when he became Superintendent of Strawberry Plains High School, which position he held till 1851, when he was again appointed Agent of Emory and Henry College. However, after the first year, his title was changed to President.

The Conference ordered a standing committee on missions, and the presiding elders were constituted that committee. I remember that at the next Conference the appropriations of this committee became a matter of discussion.

Bishop Capers wrote and presented to the Conference a formal message advising the establishment of a school for the benefit of the remnants of the Cherokee and Catawba Indian tribes within the borders of the Conference, numbering in all not less than two thousand souls. He stated that the Church had done nothing for these Indians beyond furnishing them with

circuit preaching, and that not embracing the entire territory occupied by them; and that one hundred and fifty of these Indians belonged to our Church. He advised the building of a home for the resident missionary, not to cost over \$300, so built as to admit of enlargement in the future for the accommodation of children boarders from a distance. The Conference adopted these suggestions.

At this session the Bishop announced committees of examination for the undergraduates for the next year. This, I believe, is the first minute of the kind I have met with in the Conference Journals.

If I remember correctly, the Conference was held in the Episcopal Church, kindly tendered for that use. The Virginia Episcopalians have always been broad.

At this Conference my schoolmate, Milton Maupin, knocked for admission into the traveling connection, and was admitted; but on motion of Thomas K. Catlett, the motion by which he was admitted was reconsidered, and Mr. Catlett withdrew the recommendation. Rumors of imprudent conduct during the session of the Conference on the part of the young man had reached the ears of Mr. Catlett, which led to this act. These rumors were either mistakes or slanders; for I was intimate with Mr. Maupin, and here take pleasure in saying that he was a young man of remarkable prudence and a high sense of social propriety, as well as of deep piety and thorough consecration to God. His aged father had brought his son a circuit horse; and sadly the father and the son rode away from the seat of the Conference, deeply sensible of the wrong that had been done, but without a murmur.

Mr. Maupin afterwards joined the traveling connection in Texas, and traveled there several years. He was then transferred to the Holston Conference, where he did good work up to the time of his death. I wish here simply to add that he was as saintly a young man as I ever knew.

Catlett and others opposed my admission into the Conference; and if they had succeeded, the whole course of my life would probably have been changed, for I fear that I would not have had grace enough to follow the example of my saintly schoolmate.

Admitted on trial: John D. Baldwin, John Cox, David P. Hunt, Richard N. Price, David Sullins, Edwin Wexler, Lemuel C. White.

Located: Philip Anderson, William T. Dowell, Martin C. Robinson, R. Dulaney Wells, Rufus M. Whaley.

Superannuated: David Adams, Stephen D. Adams, John Barringer, Coleman Campbell, James Cumming, Jesse Cunningham, Robertson Gannaway, Eli K. Hutsell, Thomas K. Munsey, Conaro D. Smith, Thomas Wilkerson, Leander Wilson.

Died: James Y. Crawford, James Dixon, Joseph H. Peck, Ransom M. Moore.

Traveling preachers, 99; local preachers, 339.

Numbers in society: White, 35,831; colored, 3,645; Indian, 140. Total, 39,616. Increase, 2,881.

Collected for superannuates, etc., \$322. Appropriated to bishops, \$225; to superannuates, \$44; to widows and orphans, \$53.

Collected for missions, \$1,952.67; for Sunday school books, \$699.70.

At the Conference of 1849 a decrease in the membership of 3,891 was reported. At this Conference an increase of 2,881 is reported. These figures evidently

show that considerable mistakes were made in the reports of numbers in society at these Conferences. The increase in the one case and the decrease in the other are evidently fictitious. In this case, however, one error partially corrects the other.

James Y. Crawford and James Dixon, both superior men, were noticed in Volume III.¹

Philip Anderson was a man of ripe scholarship. In family prayers at home he was accustomed to read the morning and evening lessons from the Greek Testament. He was the son of Rev. Nathaniel and Mariana Anderson. Nathaniel was ordained deacon in the Methodist Episcopal Church by Bishop Francis Asbury November 27, 1795. Philip Anderson was born in Chesterfield County, Va., August 12, 1801. He was licensed to preach in 1824. He was ordained deacon in Norfolk, Va., February 19, 1826, by Bishop William McKendree. He was ordained elder in Raleigh, N. C., March 2, 1828, by Bishop Joshua Soule. He married Susan Sparrow in May, 1831. He traveled in Virginia and North Carolina for some years, occupying some of the most important stations. In 1849 he came from the East and became a member of the Holston Conference. His Holston appointments were Abingdon and Newbern Circuits and the presidency of Holston College one year. After his location, he purchased a beautiful farm near Cedarville, Va., where he lived till the day of his death. He was only a partial success as a farmer; and he seemed not to know how to adapt himself to the whims, fancies, and prejudices of the plain

¹See pages 87 and 165, Vol. III.

people in his neighborhood. He preached a vigorous sermon, characterized more by thought and learning than by pathos. Mr. Joe Anderson, his only son and heir, lived in Bristol, and reared an excellent family. One of his daughters became the wife of that energetic man, Rev. J. O. Straley, the second founder of Emory and Henry College. Mr. Anderson died April 26, 1871.

John Whaley, a local preacher, and Rufus M. Stevens were half brothers. Rufus M. Whaley was a son of John Whaley and was a man of intelligence and above mediocrity as a preacher. After his location, he went South or West.

Joseph H. Peck was a son of Looney Peck, Esq., an excellent citizen of Mossy Creek, Tenn., and a useful member of the Methodist Church. "Uncle Looney," as he was familiarly called, was an excellent class leader, was gifted in prayer, and he contributed liberally to the support of the gospel. Dr. Burnett, the quondam husband of the famous Frances Hodgson Burnett, was his grandson. I knew Joseph H. personally; he once traveled Abingdon Circuit. He was of slender build, was a victim of consumption, and passed early to his reward. He was blameless, harmless, and a son of God without rebuke.

I knew Randolph Dulaney Wells intimately. He was an Israelite indeed, in whom there was no guile. His location was caused by ill health. He married a daughter of Joshua Roberts, Esq., of Asheville, N. C. When I was stationed in Rogersville, in 1854-56, I boarded with him a portion of the time; and his life, as I observed it, adorned the doctrine of Christ. His precious wife died a most triumphant death during my

pastorate. He married again. Mr. Wells was a merchant, and he illustrated the fact that an honest secular employment is not inconsistent with the sublimest piety. On a certain Sabbath I performed the ceremonies connected with the burial of an infant of Rev. William C. Graves. Mrs. Wells attended. As we returned to her home she remarked to me: "I feel that I shall be the next person to be buried in that graveyard." I endeavored in vain to cause her to believe that her impression was a hallucination. At that time she seemed to be in good health. But in a day or two she took seriously sick, and on the following Sabbath her remains were lowered into a grave in the same graveyard. Though during life she had been a quiet professor of religion, when she came to die she was wonderfully blessed, praised God aloud, and said: "If I had the world before me, I could preach."

The Conference met in its twenty-eighth session October 1, 1851, in Athens, Tenn., Bishop Andrew President, David R. McAnally Secretary, and Conaro D. Smith Assistant Secretary.

A memorial from sundry persons of Asheville, N. C., offering to turn over to the Conference an institution of learning in that place was read and referred to the Committee on Education. The school was situated on a few acres of land in Asheville, which at a later date became the property of the Holston Conference and was the site of Holston Conference Female College. The property was accepted by the Conference, and the Principal of the school, Rev. Erastus Rowley, was admitted on trial into the Conference and appointed President of the school, named in the Minutes the West-

ern Carolina Female College. About this time, to increase the patronage of the school, the Conference adopted a scholarship plan, which was worked up by its agent, Rev. Edward E. Gillenwaters. This plan gave board and tuition on such cheap terms that there was a plethora of patronage, but a dearth of finances. Rev. John Carlisle, of South Carolina, was elected President of the college, which position he held a few years. Under his administration the school was large and admirably conducted, but the scholarship plan seemed destined to produce irretrievable disaster. Upon his resignation, Rev. Anson W. Cummings was called from the Odd Fellows' Female College at Rogersville, Tenn. He took charge of the school, now called Holston Conference Female College, in its crisis, and by his superior financial skill succeeded in running the school to a paying basis with nearly two hundred girls up to the Civil War. The deficiency of income from the scholarships was offset by extra charges in the departments of music and art, admission to which was not granted by the scholarships. Dr. Cummings entered upon his duties as President of the college in the summer of 1855, and continued in this position up to the Civil War. The school was suspended during the war. After the war the property fell into the hands of a joint stock company. The stock was bought up at reduced rates by Rev. James Atkins, Jr., and finally passed out of the hands of the Church. However, immediately after the war, Rev. J. S. Kennedy, D.D., was chosen to the presidency of the college and conducted an excellent school for a number of years.

Complaints reached the Conference to the effect that W. C. Graves, while in charge of the Greeneville Circuit, had circulated the publications of the American Sunday School Union; but after explanations by the accused, his character was passed. I remember something of this case. Mr. Graves had a considerable family. His ministerial salary was usually inadequate for his support, and he was accustomed to sell good books to do good and supplement his salary. For this reason he handled the publications of the American Sunday School Union. It is creditable to the preachers of the Conference that they took a liberal and catholic view of the question. I have heard the following story connected with Graves's incumbency of the Greeneville Circuit. His family lived not far away from the home of Mrs. Catherine Williams, in Greeneville, who was a member of the Episcopal Church and in good circumstances. One day she happened to call upon the Graves family, and found them making a meal on cushaw and sweet milk, with no bread or meat or other viands. She immediately went home and sent them a waiter loaded with the best things of her bountiful table. It was on the premises of this lady that Gen. John Morgan was slain during the Civil War, but Mrs. Williams had no responsibility for this deed.

A complaint had been made that the Missionary Committee, consisting of the presiding elders, had been partial to themselves in the appropriation of money to domestic missions, and at this session the presiding elders presented a paper to the Conference requesting the appointment of a committee to investigate the grounds of this complaint. The paper was

signed by Catlett, Stringfield, Fleming, Stevens, Haskew, Winton, Hicks, and Atkins. In response to this request the Conference appointed a committee, consisting of C. Collins, James Cumming, Jesse Cunyningham, U. Keener, and J. H. Brunner. The committee reported, and the report completely vindicated the presiding elders, who had exhibited great fairness and disinterestedness in these appropriations. But the committee suggested that for the sake of peace and harmony the amount appropriated to missions be divided hereafter between the presiding elder and the missionary *pro rata* according to their respective claims. The report was adopted by a vote of fifty-seven to one.

A memorial from sundry persons of Greeneville, Tenn., on the question of establishing a female college was read and referred to the Committee on Education. A committee appointed at the last Conference to take into consideration the propriety of establishing a female college reported, and the report was referred to the Committee on Education. I have not been able to find this report, and I cannot say what action was taken on it. But the memorial from Greeneville and the Conference action mentioned here show that in the Tennessee and Virginia portions of the Conference there was at that time a growing sentiment in favor of higher female education. This sentiment materialized later in the establishment of Martha Washington, Sullins, and Centenary Female Colleges, and other schools which have been conducted under the auspices of the Conference devoted partly to the education of girls. This movement has contributed greatly to the

prosperity of Holston Methodism and the development of a higher civilization in this hill country of ours.

Zachary Munsey, grandfather of the distinguished William E. Munsey, had been expelled from the Church by the Pearisburg Quarterly Conference, and he had appealed to the Annual Conference. The case was reversed.

Everything connected with the Indians of the country is necessarily interesting to the average reader, and I therefore introduce here the report made to the Conference at this session by the Superintendent of the Echota Mission, in extreme Western Carolina. The Conference at its last session had resolved to establish a school for the benefit of the Indians in that section. Accordingly Ulrich Keener was appointed to the Indian Mission with the understanding that he was to serve the mission as pastor and also take charge of the school. William Hicks was appointed presiding elder of the Asheville District and Superintendent of the Indian Mission. The following, with a slight editing, is the report of the Superintendent :

At the last session of our Conference six hundred dollars was put into my hands for the Indian Mission in the Asheville District. Of this amount, the Mission Committee authorized the Superintendent to receive \$75, which he did. The teacher, Rev. U. Keener, was to be paid \$200. This amount he received. The interpreter was to have \$25. This amount was paid to him. These payments amounted to \$300. The other \$300 was to be appropriated to the building of a dwelling house for the teacher and a schoolhouse. For two reasons, satisfactory to the Superintendent, no buildings were erected. A memorial was gotten up and sent to the Legislature of the State praying for the removal of the Indians to their brethren

in the West. . . . Till this question was settled the Superintendent did not feel willing to lay out missionary money in the erection of mission houses. This question was settled sometime in the summer. . . . As soon as this question was settled the Superintendent would have commenced the erection of the required buildings but for the fact that the Indian Agent, Mr. William Thomas, gave him notice that he intended to make an arrangement which would change the residence of many of the Indians by removals from five to fifteen miles distant from their then present locations. The Superintendent could not, therefore, tell where the building should be located. For that reason no buildings have been erected. . . . Very soon after the adjournment of our last Conference the Superintendent visited the mission and found the Indians exceedingly anxious that the school should commence immediately; and as the Indian Agent proposed to repair the Indian meeting-house so as to make it suitable for school purposes (proposed to do this gratuitously), and also offered a house rent free, for the teacher to live in, it was determined to commence the school as soon as the repairs on the meetinghouse should be completed. The school went into operation in December. From that time to the close of the year the teacher's whole time, except Saturdays and Sundays, was to be taken up in teaching. He could not do the work of preacher and pastor among the Indians, especially as one preaching place was thirty or forty miles from his residence. The Superintendent, therefore, found it necessary to employ some one to do the work of pastor. Rev. J. B. McMahan was employed three-quarters of the year. For this service he was paid \$75 out of the amount for the erection of mission houses. This left in the hands of the Superintendent \$225. As the school increased in number from twenty or thirty the first day to eighty scholars, . . . the Superintendent employed as assistant teacher the daughter of Rev. Ulrich Keener, who is well qualified for the work. She was employed only four months, however, for which time she was paid \$40. This left in the Superintendent's hands \$185. One of our Indian preachers (a very poor man) had sent his children to school prior to the commencement of

our school. He had not been able to pay the teacher in full, and as his character was likely to suffer on that account, the Superintendent appropriated \$2 toward the liquidation of that claim. This left \$183, and this amount is still in his hands, to be disposed of as the Conference or the Mission Committee may direct.

The school has prospered beyond our most sanguine expectations. Pupils have been in attendance of all ages from five to fifty years. They have shown great aptness for learning. Some have commenced reading. . . . The Superintendent felt the more secure and justifiable in diverting a part of the appropriation from the original object by the fact that he got the Indian Agent to promise to build a schoolhouse and a boarding house and do half the work on the dwelling house when the time shall have come for the erection of these buildings. . . . In view of the prosperity of the school and the various interests connected therewith, the Conference is requested to continue the effort to give our Indians an English education.

As Brother Keener has given satisfaction to the Superintendent, the Indian Agent, and the Indians, it is hoped that he will be reappointed to the school.

As Mr. Thomas is willing to deed to the trustees for the use of the school a sufficient quantity of land for the purpose, the Conference is requested to establish a manual labor school among the Indians.

WILLIAM HICKS,
Superintendent Indian Mission.

October 2, 1851.

The report was adopted.

In the Journal of this year (1851) I found the following minutes:

Brother W. G. E. Cunnyingham, being called on, made some appropriate and feeling remarks in reference to his views and impressions respecting his laboring in the China Mission, after which, on motion, it was resolved that this Conference do recommend Brother Cunnyingham to the bishop having charge

of the China Mission as a suitable person to be employed in that work.

Admitted on trial: George Stewart, W. W. Smith, John Boring, G. W. Roark, R. H. Guthrie, Sewell Philips, Charles Mitchell, Washington Boring, Erastus Rowley, James R. Long.

Readmitted: Andrew Gass.

Located: William H. Kelley, Andrew C. Hunter, W. Jones, Miles Foy, C. W. Charlton.

Discontinued: W. W. Haynes.

Superannuated: Robertson Gannaway, Thomas Wilkerson, Eli K. Hutsell, James Dixon, Stephen D. Adams, David Adams, Jesse Cunyningham, James Cumming, J. W. Miller.

Left without appointment on account of ill health: R. W. Pickens, John M. Kelley, S. B. Harwell, T. Sullins, William R. Long, George Ekin.

Transferred: D. R. McAnally, to the St. Louis Conference, and appointed Editor of the *St. Louis Christian Advocate*; J. R. Bellamy, to the Eastern Texas Conference.

Died: John Barringer, Leander Wilson.

Numbers in society: White, 36,657; colored, 3,796. Total, 40,453. Increase, 837. (In the Journal no figures are given for Indians.)

Local preachers, 319; traveling preachers, 101.

Collected for missions, \$2,087.29.

As William H. Kelley returned to the Conference after this, I will reserve mention of him for a page farther on. He is a man of good family, has an unspotted record as a Christian minister, and is now (1909) in the sear and yellow leaf.

William H. Rogers and Andrew C. Hunter preceded Dr. Reagan and myself on Asheville Circuit in 1850. Both of them were popular. Rogers, though eccentric and egotistic, had mixed freely and cordially among the people and was loved. But Hunter was exceedingly popular. He was gentle and loving, but at the same

time wonderfully aggressive and energetic in the salvation of souls. Largely through his influence the circuit was in a revival flame at most of the appointments. Hunter was a good pastor, visiting and praying with the people and talking to sinners about their souls at every convenient opportunity. I met him a short time after my arrival on the circuit, and I shall never forget his advice to me as a young preacher. He said: "Brother Price, never go into the pulpit without taking your Heavenly Father with you." This advice did me a great deal of good. As Mr. Hunter reentered the Conference after this, I shall reserve a particular notice of him for a future page.

Miles Foy was born in Jones County, N. C., March 21, 1811; and died in Mount Airy, N. C., March 10, 1895. He was the son of Enoch and Annapolis Foy. While young he attended an academy in Newbern, N. C., and afterwards took a partial course in medicine in that town. His grandfather, James Foy, was one of three brothers who fled from France in the time of the Huguenot persecution under Louis XIV. (who, by the by, was a cousin of theirs) and settled in America. James settled in Onslow County, N. C. He had four sons and two daughters. One of these sons, Enoch, settled in Jones County, N. C. Miles's grandmother was before marriage Elizabeth Ward, a first cousin to Elizabeth, Queen of England. His mother was Annapolis Sanderson.

Miles Foy was converted July 16, 1826, licensed to preach June 1, 1829, and joined the Virginia Conference the same year with Bishop Doggett and thirteen others. He alternated between the regular work and

the local relation in North Carolina and Virginia up to 1845, when he became a member of the Holston Conference and was appointed to Marion Circuit. His Holston appointments after this were Knoxville Station, Blountville, Jonesboro, Greeneville, and Marion Circuits. In 1851 he located again and entered upon the practice of medicine in Marion, Va. He was readmitted in the Holston Conference in 1859 and was appointed to Tazewell Circuit. His health failing, he located at the close of the year and removed to Salem, N. C. In his local relation he resumed the practice of medicine, and in war times conducted a hotel. He entered the North Carolina Conference in 1868, and traveled several circuits. He superannuated in 1880. In his local and superannuate relations he made a habit of preaching every Sunday when able to do so. He was always a frail man in health. He was a fine character. His appointments show that he was a superior preacher. He was a great revivalist.

In the editorial correspondence of the *Statesville Christian Advocate* (1866) I find the following personal notice :

The next day we dropped into the home of Rev. M. Foy, of the Conference, in the superannuate relation, and spent some time pleasantly with his Christian family. He is full of years and of the Holy Ghost. He is venerable, consecrated, patient, submissive to the divine will, though as anxious as ever, and, if possible, more so, to preach and call sinners to repentance. He believes in "Holy Ghost religion," and shouts, and wants everybody else to shout. There will be shouting in heaven when he gets there.

Salisbury, the first circuit traveled by Mr. Foy, was three hundred miles around. At one of his camp

meetings in Bedford County, Va., John Early, afterwards bishop, was converted. Mr. Foy's locations were not the result of fickleness but of uncertain health. His first wife was Mrs. Martha Hawk, of Newbern, N. C., who died without issue. His second was Miss Meekie Ann Graves, daughter of General Sullivan Graves and granddaughter of Gov. Jesse Franklin. She was the admiration of her acquaintances. She died leaving four children—two sons and two daughters. One of the sons, James Henry, died in a Confederate hospital during the Civil War. The other son, William Graves, was for many years a druggist in Mount Airy, but now (1909) gives some attention to farming. The daughters are still alive in Mount Airy. His third wife was Miss Selina Nelson, by whom he had one son, Edward Crawford. This son is now a merchant in Mount Airy, N. C., and he deserves great credit for the brotherly and thoughtful manner in which he takes care of his half sisters, who live in the same town.

A brief notice of John Barringer was given in Volume III., page 296.

Leander Wilson was from Yancey County, N. C. He was a man of moderate talents, but faithful and useful. I remember him as a meek and quiet man, of good manners and prudent behavior.

Charles Wellington Charlton was born in Montgomery County, Va., June 3, 1829; and died in Knoxville, Tenn., July 13, 1889. His funeral services were conducted by Revs. R. G. Waterhouse, James Park, and others. He was educated partly at Washington College, East Tennessee, and partly at Emory and

Henry College, Virginia. He joined the Methodist Church at Thorn Spring Camp Ground, Pulaski County, Va., in 1842; and in a few days thereafter in a private room in Wytheville he had a sensible evidence of pardoning love. He was very happy, and never thereafter doubted his conversion. Before the close of the year he was licensed to preach. He was admitted into the Holston Conference in 1843, and did efficient work as a traveling preacher till his location, in 1851. As a young preacher he was zealous and popular, and soon came to be regarded as one of the rising men of the Conference. Of handsome person and agreeable manners, of a warm social temperament, ready and fluent in the pulpit, he naturally became a favorite not only within the circle of his Church but in the wider field of general society. He had two reasons for locating: his deceased father's unsettled estate and his wife's health. In 1848 he married Miss Rebecca Elizabeth, daughter of Col. George W. Churchwell; and with her he lived in great harmony to the day of his death. After this he commenced farming on the south side of the Tennessee River, near Knoxville, where he remained two years. He then purchased a farm five miles north of Knoxville, where he remained seven years. Here he conceived and put into practice one of the pet notions of his life, that of establishing a stock and dairy farm. In this, as in everything else, he was ahead of his times, too progressive for the section in which he lived, and the result did not meet his expectations. While on this farm he introduced the Jersey stock of cattle into East Tennessee; and while he personally reaped but little ad-

vantage from the fact, the effect in the appearance and milking qualities of the cows of the country was noticeable for fifty years. It was the initiation of a movement that has supplanted the scrub breeds of the section by the blooded stocks of which our farmers now boast. While at the first-named farm Brother Charlton was appointed Commissioner of River Improvement with Mr. William G. Brownlow. In 1861 he sold his farm and invested the proceeds in cotton. After the war he sold his cotton and found himself possessed of some thirty thousand dollars in gold. He then went to South Georgia, rented a large farm, and engaged in cotton-planting, an untried business to him. This venture proved a failure; and at the end of the year he found that he had left about means enough to defray the expenses of himself and wife to Missouri, where through the influence of his friend, Dr. D. R. McAnally, he procured an agency in the American Sunday School Union, which position he held two years. He spent all his time in preaching, lecturing, and traveling in the interest of Sunday schools. In this work the Lord blessed him financially, and he saved money enough to purchase a little farm in Illinois. This farm he afterwards exchanged for a bottom farm near Leadvale, Tenn. It seems that when he was attending to the Lord's business he prospered financially; but when he was attending to his own business he failed financially, to say nothing about how it was with him spiritually. Before the war he owned several valuable lots in Knoxville, which would have been a fortune to him if he had retained them. These he sold for Confederate money just before he left the city, in 1863. It is

due to him to say that he never murmured or repined at his financial mistakes and losses. He related to me the history of his cotton venture in Georgia in the most cheerful manner and without expressing a particle of sadness or bitter reflection on himself or on a kind Providence. Indeed, Brother Charlton was not a sordid man. He was anxious to make money only for its legitimate uses; and he gloried in the energy, push, intelligence, and skill necessary to business success rather than in the sordid results of these qualities. But in his case the battle was not to the strong nor the race to the swift. Though an active Whig, he was appointed postmaster at Knoxville by President Buchanan in 1859, and was continued in this position by Mr. Davis, President of the Confederate States, till the occupation of Knoxville by the Federal troops in 1863. During Governor Bates's administration he was appointed Assistant Commissioner of Agriculture, Statistics, Mines, and Immigration for East Tennessee, and assisted in writing up the resources of Tennessee. He was continued in this position under Colonel Killebrew's successor, Col. A. J. McWhirter. In this office he was active and faithful. He was a journalist of considerable experience and ability. In 1862 he established the *Holston Journal*, a denominational paper, in the interest of the Methodist Episcopal Church, South—a paper of vigor and positiveness, fully alive and abreast of the times. Within a few months it leaped into the astonishing circulation of ten thousand subscribers. But its brilliant career necessarily closed on the approach of the Federal troops. On leaving Knoxville, in 1863, he accepted a position at Dublin, Va., un-

der Major Lacy, who was purchasing supplies for the Confederate army, and he remained there till the surrender. After the war Mr. Charlton was connected with a number of newspaper enterprises. For a short time he was editor of the *Daily Knoxville Whig*, the plant being the property of his brother-in-law, Gen. Joseph W. Mabry; but he lost his job by not being willing to conform the policy of the paper to the dictations of his employer. Mr. Charlton organized the Grange movement in East Tennessee, and became editor of the *Grange Outlook*, a paper that attained a large circulation in a few months. In connection with that paper he established the *Daily Age*. This paper was purchased by the *Knoxville Tribune* in 1876, and Colonel Charlton was made agricultural editor of the *Weekly Tribune*. Later he began the publication of the *Evening Dispatch*, which was sold to the *Tribune* in 1881. Though not editorially connected with any paper after that, he was a constant contributor to a number of papers. He was never idle and never utterly despondent. In disappointment, misfortune, neglect, and not infrequently *res angusta*, he toiled on, hoped on, hoped ever. As an illustration of his wonderful activity and enterprise I mention the following facts: He established the first creamery in the east end of the State; he was the first to introduce Jersey cattle into East Tennessee; and he was the first owner and user of a reaper in Knox County. In 1861 Colonel Charlton revived the Eastern Division Fair, and it was through his efforts kept alive for several years. He was foremost in organizing the East Tennessee Farmers' Convention. He was at first President of that rep-

representative body of agriculturists and afterwards its Secretary for ten years. His last years were devoted to the attraction of immigration to East Tennessee and to the city of Knoxville. Living in the heart of this growing town, he was its best friend, though not fully recognized and appreciated as such at the time. His incessant toils in this direction earned for him only a scant living; but no hardships, no pressure of want, no neglect, no opposition, no ingratitude soured his temper or damped the ardor of the public spirit and patriotism which glowed in his breast. In his career he knew both how to be abased and how to abound. Everywhere and in all things he was instructed both to be full and to be hungry, both to abound and to suffer need. As a local preacher Colonel Charlton was always willing and ready to preach, and as far as possible he had regular appointments for preaching in the country. As a preacher he was above mediocrity—thoughts good, language chaste, sentences strong and positive. Being a local preacher and a man of secular employments and associations, his religion was of that hardy sort whose durability depends on its genuineness. His religion was not a part of his means of livelihood; but it was necessarily a religion of *principle*; not the soft wood that grows in the genial atmosphere of a high salary and popular applause, but the hard fiber that gains its slow but solid increments in a cloudy sky and a chilly atmosphere. His combativeness was well known. He had a courage inspired by positive convictions. He was always ready to contend against the wrong as he conceived it. His natural courage was occasionally tested and was always equal

to the emergency. He was quick to resent a wrong, and as ready to forgive it. One of the highest moral qualities is firmness, which he possessed in a large degree. Frankness, honesty, sincerity were prominent traits of his character. He was a man of warm attachments, a *clubable* man. His friendships were warm and demonstrative. He was eminently charitable to the poor. No condition of poverty or vice was so low as not to appeal to his sympathies. No preacher in Knoxville more frequently prayed at the bedside of outcasts dying in their sins. He was one of the best husbands in the world. The sensation produced by his death, the extensive and favorable notices of the press, the large meeting of citizens assembled in the city to adopt resolutions of respect, and the large, mournful procession that followed his remains to their charnel house all betokened the high esteem in which he was held where he was best known. The maintenance of morality and piety in the midst of such varied secular cares, and especially in a city where, as in most cities, a local preacher is placed at a disadvantage, is little in demand and little caressed by the Church, with "loves unrequited and sorrows untold," was one of the best tests of his fidelity to the great "Head over all things to the Church." No pressure of business ever caused him to neglect family prayer. During his last illness he was visited by Revs. John B. Carnes and R. G. Waterhouse. When they prayed with him, he responded heartily. When Brother Carnes visited him, he grasped his hand and praised God. His sickness was such as to produce despondency, but he was uniformly uncomplaining. In his

last hours he asked his wife if the physicians had given up all hope of his recovery. She answered that they had not said so to her. "But," said he, "I see you are uneasy." She replied, "Yes, I am very uneasy," and inquired if he could trust God now. "O yes," he replied; "I have always trusted him." These were, perhaps, his last connected utterances. At what is now Lenoir City there lived a most excellent family of Lenoir Brothers. They were farmers and manufacturers. They were wealthy and wonderfully benevolent and hospitable. During the war Colonel Charlton went to Lenoirs' to purchase a milk cow. Mr. William Lenoir, the senior brother, took him to the cow lot and directed him to point out the cow he wanted. He selected one, but Mr. Lenoir said: "I can't part with that cow." He selected another with the same result. After a while he chose a cow which Mr. Lenoir was willing to sell. "What will you give for that cow?" inquired Mr. Lenoir. Charlton replied: "I don't want to price your property. What will you take for her?" "What will you give for her?" repeated Mr. Lenoir. "As you insist on my making you an offer," said Charlton, "I will give you a hundred dollars for her." "All right," said Lenoir, "she is your cow." As they returned to the house to consummate the deal Lenoir remarked: "It seems to me, Mr. Charlton, that you gave too much for that cow." "It may be that I did," replied Charlton, "but I think she is worth the money." After going a little farther, Mr. Lenoir remarked again: "Mr. Charlton, it seems to me that you gave a rousing price for that cow." "That may be so," replied Charlton, "but I am willing

to take the cow at that price." When they reached the house, Charlton laid down on the table five twenty-dollar bills, when Lenoir returned him one of the bills, saying: "I did not intend to charge you more than eighty dollars for that cow."

David Rice McAnally was born in Grainger County, Tenn., February 17, 1810; converted in 1822; licensed to preach in 1828; admitted on trial into the Holston Conference in 1829; transferred to the St. Louis Conference in 1851; and died in St. Louis July 11, 1895. He was a son of Rev. Charles McAnally, of whom a sketch was given in Volume III., pages 239-244, of this work. His education was respectable for his day and section. He was a man of great self-confidence and prodigious energy. His vigorous body and powerful mind were never idle. Somewhat pompous and apparently arrogant, he was nevertheless a man of prayer and fervent piety. He was an able preacher, and as an editor he was successful and popular. He, perhaps, did more to build up Methodism in Missouri and adjacent States than any other one man. He was a prolific writer. Besides hundreds of thoughtful editorials and thousands of paragraphs, he was the author of several volumes: The "Life and Times of Samuel Patton, D.D.," the "Life and Times of William Patton," the "Life and Labors of Bishop Marvin," the "History of Methodism in Missouri," and the "Biography of Mrs. Ramsey." His biographies were really résumés of the times in which his heroes lived. Before he left the Holston Conference he had additional experience as the editor of a paper in North Carolina. He was also for some years in charge of the East Tennessee

Female Institute, in Knoxville. For many years he did good work on circuits and stations. All this time he was a hard student and omnivorous reader, thus preparing himself for the wider usefulness of editor of a great paper. When the Civil War began, Dr. McAnally espoused the cause of the South, but, wishing not to involve his paper in trouble with the military authorities, he refrained from all partisan utterances. But his prudence saved neither his paper nor himself; for in 1861 he was arrested and imprisoned, and his paper was suppressed. He remained in prison more than a month in the heat of summer in a room sixteen feet square, with thirteen other prisoners. He was brought before a military commission, charged with "giving aid and comfort to the enemy, and by such an arrangement of the items and language of the department of his paper termed the 'News of the Week' as was calculated to encourage the rebels and to give them information concerning the movements of the Federal armies." After the trial had continued several days, he was released on parole. After two years, he was again arrested and imprisoned. He was notified that he was to be "sent beyond the lines," but through the intercession of two prominent military officers of the city he was again released on parole. The argument used by these officers was that his banishment would be equivalent to a reënforcement to the Confederate army of five thousand men. Dr. McAnally was twice married. His first wife was Maria Thompson, a daughter of Dr. William P. Thompson and granddaughter of Madam Russell; and his second wife was Miss Julia Reeves, daughter of William P.

Reeves, of Washington County, Tenn. In 1858 Dr. McAnally, with the help of two or three friends, bought a lot and erected a small church in Carondelet, purchased a home in the immediate vicinity of the church, removed to it, and continued to reside there to the close of life. For many years he served without salary the congregation which worshiped in that church. After a while the Conference appointed a preacher to that congregation; and Dr. McAnally became a member of it, but preached and assisted the pastor when requested to do so. His memorial notice in the General Minutes is so thoughtful and true that I copy portions of it:

For nearly forty years his lot was cast with us. We miss his worthy presence, his wise counsels, and his fatherly admonitions. Best known by his work as editor of the *St. Louis Christian Advocate*, he also lives in the minds and hearts of our people by his character, ministry, and life. A man of powerful physique, his bodily presence was an index to the massive mental strength which it incarnated. He was an intellectual athlete, who, when he entered the arena of discussion, stood ready to hold his own against all comers. Possessed of a logical mind, with great powers of analysis and synthesis, his mental vision saw through the most intricate problems. With a glance that overlooked no details, he detected the joints in the armor of his polemical opponents; and then, with overwhelming force of resistless logic, expressed in rhetorically rounded sentences, swept them from the field. Few men, perhaps, in this section possessed so varied a knowledge of men and things. Whether in the realm of political economy, the domain of sociology, the sphere of philosophy, or the heights and depths of theology, his reading and study covered so wide a range and had so extensive a reach that he might have been said to possess an almost encyclopedic knowledge. A man of strong convictions, his sturdy Scotch-Irish lineage

showed itself in the firmness with which he endeavored to sustain them. Upon his banner, flung to the breeze, was emblazoned "No compromise." He was no reed shaken by the wind, but a tower which stood foursquare to every wind that blew. Yet while he indulged th's strength of character, there was a strong undercurrent of tenderness almost womanly in its depth and reach. To those who in sorrow and in need of aid and counsel approached him the veil of seeming sternness was rent; and the heart, tender and sympathetic, revealed itself. To him the widow, the fatherless, the poor, the wretched never cried in vain. As a preacher in the prime of life he was numbered among the princes of the pulpit. His style was peculiarly impressive, his voice deep and full, his commanding form lending strength to his utterances. At once didactic, expository, hortatory, mighty in the Scriptures, sympathetic and pathetic, as well as logical and forcible, fervent in spirit and with zeal for the Lord of hosts consuming him, his message came with power. Intellect and emotion responded, strong men wept, and audiences were swayed like forest trees bending to the breath of the storm king. . . . Editors are born, not made. Such was David McAnally. His editorials were trenchant and timely. The "News of the Week" column was a remarkable feature of the *Advocate*, which attracted attention by its condensed statement of current events presented in pithy paragraphs. His articles carried with them the impress of personality, being marked not only by great ability but evident sincerity and integrity. These things even his opponents were compelled to recognize. Mistaken he might be, but false to his convictions, never.

CHAPTER VI.

CONFERENCES OF 1852 AND 1853.

THE twenty-ninth session of the Conference began in Asheville, N. C., September 29, 1852, Bishop Capers President, and C. D. Smith and George W. Alexander Secretaries.

The following resolution was adopted:

Resolved, by the Holston Annual Conference of the Methodist Episcopal Church, South, that our beloved brother, C. D. Smith, a member of said Conference, having been appointed by the authorities of the American Colonization Society an agent for said society, we do hereby heartily and cheerfully recommend him to all among whom he may be called to operate in the prosecution of that agency.

The Methodists of the South always favored the American Colonization Society. Their reasons for this, I believe, were the following: The free negro was not regarded as a very desirable citizen in America; his opportunities for wealth and position were necessarily limited; he was likely to do better in a country where he would not labor under the disadvantages of caste, and being transported to Africa, he would likely carry with him the ideas of civilization and Christianity which he had acquired in America and disseminate them among the heathen of his own race; and another reason was this: there was among the slaveholders of the South a good deal of antislavery sentiment; and it was believed that many slaveholders would emancipate their slaves if they

thought the persons emancipated could or would be sent to a country where their condition would be improved.

At this session the name of the Western Carolina Female College was changed to that of Holston Conference Female College, as the college had been adopted as a Conference institution.

The minutes show that an arrangement had been made by the General Book Agent by which such books of the American Sunday School Union as were deemed suitable for circulation among our people could be procured through said Book Agent. By resolution the Conference advised that no preacher of the Conference should purchase for sale or circulation any books of the Union which did not bear the imprimatur of the Methodist Episcopal Church, South. The reason of this action was that the American Sunday School Union was largely under the control of Presbyterians, and some of the books and periodicals of the Union were known to contain Calvinistic sentiments.

From the report of the Board of Managers of the Missionary Society I copy the following paragraph:

Since our last annual meeting our beloved Brother Cun-nyng-gham, with his estimable lady, has sailed for our missionary station at Shanghai, China. . . . We devoutly hope that before this time he has reached the field of his future operations and commenced the work of preaching Christ and him crucified. While we are thus represented in the Celestial Empire, we hope soon to be represented in California, where China herself is represented in her own native sons. . . . Greater liberality amongst our people has already been manifested. The amount collected for Brother Cun-nyng-gham's outfit has

not diminished the aggregate of our regular collections. Rather they have been increased; and should we make another offering to God in a man and means for California, we doubt not that by the close of another Conference year we shall increase the amount of our collections a hundred per cent.

This report was written by C. D. Smith. In this connection it may be well to state that J. C. Pendergrass was at this session transferred to California.

The Committee on the Indian Mission, James Atkins, Chairman, reported that about eleven hundred Indians were included in the mission and lived in the counties of Macon, Haywood, and Cherokee, in the State of North Carolina; that these Indians owned the lands upon which they lived, and were protected in all their rights by the laws of the State, so that it was considered that they were permanently settled where they were; that the sum of \$53.33 *per capita* had been appropriated to them by the general government, the interest of which they could draw annually; that the mission was in a healthy condition, and was evidently improving the spiritual condition of the Indians; that during the year there had been twenty-five conversions and a hundred additions to the Church; that there were four Indian preachers, who were said to be pious and useful; that the school was in a flourishing condition, notwithstanding the fact that it had no boarding house, which was much needed; that during the year there had been an average attendance of forty-five pupils, and that they were found to learn well, even more rapidly than the white children. The committee asked for

an appropriation sufficient to build a boarding house and to employ an interpreter.

In the supplement to the Minutes of 1852 I find copied a record of a deed of land made by Thomas Stringfield to the trustees of Strawberry Plains High School. The deed embraced a plot of five acres of land, and the consideration was fifty dollars. The men named in the deed as trustees are: Creed Fulton, William Moulden, David Adams, Martin B. Carter, Robert H. Hynds, James A. Thornton, Sr., and Wesley Huffaker. The date of the deed is May 10, 1848.

In the same supplement is recorded a deed of a plot of land in Asheville, N. C., made to trustees for the use and benefit of the Holston Conference of the Methodist Episcopal Church, South, for the purpose of a female college. The deed was made by Mr. James W. Patton, of Asheville, to the following men as trustees: John Reynolds, Joshua Roberts, Montraville Patton, N. W. Woodfin, R. W. Pulliam, James W. Patton, John W. McElroy, Jesse R. Siler, Jackson S. Burnett, Robert B. Vance, James Brittain, and Joseph Cathey. The consideration was one hundred and fifty dollars. The date of the deed is October 2, 1852. The deed is not in fee simple, but is conditioned as follows:

In trust for the Holston Conference of the Methodist Episcopal Church, South, with full power for the said Conference to occupy and possess the building thereon erected by such agents as they may appoint, and to erect such other building or buildings thereon as they may think proper for the purpose of founding and carrying on and perpetuating a female college to be under the control, patronage, and management of said Conference, to have and to hold the aforesaid

land and the premises . . . for the use and purposes aforesaid so long as the aforesaid Conference shall continue to use the same for the purposes aforesaid; but if the said Conference shall cease to use the property aforesaid for the purpose of a female college as aforesaid, and shall withdraw their patronage, then said land shall be held by the trustees above named for the benefit of the citizens of Asheville and vicinity, to be used by them for educational purposes as they may deem proper.

Also there is recorded another deed of land to the same trustees and for the same purposes given by James W. Patton and Joseph R. Osborn. The date and consideration are the same as in the other deed. This plot was adjacent to the plot mentioned in the other deed. If I am not mistaken, the whole amount of land included in the two deeds was thirteen acres or thereabouts. This plot, situated as it is in the heart of the growing city of Asheville, would now be a little fortune to any man.

Admitted on trial: W. Ballinger, James W. Belt, J. R. Birchfield, O. B. Callahan, R. K. Coen, James W. Dickey, A. C. Ely, J. H. Green, John D. F. Jennings, J. B. Little, J. Reed, George H. Wells, Hezekiah West, Benjamin F. White.

Readmitted: William H. Kelley, William T. Dowell.

Located: Charles Collins, Creed Fulton, Samuel B. Harwell, W. R. Long, George K. Snapp.

Discontinued: John Cox, Lemuel C. White, Erastus Rowley.

Superannuated: Wiley B. Winton, T. K. Munsey, Thomas Wilkerson, E. F. Sevier.

Died: Eli K. Hutsell.

Transferred to the Pacific Conference: J. C. Pendergrass.

Traveling preachers, 99; local preachers, 333.

Numbers in society: White, 37,626; colored, 3,869. Total, 41,495. Increase, 1,042.

Missionary collections, \$3,658.78; for Sunday schools, \$564.70.

When the trustees of Emory and Henry College wished to secure a President for the newly established institution, they wrote to the Rev. Dr. Wilbur Fisk, a distinguished educator of the Church and President of the Wesleyan University, of Middletown, Conn., asking him to name a man for the place. He named Charles Collins, a recent graduate of that school. Mr. Collins was elected, and the choice proved to be a most fortunate one. He came to the college and opened a school in the boarding house April 2, 1838, with a hundred students. Dr. Collins was a man of great physical, intellectual, and moral symmetry. He was a thorough scholar along many lines, and he possessed business and administrative talent of a high order. As a student under him I at first looked upon him as absolutely perfect. Later I found that, though a first-rate man, he was a man. If he had any weaknesses, he may have loved money. I use the term "may," for I am not sure that he possessed this trait in an excessive degree. He kept books and stationery for the use of the students, and furnished them at the ordinary retail prices. He evidently derived some profit from this business, which, by the by, cost him time, labor, and risks. But in the faculty and community there was a suspicion that his profits were exorbitant. He demanded of the trustees an investigation, and the investigation completely vindicated him. But the opposition and criticism with which he had met rendered his position somewhat disagreeable and prepared him for the acceptance of a better position which was offered him about this time. His location was occasioned by his election to the presi-

dency of Dickinson College, Carlisle, Pa. He remained in that position a number of years; but after the Civil War he purchased the property of State Female College, at Memphis, Tenn., and there conducted a school with great success in every sense of the word. There he polished many bright jewels for southwestern society, and there he built up a comfortable fortune by his judicious business management.

Dr. Collins was born in Maine April 17, 1813; and died in Memphis, Tenn., July 10, 1875. He was first-honor graduate of Wesleyan University in a class with such men as Daniel Curry and E. E. Wiley. His degree of D.D. came from three different colleges. Late in the forties he entered the Calvinistic controversy. Dr. Frederick A. Ross, an able and learned divine of the Presbyterian Church of the new divinity or Hopkinsian school, came to the Presbyterian Church at Glade Spring, Va., a place within three miles of Emory and Henry College, and preached a sermon against the doctrines and polity of the Methodist Church. He had a string of appointments extending from Chattanooga, Tenn., to New River, Va., at which he delivered the substance of this sermon; and it was one of great length, learning, and eloquence. It seems that he was foolish enough to believe that he could uproot Methodism. He defended by carefully prepared logic the peculiar doctrines of Calvinism, which had been assailed in the Methodist pulpits and publications of the section. He was not satisfied with acting on the defensive, but violently assailed Arminianism and Methodist episcopacy. He declared the episcopacy to be a system of one-man power, a



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tyranny. He also affected to show by cunningly devised sophistry that Arminianism logically leads to despotism and that Calvinism leads to civil liberty. In support of his logic he cited history to show that predestinarians have always been the friends of civil liberty and Arminians the friends of monarchy.

Hearing and hearing of this sermon, a majority of the students of Emory and Henry College petitioned Mr. Collins to reply to it. Dr. Ross's controversial sermon was preached on Saturday. Mr. Collins requested him to repeat to the congregation on Monday the leading points in his Saturday sermon, which he did, Mr. Collins being present and taking notes. It was agreed that on Sunday week thereafter Mr. Collins should reply to this sermon in the same church. These two weeks Mr. Collins spent in laborious preparation for his reply. Fortunately, the college library, a well-selected collection of books, was at hand. Prof. Edmund Longley, a universal scholar, a walking cyclopedia, directed the attention of his colleague, the young divine, to the proper authorities. At the proper time Mr. Collins was in the Presbyterian pulpit with several armfuls of books. The church was crammed with people anxious to witness the theological bout, the Methodists solicitous for the success of their youthful and untried champion and the Presbyterians confident that their Goliath would give the ecclesiastical flesh of the little David to the fowls of the ecclesiastical atmosphere. Mr. Collins announced as a text: "He that is first in his own cause seemeth to be just; but his neighbor cometh and searcheth him out." (Prov. xviii. 17.) He stood and spoke for seven

hours without intermission. He reviewed the arguments of Dr. Ross. He not only defended Arminianism, but carried the war into Africa. The reading of authorities, Calvinistic and Arminian, took up much of the time, of course. The effort consisted of argument offensive and defensive, citations, sparkling irony, and sober invective. The last three-quarters of an hour was occupied in a direct address to Dr. Ross. He endeavored to show him the harm he was doing by fanning the flames of sectarian hate, advising him to go home and devote his talents to preaching the peaceable gospel of our Lord Jesus Christ and to the saving of souls. The Emory students said that President Collins had administered to Dr. Ross a private reproof publicly. The next day Dr. Ross spoke four hours, but scarcely alluded to what Mr. Collins had said.

It was Dr. Ross's Waterloo. I believe I am safe in saying that in a short time after this debate he retired from the controversial forum. About this time another Richmond entered the ring, the redoubtable William G. Brownlow, who did not hesitate to strike below the belt. Brownlow followed the trail of Dr. Ross from Chattanooga to New River, and in a four-hour address at leading points reviewed the arguments of the great divine and the divine himself.

In these days of sermonettes—little homilies, little in length and little in strength—the reader will be surprised to learn that no one became weary under Collins's seven-hour speech or under Brownlow's four-hour speeches. When Mr. Collins's seven-hour talk had ended, he was famous. It was a triumph of

learning and genius. He afterwards repeated the leading thoughts of this great sermon in a dedicatory sermon in Greeneville, Tenn., which was published under the title "Methodism and Calvinism Compared."

While at Emory and Henry College Dr. Collins edited a quarterly entitled *Southern Repertory and College Review*, which took rank at once. Of him Bishop Simpson says: "His thoughts were weighed in the balances of Christian philosophy and then uttered with transparency and precision. In style he was clear, concise, pointed; in language, pure and elegant; in spirit, calm but earnest and impressive."¹

As Dr. Collins grew in wealth he seemed to relax his grip on it. As he grew easy in his circumstances he warmed up toward the destitute and the suffering. Mrs. Jane Dinwiddie, of Bristol, Tenn., who at one time was housekeeper in his great establishment in Memphis, observing that he did not house his coal, said to him one day: "Dr. Collins, you ought to put your coal under lock and key; people will steal it." He replied: "They won't steal it unless they need it."

Do you suppose that God kindled such a light as Charles Collins just to blow it out? No, it still blazes; and if we had spiritual eyes, we would see its light falling upon our pathways. I believe that he knows that I am writing of him; and I am glad of the privilege of adding a mite, small though it be, to his transcendent joy by this imperfect tribute to his wonderful talent and great worth.

In the Knoxville *Press and Herald* Col. John M. Fleming, the editor, said:

¹Simpson's "Cyclopedia of Methodism."

Dr. Collins was in many respects a superior man. In strength of character he had few equals. As an executive officer he was surpassed by no college President in the land; and, had his early ambitions taken a worldly turn, he had the capacity to have wielded successfully the affairs of a State or nation. He was stern to command, gentle to persuade, and was either as duty required. While administering his college presidency he seemed as if born for the discipline of youth; and yet, did the Church require his counsel, he was equally master in her cabinet. He was sympathetic, even to tenderness, with human misfortune, as was specially exemplified in his kindness to youths to whom fortune had denied the means of early education. Of the thousands who will mourn his death, none will feel a more touching sorrow than those who will remember his parental guardianship. It has been with a saddened though grateful recollection of his thousand kindnesses during the years of our wayward boyhood that we have penned this poor tribute to his memory. He is safe with his God.

A notice of Creed Fulton was given in Volume III., and of S. B. Harwell in Volume II.

William R. Long was a Lower East Tennessean. As a preacher he was not equal to his brother Carroll or even to his brother James R. During or after the Civil War he transferred his membership to the Methodist Episcopal Church. I remember that he had a very intelligent, sprightly, and useful wife.

George K. Snapp was of an excellent Upper East Tennessee family. He was from Sullivan County, and was a man of fair talents and attainments and of unblemished character.

Eli K. Hutsell died July 24, 1852. He was a good preacher, magnetic and fascinating. He traveled only a few years, and was placed on the superannuate list on account of feeble health from pulmonary disease.

While in the active work he was unusually successful in winning souls to Christ. He preached occasionally while a superannuate, and always with acceptability. He enjoyed the blessing of perfect love. His wife was Mary Ann Wells, who was born on Turkey Creek, Buncombe County, N. C., April 13, 1818; and died at the home of her son-in-law, Mr. Silas Sharp, near La Follette, Tenn., November 29, 1902. Her vigorous intellect was an inheritance from the Philips stock, her mother being an aunt of the Rev. Sewell Philips. At the death of her husband she was thrown upon her own resources; but with an excellent English education and a happy talent for governing and imparting instruction, she made a good living at school-teaching, and reared an excellent family. She gave to the Church one of our most gifted traveling preachers, the Rev. R. A. Hutsell, now (1909) a member of the Conference. Eli K. Hutsell spent his last years in Buncombe County, N. C., as a farmer and part of the time as a merchant. When he was dying he asked a friend if he thought he was dying, and on receiving an affirmative answer he said: "If this is death, thank God for death!" Dr. Samuel Patton preached a memorial sermon of Brother Hutsell at the Conference of 1852. It was a written sermon, and the preacher scarcely lifted his eyes from the manuscript; but such was the affection of the preachers for the deceased and such was the spiritual power that accompanied the reading that when a lively song was sung after the sermon there was a delightful Pentecost. There was general weeping and rejoicing throughout the congregation.

Since penning the above a sketch of the La Follette Church, by the Rev. Frank Richardson, has fallen into my hands. Long years before La Follette was a town the Methodists had circuit preaching once a month on week days at Walker's Schoolhouse, situated about one mile from the present site of the town. Dr. Richardson says:

In June of 1842 Rev. E. K. Hutsell, then preacher in charge of Tazewell Circuit, came to an appointment at S. H. Walker's, and with him Dr. Jackson Buckley and a local preacher and physician, of Fincastle, Tenn. There were present twelve persons besides the preachers, my mother being the only professing Christian and member of the Church among them. Hutsell preached, and called on Buckley to conclude—the custom of the times. There was ostensibly no special movement among the hearers, but, seeing a young lady present who had been a seeker at another place, he concluded to call penitents forward for her benefit. To his astonishment, the entire eleven unconverted persons came forward and knelt for prayers. The services were continued for quite a while, and three of the penitents were happily converted before they closed. The meeting was protracted six days, and resulted in the most powerful and wonderful religious movement I have ever known. It was a veritable pentecost. People flocked to the place till there were enough to fill the little schoolhouse several times. No one, so far as I know (and I was present), ever came on the ground who was not conscious of the presence and influence of an unseen power. The stoutest men and the most hardened sinners were suddenly smitten and fell to the ground crying for mercy. If you walked away from the crowd where the noise of weeping penitents and shouting Christians was usually very great, you could hear men praying aloud through the woods in every direction. It is impossible to tell how many professed conversion during the six days of the meeting, but there were hundreds. When the meeting closed, people were coming to it from many miles around.

There was no abatement of interest, but a constant increase to the end. A few weeks later another meeting was held at the same place, at which time the young converts of that community were baptized and received into the Church. The baptism was peculiar. At the schoolhouse almost as many as could kneel in it were baptized by sprinkling. Then they went to Big Creek, the great audience making a very long procession. A number knelt at the edge of the creek, and the water was poured on them by the pastor, Brother Hutsell. Then Dr. Buckley, being a strong man, took a number into the middle of the creek, where part of them knelt down and had the water poured on them, and others were immersed.

This revival continued for months and even years, spread into all the surrounding country, and resulted in the conversion of thousands, several of whom became ministers of the gospel, and some of them have done eminent service in that sacred calling. There are hundreds in heaven to-day who owe their conversion and salvation to the marvelous influence which was started at that wonderful meeting. In the immediate community surrounding the place where the town of La Follette now stands almost every person of sufficient age was converted and joined the Methodist Church. The new converts were of every age, from the little boy and girl to the gray-haired grandfather and grandmother, and of every circle of society, rich and poor, bond and free, black and white, educated and uneducated.

One result of the revival was the erection of a large camp ground one and a half miles east of La Follette, at which camp meetings were held annually for many years. These meetings were very popular and very useful. The tent holders were David and Laban Sharp, John Grimes, J. J. Mars, I. C. Petree, John Kincaid, James Cooper, Richard Vinsant, Joseph Delap, Mrs. Brummit, Henry Grimes, and William Richardson. This camp ground was occupied and destroyed by Confederate soldiers during the War between the States. Another one of its results was the erection of a plain, substantial brick church, which was called Soule Chapel, in honor of Bishop Joshua Soule.

Erastus Rowley was a Northern man of superior talents and education. He joined the Conference on trial in 1851, when the Conference took charge of the Western Carolina Female College, and was continued as its President. At the close of the year, becoming disconnected with the college, he was discontinued. Later, when the Conference established the Athens Female College, he became its President; but a short time after the war he assisted ministers and members of the Methodist Episcopal Church in engineering the institution out of the hands of the Methodist Episcopal Church, South. I have lost sight of him.

J. C. Pendergrass, who was transferred to the Pacific Coast, was a man of considerable ability as a preacher, analyzed a subject well, and used good English. My recollection is that he did good work in the Pacific Conference for many years. Mr. Pendergrass married a daughter of Mrs. Elizabeth C. Truslow, of Knoxville, Tenn., and at this point I take occasion to introduce a sketch of one of the most remarkable women of Holston Methodism:

Elizabeth Ashfield Graves Valentine was born in Charles City County, Va., March 12, 1787. On November 29, 1810, in the city of Richmond, Va., she was married to Mr. Armstead Truslow. Seven years afterwards they moved to Lynchburg, Va., where Mr. Truslow died in 1836. In 1837 Mrs. Truslow, with her orphaned family, moved to Knoxville, Tenn., where she lived until her death, February 5, 1871.

Mrs. Truslow became a communicant of the Methodist Church at the age of twelve, and was therefore a Methodist seventy-two years. She knew intimately Asbury, McKendree, and Jesse Lee. Her life, like a golden cord, stretched across three generations. Her mind was strong and was well cultivated. Up to within a few days of her death she could talk

with as much vigor of thought as any one. She was devoted to her Church. Nothing could draw her from it. Possibly, by her prayers, her faith, her hopeful confidence, she contributed more largely than any one else to the reestablishment of the Southern Methodist Church in Knoxville after the war. The Northern Methodists having taken possession of the property, the records were gone. When the reorganization occurred, her name headed the roll of members. While so devoted to her own Church, she was no bigot, but was noted for her great catholicity.

Her practical benevolence through life was limited only by her ability. Her charity for the unfortunate and erring was unbounded. Always active in any matter that concerned the Church or the cause of Christ, and looked up to by the community on account of her great piety, it was in the family circle that she appeared to the best advantage. Here the whole round of cheerful, womanly graces, tempered into a heavenly beauty by her religion, shone forth in all their brightness.

She died at the residence of Henry Ault, Esq., having been a member of his household ever after his marriage to her daughter in 1838. Mr. Ault and his children, whom she had guided to manhood and womanhood, never hesitated to say that she was the best Christian they ever knew. This testimony was also borne by her pastor in his funeral discourse, from which discourse the foregoing is largely taken. She was the mother of eight children, all now deceased and all having died in the triumphs of the Christian faith. Among her living descendants are Mrs. T. K. Trigg, of Abingdon, Va.; Frederick M. Truslow, of the Georgia Railroad, Savannah, Ga.; Judge William Truslow Newman, of the United States District Court, Atlanta, Ga.; two daughters of Rev. J. C. Pendergrass, in California; R. A. Jackson, Knox County, Tenn.; and in the old home at Knoxville Miss M. A. Ault, Henry T. Ault, President of the Merchants' Bank, and Frederick A. Ault, Assistant Cashier of the same bank. Mrs. Truslow was buried from old Church Street Church, ministers of all denominations being present. The funeral sermon was preached by the

pastor, Rev. E. E. Hoss, now Bishop Hoss, from the text, "She hath done what she could." Rev. Dr. Park, of the Presbyterian Church, Rev. Mr. Lloyd, of the Baptist Church, Rev. Dr. Humes, of the Episcopal Church, and Rev. J. M. McTeer, presiding elder, all took part in the services.

Rev. William H. Bates, in a newspaper article, said:

Sister Truslow was an old-time Methodist. She joined the Church in Richmond, Va., when very young. With the high pulpits of those days (as she told me) they held her up in order to reach the hand of the preacher. She heard Bishop Asbury, Jesse Lee, and many others contemporary with them. She kept punctually the quarterly fasts. In addition to prayer and fasting, she read Paul's letter to the Colossians, Ephesians, or Philippians. The class meeting she never missed if she was able to attend. Though quiet and unobtrusive, she never refused to lead in prayer when called upon. Her prayers were so humble, so trustful, so joyous and helpful. She was never boisterous; but when she arose from her knees, her face bathed in tears, there was beaming from her face that which showed that glory crowned the mercy seat. I doubt if any one contributed more largely to the reestablishment of Southern Methodism in Knoxville than she by her prayers and hopeful confidence. Before she passed away, she was a great sufferer from paralysis. Yet amid it all and over it all the grace of God triumphed. God's goodness and love were her themes. Not satisfied to tell the story of his love to all who visited her, she sent for some to talk to them and sent messages to others. Truly the memory of the just is blessed. When shall we see her like again?

The Conference of 1852 was the first Conference ever held in the town of Asheville. At that date the population of the place was probably not over one thousand inhabitants. Situated in a rough, mountainous region, without railway advantages, it had nothing to develop and enlarge it but the pure air and water and picturesque scenery characteristic of the

section, which attracted in the summer months numerous visitors in quest of health and pleasure.

Buncombe County was laid off from the western portions of Burke and Rutherford Counties in 1791, while David Vance was a member of the Legislature from Burke County and William Davidson was State Senator from Rutherford County.

Asheville had its beginning as follows: The first county court of Buncombe met and organized in the house of Col. William Davidson, who lived at what was known as Gum Spring, on the south bank of Swannanoa River, about half a mile above its mouth, but was so numerously attended that it adjourned to his barn. Here all the county courts met from April, 1792, to April, 1793, inclusive. But in July, 1793, the court met in Morristown, variously written as Morristown, Morris Town, the Town of Morris, and Buncombe Courthouse.

A word about the origin of Morristown: In July, 1794, John Burton obtained a grant of two hundred acres of land known as the Town tract. He also afterwards obtained a grant of an additional two hundred acres known as the Gillilan tract, lying adjacent to and north of the Town tract. On the Town tract he laid off a number of half-acre lots to be sold for town lots. After disposing of a number of these lots, he grew weary of his town project and sold both tracts, except what had been disposed of as town lots, to Zebulon and Beaden Baird. This sale was made April 20, 1795. For the anachronism of the above dates I am not responsible; I give the figures as I have received them.

Under a decree of court the tract of four hundred acres which the Bairds owned was sold at public outcry, and was bidden off by Zachariah Candler for Zebulon Baird. In 1797 the Legislature incorporated the town of Morristown, but changed its name to Asheville in honor of Samuel Ashe, then Governor of the State.

David Vance, Esq., who lived and died on Upper Reems Creek, was the first County Court Clerk of the county. His chirography was beautiful, and his clerical work was eminently neat and systematic. His merits as Clerk, legislator, and citizen were a few years since recognized by the erection by his descendants of a handsome monument at the place of his burial. Zebulon B. and Robert B. Vance were among his grandsons. David Vance was a Presbyterian, and so was his son David Vance; but many of his descendants have been Methodists, and Methodists of a fine type.

Among the descendants of the elder David Vance was the Hon. Allen M. Davidson, of Asheville, a grandson, who was during the Civil War a member of the Confederate Congress and a successful lawyer. His son Theodore Davidson is (1911) an eminent lawyer, and was for some time Attorney-General of the State.

The town of Asheville was built on the Zebulon Baird lands. The brothers, Zebulon and Beaden Baird, were of Scotch descent, and came to North Carolina from New Jersey. In 1793 they brought to Buncombe the first four-wheeled wagon ever seen in the county, and they were the first merchants of the coun-

ty. They settled and lived on farms lying between what is now Asheville and Weaverville.

Zebulon Baird died in March, 1827. In himself deserving of a history, he has become more historical by being the grandfather of Senator Z. B. Vance, his namesake, and of that paragon of piety and usefulness, Gen. Robert B. Vance. David Vance and Zebulon Baird were stanch Presbyterians, but their posterity are largely and conspicuously Methodists.

In 1824 the Legislature of North Carolina incorporated the Buncombe Turnpike Company, and a turnpike from Saluda Gap, then in Buncombe County, to the Tennessee line was completed in 1828. This pike gave a new impetus to Asheville, for it opened Buncombe to the world, and it was much used by travelers and stock drivers. It is no exaggeration to say that seventy-five or a hundred thousand hogs were driven over this pike every autumn for a number of years, and horses, mules, cattle, and sheep in proportion. The travel and the stock-driving industry occasioned the establishment of a number of hotels from the Tennessee line at Paint Rock to the South Carolina line, which enriched their possessors; and a number of prosperous and cultured families lived along the turnpike, which followed the meanderings of French Broad River as it pursued its noisy course amid the precipitous ridges of the Smoky Mountains.

Tradition has it that while David B. Cumming was on French Broad Circuit in 1824-25 he organized the first Methodist society in Asheville,¹ which remained in a circuit till the year 1848.

¹See Volume III. of this work, p. 101.

Asheville was erected into a station in 1848, with J. S. Burnett as its first pastor. In 1849 the station reported sixty-five white members, fifty-nine colored members, and two local preachers.

Western North Carolina was for a long time cut off from the great world by mountains, rough roads, and lack of railroad and navigation advantages. It is true that the French Broad River in North Carolina is a considerable river; but, as Bishop McTyeire once said of it, "it would not navigate a fence rail." It was some years after the Civil War before the mountains of that section echoed with the shrill whistle of the locomotive. But on the completion of the railroads connecting Salisbury, N. C., with Morristown, Tenn., and Asheville with Atlanta, the town and surrounding country began to develop rapidly. Capital, enterprise, and people began to flow into Buncombe County in constantly increasing streams. The population of Asheville (1909) has increased to some thirty-five thousand inhabitants, and it is one of the best towns in the Southern States. As a health and pleasure resort it has a national reputation. George Vanderbilt has bought up thousands of acres of land in the vicinity of the city, and his improvements have run into millions of dollars. In gardening, stock-raising, and architecture he has set a splendid example to the denizens of the mountains.

The growth of Methodism in Asheville has kept pace with the material growth of the city, which is now one of the strongholds of that form of the faith. The Church there has reaped the fruit of many genuine revivals. The author was stationed there in 1866,

and remained there two years. In his first year the Church was visited with a gracious revival of far-reaching influence both as to space and time. In two weeks eighty souls professed conversion in the old-time Methodist style. During the meeting there were ten or a dozen religious trances, which defied the philosophy of the physicians and caused a spirit of awe to fall on the whole community. Persons became helpless and speechless for hours and, in a few cases, for days; but those who entered the trances as sinners came out of them as saints. These trances seemed to result from sympathy of the body with the soul dying from sin. Why call them fanaticism? They were unsought and unavoidable. At one ceremony the writer received into the Church sixty-three persons of both sexes and varying in ages from the mere child to the veteran of business and the venerable matron.

The Rev. W. W. Bays, D.D., took charge of Asheville Station in 1883. At that time there was but one Southern Methodist congregation in the town, afterwards named Central Church. The Methodist Episcopal Church then had a small frame building on Patton Avenue, and the Rev. W. M. Bagby (now of the Western North Carolina Conference, Methodist Episcopal Church, South) had just served that Church one year; he soon thereafter joined the Church, South. There were at that time some colored Methodist Churches in the city.

Before Dr. Bays arrived in Asheville Mr. J. J. Hill, a layman, had been conducting a Methodist Sunday school in a small rented cottage in North Asheville, then known as Doubleday. In the fall of 1884 Dr.

Bays conducted a protracted meeting in this cottage. A number professed conversion, and a small class of nine persons was organized. This was the beginning of our Church in North Asheville. In the spring of 1885 Dr. Bays began building a frame church at that place on a lot donated by the Doubleday Land Company. As soon as the house was up, the roof on, and the floor laid, he began to preach in it, supplying the lack of window glass with white cotton cloth. It was a hard pull to build that house, as many of the Central Church were not in sympathy with the movement. But the Rev. L. M. Pease, of blessed memory, gave two hundred dollars to the enterprise. No other, save Dr. Bays himself, gave more than ten or fifteen dollars. He designed the building, laid off nearly every timber in the frame, and did many a hard day's work with his own hands. The membership of this Church grew steadily from the beginning. Some years since, this house was sold to the Baptists; and the North Asheville Methodists, under the pastorate of the Rev. E. K. McLarty, built a handsome new church on Chestnut Street, where they now worship.

In the winter of 1886 Dr. Bays secured a room for a Sunday school from the Hon. Richmond Pearson in a brick storehouse which he had on the French Broad River at the old Asheville depot. He bought lumber for seats, and made them with his own hands. There a Sunday school was begun in the spring of 1887. First one and then another served as superintendent. Dr. Bays acted as superintendent himself a part of the time and preached there frequently. By and by a new society was organized there. In the

summer of 1887 Dr. Bays secured a lot from a good Presbyterian brother on which to build a church for our West Asheville people. He planned the building, gave two hundred dollars of his own money to the enterprise, and did much of the work with his own hands. The money which he gave to this enterprise was one-fifth of his entire salary for the year. What will tithing people say of this? If he had been a tither, he would have stopped at one hundred dollars. His people were not in full sympathy with this enterprise, and did not contribute as liberally as they should have done. The Hon. Thomas D. Johnson was the most liberal lay contributor; he gave sixty dollars. The sainted Miss Anna Aston, daughter of Judge E. W. Aston, was in full sympathy with this work, and did much in many ways to further it. The memory of her pure, self-sacrificing life will ever remain in Asheville as a sweet perfume. Dr. Bays had at that time the assistance of the Rev. E. S. Bettis, afterwards a member of the Holston Conference, and he did good work in both North and West Asheville.

The West Asheville charge afterwards sold the Bays house and bought a brick church from the congregation of the Methodist Episcopal Church on Haywood Street, where they now worship, and the charge is a strong, self-supporting one. The little West Asheville building still stands, and is occupied by the Wesleyan Methodists.

In the fall of 1886 Dr. Bays began home missionary operations on the side of Beaumont, a hill which was formerly called Beaucatcher. This work he began in a cottage. Mrs. Ervin Sluder had donated a

lot on College Street, just above the Asheville Female College, for Church purposes. Dr. Bays then organized in his congregation a home mission society, with regular officers, the first society of the kind he had known of. This society raised a small fund with which to build a chapel on College Street, and the building went up as by magic. Dr. Bays got the lumber to the place and hired a number of carpenters. They began work on Wednesday at one o'clock, and by sundown on Saturday they had finished the church, a building 16 x 31, with basement, vestibule, belfry, and bell hung in its place, seats, aisles carpeted, stove up, pulpit and altar all complete. On the following Sunday he preached in this chapel and organized a Sunday school of forty-two members. Mr. Harry Lindsay superintended this Sunday school for several years.

At the Conference of 1887 the three new congregations were set off as a separate charge and called Asheville City Mission. At that Conference Dr. Bays was appointed preacher in charge of this mission, with the Rev. C. M. Bishop as assistant. Dr. Bays was not expected to do full work; but he preached occasionally in the mission churches, and for his services during the year he received exactly twenty-five cents!

When the new church was built in North Asheville on Chestnut Street, the College Street Church was absorbed by it. After this Bethel Church was built in Southwest Asheville. It was mainly paid for by Miss Mattie Johnson, sister of the Hon. Thomas D. Johnson. This Church has grown to be a self-supporting charge. A new chapel has also been built

near the river in West Asheville and called Riverside; and another charge has been formed at Weaver Dam, on the river some miles below Asheville, and still another in West Asheville, west of the river, and one at Biltmore—all more or less, directly or indirectly, the product of the original Asheville Station. The old church of Asheville Station has been torn down and succeeded by the handsome new stone Central Methodist Church, one of the finest in the State and costing sixty or seventy thousand dollars.

I have perhaps given too much space to the progress of Methodism in Asheville. But the enterprise and energy of Dr. Bays in fortifying for Methodism—and Christianity as well—the several points referred to in that growing city of the mountains deserve commendation. Centralizers would have preferred to build up one great Church for all Asheville, able to furnish a plethoric salary at small cost to the individual members; but a single Church could not have supplied the entire population with Methodist gospel, and could not have held the mass of the people to Methodism, as the policy inaugurated by Dr. Bays has done. He is a long-headed man, and he foresaw as few others did the great strides in wealth and population which Asheville was destined to make and the necessity of Church expansion to meet the exigencies of the foreseen material and social expansion of the city.

In the *St. Louis Christian Advocate* of May 3, 1852, there appeared from the pen of Dr. Brunner a brief appreciation of an excellent local preacher on the Dandridge Circuit, which follows:

Rev. Daniel Lyle, a local preacher still living on the Dandridge Circuit, Holston Conference, was, many years ago, informed that preaching was needed in the neighborhood of Henry's Cross Roads, Sevier County, Tenn. Accordingly he sent an appointment to preach at a schoolhouse in the neighborhood. On the day appointed he went to the place and found not a few in attendance. After preaching to the crowd of people who had come, at least many of them, to hear what a Methodist had to say, he proceeded to read the General Rules as laid down in our excellent book of Discipline. He then established a regular appointment for preaching at that place, once in every four weeks. It was months before he could induce any to come out from the world and join the Church; but he grew not weary in well-doing, believing that in due season he would reap if he fainted not. At length two females, rather unpromising ones, offered themselves as probationers. Subsequently at nearly every appointment he received an accession of one or more. In process of time seventeen of the best settlers in the neighborhood joined the Church in one day. The place was taken into the plan of the circuit. A large and comfortable frame church has recently been erected near where the old schoolhouse stood; and here regularly assemble a pious, intelligent people to offer up their spiritual sacrifices to Almighty God. A more liberal, high-minded class is not to be found on the circuit. Many who have been gathered into the fold of Christ have, in the changes of society, scattered abroad; many have died in the faith and have gone home to heaven. But Brother Lyle, weighed down with age and afflictions, has ceased to visit regularly this scene of his labors. Recently a calculation was made to see how far he had, upon the whole, traveled in going to and from his appointments at that place, when it was ascertained that he had traveled seven thousand four hundred and forty-two miles in sixteen years. For all this toil and labor in preaching at that place he has received nothing from the Church. Yet by industry and economy and the blessing of God he has enjoyed a competency.

About the year 1832 Samuel Lotspeich, a Methodist local preacher, emigrated to Cocke County, Tenn., and purchased a farm from William Garrett. Mr. Lotspeich had inherited an ample patrimony, and he seemed to possess all the conditions of a happy life; but misfortune after misfortune came upon him thick and fast. Three of his children, while watching the laborers at work in a field, were forced by a thunder shower to take shelter under a sycamore tree near the Big Pigeon River, when an electric current struck the tree, instantly killing the girl and smaller boy and severely shocking the larger boy. This calamity was followed in a short time by the death of his wife.

In the meantime his eldest daughter, Barbara, was married to Elisha Moore, and they began housekeeping in Jefferson County, just across the line on the north bank of the French Broad River, opposite to the Irish Bottoms, in Cocke County. Mr. Lotspeich married again, and his second wife was a Miss Gibson, of Abingdon, Va. The daughter, Jane, and her stepmother not harmonizing, the former went to live with her married sister. Elisha Moore owned a slave by the name of Tom, and he and Mr. and Mrs. Moore and Miss Lotspeich constituted the family. One night in June, 1853, the negro entered the family room, and with an ax murdered the married couple, then with the same instrument struck down the innocent girl, outraged her, and then completed the triple murder by dashing out her brains. He was soon captured and by torture forced to confess. The details of the confession will not be given here; they are too horrifying. It is impossible to conceive of a more fiendish

deed. His master and mistress had always been kind and indulgent to him. He had no ill will for them; on the contrary, he had every reason to love them. They were murdered to make way for the gratification of a fiendish lust, which had been provoked by no imprudence on the part of the innocent girl.

The negro was defiant. He expressed no regret for the murder of the girl, but did say that if he had it to do over again he possibly would not have killed Mr. Moore and his wife. A lynching bee was formed and a day appointed for burning the negro at a stake. About six thousand people assembled, including about one thousand slaves. While he was being tied to the stake — a persimmon tree — he turned and laughed scornfully in the face of the bystanders and refused to call upon God for mercy. The flames did their work quickly, and the soul of the poor sinner returned to God who gave it.¹ A Northern man having heard of this lynching and having expressed his condemnation of it, one of the eye-witnesses gave him a detailed account of the whole affair, whereupon he remarked: "If I had been there at the time, I probably would have taken a hand in the lynching." The New Testament doctrine of demoniacal possession, or rather obsession, I am disposed to believe to be true, and true for the present day as well as for ancient times; and it is quite likely that this negro was thus affected.

The author was appointed to Jasper Circuit in 1852; and just before the Conference of 1853 he held a meeting at Henninger's Chapel, a church about twenty miles east of Jasper and in the vicinity of what is

¹A newspaper article of W. J. McSween, Esq.

now Dunlap. The Rev. John R. Stewart furnishes me some items of religious history of that immediate community, which I will reproduce in this connection.

At the present time one of the strongholds of Methodism in Sequatchee Valley is the old Henninger's Chapel neighborhood (now called Chapel Hill). The church was burned during the war by Federal soldiers while camped there. A revival of very remarkable scope and power was conducted at this church by the young pastor, R. N. Price, of the Jasper Circuit, in the fall of 1853. Many were converted in this meeting who afterwards became religious leaders, some of whom remain useful to the present day (1910). Without invidious distinction may be mentioned some of the larger family connections almost entirely brought into the Church by this meeting, such as the Kirklins, the Deakinses, the Thurmons, the Stewarts, the Barkers, and the Andersons. The Rev. A. D. Stewart, of the Holston Conference, was one of the converts. Sometime in the Conference year 1852-53, while I was in charge of Jasper Circuit, I happened to be at the home of the Rev. James Rogers, a local preacher, who lived near Henninger's Chapel. While I was in the woods near by meditating, a messenger came from the home of Mr. William Stewart requesting Mr. Rogers and the preacher to go at once to his house to talk and pray with his son, who was dying. Mr. Rogers, feeling that the King's business required haste, and not waiting for my return to the house, obeyed the call at once. When he reached Mr. Stewart's house, he saw that no time was to be lost. So without the usual preliminaries of reading, song, and prayer, he proceeded

to direct the dying man to the Saviour of the world; and he at once laid hold upon him by faith, and was filled with joy and peace. He then fell into a doze, and was sleeping when I arrived, so that I had no opportunity to speak to him. I learned after I left that he awaked rejoicing, called his friends around him, including his cousin Absalom D. Stewart, and constrained them to promise to meet him in heaven. His spirit then returned to God. This was the beginning of a train of influences that eventually brought the whole Stewart tribe into the Church. The young man of whose death I have spoken was by the name of Absalom, a family name. A notice of the conversion and call to preach of A. D. Stewart will be given in Chapter XII. Among the converts of the revival who made Church workers were Stephen D. Thurmon, William D. Stewart, and William Deakins. The most prominent lay workers in this Church for many years were Josiah Rogers, who was converted at Richland Camp Meeting in 1844, and the Stephen D. Thurmon and William D. Stewart just mentioned. They were faithful supporters of the pastor, whoever he might be, and promoters of every spiritual movement.

William D. Stewart, a brother of Absalom D. Stewart, was accidentally killed in 1869 by a friend, who while they were hunting took him for a deer. When he joined the Methodist Church, none of his family connection were members of that communion. Afterwards practically all of them became Methodists. Four of them became itinerant Methodist preachers—namely, A. D. Stewart and son, Richard A., brother and nephew of William D.; and the two sons of the

last, John R. and William J., of the Tennessee Conference. The Rev. John Alley in an obituary notice of William D. Stewart said: "He was possessed of talents of a high order; and when warmed under a good gospel sermon or at a prayer meeting he would seem to be aglow with the power and glory of God, and in prayer would almost, it seemed, bring heaven and earth together. When he arose from his knees, the whole congregation would be in tears, and many Christians would be in a high state of ecstasy."

Stephen D. Thurmon was a fervent Christian, able in prayer, an untiring singer, and a great revival worker. He led many souls to the Saviour. He died in 1896.

A remarkable man in this community was Josiah Rogers, familiarly known as Uncle Si. He was a son of William Rogers and a nephew of Daswell Rogers. He was physically stalwart and sinewy, intellectually scarcely reaching mediocrity, spiritually a veritable giant. Wise as a serpent, harmless as a dove, and in courage not deficient, he had a firmer grasp on the esteem and confidence of the people of that section than any other man in it. He was born in 1817, born again in 1844, and ever afterwards led a joyous, Christian life. He was known far and wide as a great shouter. Frequently at church, at home, in the field, on the roadside, and in times of bereavement his exulting soul would rise above every cumbering care in rapturous praise to God. He shouted because he could not hold his peace. At such times the people hung upon his ecstatic words with profound religious awe. His life was as consistent as his joy was exuberant.

Unable to lead in song or public exhortation, and his prayers characterized by a sameness of expression, he was nevertheless a great power for good. He died in 1882.

In this community lived Mrs. Louisa Kirklin, daughter of John and Elizabeth Anderson. She was of an excellent family. One of her brothers was for some years a member of Congress and was murdered by Union men in 1861. She was a devout Christian for many years before the revival just mentioned, a woman of holiness of heart and life. One of her daughters married the Rev. John Alley and another the Rev. Mitchell P. Swaim. Mrs. Elizabeth Anderson was married the second time, and a son by this second marriage was Roland P. Loyd, one of the best citizens of this valley. I may add that Louisa Anderson Kirklin was the first white child born in Sequatchee Valley, and the second was William Griffith, who lived and died at an advanced age in Jasper.

The Conference met in its thirtieth session in Wytheville, Va., October 12, 1853, Bishop Paine President, and William C. Graves Secretary.

This session was characterized by an unusual amount of disciplinary trouble. Two men were arraigned for the violation of marriage contracts. Both passed, one of them with a mild vote of censure and the other with the loss of his parchments for one year. One man was arraigned for high imprudence, possibly involving immorality, and he cut the Gordian knot by withdrawing from the Church. Years afterwards he was licensed to preach again and died in the local ministry. One man who had gone West was left without an appoint-

ment on account of the nonpayment of a debt to the Book Concern, and the bishop was by vote requested to report for him in the General Minutes a discontinuance if he should receive information of the payment of the debt. Another was tried for the nonpayment of a debt to the Book Concern and willful falsehood connected therewith and expelled from the Church.

I mention these items to show that the Conference was at that time strict in the administration of discipline and required a high standard of moral conduct in its preachers.

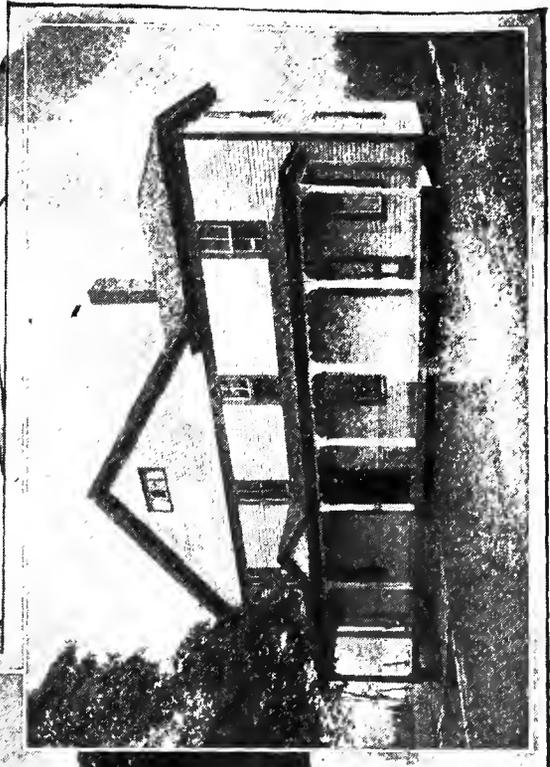
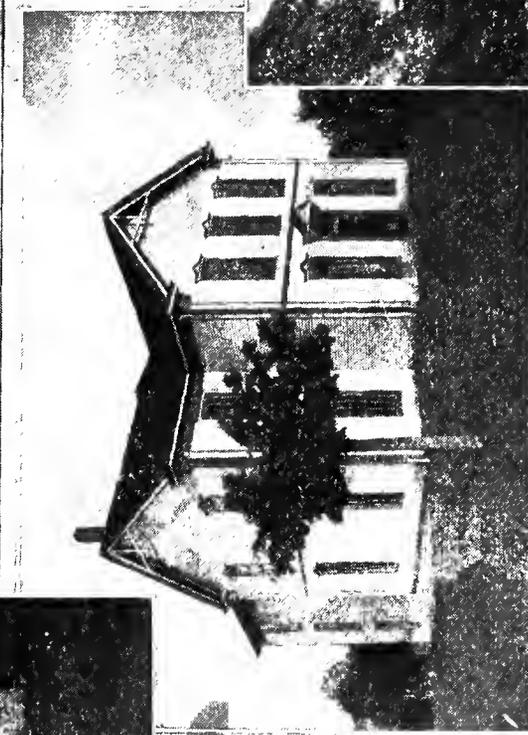
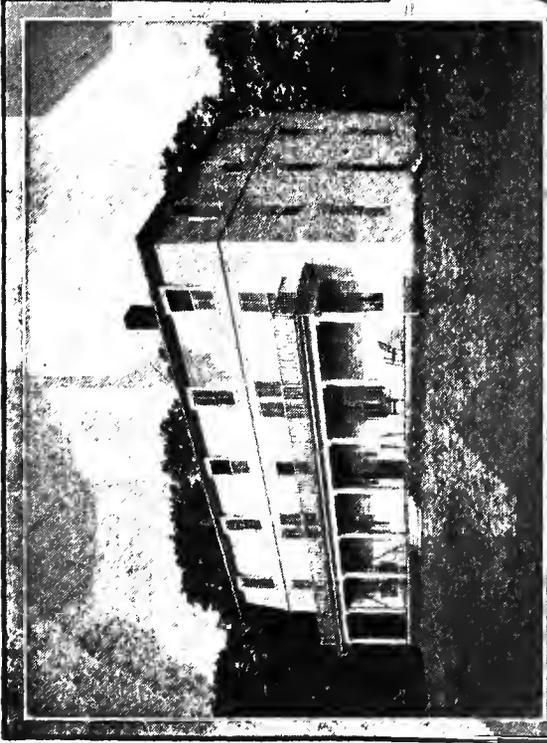
At this session a paper from Mr. Alexander Kennedy, of Blount County, Tenn., was presented to the Conference, in which the Conference was requested to appoint a board of trustees to receive from him a donation creating a fund the interest of which should be applied to the needs of the Conference. The amount was not yet defined in the mind of the donor, but it was stated that it should not be less than two thousand dollars. The Conference accepted the donation and appointed to take charge of the fund a board of trustees consisting of E. F. Sevier, Samuel Patton, and the Hon. S. B. Boyd. This was the origin of what was for a long time known as the Kennedy Fund.

The following were elected delegates to the next General Conference: Samuel Patton, E. E. Wiley, William Hicks, Timothy Sullins, Daniel B. Carter, and James Atkins. Alternates: T. K. Catlett and David Fleming.

The Conference requested the appointment of John H. Brunner to Hiwassee College. If I am not mis-

HIWASSEE COLLEGE

BUILDINGS



REV. EUGENE BLAKE,
PRESIDENT

taken, this is the first mention in the Minutes of this institution. How came there to be a Hiwassee College? It was not premeditated or planned. Dr. Gibson, a Presbyterian, was teaching a growing school on Fork Creek, Monroe County, Tenn.; and failing to get boarding places for his students, he applied to the trustees of the Bat Creek Camp Ground for liberty to occupy the camps as dormitories for his boys and the framed church as a schoolhouse. Here the school was at work in 1849, when Dr. Brunner first knew it and where by invitation he made an address in favor of erecting what is now the old brick building. There was then no talk or desire to have the school a sectarian affair. Such a proposition would have been fatal to the enterprise. All subscriptions were taken for a nondenominational institution. The college building went up, the school was organized in 1849, and a charter was granted by the Legislature January 23, 1850. By that charter the college was to share with Bolivar Academy, in Madisonville, in the funds then coming from the State. A question arose about the legality of dividing the money coming to Bolivar Academy. Suit was brought in the Chancery Court, and Hiwassee lost. The charter was then amended by the Legislature, giving Hiwassee a separate existence. Up to the late sixties Hiwassee was undenominational. Professor Greiner, a Lutheran, resigned as President October 20, 1869; and Prof. F. M. Grace, who had been a Professor in the University of Tennessee, took charge July 18, 1870. A deed of gift to the tract of land on which Hiwassee College was located, was made by the Rev. Daniel B. Carter, of the Holston

Conference, to a board of trustees on condition that it was to be used for educational purposes. The property was afterwards tendered to the Holston Conference and accepted, and visitors were appointed by the Conference from year to year for some years, which visitors had equal power with the trustees on all questions whatsoever.

Dr. Brunner was elected to a professorship in the college in 1853, the next year made President in place of President Doak, resigned, and served in this capacity till 1860, when he took charge of Strawberry Plains College. But as Providence would have it, the fortunes of Dr. Brunner and Hiwassee College seemed to have been inseparably united. Several times he had a man placed at the head of the school that he might devote himself to the work of the itinerancy, only to be recalled.

In 1877 Dr. Brunner made the following report to the Conference:

The undersigned, as President of Hiwassee College, begs leave to report that he was appointed to his present position five years ago at your session in Chattanooga, with the proviso that he was not expected to begin operations before August of the following year. The college was then, and had been for some time, suspended—without teachers, without students, without money! A faculty was, however, secured, and at the appointed time the exercises of the college were resumed. Since then (a period of four years and three months) we have received into the college from thirteen of the States an aggregate of three hundred and thirty-six students, of whom twenty-two have been young preachers of the gospel.

The report claimed that the college was out of debt, but that the buildings were sadly in need of repairs, and asked the Conference for an agent to raise funds.

I think I can honestly say that I know of no expenditure of money by the Church which has done so much good as that expended on Hiwassee College. Scores of young men, and young women as well, have been educated there and qualified for positions of usefulness who have not had the means to attend more expensive schools, and who, if Hiwassee had not existed, would have lived in ignorance and obscurity.

The troubles of the country during the Civil War caused the college work to be suspended for about four years. The school was taken out of the hands of the Conference and became a Peabody Normal in 1896. It continued in this relation three years, with Prof. S. G. Gilbreath as its President. The Marsh Building was erected in 1890 by the citizens at a cost of \$6,000, Mr. E. W. Marsh, whose name it bears, being a liberal contributor. This was under the administration of Dr. Brunner. The Morrow Building, a boys' dormitory, was erected in 1897, the money therefor (\$2,000) having been given by that noble man, Dr. William Morrow, of Nashville.

In 1907 the college was leased to the Methodist Episcopal Church, South, for a term of fifty years on condition that the school shall be run as a junior college and the property kept in good repair. The trustees also agreed to raise \$1,000 for the college and to deed to the Church in fee simple six acres of land immediately in front of the college building, upon which the Church was to erect a building for a girls' dormitory. This building has been erected at a cost of \$4,000. This is known as the Lawrence Building, named for Mr. G. W. Lawrence, a liberal contribu-

tor. A building known as Brown Science Hall has been erected at a cost of \$500 through the liberality of Mr. John K. Brown.

Rev. Eugene Blake, of the Holston Conference, is now (1909) President of the institution, and it is supported by the Conference Board of Missions, Board of Education, and the Educational Extension Board.

The college when a Peabody school had about one hundred students and was coeducational. The present school (1909) is coeducational and numbers one hundred and five students.

From the halls of Hiwassee have gone many worthy sons. They have adorned the President's Cabinet, the two halls of Congress, different State Legislatures, divers judgeships, and other honorable stations in society. More than one hundred and thirty have gone into the pulpits of the South and West.

While speaking of Hiwassee College it may not be out of place to make mention in this connection of the camp grounds of Monroe County. The one at Bat Creek, out of which grew Hiwassee College, was established in the year 1826. It was abandoned in the time of the Civil War. Eleazar Camp Ground was laid off by W. G. Brownlow while preacher on the Madisonville Circuit, and was kept up till a few years ago. The Chestua Camp Ground was established soon after the Hiwassee purchase was made from the Cherokees, and was abandoned since the war of the sixties. W. G. E. Cunyningham was converted at a Chestua Camp Meeting in the early forties.

These three camp grounds were in Monroe County and not more than eight or ten miles apart. They

were potent factors in our Methodist operations in that section.

In close connection with the above mention of Hiwassee College and the Monroe County camp grounds I think it appropriate to give a brief notice of a remarkably useful local preacher of that section.

Joseph Forshee was one of the founders of Hiwassee College. He was a local preacher. He was born in Greene County, Tenn., May 12, 1821; and was happily converted at his home, near what afterwards became Hiwassee College, in Monroe County, Tenn., when some twenty years old. He was married to Miss Eleanor Parker October 4, 1819.

He was a little over six feet tall, straight and built for strength. His complexion was dark, his hair dark, and his eyes black hazel. His manner was quiet and deliberate, the tone of his voice rather loud in public speaking, and his preaching practical and thoroughly Methodist in sentiment. When told by his physician that his end was near, he replied: "Well, I am ready, and, doctor, I thank you for your services; I want you to meet me in heaven." His wife and children, all grown and members of the Church, were in the room; also many neighbors and the presiding elder. His voice at once changed from weakness to strength. He spoke of the value of religion and the glories of heaven, and in a few moments every one that was in the room was in tears and some of them were shouting the praise of God, and the holy excitement continued several minutes after the preacher's heart was still in death.

Mr. Forshee's extraordinary piety and usefulness

constituted his principal title to historic recognition. His fame was in all the Churches of the Conference. A volume might well be written of him. Among his dying remarks are the following: "About thirty-four years ago God said that I might live. It was then the 12th day of May. Everything seemed new. I have met with many persons who have doubted their conversion; I have never doubted mine. When the people inquire about me, tell them I am in heaven if not on earth." When the dews of death were settling on his brow, his children gathered about his bed. He cast an affectionate look upon each—the farewell look—and then with indescribable animation said: "O my children, this is what we all must pass through! Be ye also ready. I shall soon be where all is glory."

He died April 2, 1855, aged fifty-four years, seven months, and seventeen days, and was buried in the Hiwassee cemetery.

In a letter to me the Rev. Dr. John H. Brunner says:

When I came to Hiwassee College, in 1853, there were living in that community four local preachers of more than ordinary usefulness and prominence. Two of them, John Key and Lewis Carter, occasionally served as supplies in the itinerant field; but the other two, John F. Gilbreath and Joseph Forshee, were strictly local, though gifted in preaching, prayer, and exhortation.

Of Mr. Forshee I wish to speak more in detail. As a lad he and another brother had been bound out in Greene County under the old laws then in vogue. A more cruel master than his it would be hard to find—a beastly drunkard! Till he was fourteen years old Joseph Forshee never had a pair of trousers. His apparel was a long shirt made of coarse tow cloth of home manufacture. Tired of being forced to carry whisky from the distillery for their sottish master, the boys ran

away and found protection among distant kindred. Joseph found his way from Greene County to what was then known as the Hiwassee Purchase. In the Bat Creek (now called Key's) Chapel Sunday school he learned his letters and learned to read. His course was ever onward and upward. He became owner of a desirable farm, and was the father of sixteen children by the same good mother, fourteen of whom he reared to maturity, honored by all who knew them. Often have I heard it said of him: "He was one of nature's noblemen." Everybody loved him.

Brother Forshee was thrown from his horse when returning home from Sweetwater. His injuries proved to be greater than at first supposed. I went to see him one morning. James Atkins, Sr., and Lewis Carter also called in. We saw that the end was near and agreed to stay to see the closing scene. Brother Forshee had us to write his will, leaving all to his wife during her lifetime. Before the will was completed, he named the day and year and spot where he found peace in believing, and added: "Since that hour I have never had a doubt of my acceptance with God." He wished to be laid on another bed in the same room, and as we three preachers were carrying him he said: "Now I am carried by preachers; soon I shall be carried by angels." His will was then brought and read to him. He approved it, and was raised up in the bed, and as he signed the paper he said: "It is growing dark." We laid him down upon the pillow, and he was gone. I have witnessed many deaths, but none more impressive than his.

Admitted on trial: Grinsfield Taylor, W. H. Keene, Patrick Reed, J. A. Williamson, R. Washburn, H. A. Guthrie, Mitchell Swaim, Thomas M. Dula, William K. Foster, William K. Cross, William A. Lawson.

Readmitted: Stephen D. Adams.

Located: E. W. Chanceaulme, James A. Reagan.

Discontinued: Arthur Ely, George W. Wells.

Superannuated: C. D. Smith, J. Cumming, R. Gannaway, R. W. Pickens, E. F. Sevier, Thomas Wilkerson, W. B. Win-

ton, Jesse Cunnyingham, J. M. Kelley, George Ekin, R. M. Stevens, Thomas Stringfield, G. W. Renfro, R. A. Giddens.

Left without appointment: G. W. Roark, George Stewart, N. C. Edmondson.

Withdrawn: Hiram Tarter.

Died: David Adams.

Transferred to the Pacific Conference: Adonijah Williams.

Numbers in society: White, 38,573; colored, 3,885. Total, 42,458. Increase, 963.

Local preachers, 347; traveling preachers, 110.

Collected for missions, \$3,440.67.

Spent for Sunday school books, \$893.63.

Edward W. Chanceaulme was received by transfer from the Baltimore Conference of the Methodist Episcopal Church in 1847, and was appointed to Tazewell Circuit and Sandy Mission. He was transferred to the Missouri Conference about the year 1852, but returned to Tazewell, Va., in 1856. His life was divided between pastoral work and teaching. He was married to Miss Betty Louisa Chapman in 1848. He died in Pearisburg, Va., October 17, 1862. Mr. Chanceaulme was at one time a professor in Holston Conference Female College, in Asheville, N. C. He and his wife also taught together in Hendersonville, N. C., and in Jeffersonville (now Tazewell), Va.

Mr. Chanceaulme was born in Philadelphia, but the family afterwards removed to Baltimore, where he was reared and educated. For these and other reasons he had the culture and manners of a Christian gentleman. His health was never robust, and he was of a somber and silent temperament. He did not mix as well with the plain people of this mountain region as if he had been born among them. But he was one of the purest and noblest men that God ever made. He

was scholarly and was an excellent teacher. As a preacher he was greatly above mediocrity. He thought deeply, and his style was chaste and forcible. He was a man of prayer, and he was deeply imbued with the mind which was in Christ Jesus. He was a fit companion of that chaste and elegant woman with whom he lived.

In the *Southern Advocate*, published in Bristol, Tenn., by Neal and Comann, of date November 6, 1862, I find the following personal note :

Rev. E. W. Chanceaulme, of Pearisburg, Va., recently ended his earthly career. He was for some years a member of the Holston Conference of the Methodist Episcopal Church, South, from which he was transferred to the St. Louis Conference. In consequence of impaired health he returned to Virginia and became principal of a popular female school. He was eminently pious, with superior social and intellectual endowments, and his death is a calamity not soon to be repaired. The weeping widow and orphan, with a large circle of admiring friends, mourn the departure of this sweet-spirited Christian minister.

Mrs. Betty Louisa Chanceaulme (*née* Chapman) was born in Pearisburg, Va., October 3, 1821; and died at the residence of Dr. and Mrs. Reeves Walker, Bristol, Va., January 31, 1894.

It was her tender hand that planted and nurtured the vine which grew and blossomed into Sullins College. In 1867 she came to Bristol and founded a school on Main Street, but subsequently transferred it to what was called Solar Hill. Under her skillful management it soon grew to such proportions that she was unable to conduct it alone, and Dr. David Sullins was induced to take the presidency of it. It

was named then Mountain View High School. The school soon grew into the proportions of a college, and the trustees dubbed it Sullins after its President.

From her girlhood and through life Mrs. Chauceulme was of delicate physical development but of remarkable nerve and will force. Educated and refined, she graced the social circle; and her life shone with a serene radiance in Church work and in the classroom of the school. No work which duty suggested was omitted or abandoned by this persistent and faithful woman. Many a flower that had wilted in the heart of the afflicted revived under her sympathetic touch; many a despondent mind took courage when she came; many a disheartened youthful spirit was cheered and invigorated by her skillful instruction.

It was perhaps as principal teacher through a decade of years in Dr. Sullins's early faculty in Bristol that her greatest work was done. A model of Christian womanhood, a highly equipped and experienced teacher, a diligent disciplinarian, genial, motherly, saintly, she was a star in the educational sky. She was one of the great women of Holston and of Methodism. Her widowed daughter, Mrs. Rives Walker,¹ lives in Tazewell, Va., a woman of superior gifts, of splendid education, a fine musician, and a devout Christian.

At this session Adonijah Williams was transferred to the Pacific Conference. I remember him as a good-natured, sociable man of average parts. What and how he did in the far West I have not learned.

I gave a notice of that stalwart man, David Adams, in Volume III., pages 89-91. He was a man of stout

¹Since this was written Mrs. Walker has married again.

build physically and mentally. In his latter days he and his son, Stephen D., did not agree; but each really had reason to be proud of the other. David Adams was a man of high order of intellect by nature, with a trace of severity in his composition. Stephen was an accurate scholar and a man of prodigious genius. I heard him preach often, and he would have taken rank as an orator in any age or country. But he was fond of controversy, especially of the personal sort, and he sometimes set his coultter too deep. He thus made enemies and involved himself in serious troubles. He was an admirer of Brownlow, and Brownlow's example was responsible for some of the mistakes of this brilliant man.

At the Conference held in Abingdon, Va., in 1850 James A. Reagan and myself were appointed to Asheville Circuit. In company with George W. Alexander and David Sullins, we made the trip to Buncombe on horseback. In the bounds of the Holston Conference there was not a mile of railway at that time. Our first night in Buncombe was spent in the hospitable home of Dr. James Wood, at Warm Springs (now Hot Springs). The next day (Saturday) we dined with Mr. Samuel Smith at the mouth of Ivy. Mr. Smith was a hospitable and well-to-do Baptist; but his wife, who was the daughter of Beaden Baird, and her family were Methodists. The night was spent with Col. James M. Alexander at the place which now bears his name. The four rode together to Salem Church, on Reems Creek, to find a large and curious congregation awaiting the new preachers. Reagan preached and made a fine impression; the Spirit was

evidently present. On one of the rear seats sat two girls who were cousins, Mary Weaver and Ann Vance. As the two circuit preachers, who were bachelors, walked in with their saddlebags over their left arms, Ann whispered to Mary: "Which will you take?" "The short one," was the reply. Then said Mary: "Which will you take?" Ann was compelled to take Hobson's choice, and she replied: "The long one; he looks so much like Father Haskew." All this was only pleasantry, but the humorous words of these girls were prophetic. Before the Conference year was out James and Mary were husband and wife. But the long-legged man was more difficult to capture, and it was nearly five years before Richard and Ann became one. No two men were ever more fortunate in being thus captured and incarcerated.

Asheville Circuit, to which the two bachelor preachers were appointed, embraced the larger part of Buncombe County and a small part of Haywood County. Buncombe embraced at that time the present Buncombe County and the larger part of Madison County. The appointments were twenty-eight, and the circuit was a four-weeks circuit. This circuit has since been multiplied into Leicester, Sulphur Springs, Hot Springs, Marshall, and Weaverville Circuits and Weaverville Station—six pastoral charges. The salary was one hundred dollars—eight and a third dollars per month, or about twenty-eight cents a sermon.

As though a sermon every day was not labor sufficient, the junior held night prayer meetings at several places on the circuit. At a prayer meeting on Turkey Creek seven boys and girls professed religion,

all by the name of Swaim, one of whom afterwards became a member of the Holston Conference.

The camp meeting at Turkey Creek Camp Ground in the fall of 1851 was a remarkable one. The preachers at the beginning of the year found the circuit in a good spiritual condition. They had no time for protracted meetings, and for revival work depended wholly on the regular services and the camp meetings, of which there were three on the circuit—Reems Creek, Hominy, and Turkey Creek. The last-mentioned was an ovation from beginning to end. The presiding elder, William Hicks, was at his best. It was estimated that over one hundred persons were converted from Sunday morning to Monday morning of the meeting, covering twenty hours. The excitement was so great that some persons thought that we ought not to attempt to have preaching at the eleven-o'clock hour Sunday; but the presiding elder, Brother Hicks, was equal to the emergency, and the craft of his sermon rode triumphantly over the highest billows of the raging spiritual floods.

Some three hundred persons professed conversion during the year, which was only a part of the good accomplished; for to this must be added a number of reclamations, a general revival of the membership, and a gracious influence upon other Churches and the community at large.

James Americus Reagan was born in Monroe County, Tenn., October 20, 1824. His parents were Presbyterians. He was reared in Cleveland, Tenn. There in an academy he was educated. He was licensed to preach in 1846. The same year he was admitted

into the Holston Conference and appointed to Tazewell Circuit, in Virginia. He located in 1853 on account of ill health and studied medicine. He got his degree of M.D. from two medical schools, one of which was the Medical Department of Vanderbilt University. He spent a useful life in the practice of medicine, getting an extensive practice and making a comfortable living. Practically he never located, but he did a great deal of preaching. He was especially in demand for funeral or memorial sermons. He was seven years in the itinerancy. His long life was crowded with work. He was six years on the Medical Examining Board of North Carolina, three years President of the Buncombe County Medical Society, for some time consulting physician of the Mission Hospital (in Asheville), eight years on the Buncombe County Board of Commissioners, for some years Treasurer of the Board of Finance in the Holston Conference and Secretary of the Board of Education, and for fifteen years on the Board of Education of the Western North Carolina Conference.

Dr. Reagan always took a pride in doing everything he undertook to do and to do it thoroughly. He was laborious and painstaking. Hence the important offices which were thrust upon him. He was a careful reader, and read a number of standard Methodist works, besides reading an extensive course of medicine and the regular issues of medical journals. He wrote much for the newspapers and medical journals. He received the degrees of A.M. and D.D. from Weaverville College. Dr. Reagan was a surgeon as well as a physician, and practiced surgery in four counties.

As a preacher he was thoughtful and earnest. His logic was clear and his illustrations apposite. In his palmy days he preached with spiritual power. He often sat down rejoicing in spirit, while his congregations were weeping and showing signs of spiritual exhilaration. He was of a sanguine temperament, decidedly optimistic; and his abounding optimism, as applied to himself as well as to others, exposed him to the charge of egotism. But I can safely assert that any self-complacency in which he may have indulged was adequately offset by his perpetually buoyant opinion of others. He spoke evil of no man, but he had a charity almost unlimited. Dr. Reagan was a leader in the ends of the earth where he lived, and the world is the better for his having lived in it.

Dr. Reagan was one of the founders of Weaverville College. Before and during the Civil War the Masonic and Temperance Hall at Reems Creek had been used for high school purposes. When the war was over the hall had been burned, the negroes freed, and the money in the hands of the people was worthless. Dr. Reagan called the people together and suggested the erection of a college building. They agreed to the proposition, and a brick building was erected and Weaverville College was chartered. Montraville Weaver gave the land and a part of the money. The principal contributors of money were John S. Weaver, William R. Baird, and Dr. Reagan.

Dr. Reagan, who had been President of the Sons of Temperance High School, now became the first President of the college, and he held this position till he was succeeded by Dr. James S. Kennedy. Mr.

Jack Campbell and Mr. E. M. Goolsby, graduates of Emory and Henry College, were elected professors and served for a few years. Weaverville College has had a career of great usefulness, giving a liberal education to scores of young men and women who, if that institution had not existed, would have lived in comparative ignorance and obscurity.

In late years considerable additions have been made to the buildings of the institution.

Dr. Reagan died at his home, in Weaverville, N. C., October 24, 1910, aged eighty-six years and four days. He was married in 1851 to Miss Mary Weaver, a daughter of the Rev. Montraville Weaver; and she died in 1890. A few years later he married Miss Mary Parks, of Hillsboro, N. C., who lived only a year or two. He was married a third time to Mrs. Annie Nealy, a niece of the Hon Nicholas Woodfin, who survives (1910). His children are all by his first marriage, and are Mrs. T. H. Reeves, W. L. Reagan, J. J. Reagan, Mrs. C. A. Nichols, and Mrs. E. M. Goolsby. One son, J. A. Reagan, Jr., died in 1907.

Dr. Reagan was a relative of the late Judge John H. Reagan, of Texas, and I make this an excuse for the introduction of a sketch of that distinguished man from the pen of Bishop Hoss. This sketch appeared in the Nashville *Christian Advocate* of March 23, 1905, and is as follows:

The death of Judge John Henninger Reagan, which took place at Palestine, Tex., on the 6th inst., removes one of the most notable of all the men that have figured in the history of this State. He was born in Sevier County, Tenn., in 1818, and was therefore in his eighty-seventh year. Three years ago I had the pleasure of a long conversation with him at

Hot Springs, in Arkansas, and learned many facts about his career that, in my judgment, will be interesting to the public.

He came of good, sturdy Methodist stock. Dr. James A. Reagan, who was for a long time an itinerant preacher in the Holston Conference, is of the same family; and so was that fine old lady, the mother of the late Rev. A. N. Harris, of Washington County, whom I distinctly remember as one of the pattern saints of the Uriel Church, three miles south of Jonesboro. They are a dependable folk—plain, straightforward, and self-reliant. I have never known or heard of one of them that was not worthy of respect.

The early life of Judge Reagan was not easy. From his youth up he was compelled to labor for his own living with his own hands; and when he came to eminence, he was not ashamed to acknowledge the fact, but rather gloried in it. Before he was eighteen, he had made up his mind to seek a wider field than could be found in the mountain region of his birth, and so set his face toward Texas. His friend and employer, Dr. Brabson, lent him a horse to ride to the Tennessee River, on which he was to take a steamboat. Another boy came to the river with him to take the horse back, and frankly said to him as they parted: "Well, John, I hate to part with you; but still I'm glad to see you going, for I think that I can now get Melissa."

In the seventy years that have since intervened, Judge Reagan has had a hand in nearly everything of importance that has occurred in the commonwealth of his adoption. He possessed all the qualities necessary to enable him to play a prominent part in the life and growth of a pioneer community. Nobody ever thought of him as brilliant, but from the beginning everybody recognized him as the possessor of a large stock of common sense and an absolutely inflexible integrity. Added to these qualities were an untiring energy and a fearlessness that quailed not in the presence of any danger. He was ambitious for fame and fortune, but determined to pursue them by direct and open methods.

From the beginning his fellow citizens trusted him. In

some way or other he had picked up at least as much knowledge of surveying as George Washington had, and he soon found abundant use for it. Later he became an active officer in the militia of the republic. His native disposition and the conditions by which he was surrounded made it inevitable that he should study law. I suspect that he began the practice of that intricate science before he had amassed a very large store of legal erudition; but he had a capacity for thinking as well as a love for reading, and by the time he was thirty-five he had been elevated to the bench, and made a just and able judge, administering justice without fear or favor.

In 1857 he was elected to the Federal Congress, and held that post till the beginning of the Civil War, in 1861. On the organization of the Confederate government he became Postmaster General in the cabinet of President Davis, and so continued till the collapse came, in 1865. Every other man that belonged to either the Federal or the Confederate cabinet during that stormy period has long since died. Along with Mr. Davis and other leaders, he was arrested and imprisoned on the charge of treason. I wonder whether there is an American now alive so bigoted and narrow as not to rejoice that a *nolle pros* was afterwards entered to all the indictments.

As soon as Judge Reagan's disabilities were removed, he was again sent to Congress and, after two or three terms, was chosen to the Senate. In this latter body he added to his reputation with every passing year and achieved the leadership in many ways. Before the close of his second term, however, he resigned to accept a place on the Texas Railroad Commission. This was his last public service, and lasted for many years. It will be seen that he held, first and last, almost every office that Texas could give him except the governorship of the State. He wanted that also, and could have had it; but when it was virtually tendered to him on a platform which his judgment did not approve, he declined to take it.

It is a matter for congratulation that his whole record is free from stain of every sort. He never paltered with the truth, he never abjured his honest convictions to achieve success, and he never used his opportunities as a public servant

to heap up a personal fortune. What he believed, he believed; and it never entered his thought to barter away his principles for sordid gain. An old-fashioned State-rights, strict-construction Democrat, he would have remained true to the teachings of Jefferson and Jackson if everybody else had deserted and left him entirely alone.

On all moral issues he was sure to take the right side. When the question of prohibiting the liquor traffic by constitutional amendment came up a few years later, he at once and unequivocally gave his voice and influence in favor of the policy, though he must have known that it would set a great array of hostile influences to work against him; and he stoutly stood his ground even when Mr. Davis, to whom he was devotedly attached, suffered himself to be drawn into the discussion on the other side.

All his life long Judge Reagan was a strong and consistent Methodist. His baptismal name, John Henninger, was given him by his parents in honor of a famous Holston preacher, and it must have carried with it a good influence. The memory of his early home, with its simple pieties, helped him, no doubt, in the hard struggle through which he often passed and kept him true and steady when the cross currents of life were beating upon him.

Three or four years ago he concluded, after an absence of more than sixty years, to make a visit to Sevier County. His pastor tried to dissuade him, saying to him: "Everybody is dead that you knew and loved, and it will only make you sad to see the changes that have taken place. Besides, nearly every man in that section is a Republican and will not be well inclined to the sole survivor of Jefferson Davis's cabinet." But his mind was made up, and he took the trip. His eyes fairly sparkled as he told me about it. When he reached Knoxville, a committee was ready to receive him. For several days he was the guest of the city, receiving the most distinguished courtesies. On the road from that place to Sevierville, twenty-five miles away, he was met, to his amazement, by a procession on horseback and, with a band of music, escorted to the town and forced to make a public address. "What could I do?" said

he to me. "It would have been indecent under such circumstances to talk politics, and so I simply talked about old times." The whole county laid itself out to show hospitality to him as the most distinguished man ever born in its limits. He met a world of his kinsfolk, and was deeply impressed with the size of the families. "I used to wonder in Texas," he told them, "where all the Tennesseans came from; but since I see that a family of ten or fifteen is not an unusual thing, my wonder has ceased." And he inquired about Melissa. What old man could go back to the enchanted ground of his youth without raising a question concerning the fair-faced girl who caught his fancy in those far-off days? It turned out that his friend who left him on the river bank had got Melissa, as he hoped; that they had reared a large and respectable family; and that the face of the earth was covered with their grandchildren and remoter descendants. Pardon, Mr. Editor, this trivial incident. There is a human touch about it that may redeem its lightness.

One of the most useful local preachers of the Conference died this Conference year—namely, the Rev. John Key, who was born at Carter's Station, Greene County, Tenn., January 18, 1798, and died at his home, in Monroe County, Tenn., February 10, 1854, of congestion of the brain. He joined the Church in 1823, and removed to Monroe County in 1825, and about that time was licensed to preach. With the exception of about five years on circuits as a supply, he served his Church as a local preacher to the day of his death. Besides a great deal of effective work in the pulpit, he served as a steward; and not content with collecting, he set a good example by liberal giving. A large proportion of his time was spent in preaching and attending to the affairs of the Church. His hospitality was proverbial. Crowds feasted at his table on public occasions, yet he prospered in worldly

affairs. It seemed a marvel that he could spend so much of his time and substance in the cause of religion and education and yet always have a comfortable support for his family. A friend of his used to remark: "John does not serve God for naught, for everything he touches prospers."

Mr. Key, though himself a man of limited education, was a friend of sanctified learning. He perhaps did more for the erection of Hiwassee College than any other man, and he stickled at no expense in the education of his children; and his expenditures in this direction were not in vain, for his daughter Elizabeth, an accomplished lady, became the wife of Dr. John H. Brunner, who for a long time was President of Hiwassee College; two of his sons became able and successful lawyers, and one of the two, David McKendree Key, was a lieutenant colonel in the Confederate army. After the war he was appointed to the United States Senate to fill out an unexpired term of Andrew Johnson at his death, his incumbency lasting nearly six years. He served four years as Postmaster General under President Hayes. A little before the expiration of his term as Postmaster General he was appointed Federal judge, his district including East Tennessee. He died on the retired list. The other son, Summerfield Axley Key, was for many years a very prominent lawyer in Chattanooga.

John Fletcher Key was a member of the Methodist Episcopal Church, South, till he removed to Philadelphia, Pa. He was in the post office there for thirty years. He died a Methodist.

The honorable careers of John Key's children, how-

ever, were not altogether due to their educational advantages. There was in the father a robust mental constitution, and his wife seems to have been his equal in this respect. Mrs. Key spent her later years with her daughter, Mrs. Brunner. I visited Dr. Brunner a short time before her death. She was then sick and in bed. I remarked to her, "The Democratic editors are criticizing your son pretty severely for accepting a position in President Hayes's cabinet," when she replied, "And there is not a single one of them that wouldn't have taken it if he could have got it."

Mr. Key preached from a variety of texts, and he was a plain, practical, and thoughtful preacher. His forte, however, was the camp meeting altar. Here he was at home. When mourners were called, he would gather about him his true yokefellows, and at all hours of the night you might hear that manly voice of his in song and prayer; and if the work lagged, he would probably mount a bench and exhort for half an hour at a time, and not infrequently he would replenish the mourners' bench with a new recruit of penitents. James Axley used to remark that there was an unusual edge in Key's prayers. He was eminently a man of prayer; and when he entered into the closet, he made it a rule to pray until he felt that he had prayed. Here lay the secret of his success in the pulpit and at the altar.

In 1842 a cold and unsatisfactory camp meeting was held at Morganton, and the people were anxious to try it over; but the preacher in charge had not time for another camp meeting at that place, and Mr. Key was induced to hold another, which he agreed to do

if the people would repair the camp ground and pray for a revival. This they did. The meeting was held. It lasted two weeks, and was one of great power. It was long remembered as "the great camp meeting." A hundred names were added to the class books of the circuit.

His hold on the affections of the people, especially the middle classes, was remarkable. He was a great peacemaker. He was often called on to act in that capacity. His friends did not remember of his failing in any case to effect a reconciliation between parties at variance.

A word about his true yokefellows:

Joseph Forshee closed a useful and almost blameless life in 1855. Lewis Carter died triumphantly many years since. He was a power in the pulpit. If he had had the advantages which many have in these days, what a man he might have made! He was heard to say that he was not acquainted with a single rule in grammar or rhetoric, yet his language was remarkably pure and correct. This, added to his commanding appearance and graceful gesticulation, made him a pleasant speaker, and his piety and zeal made him a useful one. Mrs. Brunner in a letter says of him: "Next to Jesse Forshee, he was naturally the most eloquent man I ever knew." Carter Trim died in Texas during the Civil War. Jesse Forshee was an illiterate man, but wonderfully gifted in prayer and exhortation. When he was converted, his ignorance was extreme. In his prayers he would use expressions which, as some thought, bordered on sacrilege. This was so much noticed that the authorities appoint-

ed two men to talk to him to persuade him to be more careful in the use of language or to desist from praying in public. It was a cruel blow to poor Jesse. Afterwards referring to this fact in a love feast, he said that it nearly killed him. Said he: "Forshee is a rough man. He is ignorant; he does not know a letter in the book. But he was the wickedest man in God's universe; yet God, for Christ's sake, pardoned his sins and set him free, and he must pray, brethren, *p'int blank*—Forshee must pray!"

At a camp meeting which Jesse Forshee attended many were compelled to sleep in the straw under the shed, among them Forshee. The boys talked, laughed, and joked to a late hour, when Forshee arose and said with emphasis: "Boys, it's time to go to sleep; this is Jess Forshee, *p'int blank*." Forshee was a man of strong will and powerful muscle, and could have intimidated the boys, which he did not do; but such was the reverence they had for him that quiet was restored in a few moments and Forshee and the boys passed gently together into dreamland.

CHAPTER VII.

CONFERENCES OF 1854, 1855, 1856, AND 1857.

THE Conference met in its thirty-first session in Cleveland, Tenn., October 11, 1854, Bishop George F. Pierce President, and W. C. Graves Secretary.

William H. Rogers offered the following resolution:

Resolved, by the members of this Conference, that we disapprove of the practice of our preachers in leaving their charges before the work is fully done, and, further, we disapprove of premature matrimonial engagements.

The resolution was seconded; but a motion being made to lay it on the table, there was a storm of seconds, and to the table it went by an almost unanimous vote. The objectional feature in the resolution was the clause relating to matrimonial engagements. I observed that R. M. Hickey, a man very near the age of old-bachelordom, was the loudest in seconding the tabling motion. This was an unmistakable deliverance of the Conference on ministerial celibacy, and especially on the question of Conference dictation in the matter.

The Rev. John M. Carlisle, President of Holston Conference Female College, was introduced to the Conference. Mr. Carlisle, I believe, never became a member of the Conference. He was at the time a member of the South Carolina Conference.

A communication was received from the Jonesboro Lodge No. 40 of the Independent Order of Odd Fellows requesting that David Sullins be appointed As-



BISHOP GEORGE F. PIERCE

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sociate Principal of the female high school of that order in Jonesboro. The Conference requested the bishop to comply with the request.

The Rev. Dr. John B. McFerrin, editor of the Nashville *Christian Advocate*, was introduced to the Conference; and he presented a memorial from the Tennessee Conference for the merging of the Nashville, Memphis, and Holston *Christian Advocates* into one paper. Dr. McFerrin then addressed the Conference and made a strong argument for the merging proposition. He called attention to the fact that the Holston paper was in debt, and argued that its field was not sufficient to support a paper, that it would always be encumbered with debt, and that with the three papers united in one a respectable sheet could be published without loss. To the objection offered by some of the brethren that Holston had local controversies and needed a local paper to defend her interests, he replied that the great Ross controversy, which called the paper into being, had passed away; and that in the future, if a controversy should stick its head above the ground, Brownlow was here to strike it down. E. E. Wiley moved that the Conference decline the proposal of the brethren of the Tennessee Conference. The motion was seconded, and considerable discussion pro and con followed. The motion, being put to the vote, prevailed, 36 to 25. But after a statement from Mr. Brownlow as to the difficulties under which the paper had been conducted and its financial embarrassment, notwithstanding the facts that Dr. Patton's family were living at the time on his farm at Kingsport and he (Brownlow) boarded the

editor free of charge, a motion for a reconsideration was made and carried, and the proposal of the Tennessee Conference was acceded to. I have forgotten to state that one argument for the merger was the agreement of the Nashville *Christian Advocate* to assume the liabilities of the *Holston Christian Advocate*. But this action of the Conference did not prevent the inauguration of local enterprises after this. There was a demand for a local Methodist paper which no paper published outside of Holston could satisfy. Hence the *Herald of Truth*, published by William Hicks at Hendersonville, N. C.; the *Religious Intelligencer*, published by William C. Graves at Morristown, Tenn.; the *Holston Journal*, published by C. W. Charlton at Knoxville, Tenn.; and finally the *Holston Methodist*, which was at first started as a private enterprise, but was finally adopted as a Conference organ and recognized by the General Conference.

During the Conference year Dr. Patton, editor of the *Holston Christian Advocate*, had died in peace; and the Rev. J. N. S. Huffaker, who at the time was station preacher in East Knoxville, had assumed the editorial management of the paper *pro tem.*, and had exhibited fine editorial talent.

One of the interesting features of this session of the Conference was the presence of the Rev. Charles Taylor, missionary to China. He addressed a missionary mass meeting of the Conference, detailing his experiences in China in connection with the great rebellion which occurred during his residence in that country. His address was intensely interesting, and was calculated to stir up the missionary spirit in the

Conference and the people present. Taylor was not a brilliant man; but was evidently honest, laborious, and decidedly pious.

Admitted on trial: James B. McMahon, James L. Reed, Johnson P. Gibson, James A. Davis, John Spears, Frank Richardson, Thomas J. Pope, Elijah Connor, Philip S. Sutton, John T. Stanbury.

Readmitted: S. B. Harwell.

Located: Newton C. Edmondson, Augustine F. Shannon, William Robeson, Elkanah W. King, W. T. Dowell.

Discontinued: W. K. Cross, H. A. Guthrie.

Superannuated: E. F. Sevier, R. Gannaway, W. B. Winton, Thomas Wilkerson, R. W. Pickens, James Cumming, C. D. Smith, Jesse Cunnyingham, George Ekin, G. W. Renfro, U. Keener.

Died: Washington Boring, Samuel Patton.

Numbers in society: White, 39,565; colored, 4,031; Indian, 200. Total, 43,796. Increase, 1,338.

Local preachers, 354; traveling preachers, 125.

Collected for missions, \$3,355.02; for the Bible cause, \$512.10.

At this Conference my presiding elder, William Hicks, complained without malice that I left my charge, Tazewell Station, during the year without permission. I was asked for an explanation, which I gave. It was known that Stephen D. Adams, Principal of the Burnsville High School, at Burnsville, N. C., had died during the year, and I was elected by the trustees to take his place. Intending to accept, I rode to Kingsport, Tenn., to ask of my presiding elder permission to leave my charge; but he had gone to Jonesville, Va., to hold a quarterly meeting. I then proceeded to that place and informed him why I had sought to see him, but at the same time informed him that I had changed my purpose and wished to finish the year at Tazewell.

He said that he would have released me if I had desired it. When I reached Tazewell, I found a revival in progress in my church. The charge had been left in the hands of the Rev. John M. Kelley, a superannuate, and of a local preacher then in charge of the academy. When I left there were signs of revival, which had been followed up in daily services for a few days. I took hold of the work vigorously, and many sinners were converted and the Church greatly refreshed. It was a work of unusual power. About the close of the meeting I received an urgent petition from the Secretary of the Burnsville Board to take charge of the school. At the Conference of 1852 Adams had been severely handled, and on that account he and the Burnsville people were disaffected toward the Church. Being a personal friend of Adams, I felt that I might exert some influence toward removing the disaffection if I took charge of the school. Presuming on the certainty of release at Tazewell, leaving the Church in charge of resident preachers, and notifying the presiding elder of my departure, I rode to Burnsville and opened a five months' session. The school was a flourishing one. During the session the Rev. John Reynolds, of Asheville, assisted me in a meeting in Burnsville, held in the academy, which resulted in a powerful revival, and which entirely uprooted the disaffection. Before my case came up in the Conference, and perhaps as a preparation for it, my presiding elder offered for adoption a resolution condemning the act in a preacher of leaving his charge without permission; but for some reason the resolution was promptly tabled. My explanation satisfied the Con-

ference, and my character passed, not, however, without a discordant note, Joseph Haskew wishing to know whether I would have made the change if there had not been more money in the school position than in that of the station. Having been a humble instrument in helping to save the school and the Burnsville Church, I resigned in favor of my successor, the Rev. T. P. Thomas, a graduate of Emory and Henry College, a fine scholar, and a Christian gentleman.

Newton C. Edmondson was admitted on trial in 1849 and located in 1854. His character was arrested at the Conference of 1852 on the charge of failing to keep a marriage contract, and his case was referred to his presiding elder. During the year a committee of investigation was called. Edmondson did not attend and made no defense. The committee decided a trial necessary, and he was accordingly suspended from the functions of the ministry till Conference. Edmondson received no formal notice of his suspension. He was living at the time in Jasper, Tenn., and I was preacher in charge of Jasper Circuit. I advised him, as a matter of policy, to abstain from preaching, but advised him to exhort as much as he pleased. Edmondson was a man of obscure origin. When scarcely grown he had been licensed to exhort; and his pastor being sick, he had gone round the circuit for him two or three times. In these rounds he found an excellent young lady with whom he fell in love and whom he promised to marry. He had seen but little of the world, and she was the finest young woman he had ever seen. But after being licensed to preach, joining the Conference, and extending his acquaintance, he found that there were

other fine young women in the world, and he fancied that he had found one whom he preferred to his first love. He sought release from the contract, but not in a candid and manly manner.

Just before the Conference of 1853 I held a meeting at Henninger's Chapel, in Sequatchee Valley, and Brother Edmondson gave me valuable assistance, exhorting instead of preaching; but, really, his exhortations were sermons of high order.

We started together to the Conference, which was to be held at Wytheville, Va. On Tuesday about noon we reached a camp meeting a few miles west of Kingston, at Asbury Camp Ground, I think, conducted by Crockett Godby. It had been a drag—no penitents, no conversions. Praying circles had not been formed in the groves. I preached at 3 P.M. and Brother Edmondson at night, for I did not let Godby know that Edmondson had been suspended. After my little talk, and I had brought the fire from Henninger's, I advised the brethren and sisters to form praying circles in the groves. They did so and returned at sundown with songs and shouts. Experienced laymen advised that penitents be called at once, and that preaching be dispensed with. The question, however, was left to Edmondson, who was red-hot spiritually, and who had a sermon in him which he felt bound to deliver. The noise at the stand was so great that it seemed impossible to secure sufficient quiet for a sermon. But Edmondson was equal to the situation. A long hymn was read, and a long prayer was prayed, and by that time there was the desired quiet, a lull in the storm. The text was: "For the great day of his

wrath is come, and who shall be able to stand?" Edmondson was a natural orator. His physical build—for he was tall and portly—his mouth, his voice, and his emotional nature, all united to strong powers of logic, made him a powerful speaker. I believe I can safely say that I never knew his equal in the natural qualities of an orator, although he had not the education and the polish essential to world-wide celebrity as a speaker.

The first half hour of the sermon was devoted to the question, "Who shall be able to stand?" and it was an unimpassioned discussion of the doctrines of repentance, faith, justification, regeneration, growth in grace, and sanctification. The discussion flowed like a lowland stream, smoothly, serenely; but all the while that scintillating intellect and that strong voice which was music itself held the attention of the audience. But when he came to discuss the circumstances which shall precede the great day of God's wrath, he became more animated. His descriptive talent came to the front, his heart warmed, and his fancy coruscated; and when he began to portray the circumstances connected with that great day, attention was on tiptoe; and when Gabriel was ready to start upon his mission of summoning the nations of the earth to the bar of judgment and the preacher in falsetto said, "Go, Gabriel!" the excitement in the congregation was beyond description. Christians shouted in triumph and sinners wailed in agony, calling for mercy. The preacher paused till the storm somewhat subsided, then began again, and was soon compelled by the noise to halt again. He was constrained to halt several times, but

he persevered till he had finished his sermon. Then, amid great excitement, penitents were called to the altar. At least fifty came, men, women, and children; and now a night's work was before the willing workers. A half hour had not passed till there was a dreadful reaction. Apparently all excitement had passed away. The silence was dreadful. There was a moral darkness, which, like that of Egypt, could be felt. But the laborers worked on till an angry man walked into the altar, found his wife, jerked her from the mourners' bench, and hurried her away. It was only a few moments after this malicious act when penitents began one after another to arise and tell to the people around what a dear Saviour they had found, and from that time till daylight the work went gloriously on. When a meeting makes the devil mad, you may be sure that something is doing. Early in the morning Gódby came into the preacher's tent; and when the inquiry was made, "What is the news from the battle?" he replied, "I counted forty conversions; I know not how many more there were."

As William Robeson afterwards returned to the Conference, he will be noticed further on.

W. K. Cross continued after this in the local relation. He was a citizen of Sullivan County, Tenn., a man who labored with his own hands and preached on Sundays. After the Civil War he became a candidate for County Court Clerk in Sullivan County, Tenn. He was the candidate of the "rebel" element. A friend of his, a strong Southern man, approached a citizen of like political faith and asked him to vote for Cross. He replied: "I like his politics, but years ago

I vowed that I would never vote for a preacher for any civil office." "But," replied the friend, "Cross is not a preacher to hurt!" Mr. Cross himself used to delight in telling this anecdote.

Washington Boring was a traveling preacher for only three years, but by his gifts and extraordinary piety and usefulness he entitled himself to historic mention. He was an elder brother of John Boring, who joined the Conference at the same time. Washington, like his brother, was a professor of entire sanctification, and his practice was up to his profession.

His obituary notice, written by Thomas Stringfield, said:

Brother Boring was emphatically a good man and a most successful preacher. He was alive to all that was excellent. He was by nature endowed with a strong and active mind, cultivated by his own energy. He was greatly beloved by those who were favored with his ministerial services. He carried the holy fire with him wherever he went, and his labors were signally owned and blessed of God. A short time before his spirit took its flight he said to his weeping family and friends: "I have examined the account minutely, and find that there is nothing wrong. I have handed it to my Master, and feel that it is all right. I have never felt such depths and such extended enjoyments in the Christian religion in all my life before."

George Foster Pierce was born in Greene County, Ga., February 11, 1811; and died at his home, in Sparta, Ga., in his seventy-third year, September 3, 1884, having served the Church as bishop for thirty years.

He was a son of Dr. Lovick Pierce, one of the greatest men of American Methodism. He studied law and intended to practice the profession; but under a

powerful call to the work of the ministry he took license to preach, and joined the Georgia Conference in 1831. He became President of Emory College, at Oxford, Ga., in 1848, in which position he remained till he was elected bishop, in 1854. He was prominent in the debates of the General Conference of 1844; was a member of the Louisville Convention of 1845, and of the General Conferences of 1846, 1850, and 1854. After his death his sermons and addresses were collected and published in a volume by Dr. Haygood.

Bishop Pierce was a great man and a great preacher. Bishop Bascom has usually been regarded as the greatest orator of Southern Methodism, but I regard Bishop Pierce as his superior in that line. Both were diffuse and grandiloquent in style; but Pierce's style was simpler, more natural, and more evangelical than that of Bascom, and his delivery was more extemporaneous. Not wanting in logic and metaphysical acumen, he was decidedly more of an orator than a philosopher. His physical manhood was perfect, and he had a union of the best qualities of mind and heart. He was neither egotistic nor arrogant. In addition to all this, he was a man of faith and prayer. He was nowhere more at home than in a religious revival. When he came to the Conference at Cleveland, he was hoarse from a series of revival sermons. He preached on Tuesday night before the opening of the Conference of 1871, held in Morristown, Tenn. He used the plain theme of secret prayer, and, calling penitents, a number came forward, and two were happily converted. He also preached on Sunday morning and Monday night of this Conference. His Monday night ser-

mon on total depravity was one of amazing power, causing great alarm among the unconverted. The meeting which began at the Conference lasted thirty days, resulting in a great revival among the preachers of the Conference and in the community and some one hundred and twenty-five conversions of the most powerful type.

Sometime in the fifties Bishop Pierce delivered the annual literary address at Emory and Henry College, in Virginia, his subject being "Learning and Religion." He spoke without notes, and scholarly men—many of whom had been attracted to the place by the fame of the speaker, and who had been used to manuscript addresses on such occasions—listened with astonishment at the flood of learning and gilded rhetoric which fell spontaneously from the lips of the speaker. One of them, who was sorry when he closed, said: "Why he talked as if he could have talked that way all day. The speech sounded as though its source were exhaustless."

Bishop Pierce held the Conference in Abingdon in 1879. A severe affection of the throat caused him to be very hoarse. When he arose to preach on Sunday of the Conference, it was feared that he had not voice enough to make himself distinctly heard. Indeed, his voice lacked its usual compass and sonorousness; but as he proceeded his throat cleared up, and, for one, I thought that the sermon that day was the greatest I had heard from his lips.

I am fortunate in having preserved a sketch of that occasion from the pen of the Rev. Boyd W. Fielder. It is as follows:

We went to the classic old town of Abingdon, Va., to be admitted on trial in the traveling ministry. Bishop Pierce presided. He was then in his sixty-ninth year and seriously affected with throat trouble. In presiding over the Conference his voice failed about the third day, and Dr. Wiley sat by the Bishop on the platform and spoke for him to the Conference. The sessions were held in the old town hall, larger than any church building in town, and the weather was the superb Indian summer of late October. "Will the Bishop be able to speak to-morrow?" was the general talk of the town and Conference on Saturday.

Sunday, bright and crisp, came. The hall filled, crowded, overflowed, and throngs filed away to other places. A hush of anxiety and painful silence was seen on all faces at eleven o'clock, and at that moment, tall, erect, dignified, came the preacher of the hour down one of the aisles, picking his way through the crowd of chairs, and, with a look of pain and hope on his face, he went to the place of prayer behind the long table.

When he had read four stanzas of the selection, every impediment of speech was gone, and as I think of that voice I think of an evening hour in the field and a new bell ringing a mile from where I stand on a hilltop overlooking the town. I cannot recall the prayer, but I do carry to this hour the impression that it brought many souls in heart touch with the Divine.

The text was based on the words of exhortation to Timothy to take heed unto himself and the doctrine, to meditate and continue in these things. The introduction was long, and it was some time before the massive structure of granite appeared above the ground. The rhetorical and classical finish of that discourse was equal to one of Doggett's best. There was the carefulness in the selection of a word of finest shade of meaning, sometimes seen in Wightman. The gestures were few, but carried the force of the thought like the breaking forth of the sun after a rainy morning. One look into the speaker's eyes told of a volcanic fire in his soul, but under the command of a master. The audience was slowly transported

to a commanding height and riveted on not the speaker but his thought. The beginning of that sermon had the epigrammatic form of expression not unlike McTyeire. The finishing touches were more like the fire-baptized scenes in one of Marvin's happiest perorations. The man was the master of the hour, but could no longer control the emotions of the great throng of responsive humanity before him. Wave after wave of power swept the field, and there was a pentecostal scene before the deacons-elect were called forward for ordination. That sermon is printed; but not that man, occasion, scene—these are in memory, but not in type.

The Bishop turned his footsteps from the Conference, and in a few days buried his father. For nearly five years he lingered on these shores, but Holston Conference never heard and never saw him again.

Bishop Candler says of him:

In every element which entered into his most attractive personality and devoted life he was unusually endowed for the work of the Christian ministry. He was preëminently a preacher, altogether a preacher, from head to foot, by physical, mental, and spiritual qualities—he was framed and fashioned for the pulpit. When in it, he adorned it with his impressive presence; and when out of it, he suggested it by the sanctity of his life and the dignity of his bearing.¹

Gen. Robert Toombs said of him: "He was the most symmetrical man I have ever known—the handsomest in person, the most gifted in intellect, the purest in life." Richard Malcolm Johnston wrote concerning him after his death: "He was the most beautiful of mankind without, and men of all parties believed that his external beauty was the best expression that physical form and features could give of the more exquisite beauty within." The late Justice L. Q. C. Lamar

¹*Methodist Review*, July, 1909.

said of him: "Of all the great Georgians, I consider him the first."

Railroads have played an important part in the material development of the Holston territory and in the progress of Christianity in this Switzerland of America. Hence I pause to mention the occasion of the arrival in the town of Knoxville of the first railroad train that ever came to that place. It was July 4, 1855. The old East Tennessee & Georgia Railroad Company had been working hard to construct its line from Cleveland. Two or three dates had been set for the arrival of the train in Knoxville, but various hindrances had caused delay; but the joyful day came at last. People came from Sevier, Blount, and other counties, and the hills for many miles down the road were lined with people. Summit Hill, in the suburbs, was covered with an eager multitude, and a mighty shout went up from the human aggregations along the line of railway when the locomotive came in sight. The train was a small affair; the engine was a slim pattern, and sputtered and spluttered as if it were going to blow up. But the sight and sound were a big affair to the people. Some of them were aghast, and would not go near the monster. It is told of one man from the backwoods that, becoming frightened at the train, he ran through the town and hid in a blacksmith shop, and would not come out for a long time after he had been assured that he was in no danger.

William G. Swann was the mayor of the town at that time, and the city carried out an appropriate program of celebration, and the civic and other organizations of the place did their duty to the event.

The Conference met in its thirty-second session in Jonesboro, Tenn., November 14, 1855, Bishop Paine President, and William C. Graves Secretary.

One of the most interesting features of this session was a visit of the Rev. A. R. Erwin, of the Tennessee Conference, who came to represent the interests of the Publishing House at Nashville. He spoke in the missionary and other meetings of the Conference, and made a profound impression by his eloquence. It was not mere word-painting or fluency. He overwhelmed his audiences by the splendor of his imagination, the depth and originality of his thought, and the spiritual power that evidently prompted and accompanied his delivery.

Dr. Edmund W. Schon, Missionary Secretary, was present at this session and addressed the Conference. As a speaker he was fluent and emotional—a popular orator, without great powers of analysis. He had been a member of the Ohio Conference, but adhered South in the separation. He was a useful servant of the Church and a man whom the Southern Methodists delighted to honor.

At this Conference Judge Thomas A. R. Nelson entertained several of the preachers. He lived some two miles east of the town, and conveyed his guests back and forth in his carriage. They were elegantly entertained at his home. His conversations with the preachers were very entertaining and instructive. He was a man of great learning and intellect and a first-class lawyer. After the war he became one of the judges of the Supreme Court of Tennessee. Although he was a Union man during the war, he was very serviceable

to the Southern element after the war in defending them and their property rights against invasion by the more vicious class of the Union people. I had occasion to learn something of his skill as a lawyer before the war. I was sued by an unprincipled man for damages for the alleged results of an unfortunate affray into which I had been drawn; and though I had a lawyer employed who was doing his best, it seemed certain that the suit would cost me something. A friend advised me to employ Thomas A. R. Nelson. I asked him if he would take the case. He replied: "I will do so with great pleasure." He asked me to state the circumstances of the case, and I did so. Said he: "Can you prove these things?" I replied in the affirmative and named the witnesses. "Now," said he, "go to your circuit and give yourself no uneasiness about this matter." He went to the courthouse and entered an additional plea, that of "accord and satisfaction;" and the adversary, seeing that he was about to fall into the pit which he had digged for the other man, made haste to withdraw the suit at his own cost, which was considerable, as he had maliciously summoned a considerable number of witnesses to heap up the cost. I learned by this case that the next thing to a just cause is a good lawyer. •

Hugh Johnson located in 1828, but he attended this session of the Conference as a local preacher. Notice had been given that the preachers, as they came into Jonesboro, should report at the courthouse. This I did; and as I walked to the door, I saw a man standing in the door who had to me a very familiar face. I advanced, gave him my hand, and said: "How do you do,

Brother Johnson?" He replied coolly, saying: "You have the advantage of me." I replied: "Isn't this Hugh Johnson?" He said: "Yes." "Hugh Johnson, of Henderson County, North Carolina?" I continued. He replied in the negative. I said: "You look exactly like him, and you certainly must be a brother of his." "No," said he, "and I know nothing of him." But for this denial I could have gone into a court of justice and honestly made oath that the man I spoke to was Hugh Johnson, of North Carolina. I simply mention this as one of the strange coincidences which we meet with occasionally.

Admitted on trial: Alexander E. Woodward, George W. Smith, George W. Miles, William Wyatt, Jesse A. Hyden, John Cox, Rufus K. Scruggs, Charles T. McDonald, William H. Rogers, William H. Howell, Gaston M. Massey, Alexander F. English, George W. Penley, Andrew Copeland, Ebenezer Stockbridge, George Stewart, Henry P. Waugh, George Creamer, John W. Bird.

Readmitted: William Robeson, John Reynolds, R. M. Whaley,

Located: Alexander F. Cox, Lemuel C. Waters, James Reed, Joseph R. Burchfield, Robert W. Pickens.

Discontinued: J. B. McMahan, James M. Hall, Reuben Washburn.

Superannuated: Thomas Wilkerson, George Ekin, James Cumming, Jesse Cunnyngham, Robertson Gannaway, Wiley B. Winton, Conaro D. Smith, George W. Renfro, Ulrich Keener, William Hicks, James H. Green.

Died: Obadiah B. Callaham, William H. Keene.

Numbers in society: White, 39,636; colored, 4,006. Total, 43,642. Decrease, 154.

Local preachers, 370; traveling preachers, 126.

Collected for superannuate and deficiency fund, \$593.96;

for missions, \$3,575.35; for tracts, \$1,293.63; for Sunday schools, \$275.50; for American Bible Society, \$1,875.31.

Alexander F. Cox traveled in the Conference only a few years. He was not without talent and culture. His parents lived in Abingdon, Va. His sister, Miss Susan Tipton Cox, was a lifelong teacher, and exerted a fine Christian influence wherever she lived and labored.

I remember Lemuel C. Waters as a short, heavy man, who had brain and gifts as a preacher.

Joseph R. Burchfield, a man of ordinary ability and limited culture, was quite a revivalist.

Pickens returned to the Conference after this.

J. B. McMahan remained in the local ranks after his location. I knew him in Western North Carolina as a fine conversationalist and as a very interesting preacher, considerably above mediocrity.

O. B. Callaham was born in Smyth County, Va. He was admitted into the Conference in 1852. His career as a preacher was brief but creditable. His charges were Sneedville Circuit, Cumberland Mission, and Pikeville Circuit. On the last-mentioned charge he died from congestion of the brain at the house of Mr. Peter J. Swafford. His Conference memoir says: "Thus has passed away one of our most amiable and devoted young ministers. It may be said of him: He labored with us in love, and died in sweet hope of heaven."

In the fifties I met Judge Robert Henry Hynds, of Dandridge, Tenn. He was at that time a prominent Methodist. He died of sunstroke July 16, 1856, on his way home from holding a court at Blountville for

Judge David Patterson. His death occurred at the home of Robert Henderson, six miles east of Greenville. Judge Patterson afterwards owned the Henderson place, and died in the same room in which Judge Hynds had died.

Judge Hynds was married in Dandridge to Mary Jane Wilkes Moore July 4, 1826. She was a daughter of Dr. William and Cassie Paxton Moore. I have a statement from Alexander Hynds, Esq., saying that Dr. William Moore was a first cousin to Capt. James Moore, of Abbs Valley, and Mrs. Dr. Moore readily recalled the day and its events when Mary Moore and Martha Evans were restored to the family in Virginia, as she was then living near by.¹

Dr. Moore was an educated and skillful physician. He and his young bride came on horseback, in 1802, all the way from the Lexington section, in Virginia, to Dandridge, with a little negro behind each of them. She was second cousin to Patrick Henry and first cousin to Gen. Sam Houston, of Texas fame.

Judge Hynds was a son of George Henry Hynds and Sallie Pritchett Jones, daughter of Gen. Branch O. Jones, of the Continental army. He graduated at Union Seminary (where located I know not, but probably somewhere in East Tennessee) in 1821. He was a law pupil under Joseph B. Reese, Esq., practiced law in a circuit extending from Greene County to McMinn County, and went to the bench in 1851. His family were stanch Presbyterians, and he married into that faith. Dr. Moore and wife and Judge Hynds and wife eventually became Methodists. The cause of the

¹See Volume I., pp. 67-74.

change was as follows: At the marriage of the late William Harris, of Dandridge, some little time before the death of Dr. Moore, which occurred in 1839, the two couples saw from a back porch and through the window the company dancing in the dining room. They were cited before the session of the Church on the charge of attending a dance; and Mr. Hynds wrote a note saying that he could not attend owing to a court engagement at a distance, but explained the whole matter for himself and wife and for Dr. Moore and wife. The explanation was not accepted, and they were cited again. Then Mr. Hinds wrote, saying that he had not attended a dance and that his former note was an answer to the charge, whereupon both couples were excluded from the Church; and they at once joined the Methodist Church and became earnest, faithful, devoted members thereof; and their fine old homestead, with all its ease and luxury, was a stopping place for any and all Methodist preachers and their friends. Mr. Hynds's son, William Moore Hynds, became class leader in Dandridge at the age of sixteen, and died in 1847.

Judge Hynds's camp at the old Shady Grove Camp Ground, below Dandridge, held the preachers' room. In it Dr. Moore died of a congestive chill while repairing it for the camp meeting of 1839. Near by, at the home of her granddaughter, Mrs. Cassie Hynds Duncan, Mrs. Dr. Moore, at the ripe age of ninety-one, died in 1875. Her last words were, as a smile from above fell on her careworn face: "Glory! I see them."

Judge Hynds was never too busy, either as a lawyer or as a judge, to attend divine service when it was pos-

sible. When away from home, he always made it a rule to attend divine service and to pray publicly if called on. When a member of the lower branch of the Legislature and later of the State Senate (1835-36) he attended church regularly, and about that time met the distinguished John Newland Maffitt.

The Rev. James N. S. Huffaker was a law student in Judge Hynds's office, and went to the pulpit therefrom. The late Dr. Robert A. Young said to Mr. Alexander Hynds in 1881: "Your noble father was the best friend I ever had. His house was my home as a circuit rider in my first year in the itinerancy. The influence of his family was a power for good in the Church in East Tennessee."

The very few veterans remaining this side of the Jordan live to speak of him as the upright Christian, the honest lawyer, and the incorruptible judge.

Mr. Alexander Hynds writes me of his mother, Judge Hynds's second wife:

My sainted mother was Ann Barbara Swan, daughter of John and Lucy (Curtis) Swan, born December 8, 1819, at Alderton, Northamptonshire, England. She came with the family to New York in 1834, where she attended school, and finally went to Mount Holyoke Seminary and placed herself under its noble Christian founder, Miss Mary Lyon, who wished her to go into Ohio and establish a branch of Mount Holyoke there. But the physicians said that she must come South, and she reached Dandridge in September, 1847, as a young lady teacher, where she spent the rest of her years laying the imprint of a godly Christian educator's life upon more than a thousand girls, for whom her last prayer was offered on February 2, 1892, a short time before she entered upon her eternal rest. She was married to Judge Hynds in Dandridge November 5, 1851, and no sweeter picture of do-

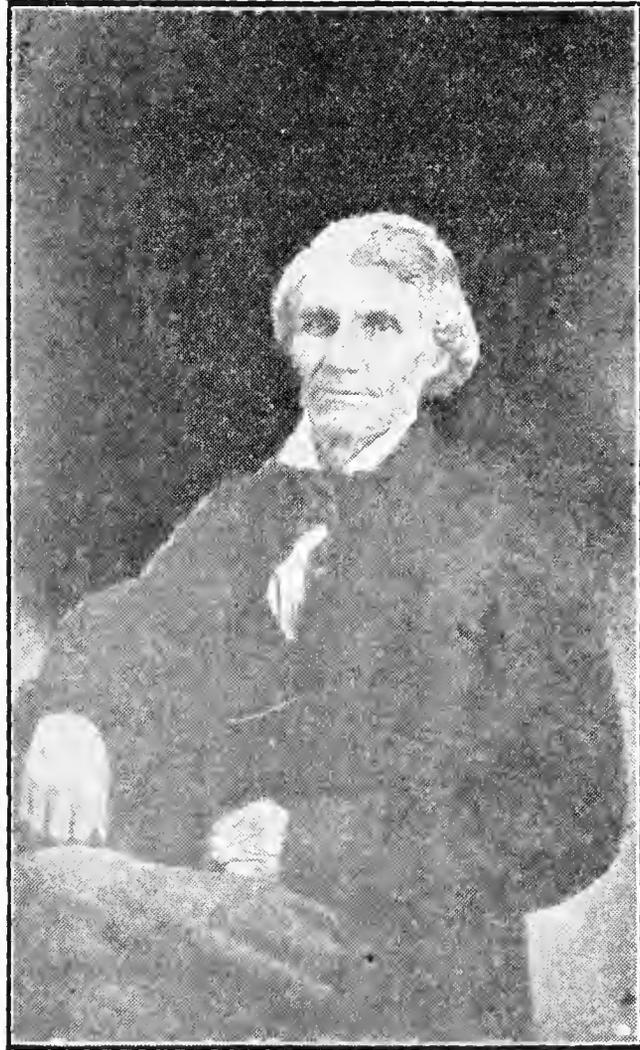
mestic happiness have I ever known than was theirs. All her stepchildren through life were devoted to her; and after the breaking up of the family, she was just as loving and devoted to all of them. She was a devoted member of the Presbyterian Church from early girlhood, and honored it by a life of Christian usefulness. I may add that she was the first pupil educated at Mount Holyoke Seminary to come South as a teacher.

Four sessions of the Annual Conference have been held in Jonesboro, Tenn. The last held there was in 1855. At this point I shall introduce a sketch of a pioneer layman who lived many years in this historic town and from that place ascended to God.

Jacob F. Broyles was born on Horse Creek, in Greene County, Tenn., December 10, 1804; and died at his home, in Jonesboro, November 2, 1895, in the ninety-first year of his age. He was reared by pious Methodist parents. He joined the Methodist Church and was baptized by the Rev. James Axley at Stone Dam Camp Ground about the year 1820. He joined with about a hundred others. He was married to Lucinda Broyles December 13, 1847, by the Rev. Thomas Williamson, a local preacher. His wife joined the Church about the year 1822, under the Rev. George Ekin. About the year 1832 he was appointed assistant class leader under Jonathan Waddell, who died a short time afterwards and left him in charge. This was at old Union Church, on the Greeneville Circuit. His assistant was Julius Broyles.

In 1838 he removed within the bounds of Jonesboro Circuit and became class leader at Sevier's Church, having been appointed to that position by the Rev. R. W. Patty. He lived many years neighbor to the Rev. E.

F. Sevier, whom he greatly admired. He was always ready to discharge any duty that his relation to the Church required of him. He was a delegate to several District Conferences, and often attended the sessions of



JACOB F. BROYLES.

the Annual Conference. On being asked by his son who was the best preacher he had ever heard, he replied: "Creed Fulton." He then named the following as great preachers: E. F. Sevier, John Henninger,

Thomas Stringfield, Samuel Patton, W. T. Senter, William P. Kendrick, E. E. Wiley, John Tevis, and R. M. Stevens.

Mr. Broyles, as are all deeply pious men, was a great Bible reader, and he was particularly fond of the New Testament scriptures. In his religion he was not demonstrative, but he greatly enjoyed camp meetings and revival exercises.

Such was his devotion to Methodist doctrines and usages that at the close of the Civil War, when the preachers of the Church, South, were not permitted to occupy the section where he lived, he attached himself to the Methodist Episcopal Church temporarily; but as soon as the Southern preachers returned to their flocks, he resumed his place in the Southern Methodist Church.

He carried his religious convictions into his everyday life and into all his business transactions, keeping his contracts sacredly and never making a promise without the hope of his being able to fulfill it. The only civil office he ever held was that of justice of the peace, which he held for eighteen years. He was a lover of sacred music, and delighted in the better class of the old hymns. He often sang them while about his farm work. He was especially fond of that celebrated hymn of Charles Wesley, which, by the by, has been omitted from the latest collection—namely, “The Ecstasy of the Newborn Soul.”

Mr. Broyles had a pleasant recollection of the Rev. William P. Kendrick. He used to relate the following incident: At a camp meeting held at Ebenezer, in Greene County, Tenn., Mr. Kendrick was preaching

from the text, "Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation," etc. (Mark viii. 38); and during the delivery of this sermon, which was overwhelming, a man by the name of David Good, who was in the gallery, was powerfully convicted and imagined that he was going to die. In his attempt to get out of the house he got among the preachers and to the mourners' bench, was happily converted, and joined the Church. He was afterwards made a class leader, and discharged his obligations to the Church faithfully.

Jacob Broyles remembered when Stone Dam Camp Ground was laid off and the first camps were erected. His father, John Broyles, assisted in the work and was one of the first tenters on the ground. In those days they were accustomed to appoint guards to keep order within and around the encampments. Jacob Broyles while young often served as a guard. Stone Dam in its early history was not illuminated with electricity or with kerosene or with gasoline; but posts were set within the encampment, and boxes filled with earth were attached to them, and in them blazing pine knots furnished light by night to the throngs that visited and occupied the grounds.

Mr. Broyles used to relate some amusing incidents connected with the pioneer preachers. The Rev. George Ekin had an appointment at Union, on the Greeneville Circuit. On one occasion he was called on to baptize some one. He read some scripture suited to the occasion, when a Baptist lady told him that he had read that scripture incorrectly. He replied that he had read it just as it was in the Bible, at the same

time offering her the Book that she might "rade" it for herself. She replied that she could not read and requested him to hand the book to John Broyles (father of Jacob Broyles) that he might read it. Broyles replied: "Sister Gray, Brother Ekin read it right; and if I read it, I will read it just as he has done." This raised the Irish in the preacher, and after some caustic remarks he proceeded with the ceremonies.

The Rev. John Bowman was holding a two days' meeting at the church at Stone Dam. On Sunday morning he held a love feast. It was a rule of his Church then for some person to stand at the door and admit to the love feast only such persons as were entitled to be present. On this occasion the preacher himself was guarding the door. An old shouting Methodist lady by the name of Wilcox presented herself at the door dressed in plain style except that she wore a small bow on her bonnet. Mr. Bowman espied the bow and informed her that she could not enter with that bow on her bonnet, whereupon she retired, removed the bow, returned, entered the Church, and enjoyed the love feast.

The Rev. James Axley was holding a camp meeting at Stone Dam when a considerable number of people joined the Church on probation. It was a rule of the Church at that time to require that candidates for membership should be recommended by the class leader of the place or by some responsible member. Among those offering for membership was an old man who wore a long beard. He was a stranger, and no one was able to indorse for him. After a little discussion over the case the elder exclaimed: "Well, we

will take him, shave him up, and it may be we can make a good member of him.”

On my way to my first circuit, in the autumn of 1850, I lodged with the excellent family of John W. Wilhoit, some five or six miles southeast of Greeneville, Tenn. It was a preachers' home; there they were always welcome and always handsomely entertained. He was a most excellent man, a pillar of the Church in that community. His wife was his equal in every respect. Among his grandchildren are the Dosser brothers, who for years conducted successful mercantile establishments in Jonesboro, Bristol, Morristown, and Knoxville. Their mercantile talent and education they derived from their father, Mr. James Dosser, of Jonesboro, a high-toned Christian gentleman and a very shrewd and successful man of business.

Mr. Wilhoit died in great peace in the summer of 1856, in the fifty-eighth year of his age.

Mention was made of Jonathan and Richard Bird in Volume I., pages 262-268, of this work. Richard Bird was born in Wilkes County, N. C., August 28, 1769; and died in McDowell County, N. C., July 26, 1856, in his eighty-seventh year. He was admitted into the traveling connection in 1792, and appointed to the Danville (Va.) Circuit. He located in 1796. He served as a traveling preacher in Virginia and Kentucky. After his location he settled on Catawba River, in McDowell County, N. C. In point of talent he was above mediocrity. His sermons were short and his sentences beautiful and comprehensive. His manner was not controversial; he simply expounded the doctrine of his text and then applied it.

In speaking he seldom violated a rule of grammar or rhetoric. He was not a classical scholar, but used good English. His voice was rather weak but agreeable to the ear, being a ready vehicle of the thought and emotion of the speaker. On his deathbed he said: "My hope is in the Lord; I walk by faith, and not by sight."

He left behind many relatives. His obituary notice, written in 1856, stated that his descendants then numbered two hundred, a few of them being of the fourth generation.¹

The Conference met in its thirty-third session in Knoxville October 22, 1856, Bishop Andrew President, and William C. Graves Secretary.

The Bishop was sixty-two years of age at this time, scarcely beyond the prime of life. In his younger days he was a man of great virility, and was at times a preacher of extraordinary power. But at this Conference he showed signs of age and failing strength of body and mind. It is said that he began to decline at the age of fifty.

A communication was received from Mr. John M. Fleming inviting the preachers of the Conference to attend the East Tennessee Agricultural and Mechanical Fair, then open near the city. The invitation was accepted with thanks. I remember that the exhibits at the fair were, for that day, quite respectable.

The Rev. Thomas Stringfield presented a communication from the Board of Trustees of Strawberry Plains College asking for an agent to collect funds for the college, and stated that the property was worth

¹Obituary notice by Rev. J. W. Williamson.

about \$12,000, but was embarrassed with a debt of \$3,000. The report stated that the President, Richard L. Kirkpatrick, had resigned, and that his place had been filled by the election of the Rev. Thaddeus P. Thomas. This election was confirmed by vote of the Conference.

A communication was received from Mr. Thomas L. Preston, President of the Board of Trustees of Emory and Henry College, stating that the institution had reached a high state of prosperity as to patronage, and that a few days after the opening the register showed a matriculation of two hundred students, the largest attendance in the history of the college up to that date. The dormitories were crowded, the dining room overflowed, and some young men had been compelled to leave for lack of accommodations. The report asked for an agent to raise funds for the building of a new boarding house and additional dormitories. According to the report, the trustees had agreed to raise \$5,000, and requested the Conference to raise a like sum. To this request the Conference cheerfully acceded, and George W. Alexander was appointed agent for the coming year. About this time the college had reached its zenith. I remember hearing President Wiley, who was also Treasurer, say that one year the gross income of the institution was over \$40,000.

A report of the Board of Trustees of Holston Conference Female College, signed by W. D. Rankin, Chairman, and R. B. Vance, Secretary, was presented to the Conference. It stated that since the last report the college had been eminently prosperous; that

during the term which ended in May last one hundred and seventy-seven students had entered; that teachers and pupils had enjoyed excellent health, the medical fees of the entire session not exceeding twenty-five dollars; that the patronage of the college demanded increased accommodations; that, accordingly, the citizens had contributed \$1,500 for the erection of an additional building; that the addition had been about completed at a cost of \$2,000; that the citizens had recently wiped out a debt against the institution of \$1,000 and contributed \$200 for the erection of a kitchen; and that it was the desire of the board that the Conference should take steps to raise funds for the liquidation of the debts incurred in these improvements, also for the erection of a large chapel and of a \$5,000 addition to the boarding house. To comply with the request of the trustees Coleman Campbell was appointed agent of the college. What his success was I am unable to state.

Dr. Jefferson Hamilton, Agent of the Tract Society of the Church, was introduced to the Conference. He was from the Alabama Conference and one of the foremost men of the connection. I have a distinct recollection of a sermon which he preached during the session. He was an asthmatic; and when he first began, his voice was husky and he spoke with difficulty; but as he warmed up in the discussion, his voice cleared and he spoke with trumpet notes to a large and delighted audience. The text was, "Joy shall be in heaven over one sinner that repenteth," etc. The exposition was fine and the whole sermon one of great intellectual and spiritual power.

Dr. Leroy M. Lee, of the Virginia Conference, was introduced and addressed the Conference on the book and periodical interests of the Church. Dr. Lee was a great man. He ranked high as editor, author, and preacher. As editor he was trenchant; as author, learned and profound; as preacher, clear and forcible.

During the session Bishop Andrew preached a memorial sermon of the four deceased members of the Conference—among the noblest men that ever belonged to the Conference.

Admitted on trial: B. W. S. Bishop, Josiah Torbett, Jacob T. Freeman, John B. Foster, Andrew Greer, Henry Rule, Rowan Clear, Lawrence M. Renfro, Leonidas C. Delashmit, George Emmitt, Abel R. Wilson, John R. Stradley, A. W. Cummings, Moses A. Spencer, William Elbert Munsey.

Readmitted: John Alley.

Located: J. H. Green, J. D. F. Jennings, J. M. Sharpe, Frank Richardson, George W. Renfro.

Discontinued: John Cox.

Superannuated: R. H. Guthrie, T. Sullins, James Cumming, R. Gannaway, J. W. Belt, W. B. Winton, C. D. Smith, J. M. Varnell, Thomas Stringfield.

Died: Thomas Wilkerson, George Ekin, John M. Kelley, Ulrich Keener.

Numbers in society: White, 41,351; colored, 4,365. Total, 45,716. Increase, 2,074.

Local preachers, 379; traveling preachers, 120.

Collected for missions, \$3,770.94; for Bible cause, \$1,048; for tract cause, \$750.

Sketches of Wilkerson, Ekin, and Keener have already been given.

Richardson and Renfro returned to the Conference after this.

John M. Kelley was born October 31, 1802; and

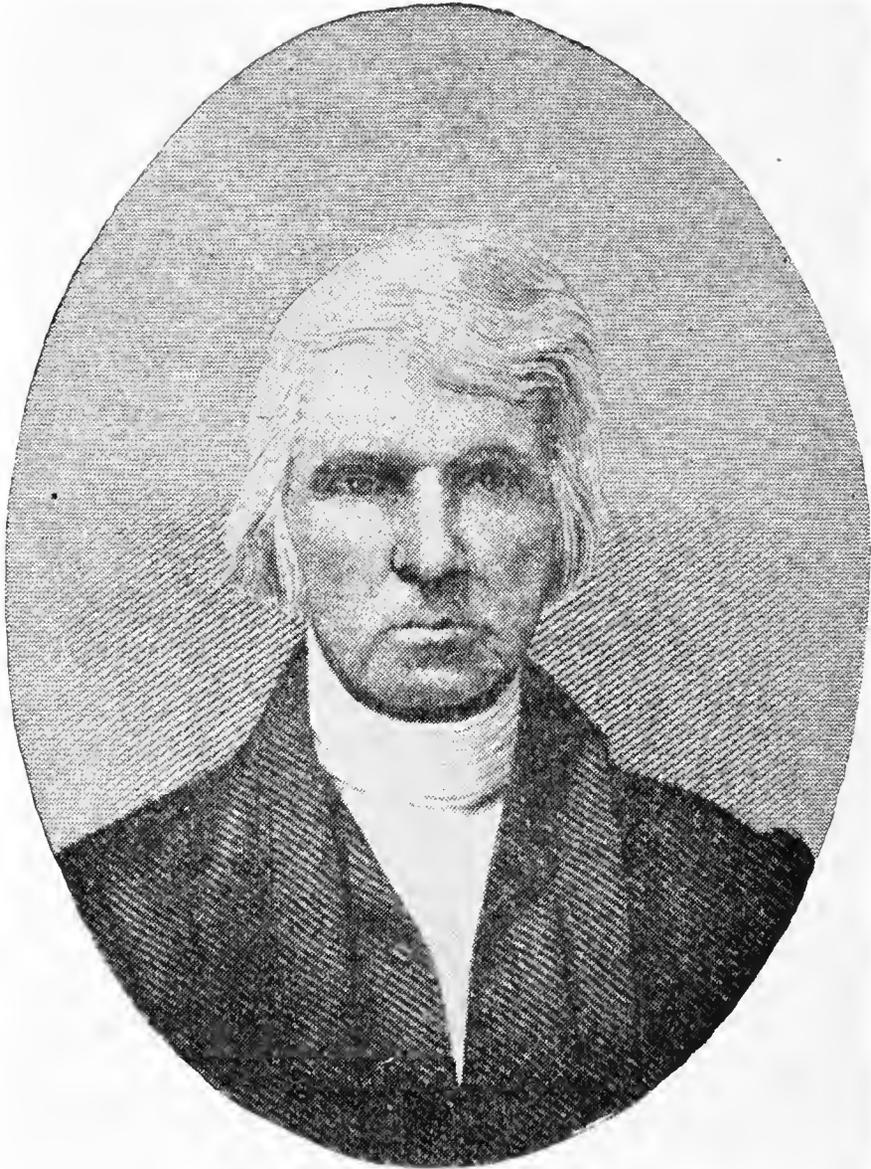
died at his home, in Tazewell, Tenn., September 2, 1856. He was licensed to preach September 27, 1827. He was admitted into the South Carolina Conference in 1828, and located in 1833. The first record we have of him after his location is his appointment in charge of Jonesboro Circuit, in the Holston Conference, in 1835. When considerably advanced in life, he married Mrs. Sewell, widow of Benjamin Sewell and owner of a hotel property in Tazewell, Tenn. He was placed on the superannuate roll a few years before he died, and superintended the business of the hotel. I became personally acquainted with him while I was in charge of Tazewell Station in 1853, and I doubt whether I ever met with a better man. He was a man of superior mental endowments and liberal education. He was a critical English scholar. He was impressive rather than sprightly as a preacher. He was uniformly cheerful and affectionate, never light or jocular. In his retired relation he never lost spirituality, and was always ready to preach or to give a private word of religious admonition. He was frequently in demand for addresses on literary occasions or temperance rallies; and some of his addresses, if printed, would read well. Not satisfied with retirement, he applied for regular work and was appointed presiding elder of Rogersville District, a large and laborious charge, in 1855. Early in the year he came to my charge in Rogersville, entered the pulpit as the congregation was assembling on Saturday morning, and sang a solo, a favorite hymn, with evidence of great emotion. Secular work was not congenial to him; and when the old stager felt the pressure of the

familiar harness again, his joy could not be suppressed. He did not know it at the time, but he was getting ready for his ascent, which was in the near future. How lovingly did he preside in the Quarterly Conference! How earnest was his message in the sacred stand! How sweet was his social intercourse with the brethren in their homes!

When he was on his deathbed, a friend said to him: "Brother Kelley, I suppose that all is well with you religiously?" "Yes," said he; "I have tried to serve God for many years. I have served him from principle, and now I feel that all is well." He was asked if he enjoyed a permanent peace within. His answer was: "O, yes! Peace! joy! joy! If I could only express it! Glory! glory!" Again it was asked: "If you had your life to live over, would you be a Methodist traveling preacher?" His response was: "I would rather be a poor, humble Methodist traveling preacher than to be President of the United States." To William C. Daily he said: "Tell my brethren of the Conference that I died at my post." In the hour of breathing his last he took an affectionate adieu of the members of his family, leaving a dying blessing upon each.

The Conference met in its thirty-fourth session in Marion, Va., October 22, 1857, Bishop John Early President, and W. C. Graves Secretary.

I note the fact that the Rev. J. S. Kennedy, of the Virginia Conference, was introduced to the Conference, as he afterwards became a member of the Holston Conference and was a conspicuous actor in Holston Methodism.



BISHOP JOHN EARLY.

The Conference elected as delegates to the ensuing General Conference, to meet in Nashville, Tenn., the following men: E. F. Sevier, William Hicks, T. K. Munsey, E. E. Wiley, James Atkins, R. M. Stevens, and William Robeson. Reserves: William C. Graves and William C. Daily.

The Bishop submitted to the Conference for concurrence or rejection a resolution adopted by the Alabama Conference proposing to strike out from the General Rules the rule on slavery. This rule, as the reader may know, prohibited the buying or selling of men, women, and children with the intention of enslaving them. It was evidently leveled against the African slave trade and not directly against the holding of slaves or the transfer of slave property. The speakers in the Conference who advocated the resolution took the ground that, as under the laws of the United States the slave trade was piracy and prohibited as such under heavy penalties, the rule was a dead letter; but that, being sometimes construed as a condemnation of slaveholding, it operated to the prejudice of our preachers among slaveholders and hindered their free access to masters and servants, and therefore should be stricken out. The vote on the resolution stood 78 for and 4 against. One of the negative voters was William Robeson; I do not remember who the others were. I remember that after this William G. Brownlow, editor of the *Knoxville Whig*, criticized Robeson for his vote, classing him with abolitionists. Robeson replied with some spirit, and got, as I thought, the better of the fight. Brownlow was not a member

of the Conference, but, being present, he took an active part in bringing about the vote to strike out.

I remember that at this Conference the sessions were preceded by a prayer meeting led by the Bishop, and the emotional life which he threw into the services was wonderful.

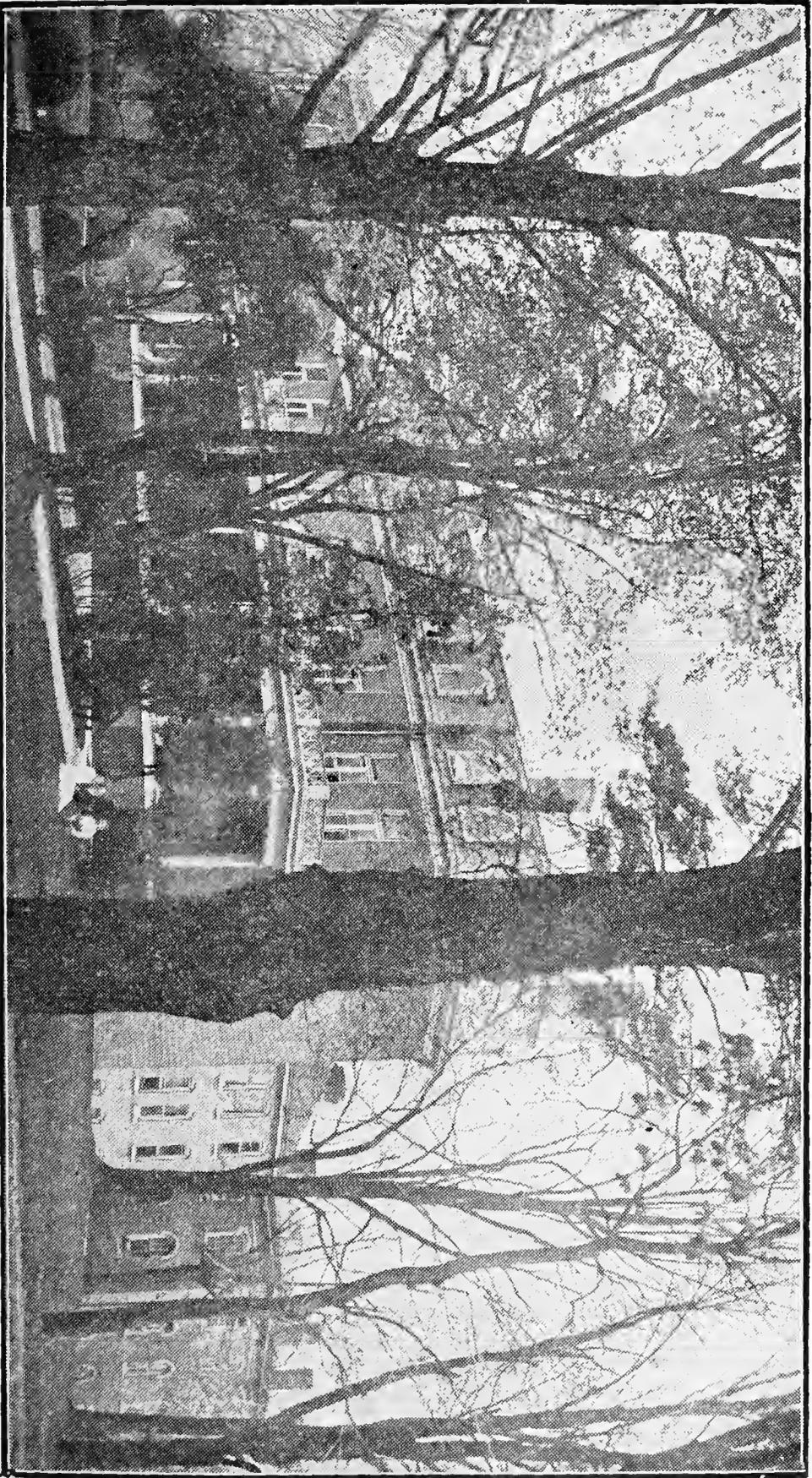
Among the papers of the Conference I find the third annual exhibit of the Publishing House at Nashville by Stevenson & Owen, Agents, showing that the Church had sustained a considerable loss by the depository at Richmond; that the *Southern Methodist Quarterly Review* had utterly failed to meet expenses; that its deficit for the current year was little short of three thousand dollars; that the *Home Circle* had a circulation of 6,500 copies, but was not paying expenses; that the *Sunday School Visitor*, with a circulation of 19,000, was a tax on the resources of the Church; that the *Richmond Christian Advocate* had failed to meet expenses, but that the Charleston paper had turned over to the Church as net profits several thousand dollars.

The Agent of the Emory and Henry College reported that during the year he had raised for the college only \$1,482.50 in solvent notes.

The Committee on Education reported that Thaddeus P. Thomas had resigned the presidency of Strawberry Plains College, and that the trustees had elected to fill the place the Rev. James S. Kennedy, of the Virginia Conference; and the Bishop was requested to transfer him to the Holston Conference.

At this session the trustees of the Athens Female College tendered that property to the Conference.

MARTHA WASHINGTON COLLEGE.



They had bought the property from the McMinn Lodge of Odd Fellows for thirty-five hundred dollars. The property consisted of two acres of ground adjoining the town of Athens, Tenn., and a three-story brick building, 60 x 40 feet, not completed. To pay for the property the trustees had in hand an available subscription of money amounting to more than the cost of the property. They did not ask the Conference to assume any pecuniary liability, but requested the appointment of a President and Agent to raise two thousand dollars for the completion of the building. They furthermore expressed a purpose to purchase two additional acres of land on which to erect a boarding house. This tender was made through the Rev. Sewell Philips, and was accepted by the Conference, although the minutes show no appointment of either a President or an Agent.

The Conference entered upon another important enterprise at this session. The Odd Fellows Lodge at Abingdon, Va., had begun the erection of a large brick building in the suburbs of the town for a female school to be entitled Martha Washington College. In its unfinished state it was offered to the Conference with a debt upon it. The Conference accepted the offer and appointed as Agent the Rev. W. P. Bishop, a local preacher, to raise funds to pay the debt and complete the building. The building, however, was never completed. Two years later the Hon. Thomas L. Preston tendered to the Conference the old Francis Preston property, in Abingdon, at a nominal price, for school purposes; the Odd Fellows property was disposed of and the Preston property accepted as the site

of the college. Thus was founded a school that has been famous in the annals of education.

The Committee on Education gave a favorable report of Holston Conference Female College. In spite of the scholarship plan, which almost gave away education in the purely literary branches, and the failure of the agency appointed at the last session, the trustees were making a large addition to the boarding house, and the school was more than paying expenses.

Admitted on trial: George Callahan, John W. Mann, William Kinsland, William H. Cooper, William P. Queen, Thomas F. Glenn, Moses Seaton, John F. Woodfin, Samuel D. Gaines, John Malair.

Readmitted: Joseph R. Burchfield, George W. Renfro, Andrew C. Hunter.

Located: J. T. Stanbury, William Ballinger, Joshua B. Little, John D. Baldwin, R. N. Price, Gaston M. Massey, Sewell Philips.

Discontinued: Henry Rule, George Emmitt, Jacob Freeman, Rowan Clear, Ebenezer Stockbridge, William Wyatt, G. W. Smith.

Superannuated: L. C. Waters, R. W. Patty, Thomas Stringfield, James Cumming, R. Gannaway, C. D. Smith, T. Sullins, S. B. Harwell, W. B. Winton, W. H. Rogers.

Transferred to the St. Louis Conference: R. M. Whaley.

Died: Jesse Cunnyngnam, John M. Varnell.

Numbers in society: White, 43,087; colored, 4,220. Total, 47,307. Increase, 1,591.

Local preachers, 388; traveling preachers, 134.

Collected for missions, \$3,614.95; for Bible cause, \$685.83; for tracts, \$159.88.

This was Bishop Early's first episcopal visit to the Holston Conference. He had all the sessions of the Conference preceded by a prayer meeting, in which he exhorted with great earnestness and effect. In the

chair he was positive and pragmatical. He exceeded his prerogative as a presiding officer and exerted an intentional influence in shaping the business of the session. He was, however, not so dictatorial as he subsequently became.

I tell the following joke at the expense of a lawyer of the Marion community. It had been the custom of the superintendent of the Sunday school of the Methodist Church of the place to hang up a card printed with large letters near the pulpit with the inscriptions "I am early" on one side and "I am late" on the other to assist in securing punctuality in the attendance of pupils. As it happened the card was immediately behind the seat occupied by the Bishop, and the words "I am early" were turned outward. One morning this lawyer came into the Conference room, and was greatly disgusted at what he believed to be the Bishop's card, and remarked afterwards that such a notice was evidence of his supreme egotism and despotic character! I heard the remark, and would have corrected the mistake, but I did not wish to witness the mortification that such a correction would have occasioned my friend.

John Early, D.D., was born in Bedford County, Va., January 1, 1786; and died in Lynchburg, Va., November 5, 1873. His parents were Baptists, but he joined the Methodist Church. He was licensed to preach in 1806 and admitted on trial into the Virginia Conference in 1807. He was early promoted to the presiding eldership. Simpson's "Cyclopedia of Methodism" says: "He was eminently successful in leading sinners to the Saviour, on one circuit receiving into the Church

five hundred members; and it is said that at one camp meeting conducted by him one thousand persons were converted. He was deeply interested in the missionary cause, and everywhere awakened missionary zeal. He was one of the most zealous and active workers in the establishment of Randolph-Macon College, and was for many years President of its Board of Trustees." He was a member of every General Conference from 1812 to 1828, inclusive. He was elected Book Agent of the Methodist Episcopal Church, South, in 1846. In 1854 he was elected bishop, and in 1866 was given the superannuate relation.¹

Bishop Early was a remarkable—yea, a wonderful—man. As a homilist he did not rank high, but in preaching and exhortation he had a wonderful fluency and earnestness. He was the best pathetic anecdoter I ever heard. He had an almost limitless control over the emotions of his audiences. In the days when shouting was fashionable in the Methodist churches, if quiet and silence were desired, it was unsafe to put John Early in the pulpit. Yet in his latter days he opposed shouting. After a sermon of his during a session of the Conference in Wytheville a pious Methodist lady had been so wrought up by his eloquence that she could not refrain from loud acclamations of praise to God. The Bishop walked down the aisle and gently rebuked the sister, saying: "Sister, order becometh the house of the Lord." After dismissal the sister, mortified by the rebuke, meekly remarked to a friend: "The Bishop is a queer man. He preaches powerfully

¹Simpson's "Cyclopedia of Methodism," p. 320.

and prays powerfully for the Holy Ghost; and when he comes, he won't have him!"

After the Marion Conference the Bishop presided in the Holston Conference five times. At the Conference of 1859, held in Abingdon, he gave offense to some of the preachers by what they regarded as unkind criticisms, and they lodged complaints against him at the next General Conference. His greatest mistakes were his rulings during the Civil War at Athens, Wytheville, and Bristol. Under these rulings Union preachers were expelled from the Church for offenses purely political and without due form of trial. The Bishop's great intensity made him narrow, and he could not regard sympathy with the invasion of the South by the hordes of Northern soldiers as anything less than a crime against God and humanity. All this did not argue that he was bad, but that the intense emotionality which made him such a stirring preacher unfitted him for that coolness and calmness of deliberation which the presidency of Holston Conference demanded in that crisis.

Joshua B. Little was a large, fat, good-natured man of fair intellect. When the war came up, he took the Union side; and when the Methodist Episcopal Church in East Tennessee was reorganized, in 1874, he affiliated with that branch of Methodism.

John D. Baldwin located on a farm in Hancock County, Tenn., and led a quiet, peaceable life till called up higher.

R. N. Price located to attend to some lawsuits in which his father had become involved. He went to Bishop Early and said: "Bishop, my father has be-

come involved in some lawsuits, and it will be necessary for me to take about two months at the beginning of the year in attending to his business. I do not wish to locate; I come to you to request you to give me a charge somewhere in Southwestern Virginia. I will see that the appointments are filled when I shall necessarily be absent from the work." He turned his back to him and replied: "I have no jurisdiction in the matter." Next day Price asked for and obtained a location. When the Bishop observed that he had located, he said to one of the preachers: "Why did Price locate? That was not necessary."

As it happened, A. M. Goodykoontz, who had been appointed to Abingdon Circuit, died just as he was entering upon his work; and after Price had attended to his father's business, he was requested by the presiding elder, F. M. Fanning, to take charge of the circuit, which he did. This was the circuit within which his father lived, and the one which he would have chosen at the Conference if he had had a choice. He returned at the end of the year to the Conference and accepted the professorship of mathematics and ancient languages in Holston Conference Female College.

Sewell Philips afterwards returned to the Conference.

A sketch of Jesse Cunnyingham was given in Volume II.

John M. Varnell was a portly man of respectable culture and preaching talent. In his last days he was a victim of dyspepsia, and found it necessary to diet himself almost to starvation. At the Conference held in Asheville, N. C., in 1852, he was a guest of Mrs.

M. M. Vance, and he slept in the same room with Zeb Vance, who was then a big boy. Vance used to relate that one night Varnell sat up in the bed, and, as if at the dining table, solemnly and deliberately asked the blessing: "Lord make us thankful for what we are about to receive."

I can give you only a brief mention of Marion and Smyth County. The county was set off from Washington and Wythe Counties in 1832, and was named for Gen. Alexander Smyth, a noted lawyer. The town of Marion was established in the same year. The first church in the town was a Presbyterian church, and was erected in 1847 or 1848. The first Methodist church of the place was built about 1850; and the present church, which is a handsome brick building, was erected about the year 1892. The area of Smyth County is 315,425 acres, with a population of near 25,000. The census of 1890 showed a white population of 17,063 and a colored population of 1,170. The same census showed a foreign population of only 60. The county is drained by the three forks of Holston River. It is mountainous and hilly, with intervening valleys of great fertility, the hills and mountains themselves being very fertile and productive. It is in the center of the blue grass section of the State, and is a fine stock-raising region.

The county furnishes unequalled water power; and the manufacturing interests of the county are considerable and growing, the chief of which is the plant of the Mathieson Alkali Works, at Saltville, at which salt, alkali, and caustic soda are manufactured in large quantities.

The minerals of the county are lead, zinc, iron, fire clay, gypsum, marble, limestone, salt, barytes, and manganese. The lumber business is carried on on a large scale. The people are honest, hospitable, and progressive. The religion of the county is of a high type, orthodox, sincere, and of great emotional power. There are about seventy public school buildings in the county, including two fine high school buildings—one at Marion and the other at Saltville.

The Southwestern State Hospital for the Insane is at Marion, and consists of a number of excellent buildings, in which a great number of patients are cared for.

The dust of Gen. William Campbell and his wife, Madam Russell, reposes at Seven-Mile Ford, in the county.

CHAPTER VIII.

CONFERENCES OF 1858 AND 1859.

THE Conference met in its thirty-fifth session in Chattanooga, Tenn., October 16, 1858, Bishop Andrew President, and James N. S. Huffaker Secretary.

Erastus Rowley was readmitted at this session, and by request of the Conference appointed President of Athens Female College.

John H. Brunner was reappointed to the presidency of Hiwassee College. Dr. A. W. Cummings was reappointed to the presidency of Holston Conference Female College. J. S. Kennedy was appointed to the presidency of Strawberry Plains College, and the action of the committee appointed at the last Conference accepting from the Odd Fellows the property of Martha Washington College was approved.

At this session a committee was appointed to take into consideration the propriety of establishing a Conference depository of books and a Conference organ. The committee reported in favor of a depository, but against a Conference organ. The report, so far as it had reference to a depository, was negatived; but so far as it had reference to a Conference organ it was adopted, and a resolution expressing confidence in the Nashville *Christian Advocate* was also adopted. Dr. John B. McFerrin, General Book Agent, was present, and his presence and influence must have had something to do with the vote on the question of a Conference organ. He was always opposed to the multipli-

cation of Conference organs. He believed in centralization. He took the ground that a few good papers would be more useful to the Church than a number of inferior sheets not well sustained.

At this session the Conference adopted an elaborate financial plan, which is as follows:

1. There shall be a Financial Committee constituted annually as follows: There shall be one lay steward from every district within the Conference, elected by the district stewards either from their own number or from among the other stewards of the district, and one from among the preachers of the Conference for each district. All the financial interests of the Conference shall be referred to this committee; provided, always, that the failure of the lay stewards, any or all of them, to attend the sessions of the Conference shall in nowise hinder or invalidate the regular proceedings of that portion of the Financial Committee elected from the Conference.

2. The expenses incurred by the stewards in attending the sessions of the Annual Conference shall be determined by the Board of District Stewards and paid by their respective districts.

3. There shall be elected annually by the fourth Quarterly Conference of each circuit, in addition to the legal number of seven stewards already provided for by the Discipline, a representative from each society on said circuit not represented by one of the stewards.

4. There shall be a meeting in every district of one steward from each station and circuit, whose duty it shall be to take into consideration the temporalities of the district, to estimate the presiding elder's entire claim, including quarterage, traveling, and family expenses, and to apportion his entire claim thus ascertained among the several stations and circuits of his district according to their relative ability to pay.

5. It shall be the duty of the class representatives to attend the first financial meeting held by the preacher in charge of the several circuits and stations, as also the quarterly meetings, and coöperate with the stewards in estimating the entire

claim or claims of the preacher or preachers of said circuit or station, including quarterage, family and traveling expenses, etc.; and, when so determined, to apportion their entire claims, including that of the presiding elder, against the circuit or station among the several appointments or societies of their respective charges, it being left to the discretion of those brethren who have families to make on their own fields of labor such arrangements as they and their stewards may deem most judicious in raising their family supplies, etc., whether it be in money or in such produce as may be needed and is equivalent to so much money in value.

6. When the first financial meeting of the circuits has been convened and the stewards and class representatives have ascertained the entire claim against a station or circuit and apportioned it to the several classes or societies, then it shall be the duty of the preacher in charge to have a committee consisting of three or five, or more, appointed by election or otherwise in each class or society, including among the number the steward or representative of a class or society, whose duty it shall be, at the earliest opportunity, to divide or distribute the amounts apportioned to the several classes among all the individual members of said classes per head, according to the ability of each one to pay, thus providing for the entire claim of all the preachers and diffusing the burden of ministerial support over all the Church.

7. In order to meet the claims of the superannuates and other claimants, the preachers in charge of the several circuits and stations shall be required to raise a collection in each society. The stewards of the Conference shall apportion the amount necessary to meet the claims of the bishops among the several districts, and the presiding elders shall collect the same; and in case any preacher fails to do his duty as required above, he shall be required to pay five per cent on the amount he has received as his salary.

8. It shall be the duty of the Conference Financial Committee, constituted as heretofore provided, to receive the financial reports of all the preachers in charge of districts, circuits, stations, and missions to be furnished agreeably to the require-

ments of the Discipline; and also at each Conference carefully to inquire into the pecuniary condition and resources of all those for whose benefit the collection is taken, lest improper claimants be retained on the list of this class of beneficiaries.

9. The lay Conference stewards shall have the privilege of voting and participating in any and all discussions arising either in the committee meetings or in the Conference in reference to the financial interests of the Conference and Church.

10. It shall be the duty of each steward and class representative to present at the fourth Quarterly Conference of each circuit or station an accurate list of all the names on their several class rolls, with the amount assessed to each member and the amount paid.

11. It shall be the duty of each presiding elder to see to it that each preacher in charge on the several circuits and stations of his district shall put into operation the plan hereinbefore set forth, and that all the preachers in charge be required scrupulously to carry out this financial policy on all their charges and among all their classes.

12. It is earnestly recommended that all the preachers unitedly cooperate throughout the bounds of our Conference in carrying out uniformly and rigidly the plan herein presented.

By request of the Conference the bishop reappointed James Atkins to the agency of the American Bible Society.

Mrs. Hart, formerly of Monroe County, Tenn., having in her will bequeathed to the Church property supposed to be worth \$2,000, more or less, John H. Brunner and J. G. Peace were authorized to take steps to secure the property to the Church and to apply the proceeds to the erection of a parsonage in the town of Madisonville.

It is known that Thomas Stringfield always favored the establishment of theological schools, and it was

largely through his influence that a memorial came from Strawberry Plains College memorializing the Conference to establish a theological institute, whereupon the following resolutions were adopted:

1. *Resolved*, That we consider the subject one of great interest and worthy of the serious and deliberate consideration of the whole ministry of our Church.

2. *Resolved*, That we deem it inexpedient to enter upon an enterprise of that magnitude at present.

Compare the first resolution above with the resolution on the same subject introduced in the Conference of 1845 by David Adams, himself a Strawberry Plains man, saying: "We disapprove and will oppose any measure tending to or savoring of the establishment of a theological institute or seminary."

The report on temperance adopted at this session said: "That the Conference deeply deplores the extensively intemperate conditions of the country, and regards the use of ardent spirits as a beverage as a capital offense against the laws of God."

The General Conference having by the constitutional majority voted to expunge from the Discipline the rule on slavery, the Conference concurred by a vote of 68 to 3.

On the passage of the character of William G. E. Cunnyngam the following resolution was adopted:

Resolved, That G. W. Alexander be requested by the Conference to write a letter to our beloved Brother William G. E. Cunnyngam, missionary to China, expressing our kind remembrances and affection for him and of our Christian sympathy for him in his distant and arduous field of labor.

Dr. E. E. Wiley was by vote requested to preach the Conference sermon at the next annual session.

Admitted on trial: John D. Wagg, A. W. Aston, James K. Stringfield, Robert N. Strong, W. H. Moody, Absalom D. Stewart, William C. Bowman, Charles T. McDonald, John H. Keith, John W. Dodson, Erastus Rowley, John W. Bowman, John M. Proffitt.

Readmitted: Creed Fulton, R. N. Price, John D. Baldwin, Gaston M. Massey.

Received by transfer: W. B. Bailey.

Located: T. M. Dula, Creed Fulton, W. B. Bailey, D. P. Hunt, Mitchell P. Swaim, R. K. Coin.

Transferred to St. Louis Conference: Elijah Connor.

Superannuated: John Alley, D. B. Carter, R. A. Giddens, A. Gass, S. B. Harwell, R. Gannaway, James Cumming, C. D. Smith, R. W. Patty, R. H. Guthrie, T. Sullins, W. P. Winton, W. H. Rogers.

Died: Thomas Stringfield, Alfred M. Goodykoontz, Charles Mitchell.

Numbers in society: White, 45,083; colored, 4,385; Indian, 200. Total, 49,668. Increase, 2,361.

Local preachers, 402; traveling preachers, 108.

Collected for superannuates, etc., \$480; for missions, \$2,769.48.

Hamilton County was established by act of the Legislature of 1819, and it comprised the territory lying southwest of Rhea and southeast of Bledsoe and Marion Counties. The county was named in honor of Alexander Hamilton, who was killed in 1804 in a pistol duel with Aaron Burr. The first courthouse was the house of Hasten Poe, at the foot of Walden's Ridge, on the Poe Turnpike. The building still stands, and is yet in a fairly good state of preservation. From the Poe house the courts were moved to the farm of Ahasel Rawlings, where a little town called Dallas sprang up. The county seat remained in Dallas until 1840, when it was moved to Vann Town, an In-

dian village on the Tennessee River, about twelve miles northeast of Chattanooga. Vann Town was afterwards named Harrison, and the county seat was removed from that place to Chattanooga in 1870.

Chattanooga's first name was given to the locality by the Indians. We would spell and pronounce it, accenting the first and last syllables, "Ah-clan-a-wah," meaning "The Home of the Hawks." Its next name was Ross's Landing, named for John Ross, a chief of the tribe of Cherokee Indians. In 1839 the town was chartered under the name "Chattanooga," the Indian name of a creek near by. The sheriff of Hamilton County held an election for seven aldermen, and the seven thus elected selected from their number the first mayor of the town.

In 1834 extreme Lower East Tennessee and extreme North Georgia were Indian missionary ground, known to Methodism as the Washington District and Cherokee Mission. At the Annual Conference of 1834 John Henninger, presiding in the absence of a bishop, appointed Thomas Stringfield to the district and David B. Cumming, D. T. Fulton, and David Ring to the mission.

In a sketch of Methodism in North Georgia and Lower East Tennessee, given in a pamphlet by the Rev. Levi Brotherton, there is the following interesting story of D. T. Fulton: On one occasion Brother Fulton got lost in the Conosauga Mountains, a part of the Cohuttah Range. Night overtook him far away from any human habitation, while he was surrounded by the fierce denizens of the forest. It was too dark for him to see anything, but he was soon convinced

that he was being pursued by a hungry panther. The screaming of the beast came nearer and nearer. Fearing to move in the dark lest he might be precipitated down a precipice, he resolved to remain where he was. While he waited he prayed. The brute came near, and he could hear the movement of its tail as it sat on the ground ready to spring upon its prey. But He that shut the mouths of the lions in the lions' den was with his faithful servant, and no harm came to him. When daylight came, the panther was standing some twenty feet away with his forefeet on a log, looking quietly at the preacher.

The territory now occupied by the city of Chattanooga was included in this Cherokee Mission. In 1835 the district was named Newtown District, and it was so named up to 1839. D. B. Cumming was then presiding elder, and was reappointed in 1836 and 1837. The preacher appointed to Chattanooga Mission in 1835 was Christopher Stump. In 1836 Chattanooga Mission became Chattanooga Circuit, with William Hurd Rogers in charge. In 1837 the name of the charge was changed to Lafayette Circuit, and it bore this name till 1843. The preachers in 1837 were Daniel Payne and C. D. Smith. In 1838 Alexander N. Harris was appointed to it; and in 1839 two, William Hicks and D. White, were placed in charge of it. The presiding elder for the four years, 1838-41, was Josiah B. Daughtry. The preachers in 1840 were Russell Reneau and T. Witten, and in 1841 T. W. Reneau and Michael Southard. In 1842 Thomas Stringfield was again appointed presiding elder, and William H. Hickey was preacher in charge. In 1842 the name of the

circuit was changed from Lafayette to Chattanooga; and Thomas K. Munsey was the preacher in charge, while Timothy Sullins was the presiding elder of the district. In 1844 the district lines were changed, and Chattanooga Circuit became a part of the Athens District and remained in it a number of years.

In 1835-37 the government was conducting the removal of the Indians from Lower East Tennessee and North Georgia to reservations west of the Mississippi. Ross's Landing at that time was not even a village. Not more than three or four families lived there. A few years later it was enlarged to the proportions of a little town, and among its inhabitants were ten Methodists: Mrs. Crisia Baldwin, Mrs. Sallie Bush, W. A. Caldwell, Mrs. Cynthia Cowart, Alpheus L. Edwards, Mrs. Rose Faidley, J. P. McMillan, W. G. Molleston, and James Warner and wife. Descendants of most of these now reside in Chattanooga.

For some years the only church house in Ross's Landing was owned by the Presbyterians, and all Christian denominations worshiped in it. This building stood near the spot now (1910) known as Twinam Home Place, on Walnut Street. About the year 1839 the Methodist people organized a society of ten members, whose names are given above, and later erected the first Methodist church building at Ross's Landing. The building was erected in a forest. The spot was near what is now the intersection of Lookout and East Fifth Streets. The building was 16 x 18 or 20 feet, made of logs, and was chinked and daubed. The seats were slabs without backs, the floor was the bottom of an abandoned flatboat taken from the river, and the

roof was covered with clapboards. There was at the north end of the building a stick-and-mud chimney, which rose a little above the height of the roof. In this chimney a spice mortar was suspended, and the hour of public service was announced by striking the mortar with the pestle.

The inhabitants lived in log houses, carried on their business in log houses, and merchants hauled their goods in wagons all the way from Baltimore, Md.

On December 20, 1839, Ross's Landing was chartered as a municipality and named Chattanooga, after Chattanooga Creek, a little, lazy, dirty stream that flows into the Tennessee River near the base of Lookout Mountain.

The Methodists worshiped in their little log meetinghouse up to 1847. At this time the trustees were Alpheus L. Edwards, James Warner, William G. Mollleston, Elijah Thurmon, George D. Foster, and J. P. McMillan. The commissioner of Chattanooga had been given authority to transfer necessary ground to such denominations of Christians as would erect suitable houses for public worship; and the Methodists, who then numbered less than fifty members, took advantage of this opportunity to secure a church lot. On April 29, 1847, John P. Long, surviving commissioner of Chattanooga, made a deed to the trustees covering Lot No. 10, on Lookout Street, a lot fronting 110 feet on that street and running through to Georgia Avenue. This lot cornered on Lookout and Fifth Streets. Some \$3,500 was raised, and a frame shingle-roofed building, about 32 x 50 feet, was erected on the lot. It was known as "Pepper Box Church" because

of the shape of its cupola. This church stood about where the Wiley Memorial Church now (1910) stands, and was occupied by the Methodists up to the Civil War.

The author will here state that while he was stationed in Cleveland during the year 1856-57 he was invited by the venerable E. F. Sevier to join him in a two days' meeting in this church. It was, perhaps, a quarterly meeting, as Sevier was at that time presiding elder of the Chattanooga District. J. P. and D. C. McMillan were at that time the leading members of the society. The population of the city was estimated at three thousand, very likely an exaggeration. It was much scattered, and augured little of the wealthy and busy city that now occupies the basin between Lookout Mountain and Missionary Ridge and adjacent slopes and heights.

When the Federal troops reached Chattanooga in September, 1863, after the battle of Chickamauga, they took possession of this church and continued in possession of it to the close of the war; and when they vacated it, they left it more than half destroyed. The bell and furnishings were gone, the windows and doors were out, the floor was broken, and much of the weatherboarding had been torn away. The next church that was erected was Market Street Church, a brick building, situated where the Loveman Building is now located.

Soon after the war the Methodists turned over to the colored people the Lookout Street lot and the building on it, and on February 11, 1869, deeded all of it to them for a consideration of \$1,000. The deal

was a fortunate one for the colored Methodists. It furnished them a good site for a church of their own, and they sold the Georgia Avenue end of the lot for \$12,000.

The lot upon which Market Street Church was built cost \$1,000. Under the pastorate of C. T. Carroll (1868-69) the work of erecting the building began. The house, when completed, had cost \$12,000. It was a plain, substantial building of considerable capacity, without the recesses and processes and gingerbread work of the more recent modern architecture. On April 8, 1884, the Loveman corner was sold to D. R. Loveman for \$35,000. On April 15 the trustees purchased from Mrs. Mary A. Trigg the lot where Centenary Church now stands, erected the building, and moved into it in 1885. The membership then numbered 393. Excluding the organ and stained glass windows, Centenary Church and lot cost \$35,240.67, every dollar of which came from the sale and accumulations of the Market Street property.

The sessions of the Conference of 1858 were held in the Lookout Street church.

In 1904 the old parsonage on Vine Street was torn down, and the present parsonage was erected at a cost of \$6,500. On July 14, 1908, the McCallie lot, 100 x 160 feet, was purchased at a cost of \$25,000. This is to be the site of the next house of worship, which is expected to be a very costly and imposing structure. Under the pastorates of David Sullins in 1857 and George C. Rankin in 1884, Chattanooga was visited by two remarkable revivals of religion. The one in 1857 occurred in the "Pepper Box Church," and

Dr. Sullins was assisted by the other ministers of the city. The revival of 1884 was conducted in Market Street Church by the celebrated evangelist, Sam P. Jones, assisted by the pastors of all the Churches in the city.

In 1871 Whiteside Street Church was organized under the ministry of J. L. M. French, Carroll Long being presiding elder. In 1876, under the pastorate of J. Wesley Smith, John Boring being the presiding elder, the present site of the church was purchased, and the building which had been used was moved to it. The present building was erected in 1892 under the pastorate of J. A. Darr. In 1897 J. O. Straley rescued the Church from its debts. Rossville Church was erected about the year 1870. In 1885 T. C. Schuler was appointed to the St. Elmo charge, and during his pastorate the church occupied at present was built, with a membership of only fourteen members; but to date (1910) it has increased to three hundred and eighteen. The parsonage was built on a part of the church lot under the pastorate of J. C. Maness.

The first Methodist church in Highland Park was built in 1889. The present Highland Park Church is a fine building. The Hill City Church was erected in 1888 at a cost of \$3,000. The lot was donated by Capt. S. J. A. Frazier. The Ridgedale Church was completed in 1889. The members of the King Memorial Church worshiped many years in an old church called Ebenezer, in Avondale. In 1889 they purchased a lot in East Chattanooga, built a small house, and enlarged it afterwards. This house and lot were sold in 1907 and the proceeds invested in lots on the corner

of Taylor and Farleigh Streets, where they have built an excellent house of worship. This congregation has a good parsonage also. Under the pastorate of the redoubtable J. O. Straley, Trinity Church, an excellent building, was erected in 1889; and since that a house and lot has been purchased for a parsonage. In an old school building at the corner of Tenth Street and the street car line, near the wagon works, W. C. Boswell organized a Church July 1, 1908, with twenty-three members. Col. W. J. Bass, a resident of East Lake, proposes a generous donation toward the erection of a new church edifice in memory of his departed wife. The church is to be named the Ida M. Bass Memorial Church.

The above account of the rise and progress of Methodism in Chattanooga and vicinity has been mainly condensed from a book entitled "The History of the Methodist Episcopal Church, South, in Chattanooga," recently published by the Chattanooga Church Extension and City Mission Society. The *Holston Annual* of 1909 shows that the Churches mentioned above in Chattanooga and immediate suburbs numbered in membership 3,625; and I have reason to believe that the Methodist Episcopal Church, South, is the most powerful factor in the Christian civilization of the place.

Sketches of Creed Fulton and Thomas Stringfield have been given. M. P. Swaim returned to the Conference after this.

Alfred M. Goodykoontz was a tall, robust man of German extraction. He was a man of dignified bearing and uniform piety. He was a thoughtful, sub-

stantial preacher, but not showy. He traveled some of our best circuits, and gave satisfaction. He was born in Montgomery (now Floyd) County, Va., November 3, 1813; and died in Washington County, Va., November 15, 1857. In October of that year he was assigned to Abingdon Circuit. His first appointment was at Baker's Chapel. To an expectant congregation he announced his text: "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." Too sick to proceed with the sermon, he was carried to the house of Mr. John H. Clark, where he suffered with an attack of pneumonia about two weeks. When informed that he must die, he said: "I am ready."

Mr. Goodykoontz was married to Miss Mary A. Kirkpatrick about the year 1847. She was a sister of that scholarly man, Richard L. Kirkpatrick, who was for many years a professor in the University of Tennessee. She was a woman of great moral worth and usefulness in the Church and communities where her life was spent.

Charles Mitchell was born in Smyth County, Va., February 28, 1814; and died while in charge of Hillsville Circuit June 16, 1858. A short time before his death his wife remarked to him that she feared that his work was well-nigh done. He replied: "I hope not; I would rather preach to sinners than do anything else." He expressed a desire to recover for the sake of his wife and children, but said that death had no terrors for him. On his deathbed he was often filled with joy, and praised God.

The Conference met in its thirty-sixth session in

Temperance Hall, Abingdon, Va., October 26, 1859, Bishop Early President, J. N. S. Huffaker Secretary, and Grinsfield Taylor Assistant Secretary.

The financial plan adopted at the last session was amended by striking out the clause requiring delinquent preachers to pay into the Conference fund five per cent of their receipts.

So much of the will of the late George Ambrister, of Blount County, Tenn., as related to a bequest of his to the Conference was ordered to be spread on the journal. James Cumming and George W. Alexander were appointed trustees of this fund. The will was as follows:

I will and devise and bequeath unto Rev. James Cumming and his successor the sum of four thousand dollars, which sum of money he, as a member of the Holston Conference of the Methodist Episcopal Church, South, is to hold as trustee for the uses and benefits hereinafter specified; which is to say, I design said sum of money to be held by said Cumming, and another to be named by said Conference, who shall also be a member of said Conference, and at his death they shall in like manner appoint his successor and so on forever, my said trustee to hold said sum of money for the benefit of the poor widows and orphans of the poor ministers who have worn themselves out and died ministers of said Conference, said sum to be forever held by my said trustee, and the interest and principal to be used by the said Conference for the purpose hereinbefore named at the discretion of said Conference. I also design that poor ministers belonging to said Conference shall receive a benefit out of the said sum of money in the hands of said trustees at the discretion of said Conference, and said fund shall be and remain in the hands of said trustees for the purpose aforesaid and for no other purpose forever, and the receipt of said James Cumming shall be a sufficient voucher for my executor; but if he shall die

before I do, then Rev. — Alexander, the present circuit preacher of Maryville Circuit, is to take said fund in like manner as said Cumming, and under the control and management of said Conference. This bequest I do not wish to fail for want of a person to receive it.

Much the larger part of this fund was eventually lost. Rev. L. L. H. Carlock, a strict business man, was the last trustee of this fund. His immediate predecessor was the Rev. Grinsfield Taylor. A portion of the fund was loaned to a Lower East Tennessean without security. Broken up by the war, he could not return it. Taylor himself retained and used \$4,000 of it, but had not given security. Dr. Carlock was appointed trustee of the fund in 1893 in place of Taylor, who had removed to Florida. He at once required security of Mr. Taylor, who promised either to give it or to return the money, principal and interest. This he was honestly preparing to do, and no doubt would have done so if his life had been spared; but he died in 1894, and out of the \$4,000 the Conference realized only \$388.33. Taylor was at one time regarded as wealthy, and he had no doubt of being able to refund to the Conference the borrowed money. But he had invested largely in orange groves in Florida, and the night after his death a severe frost killed his trees. In the winter of 1894 he went to Conference. A friend met him at the depot and escorted him to his home. When they reached the gate, Taylor fell dead with heart disease. At the time of his death he was supposed to be worth \$25,000, but by the next morning his estate would have paid on his debts not over twelve and one-half cents on the dollar.

Robertson Gannaway, deceased, having made a bequest to the missionary society of the Church, John M. McTeer was appointed to receive it.

The parent Sunday School Society of the Church having proposed to raise a Sunday school publishing fund of one hundred thousand dollars, the Holston Conference at the present session agreed to raise three thousand dollars of that amount, to be paid in three equal annual installments. A constitution for the organization of a Holston Conference Sunday School Society, auxiliary to the parent Sunday School Society of the Church, was adopted.

The Conference authorized the Board of Trustees of Martha Washington College to purchase the house and grounds then occupied by the Hon. Thomas L. Preston (the price not to exceed \$20,000), to appoint an efficient agent to collect subscriptions and raise funds, and to elect a faculty and put the school into operation.

The Conference adopted a vote of thanks to David R. McAnally, D.D., for the publication of "The Life and Times of Samuel Patton," and promised to use vigorous exertions in the sale of the volume. It was an excellent contribution to Methodist history, and very few people are able to realize how much the Methodists of Holston are indebted to Dr. McAnally for rescuing from oblivion so much valuable history. I have received much aid from this work, as also from McAnally's "Life and Times of William Patton," in the preparation of the volumes of "Holston Methodism."

The following resolutions were adopted:

Resolved: 1. That we respectfully request the Joint Board of Trustees and visitors of Emory and Henry College at their next annual meeting to take into consideration the propriety of establishing a chair of Biblical Literature and Church History in connection with the college, whose instruction shall be accessible to all students of the college who desire to include them in their course of studies and shall be extended free of charge to any young man of any Christian denomination who is studying in view of the Christian ministry.

2. That in case such a chair be established we recommend that the trustees of the college take immediate steps to secure a liberal endowment for the same, promising them our encouragement and coöperation.

No steps were ever taken by the Joint Board looking to the establishment of a biblical chair, and for the following reasons: A chair of Biblical Literature and Church History in the institution would have made it in part a theological school. The charter of the college did not allow any one Church a majority of members in the board of trustees; and the board, therefore, not being thoroughly Methodistic, there was in it a calm but resolute resistance to the creation of a theological department. And such a department could not have been established without a change in the charter of the college, which said: "No religious denomination shall at any time establish in connection with said college any theological school or professorship."

But since the charter has been amended and the college placed entirely under the control of the Methodist Church, why has not a theological chair been established in the college? Possibly for the following reasons: A well-conducted theological department in Vanderbilt University has rendered such a chair in

Emory and Henry unnecessary, and the money for such a chair has not been in sight.

Admitted on trial: George W. K. Green, John D. Peters, Samuel S. Grant, Samuel W. Austin, Jacob T. Freeman, William P. Doane, Milton Maupin, Walter H. Stevens, Stephen S. Sweet, Thomas H. Russell, Daniel R. Reagan, Joseph A. Wiggins, Hardy Bennett, Julius T. Curtis, William B. Lyda, Gustavus B. Wells, James Mahoney.

Readmitted: Christopher C. Stump, Miles Foy, Goodson McDaniel.

Located: Edward E. Gillenwaters, Joseph R. Burchfield, Christopher C. Stump, George Creamer, Thomas J. Pope, Robert H. Guthrie, John H. Brunner.

Discontinued: Augustus W. Aston, Charles F. McDonald, John H. Keith, Robert N. Strong, Abel R. Wilson, John B. Foster.

Superannuated: Thomas K. Catlett, Willis Ingle, Daniel B. Carter, Samuel B. Harwell, James Cumming, Conaro D. Smith, Timothy Sullins, Wiley B. Winton, John Alley.

Died: Robertson Gannaway, Andrew Gass.

Numbers in society: White, 45,110; colored, 4,875; Indian, 200. Total, 50,185. Increase, 517.

Local preachers, 417; traveling preachers, 117.

Collected for superannuates, etc., \$820.37; for missions, \$3,095.05.

Edward E. Gillenwaters was a man of considerable natural talent and fair culture. He was regarded by the populace as an orator. He had something of a creative imagination and an exuberant fancy, but as a speaker he was without passion. His rhetoric was verbose and at times grandiloquent. I remember that in 1856 he preached the popular sermon on Sunday at Bunker Hill Camp Ground, in Hawkins County, Tenn., and that day he lacked his usual liberty and was unusually wordy. After service Brother George

Merriman, a layman, came to me and said: "If Brother Gillenwaters doesn't quit talking about the essence and quintessence, the devil will get him yet!" After his location he studied law, made a good lawyer, and for a number of years was judge of the judicial circuit within which he lived, his home being in Hawkins County. As far as I have learned, he made an able and impartial judge. During the war he took the Union side, and on the organization of the Methodist Episcopal Church in Tennessee he affiliated with that branch of Methodism. Although he remained a local preacher, my impression is that he seldom preached while in that relation. Judge Gillenwaters was no ordinary man, and I believe that the world was the better for his having lived in it.

George Creamer located in Greene County, Tenn., and followed farming. He was a fine man, and was useful as a local preacher.

John H. Keith returned to the Conference after this, and was for many years a popular and much-beloved man among us.

Andrew Gass was a podgy old fellow when I first knew him. His home was then near Dandridge, Tenn. He was a consecrated Christian and a man of spotless integrity. He was not a great homilist, but he was wonderfully gifted in exhortation and prayer. He was often called on to pray in missionary rallies and other special meetings at our Conference sessions. He was a son of Samuel and Rebecca Gass, and was born in Jefferson County, Tenn., in May, 1792; and died in 1859. He was powerfully converted under the preaching of John Dever at Sulphur Spring Camp Ground,

in Jefferson County, Tenn., in 1825; and in the same year was authorized to preach. He joined the Conference in 1843; and did faithful circuit work till his superannuation, in 1858. He had a musical voice, and often at the close of one of his solos he found the congregation bathed in tears. He died of apoplexy. In the midst of the excruciating agonies of his last moments he sang aloud and rapturously the praises of God. To those who inquired of his prospects he replied: "I am ready to go."

Robertson Gannaway was one of the most pious men of any age or country. I never knew a more spiritual man. He really deserves more than a passing notice. He was born in Cumberland County, Va., July 7, 1780. He was brought up under Presbyterian influence, but his mind early revolted against the doctrine of unconditional election and reprobation; and believing that the apostle Paul taught this doctrine, he became an avowed infidel, toward which mental state he had already been predisposed by the reading of Thomas Paine's "Age of Reason." He also became a profane swearer. After marriage he bought a farm near Chilhowee Sulphur Springs, in Washington (now Smyth) County, Va., and built upon it. He kept a house of entertainment and sold intoxicating beverages. The first camp meeting ever held at Sulphur Springs Camp Ground was held in August, 1819. His wife attended that meeting, and was happily converted. When he went to the ground to take her home, she met him rejoicing in the Lord; and the great change wrought in her and the evidence of peace and joy in her which he saw sent an arrow of conviction to his heart, and the

wound was not healed till healed by the blood of the Lamb. A dancing school was to begin at his home on the following Monday, but he informed the patrons that his wife was not willing that the school should be conducted in her house.

He had often in his wickedest days promised God that if he should ever become convinced of the truth of the Bible he would become a Christian; and now not logic but the Holy Ghost, through the plain manifestation of the rich experience of his wife and others converted at the same time, knocked all his infidel props from under him, and as an honest man (which he was) he felt bound to give himself to the Lord. He had talked infidelity; he had criticized and taunted his friends who were Methodists, until they avoided him. But now, convinced that Jesus Christ was the Son of God, he sought out these criticized friends and offered ample apologies for his bad behavior toward them. "Ye must be born again," a text suggested to his mind by the sudden change in his wife, rang in his ears from day to day. He determined to quit swearing and to break off from all his wicked habits. He also determined to quit selling ardent spirits. But now he was in a quandary. He had leased the springs and had made improvements on the property for the accommodation of visitors, and the customers upon whom he was dependent were generally enemies of religion. There was a terrible struggle in his mind; but the right triumphed, and he lifted his hand and spoke audibly: "If I never make another dollar, and if I lose every dollar I have already made, I am determined to change my life." When he announced his determina-

tion to his anxious wife, she rejoiced, and for the first time his tears flowed freely. But the case was a beautiful illustration of the scripture, "Godliness is profitable unto all things, having promise of the life which now is," for his custom at the springs was as good as before, if not better.

He determined to attend the camp meeting at Asbury Camp Ground, on Cripple Creek, Wythe County, to be held a short time after the one at Chilhowee, at which his wife had been converted. He confidently expected to find the pearl of great price at this meeting, and he was not disappointed. Nine penitents went to this meeting from his neighborhood, hence on the first call penitents presented themselves at the altar. Mr. Gannaway, in his book, "Sketches of Former Days," gives the following account of the circumstances of his conversion :

Upward of a hundred professed religion during that meeting. I was among the first mourners at the altar, and every time they were called, which was two or three times a day, I was among them. I determined not to lose one opportunity till I got religion, and yet I never found it at the altar. On Saturday evening two brethren, one an old professor, the other a young convert, asked me to go with them to the woods. We went, and prostrated ourselves on the leaves, and I shall never forget my prayer (for I said but a few words) nor what occurred to me when I prayed. My prayer was: "Lord, thou knowest that I came to this meeting for no other purpose than to seek religion." At that moment something flew up or down in my throat, which I thought would choke me to death. I struggled for breath and became very much alarmed. The brethren jumped up, came running to me, and began to shout, thinking I was about to receive the blessing. I recovered as soon as I could, and we returned to the camp

ground; and, though I mourned that night, there was, at times, a mixture of joy that I had never felt before. I had a strange feeling all day on Sunday. At the three o'clock preaching I became so perfectly calm that an exhorter who went from our neighborhood noticed it, and as I came out of the altar he met me and asked me how I felt. I said: "I cannot tell how. I am in a strange way. I have lost my convictions, and, though I have prayed earnestly for their return, I cannot feel as I did." He laughed, and said: "I am surprised that a man of your sense would pray so long to get clear of a load, and, after it is gone, pray for its return." Said he: "You have got religion." I turned off from him, saying to myself: "I wonder if that man would persuade me to act the hypocrite." I went to the door of the tent of a preacher with whom I had formed some little acquaintance, and he asked me how I felt. I told him about the same that I had told the other man. He, not having noticed me through the day, thought it probable that my convictions were partly worn off, and, it being late in the evening, he asked me if I would go with him to the woods. I told him that I would go with him anywhere. We went about a quarter of a mile from the camp ground, fell down on the leaves, and he prayed as feeling a prayer as I ever heard; but it had no effect on me, not much more than if I had been a stump or a stone. Just as he got through a young man of his acquaintance was brought near us, and he left me and went to him. He professed in a few minutes, and the preacher returned to me. I had gotten up, and was standing, holding by a dogwood limb. He asked me some questions. I told him I believed that the devil had been trying all day to drive me into despair. "But," said I, "I will pray; and if I go to hell, I will go there praying." He then asked me if I loved the people of God. I told him I thought I did. He then asked me if I loved Jesus. I told him that I could not answer that question, but that I wanted to love him. "Why," said he, "you have got religion! Do not pray for conviction, but pray for the evidence." I thought certainly this preacher knows, and he will not persuade me to act the hypocrite, and I tried to believe,

We returned to the camp ground. I met my wife at the tent door, caught hold of her, and said, "I have reason to believe that the Lord has converted my soul," being careful, however, to attribute the cause of my belief to what the preacher had said. At that moment I felt the love of God flash through me like lightning. I saw it as plainly as I felt it. It left me as quickly, but left me in a calm state of mind; and, though I would not profess, I commenced exhorting others. The members insisted on my believing, but I refused. Late in the night, when all was perfectly silent in the encampment, nearly all the people in bed and asleep, all the inmates of the tent where I was staying in bed and most of them asleep, I was lying, thinking (I scarcely know what), when I seemed to be asked by an audible voice: "Do you love Jesus?" I broke silence and roused the slumbering crowd by loud acclamations of joy, proclaiming, "Now, if I had Brother Mitchell here, I could tell him whether I loved Jesus"—the first time, I think, that I ever said "Brother" in that sense. I knew it was Jesus, for I felt him all over me and through me. I could not hear the name for some days without rejoicing, or feeling very much like it. It was and always has been to me the sweetest name by which Deity is known, especially ever since Jesus was formed in my heart, the hope of glory.

That morning, the 4th of October, 1819, was a little frosty; but it was the most beautiful morning to me that I had ever seen. The sun's rays through the trees and on the encampment excelled anything I had ever seen for grandeur and sublimity. Everything seemed to smile, and I could outlaugh all the people and thought I was the happiest of them all. That day I joined the Church. The sacrament was administered, and there the enemy took the first advantage of me by suggesting, just as the stewards began to prepare for administering the Lord's Supper, that I ought not to take it because I was too young. I believed him for probably half an hour, during which time I was very unhappy; but I finally resolved to take it, right or wrong. And I never was happier than I was before I rose from my knees. Jesus was truly manifested to

me as he is not to the world. That was the happiest day to me that I ever experienced. I spent every intermission in traveling to and fro through the encampment, exhorting every sinner I met, and the Lord wrung tears from the eyes of some of the most hardened sinners.

Before the meeting broke, some one asked me what I would do with my fiddle. Some advised me to keep it and play hymns. Brother Samuel Kennerly, preacher in charge, who was standing by, advised me to burn it. Said he: "When you are playing a hymn, the devil might strike you on the elbow and make you play a jig."

In a short time after Mr. Gannaway's conversion he was made a class leader, and a little later an exhorter; and he made appointments and held prayer meetings in the country around. A girl who attended one of his meetings went home and reported that Mr. Gannaway prayed as hard as he used to swear. At a quarterly meeting, John Tevis presiding elder and William P. Kendrick preacher in charge, he was recommended to the Abingdon District Conference to be held at Brush Creek Camp Ground, on the Jonesboro Circuit, for license to preach. He was there licensed. This was in September, 1823. In the same month he attended a camp meeting at Lebanon Camp Ground, in Washington County, Va. He gives the following account of his first attempt to preach:

I went to a camp meeting at Lebanon, Washington County, Va.; and, as unexpectedly as any of the whole catalogue of circumstances, was the announcement of the preacher: "You must preach at ten o'clock." It was on Saturday, September 27, 1823. I was the more surprised because I had just held prayer meeting, and hoped that that was all they would call on me to do in the pulpit. Neither my wife nor any of my relatives knew that I was to preach till they saw me ascend

the pulpit. A lady cousin of ours saw me, and went to my wife and said: "You can't guess who is going to preach. Come and see!" There was some trembling anxiety and prayer. I steadied myself by holding to the bookboard, so that I partly concealed my shock, and read my hymn, repeated and sang it, prayed, and then read my text: "Search the Scriptures." Right before me, in a chair, sat Brother Watson, an old traveling preacher, and a Brother Anderson, who had been a traveling preacher, who then lived in Jonesboro, Tenn. The first words of my introduction were: "This is the first text I ever read from which to address a congregation." I reckon the people began to think it a little strange that so many were put up at so popular a meeting to preach their first sermons. I made a few more remarks about beginners, etc., and then said: "I will draw the bow at a venture, and I pray God to direct the arrow to the hearts of the congregation." I saw some big tears start in old Brother Watson's eyes, and O, how much good that did me! The cross rolled off, and what I did say I said boldly. My wife always said that it was the best sermon she ever heard me preach.

I will venture at this point in the narrative to give an account of a strange psychological experience of Mr. Gannaway. In 1825 he had an attack of bilious fever; and when he became convalescent, he acted imprudently, and his lungs became seriously involved, so that he found it necessary to abstain from speaking in public almost altogether for several months. His physician thought he never would be able to preach again. He went once to a meeting of the Rev. Isaac Lewis, who, after preaching, requested him to give out a hymn and call upon some one to pray. He arose, looked over the congregation, and reasoned thus: "Here is a large congregation, and it may be that I will never have such a one again; and I will talk a little." The more he talked the more he felt like talk-

ing; till he broke down and some one else concluded. One afternoon he walked out, and while out took a violent ague. His doctor candidly informed him that, in his opinion, a large abcess had formed in his lungs; and that when it should break, death would immediately ensue. This information brought with it a shock that struck him upon the head and passed through his whole system; but in a few moments it left him in a calm state of mind, resigned and happy. The next morning (Sabbath) was a beautiful morning, perfectly clear with the exception of some majestic white clouds in the sky. He was lying in a situation from which he could see them floating in the northern sky. This thought passed through his mind: "This is the Sabbath day, and in all probability before another Sabbath I shall be above those clouds." At that moment he saw a personage whose apparel was much brighter than the light, and from whom issued a stream of light apparently two or three feet in diameter, which tapered like a cone, the apex reaching his breast. Some eight or ten other personalities of similar appearance were formed in a line on each hand, not as large, however, as the central figure, but all dressed precisely alike. He was at once filled with all the joy that he could bear and live. He burst into loud acclamations, and his wife and the doctor ran in, expecting to take their final leave of him. He gazed at the vision for some time after the family came in, and attempted to describe it; but he found it impossible to do so satisfactorily. Like Paul, he had seen things which it was impossible to utter. In speaking of this vision, he says: "I have often said that if I

never found a better heaven than I enjoyed then, and it could be purchased in no other way than by lying in jail and rattling my chains like Paul and Silas, I would cheerfully pay the price." Was this a hallucination, or were these brilliant figures around the sick man really ministering angels? Two years from that time he joined the Conference, and he did effective work for many years.

After Mr. Gannaway had determined to become a traveling preacher he was troubled in mind by the fact that he was in debt. To pay his debts he sold the time of some of his young negroes up to a certain date at which he intended to free them, and freed others at once, thus disentangling himself from the affairs of this life. Later he freed all his negroes and conveyed them to the Northwest.

Mr. Gannaway joined the Holston Conference in 1827, and was sent to New River Circuit as junior under Goodson. McDaniel. He did efficient work in many circuits till 1846, when he was superannuated; and he remained in this relation to the time of his death, which occurred January 12, 1859. In addition to his pastoral labors, he was for a short time steward of Emory and Henry College at the opening of that institution. In his "Sketches of Former Days" he gives us something of the working of the manual labor system of the college, as follows:

Well, I went to my circuit (Rogersville), and traveled until January, when I, being appointed steward to Emory and Henry College, left the circuit and went to that appointment.

I came on to the college and spent some two or three months in improving the stables and garden before the school was opened, which, I think, commenced sometime in April, 1838.

I went back to the circuit for things I had left. While I was gone some incendiary set fire to a large log barn, nearly full of sheaf oats, hay, and straw, and burned it down, and also a large stable which Brother Winniford had built for his own use which was full of hay and a quantity of sheaf oats. Winniford was the man that did the woodwork of all the buildings. It was barely possible to save the horses, some eight or ten, in the different stables. Winniford was away from home; no men there except his hands, and they became so alarmed that it was thought by all that had it not been for the presence of mind of my wife the steward's house, crib, and the house that Winniford lived in would have been burned up. She contrived, and Winniford's boys executed manfully. Some students came in before the school was opened, and I set them to work for their board, as the college was designed to be a manual labor institution; and we so operated it while I was there, but it was soon proved very clearly that the plan could not be successfully carried out. The tools were laid aside, and the labor dispensed with. I never saw boys lay hold more cheerfully than they did after we had operated awhile, with but very few exceptions. I divided them into companies of eight or ten, appointed one prefect, and changed them every week. I put some to chopping, some to splitting rails, some to making fences, some to grubbing, and some to removing the dirt that was thrown out of the different cellars. I also had a carpenter company. We built several little houses, besides the barn. In a word, we did a great deal of work during the six or seven months in which I was employed. We cleared fifty or sixty acres of land; and at one time we had a very good prospect for corn and potatoes, but we had a distressing drought which very nearly burned up our corn. All these things taken together made a great deal of labor for the steward every day. At half after one o'clock I would blow the trumpet, collect the students, and fix them at their different stations. Every Monday morning each prefect would give in the labor of his company of the preceding week, which I would have to enter on record.

This, with other labors of the day, always made Monday a busy day with me.

Mr. Gannaway also gives an account of the first revival that ever occurred at Emory and Henry College, and I cheerfully yield space to this account.

I am yet at the college, and, as I promised in my last, I repeat that I think this number will be much more interesting to your readers than the last. It may not be amiss to mention here something of my mind about the college when we first set the scheme on foot. When Brother C. Fulton, who seldom fails to make his mark wherever he strikes, first presented his subscription paper to me, I had but little, if any, notion of giving anything. I was in debt and hard-run and was not much in favor of colleges at best, knowing but little about them. But in his arguments he touched a cord which roused my mind into action. Said he: "The school will be conducted by religious men entirely, and we may raise up many preachers and send them into the field." And, though I do not believe in *education religion* or *education preachers*, yet I think it is a good thing for preachers to have a good English education, and, indeed, for some of them to have a thorough education. I have felt the need of an education, and should feel it now much more sensitively if I had long to live in the world. Before he left me, I made my mark for one hundred dollars, which I paid in twenty five-dollar annual installments. Now, here let me tell you that nothing but the work that was presented to me among the students, of talking and preaching to them, would have taken me from the itinerant field. When the students began to come in, I began to bring the all-absorbing subject of the salvation of their souls before them and used every reasonable and lawful stratagem to gain or get into their good graces; and I think I succeeded to some extent. The result was glorious—yes, superlatively glorious!

I will, as near as I can recollect, give some of the circumstances of the beginning of the revival. It was apparent that some of the students had become convicted and were serious.

Two of them went to Sulphur Springs Camp Meeting and were happily converted. One of them left the world in triumph fifteen or sixteen years ago. The other is yet alive and, I think, ought to preach the gospel of our Lord Jesus Christ, but I fear he loves the present world too well. They returned from the camp meeting happy. I have no particular recollection of what occurred till the following Sabbath. In the evening Brother C. Collins requested me to go up and pray with the students. They then had prayers on the second story of the steward's hall (or boarding house), which was also their schoolroom. I complied. I prayed with them and gave them a short exhortation. When we dismissed and were leaving the room, I still felt like exhorting them. I took them personally or individually. I will give some names. I think the first one I spoke to was William Cecil. I saw that he felt it. I then turned to John Hurt, who had been a member of the Church for several years without religion. I thought that he had become quite careless. I told him the danger of losing or stifling our convictions. The Spirit carried my words to his heart. I then turned about, and there stood William Sanders, a relative of mine, looking on. I said to him: "I feel very sorry to think that Satan must get some of my kinsfolk. I can't give it up." The Spirit was there and directed the arrow to his heart. I exhorted others and went out. The sun being now about to hide behind the western horizon, they retired to secret prayer—some to the woods, some to the corn field. I think that it was in the month of August when the two young men that had got religion (I will name them too, John G. Cecil and William S. Winniford) went to the unfinished chapel. They got happy, and that attracted the attention of those who had gone to the woods and field, and many others flocked to the chapel to see what was going on there. A number of the students collected together in the chapel and got into a high way. Some were pleading for mercy with a loud voice, and some shouted aloud for joy "so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was

heard afar off." (Ezra iii. 13.) We had our door shut, attending to family prayers. As soon as I was through, one of the students thrust the door open and seemed to be in a fright. He said: "O, Mr. Gannaway, go up to the college. The students are all getting religion." As soon as he opened the door I heard the noise I spoke of above. The chapel was about one hundred and fifty yards from the boarding house. I went to Brother Collins's room, which was over us, and asked if he would go up. He seemed not disposed to go. Brother G. Winniford and his wife and my wife and I went up. Brother Collins came up soon after. In an hour or two five of the students and a colored man we had hired got religion. I think Cecil, Sanders, and Hurt were three of those that found the "pearl of great price." Sanders long since went to the spirit world in great peace and triumph. Hurt also left this world some years since, showing to his friends the power of that religion which he professed. Cecil is yet alive. He preferred the law to the gospel. He has backslidden, but I think he is yet moral. He is a clever man, but I fear that he will be lost after all if he doesn't wake up soon.

The work now began to be general, and the wicked began to persecute. They said that it would destroy the school, and charged some of the students with shouting to please old Gannaway. The students would retire to secret prayer in the evening and return from every direction shouting and praising God. The camp meeting was coming on, and nearly all the school were anxious to go. I think the meeting was toward the last of September. They were willing to find their lodging if they could get a house and victuals. The old meetinghouse roof at the camp ground had fallen in. I got up a subscription, and in a short time I got the means and had the roof raised and covered. I gave the building to the students. We made their coffee and cooked their victuals, and they went and came when they pleased and waited on themselves. I never saw anything work more harmoniously and get along more smoothly. They were highly gratified, and I think that twelve or fifteen professed to find the "pearl

of great price" during the meeting. And O what a glorious time they had the night after they returned to the college! Some two or three professed conversion that night, and loud hallelujahs were sounded out in many of their dormitories that night. Brother Harris, a presiding elder from the North Carolina Conference, was with us that night at the college. He seemed to enjoy very much what he saw. He had come to enter his sons, and the work appeared to him to be a pleasing opening of the school. Just before the revival Clark McPhetridge, who had professed religion when a small boy, took sick and died. He had become cold, as is common with young people. He lay eight or nine days, and but little, if anything, had been said to him about his future. For three or four days it had been announced that the disease was broken, and that he would be up in a short time. I was entering on my books the labor of the students of the week. It was Monday morning. A thought struck me that all was not right. I dropped my pen and ran down to his room. I asked him how he was. He said: "Tolerable." Said I: "How does it look beyond the grave?" Said he: "I have not thought about it much." I felt his pulse and said: "You had better think of it, and think closely, for I should not be at all surprised if you leave us in a few days." I pressed it on him, prayed with him, and left. This was directly after breakfast. Soon after dinner a black girl came running into my room, and said: "You must go to Clark directly. He is dying and wants to see you." I hastened down, and as I entered he said: "O, Mr. Gannaway, I am dying and now know that

'Jesus can make a dying bed
Feel so't as downy pillows are.' "

Said he: "Send for the students; I want to see them all." I informed Brother Collins, and he told the students to go in, not more than ten or twelve at a time. They nearly all went in, and he exhorted them as they came in. That night the doctor came. He told the doctor that he was going to die, but he said: "Doctor, I am ready." He exhorted the doctor, as I was informed. The next morning, about nine o'clock,

the sick man left the world in great peace. If I had not gone to see him, he might have died without leaving any evidence of his safe exit. O what a privilege to talk to a dying saint!

I forgot to say that we had about seventy students in all. About twenty-five professed conversion in the revival. These, joining the Church, made forty members in all.

Gannaway was a man of limited education, but of sterling common sense. He could not be pronounced an able preacher, but his sermons were quite useful and always commanded the respectful attention of even the most critical hearers. His extraordinary piety and spirituality are his titles to historic recognition. He believed in the Wesleyan doctrine of entire sanctification—sought, obtained, professed, enjoyed, and practiced it. A holier man I never knew. While he preached the doctrine of Christian perfection as taught by John Wesley and held by the Methodists of his day, he was no crank. Instead of being censorious, as some sanctificationists of the present day are, he was always almost foolishly charitable. He was so honest that he was disposed to believe that everybody else was honest; he was so full of the Holy Spirit that he was disposed to believe in the sincerity of every man who professed to love the Lord.

His wife, "Sallie," was his equal in every respect. She literally deserves the title of saint. Instrumental in bringing her husband to Christ, she was his helpmeet in everything in the best sense of the word. When I was a student in Emory and Henry College, I attended a two days' meeting at Mahanaim, near Saltville. President Collins* preached a learned sermon at ten o'clock Sunday, and a short intermission was giv-

en before the eleven-o'clock service. As the people were withdrawing from the house for a few minutes of recreation, Mrs. Gannaway arose and asked for a few moments' attention, which was cheerfully rendered. She said that she had been sick, near the point of death, and that she had a message to the people from the borderland. She then exhorted sinners to turn to God and Christians to be faithful. I doubt if there was a dry eye in the house when she concluded, and all went out profoundly impressed with the truth of religion and the importance of serving God.

The notice of Mr. Gannaway's death in the General Minutes states that Mrs. Gannaway died in December, 1855; but Mr. Gannaway himself in his "Sketches" says that she died March 4, 1853.

As I am writing to do spiritual good, and as I believe that I cannot better serve the cause of Christ in what I write than by detailing the experiences of the saints, I shall copy from Father Gannaway's "Sketches" an account of the sickness and death of Mrs. Gannaway. He gives an account of the sickness and death of his wife's sister, Mrs. Rogers, and adds:

The night after she was buried, my wife, who was then at Sister Atkins's, took a spasm, something like croup or asthma, and for several hours we thought she would die. She got better, and in a few days partially recovered; but the case terminated in disease of the heart, which, in four years, lacking one month, ended her earthly career. For many years before she took that spasm she was as dead to the world as any person I ever knew; from that time to the day of her death she appeared to be perfectly resigned, and I think she had no other desire to live but for my sake and to do good. Sometime in the course of the next winter she took another

very bad spell while traveling from the neighborhood of Lead Mines, where we had been on a visit among our friends. We were on our way to her brother's, John Gannaway's, on Cripple Creek, who lived where she was reared and where her father and mother and Sister Rogers and several other friends were buried. She rode ten or twelve miles in that condition, struggling for breath, and it was very cold. I was afraid she would fall off her horse; but I could not prevail with her to stop, though we passed the house of friends. She said she wished to get to the old place, to die and be buried there. Under the protecting hand of a good Providence we got to her brother's safely. His daughters happened to have water warm when we got there, and we soon had her feet in it. We rubbed her breast with spirits of turpentine and gave her a little camphor, and in a short time she was about as cheerful as usual. In the fall following she had another spell, though not so severe as the others. When she recovered from these spells, she was generally as well as usual. The May following she had a spell in which she would get better, and then the spasms would return. We had very little hope of her recovering then; but she did recover, and we hoped that she was restored to health. She had but one slight spell till she took the one that terminated her existence two years later, which was March 4, 1853. When we went to bed, about nine o'clock, she appeared to be about as usual; but we were looking for a shock, as she had been threatened the second night before. She slept and rested as well as ever I had seen her till about a quarter before twelve o'clock, when she awoke and asked me what time of night it was. I told her that I did not know, as I had not heard the clock since we lay down. She said she had not either. I asked her how she felt. She said, "Well;" but added, "I think I feel a tightness in my breast, more than common." In less than five minutes after she was choked so that she could scarcely speak. In ten minutes more the spasm appeared to break, and I thought she would have a light spell. Little did I think she was to leave me in fifteen or twenty minutes. She was on her knees in bed. I said: "Don't be alarmed; I think

the spasm is broken." She raised her head and looked me in the face and said: "I am not the least scared, old man. Don't you be scared." She then began to say: "Lord Jesus, receive my spirit this night, if it be thy blessed will." This she repeated probably six or seven times, and always added: "Not my will, but thine, be done." She then began to exclaim, "O bless the Lord!" which she also repeated several times. I was standing by the bed, holding the cover on her, for it was very cold. She said, "Now, lay me at ease," and I stretched her feet down. I felt of her feet, which were very cold. I got out of bed and had just time to announce to Eliza Scates that her feet had got perfectly warm when I heard an unusual rattling in her throat. I called her, and she did not answer. I caught her up like a child, and turned her face to the front of the bed; but the spirit had fled. No one can imagine the shock it gave me, for I thought to that moment that she was better. "O," thought I, "could I have only suspected she was going then, what would I have given that I might have asked her some questions about her future prospects!" I was almost tempted to doubt her safe exit. It was but a little, if any, more than half an hour from the time she took that spell till she was gone. She had often said when in health that she hoped she would not trouble her friends to sit up with her when she died, though she was always resigned in every spell. She often said she was not as happy as she wished to be. I never saw her in ecstasy in any spell till the spell she took two years before her death, which lasted several days. I was standing not far from her bed. She seemed to be in a study, when she exclaimed: "O, I can't sing!" Said I to her: "What do you want to sing?" She said: "I want to sing 'My Home Is over Jordan.' I have been trying for some time." She then broke out in loud acclamations of joy. At another time Letitia Scates came into her room and asked about her prospects. She broke out again. Lettie joined her, and they made the house ring.

Brother Hicks, I thank God that I am not under the necessity of coming down to the bed of affliction to find circumstances sufficient on which to predicate my hope of her safe

retreat from this world of disappointment to the world of bliss, for from the time she took the first bad spell to her death she would talk of it as cheerfully as she would talk of visiting a friend; and, though she believed she would be taken away suddenly in one of those spells, she was generally more cheerful and pleasant in her manners after she took the first spell than before. And O how cheerful and pleasant she was in her manners before we went to bed the night she died! I scarcely can restrain my tears when I think of her cheerful and pleasant look that night when she said to me after prayers: "Old man, do you think I ate too much supper to-night?" I said: "No." "Well," said she, "I am swelled in my stomach now." She had supped on light diet. I almost imagine I can see her sitting at the foot of our bed (for there was the window she generally sat by, near the fire). She looked up at me, just before we lay down, and said: "Old man, do you ever think about how angels look?" I have forgotten what I said. I know I was afraid of exciting her. This could not have been four hours before she was an angel.

I have chosen to copy the above in the simple, unpretentious language of Father Gannaway. Although he was a man of sterling common sense, he was not a scholar, and his style was not bookish.

Readers of Methodist history cannot but be struck with the exaggerated importance which the old Methodists attached to the last words and experiences of dying people, as if the eternal destiny of souls hinged on the transient phenomena of the dying moment. The entertainment of a moment's doubt of the safe exit of Sallie Gannaway was the height of absurdity. Her last journey and her latest words and experiences forcibly remind me of the words and actions of Elijah just before he ascended to God in the chariot of fire.

Recurring to Father Gannaway's style, I call to mind that during the Civil War a Confederate chap-

lain, who was a minister of the Presbyterian Church, stopped with me in Marion, Va., and stayed all night. There happened to be in his bedroom a copy of Gannaway's "Sketches of Former Days." In the morning he remarked that he had read the little volume with absorbing interest, and that Gannaway's style reminded him of Bunyan's "Pilgrim's Progress." This was quite a tribute to this unpretentious old Methodist preacher but really only another illustration of the adage that "A touch of nature makes us all akin."

The author was elected Professor of Mathematics and Ancient Languages in Holston Conference Female College, in Asheville, N. C.; and entered upon his duties in the autumn of 1858. Anson W. Cummings, D.D., was President, and Mr. R. B. Vance was Treasurer. Vance was a member of the Board of Trustees, but was not a teacher in the institution. In the month of September, 1860, I was aided by Mr. Vance in a series of prayer meetings in the college for the benefit of the young ladies. The meetings began at eight o'clock every night, and lasted one hour. On Sunday night of the 16th we had a shower of blessings. Up to that time there had been only three conversions, but that night we had a Pentecost. There was excitement—great excitement. There was noise. But there were more conversions to the size of the company and to the amount of noise than I ever witnessed on any occasion. During the space of about two hours seventeen souls professed to obtain pardoning love. Dr. Cummings, who had not attended these meetings, hearing the noise, entered the room where the meetings were being held, and dismissed the con-

gregation. As the girls ascended the stairs to their rooms, they went praising God aloud, but not in a boisterous manner. The Doctor, as he said, was afraid that the news of the excitement would create adverse criticism in the town. The fact is, the man was not in a spiritual condition to be in sympathy with a genuine work of God. It was a revelation of an unfortunate phase of his character. If the meetings had been continued for several days, the revival would have swept the college and possibly involved the whole town. As it was, it was concluded on the night of the 18th. In this meeting Mr. Vance was a flame of fire.

CHAPTER IX.

CONFERENCES OF 1860 AND 1861.

THE Conference met in its thirty-seventh session in the chapel of the Holston Conference Female College, in Asheville, N. C., October 17, 1860, Bishop Paine President, and David Sullins and Grinsfield Taylor Secretaries.

The college chapel had just been completed, and it constituted a spacious and convenient Conference room.

An interesting feature of the session was the presence of Dr. H. N. McTyeire, editor of the Nashville *Christian Advocate*, who in a speech before the Conference represented the interests of the Publishing House. In the social circle he drew everybody to him. He was communicative, but neither egotistic nor garrulous. He preached one of the sermons of the session, and it made a fine impression.

An important appeal case came up at this session. William Foulds, a local preacher, had been expelled from the Church by the Quarterly Conference of the Waynesville Circuit. The appeal was tried and the action of the lower court reversed. Mr. Foulds was an Englishman who had recently come to this country as a lay preacher. He was somewhat deficient in common sense, but he was able and even brilliant in the pulpit. His sermons would have created a sensation in the great centers of the country. But he did not understand our people, and they did not understand him, and his life was one of doubtful usefulness in our midst.

The report of the Committee on Education stated that the Athens Female College, though in its infancy, had reached a state of prosperity which its most sanguine friends had hardly expected in so short a period. The bishop was requested to reappoint Erastus Rowley, D.D., to the presidency of the college. The report represented Martha Washington College as in a very hopeful condition, and stated that, though in its first year, over a hundred pupils had been in attendance, and that the trustees had secured an excellent faculty. The report represented Emory and Henry College as in a high state of prosperity. Richland Institute, in Haywood County, N. C., was reported as doing good work; and the request of the trustees for the reappointment of William Hicks and James R. Long to the school was indorsed by a vote of the Conference. The report represented that Strawberry Plains College had been sold for debt on a decree of the court, had been bought by a joint-stock company, and would still be conducted in the interest of the Conference. Holston Conference Female College was reported as in a high state of prosperity, with ample grounds and buildings, an excellent faculty, and one hundred and fifty pupils. Kind mention was made of Bascom College, in Buncombe County, N. C., and Hiwassee College, in Monroe County, Tenn., which were not under the immediate control of the Conference. The bishop was requested by vote of the Conference to appoint Wiley F. Parker to the former and John H. Brunner to the latter.

The report of the board of stewards showed that one hundred and ten ministers had been engaged in

active service in the bounds of the Conference during the year (sixty-six married and forty-four single), and that the average salary paid them was \$251.77 on an average claim of \$348.30. Strong resolutions were adopted urging the stewards and people of the various societies to do better in the matter of ministerial support.

The Sunday school report showed that there were in the Conference 370 Sunday schools, 2,313 officers and teachers, and 14,046 pupils.

Admitted on trial: Charles K. Miller, Andrew J. Frazier, Francis A. Farley, John N. Summers, Enoch W. Moore, Fleming D. Crumley, Philip L. Chambers, Hamilton B. Swisher, A. R. Wilson, Robert G. Blackburn, William H. Eblen, James R. Ballew, Jonathan L. Mann, William H. Talley.

Readmitted: John H. Brunner, Thomas J. Pope, Joshua B. Little.

Located: Miles Foy, Moses Seaton, R. K. Scruggs, Andrew C. Copeland, John W. Williamson.

Discontinued: John D. Peters, S. W. Austin.

Superannuated: James Cumming, Daniel B. Carter, Timothy Sullins, Wiley B. Winton, Raffael W. Patty, Conaro D. Smith, Willis Ingle, John Alley.

Numbers in society: White, 47,251; colored, 4,826; Indian, 150. Total, 52,227. Increase, 2,042.

Local preachers, 425; traveling preachers, 144.

Collected for superannuates, etc., \$1,088; missionary collection, \$4,773.19.

John W. Williamson located in Rhea County, Tenn. He has followed farming, is still living (1909), and is an excellent man.

A notice has already been given of Miles Foy.

The Conference met in its thirty-eighth session in the Episcopal Church in Greeneville, Tenn., October 9,

1861; Bishop Andrew President, John H. Brunner and William H. Bates Secretaries. The Episcopalians of Tennessee have always been Highchurch, and the reader may be surprised to learn that the Conference had the use of the Episcopal house of worship for its sessions and for public worship. This fact is evidently attributable to one of two causes or both—the unusual breadth of the rector or the uniting influence of the war pressure; for the War between the States had begun, and the invasion of the South by troops of the Northern States was having the effect of weakening the force of local and sectarian differences. The pressure without was producing union within.

Among the fifty-eight names that answered to roll call the first two days I find sixteen names which, through the influence of the estrangements of the civil strife that had begun, eventually became identified with the Northern branch of Methodism.

The Rev. Mr. Mobrey, rector of the Episcopal Church of Greeneville, and Dr. Abbey, Financial Secretary of the Methodist Publishing House, were introduced to the Conference. Richard Abbey, D.D., was a member of the Mississippi Conference. He was a man of considerable learning and talent. He was the author of several books. One of his books, "Ecce Ecclesia," was widely read and commented on. It was the third of the Ecce Series, which at one time created a sensation in the literary world. The first of the series was "Ecce Homo," which exploited the humanity of Jesus; the second was "Ecce Deus," which exploited the deity of Jesus; and the third, by Dr. Abbey, was a discussion of Church polity. Some critics pronounced

the third the best of the series. Once, in a conversation with myself, Bishop Wightman, speaking of this series, which he had read with great interest, said: "When I read 'Ecce Ecclesia,' I was greatly delighted with it; and you can hardly imagine my surprise when I learned that the author was old Dick Abbey."

The following were elected delegates to the General Conference, which was to have met in 1862, and which, owing to the state of the country, did not meet—namely: E. E. Wiley, E. F. Sevier, J. S. Kennedy, James Atkins, R. M. Stevens, J. M. McTeer, William Robeson. Reserves: G. W. Alexander, A. W. Cummings.

A motion was offered to memorialize the General Conference to extend the pastoral term, but it was lost—ayes, 30; noes, 40.

The following resolution, signed by John M. McTeer, J. S. Kennedy, and John Boring, was adopted, to wit:

Resolved, That this Conference, in view of the number of soldiers now in the Confederate army in defense of our common interests, respectfully ask the prayers of the Church in their behalf; and that we extend to the families of our deceased soldiers our prayers and heartfelt sympathies.

William A. Harris was admitted on trial at this session and appointed to the presidency of Martha Washington College.

The following preachers were appointed to chaplaincies in the Confederate army: William C. Bowman, Chaplain of the Third Regiment of Floyd's Brigade; David Sullins, Chaplain of the Third Regiment of East Tennessee Volunteers. The following

were simply reported as "gone to the army:" Joseph A. Wiggins, Walter H. Stevens, S. S. Grant.

Admitted on trial: Samuel R. Wheeler, Benjamin F. Nuckolls, Levi K. Haynes, J. L. M. French, Jr., William A. Harris, Joseph Milburn, Joseph P. Milburn, Thomas R. West, Thomas P. Rutherford, John Forrester, Samuel W. Hyden, Edward J. Dawn, John Rudd, Thomas A. Cass, Thomas S. Walker, Jacob R. Payne, Jacob Smith, W. P. Cooper.

Readmitted: Samuel A. Miller, Moses H. Spencer.

Located: George W. K. Green, Gustavus W. Wells, J. R. Stradley, George W. Renfro, William H. Cooper, Thomas J. Pope, Hezekiah West, J. P. Gibson, G. McDaniel, Andrew C. Hunter, L. C. Waters, Crockett Godbey.

Discontinued: Philip L. Chambers, A. R. Wilson.

Superannuated: E. F. Sevier, J. W. Belt, S. B. Harwell, A. F. English, John Spears, Thomas K. Munsey, R. W. Patty, James Cumming, D. B. Carter, T. Sullins, Wyley B. Winton, Conaro D. Smith, John Alley, J. N. S. Huffaker, David Fleming, R. M. Stevens.

Died: William K. Foster.

Numbers in society: White, 48,480; colored, 4,104; Indian, 372. Total, 52,956. Increase, 729.

Local preachers, 373; traveling preachers, 152.

Collected for superannuates, etc., \$20,702.10; for missions, Sunday schools, and tract societies, \$1,240.

The above figures, taken from the General Minutes, show a decrease in the number of local preachers of fifty-two. These figures are evidently fictitious, growing, no doubt, out of imperfect reports. Such a sudden falling off did not occur. The figures of the collection for superannuates, etc., above represent all that had been collected both on the superannuate fund and for salaries. The whole claim was \$37,029. Thus of the allowed claims, which were not extravagant, not quite fifty-six per cent was paid.

Thomas J. Pope was a large man of fine intellect, but lacking in ambition and energy. He had fine literary taste, and was a somewhat extensive reader of history and light literature. He was not fond of severe studies. He was addicted to despondency, and underrated himself. Appointed one year to Jonesboro Station, he went to the town, stayed a day or two, and then unceremoniously left, feeling that he was not equal to the situation and that he would not be acceptable to the people. At the next Conference some objection was made to the passage of his character on the ground of his having left his work without permission; but his friends argued that he should not be punished for so rare a fault as excessive modesty, and his character passed. Pope spent his last years in Texas, and in a fit of melancholy ended his own life.

Hezekiah West was born in Haywood County, N. C. He was a man of moderate talent and consistent life.

Lemuel C. Waters was a short, heavy-set man, of good nature and good parts. A modest man, he did not aspire to the highest positions, but was said to be a preacher of a good deal of force.

George W. K. Green traveled many years, and did faithful work. He was near-sighted and wore spectacles. He owned property in Bland County, Va., and died there.

William H. Cooper was a large, portly man of moderate talent and limited education, but was a diligent pastor and a man of integrity of character.

Crockett Godbey joined the Conference in 1845. He was born in Virginia May 23, 1818. He did regular work in Holston up to the Civil War. He served as

chaplain in the Confederate army; and at the close of the war refueged in Alabama, where he served some time as a supply on circuits, and in 1873 he joined the Alabama Conference. After several years of faithful work, he was superannuated. He was an "Israelite indeed, in whom there was no guile." Those who knew him knew where to find him on all moral questions. He died at his home, in Madison County, Ala., September 20, 1901, in the eighty-fourth year of his age, leaving a wife and two sons.

Mr. Godbey and Miss Eva M. Forgey were married by the Rev. Grinsfield Taylor October 28, 1856, and their home was blessed with five children—four sons and one daughter. One of the sons, Albert Sidney, died in 1897. The writer of his obituary notice says: "A more guileless, unassuming, humble, faithful, willing servant of the Church I have not known." The daughter became the wife of the Rev. D. W. Ward, of the North Alabama Conference, and entered heaven in 1906. One son, E. W. Godbey, is a successful and prosperous lawyer in Decatur, Ala.; and Charles Crockett is a useful member of the North Alabama Conference.

Mrs. Godbey is now (1909) living at Kelso, Tenn. She is half sister to Mr. J. R. Forgey, of Morristown, Tenn., and first cousin to Mrs. H. P. Senter, widow of ex-Governor Senter, of Hamblen County, Tenn. I knew Mr. Godbey personally and favorably. He was tall and portly, with prominent features, a benevolent face, and a benevolent disposition. He had only a common school education, and was solid rather than brilliant. Yet there were in him considerable possi-

bilities. I attended one of his camp meetings in the fifties, and assisted. There being a scarcity of preachers, it became necessary that he should preach himself one important night, which, owing to his constitutional modesty, he was disinclined to do; but the other preachers pressed him into the pulpit. The sermon which he preached on that occasion was one of the few really great sermons I have heard in a lifetime. His text was 1 Peter i. 11: "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." The argument was good, and the speaker was wonderfully fluent and powerful. He spake as if he were inspired, and he certainly was. The large audience listened with wonder and delight and with great spiritual benefit. The minds of the people were stirred to their depths, and a great revival scene followed. I have not exaggerated.

Andrew C. Hunter was born at Alexander, N. C., August 25, 1820; and lived there till the year 1833, when the family removed to Georgetown, Meigs County, Tenn. He hauled the first load of goods that was ever hauled to Cleveland, Tenn. His people were Baptists, but he was converted at a Methodist meeting and joined the Methodist Church. He was admitted into the Conference at Athens in 1845.

His educational opportunities were very limited, embracing about two years of common school education. While quite a boy he was employed as a clerk in a store. According to the custom of the times, the proprietor sold whisky—wet goods along with dry goods

—and Andrew, believing it to be wrong, declined to wait on the drinking customers. The proprietor cursed him and told him that he was like the Indian's tree—so straight that he leaned. Fortunately for him, he soon secured a situation where he could work and yet attend school. He did this for about a year, when he took charge of a little country school, in which he succeeded in teaching by studying ahead of the classes. At one time he worked upon an arithmetical problem for several days without success. The night before the class were to have the problem he worked till 2 A.M., gave up in despair, and fell asleep. In an hour he awoke from a dream in which he had solved the problem.

After the war he was persuaded by the Rev. F. M. Fanning that the Methodist Episcopal Church, South, would be absorbed by the Methodist Episcopal Church, so he transferred his membership to the latter. But in a few years a pastor of that Church came to Ducktown, where Mr. Hunter was living, who advocated and practiced social equality with the negroes, whereupon Mr. Hunter returned to the Southern Church, which really was the Church of his choice.

He farmed and merchandised at Ducktown till 1873, when he failed in business. His friends advised him to take the benefit of the bankrupt law; but he said that he would pay on his debts what he could, and that his boys would pay the rest. He made the last payment, principal and interest, in 1880. After his failure he engaged in burning charcoal for the copper mines. During these dark days his children were often scantily clad; but there was never a day when the Church

papers were not on his table, and those papers and the visits of the preachers had much to do in making his family what it became.

Though himself comparatively uneducated, he was in advance of his times, advocating the establishment of Church schools in the sparsely settled districts of our country—a policy which our Church, however, has neglected, and which the Northern Presbyterians and the Congregationalists have taken up with so much advantage. He once wrote an article for an Asheville paper advocating the building of a railroad in the French Broad Valley, and he heard gentlemen discussing the article, and they wondered what fool had written it!

Mr. Hunter was always popular as a man and quite useful as a preacher and pastor, but he was never regarded as an able preacher. His strong faith in God, great sympathy for the perishing, and constant effort to do good made him a very useful and lovable man. When he was on the Asheville Circuit, in 1849-50, he visited much and generally prayed in the families. One rude man refused to let him pray in his house, whereupon Mr. Hunter, clinching his fist and shaking it in his face, said: "I will tell my Heavenly Father about that!" The remark fastened conviction on the man and eventually led him to Christ.

His first appointment (1845) was that of junior under F. M. Fanning on the Jonesboro Circuit. When he went to Jonesboro to preach, he found the house filled with people anxious to meet the new preacher. His heart sank within him, for he felt that he could not preach to a town congregation. W. G. Brownlow

was present, and the young divine requested him to preach, but he replied: "If I were to get up to preach, half the people would leave." He then requested the class leader to hold a class meeting in lieu of preaching, but he replied: "I do not believe in the class, and the class does not believe in me. If there is anything done here to-day, you will have to do it." He then arose, and after preliminaries took his text. He told the people that he could not preach, but that he could tell his experience, which he proceeded to do. He had not talked long till some of the good sisters began to shout. A lively glow of feeling passed over the entire congregation, and he was the hero of the occasion.

While on this circuit he went to see a shoemaker who never attended divine service nor allowed his wife to do so. He requested him to attend a meeting he was then conducting in his neighborhood. He answered that the people of that country were the worst hypocrites out of hell. Mr. Hunter replied that he had better be converted or God would bind him in a bundle with these hypocrites to be with them in hell forever. Mr. Hunter remained for supper, but was not invited to ask the blessing at the table. After supper he proposed to pray with the family, but the man refused. He then asked to be allowed to make a short prayer standing, to which request consent was given; and while he was praying, the woman wept. The next day the man came to the meeting and was the first at the altar. After his conversion he attributed his conviction to the suggestion of his being bound in a bundle with hypocrites. Last year (1908) a granddaugh-

ter of this man sent from Guthrie, Okla., to Oklahoma City for Mr. Hunter, and took him to her home for several days as an expression of her gratitude for his instrumentality in leading her grandfather to the Lord.

One of Mr. Hunter's brothers once left home, and no tidings were received of him for some time. Mr. Hunter proposed to his mother that they pray once a day for the absent boy. A year later, no tidings having been received of him, he then proposed that they pray twice a day. While praying at one of these stated times, about the middle of the second year, he experienced a peculiar sense of peace. He met his presiding elder soon after this, and told him that he was sure that his brother was either dead or converted, and gave his experience in prayer as his reason for this belief. In a few weeks a letter came from the absent brother declaring that he had been converted, and the date of the conversion corresponded with the date of the experience.

In 1888 Mr. Hunter had an unconverted son in Colorado who had been there six years. One morning at family devotion he requested the family to pray for the conversion of this boy. On the Sunday after that he said to his son James R. that Will had been converted or would be soon, as he had received an impression from the Spirit to that effect. In a few days he received a letter from Will declaring his conversion at the very hour in which his father had received the answer of peace.

In 1899 a railway was being constructed through Mr. Hunter's farm near Ducktown. The contractor located his camp only a few hundred yards from the

house, and advised him to lock up everything, saying that the negroes had stolen everything they could get their hands on from Marietta, Ga., to that point. But Mr. Hunter did not get locks. On the day of the arrival of the negroes he happened to be sitting near where they were dancing and capering, and tears were seen coursing down his cheeks as he remarked: "Christ died for them, and no one has ever told them of it!" That evening he went to the camp and asked them to let him preach to them. They cheerfully consented, and during the months of their stay he held several services a week for them. Mrs. Hunter sold them such things as she had to spare and as they wanted, for cash or credit. Her sales for milk, eggs, and vegetables, etc., amounted to about \$100, and she did not lose a cent in bad debts. A strange negro came one night, took a rail from one of the fences and cut it up for fire wood. Learning of the trespass, the negroes compelled him to make another rail and put it in the vacancy before he went to bed. The contractor, who was a Catholic, said that he had never seen anything of the kind before, and that he had not seen any such influence in any one in his Church or out of it. All this shows that godliness is profitable unto all things, that if we had more prayers we should need fewer prisons and if we had more love we should need fewer locks. Mr. Hunter used tobacco from young manhood until he was about seventy-five years old. One night, while reviewing his past life, he thought of his tobacco habit as being filthy. He felt that he would like to be clean the rest of his days, so he prayed earnestly for strength to abandon the habit,

and went to sleep confident that he would not crave tobacco any more. Next morning he threw his cuspidor over the fence, and from that day to the present (1909) he has not tasted tobacco, neither has he desired it.

While I am writing (1910) Mr. Hunter is living with his children in Oklahoma City, nearly eighty-nine years old, is quite feeble, and will evidently soon join in spirit land the thousands whom he has led to Christ.

John Ryland Stradley was born in the city of London June 15, 1825, and he was three years old when his father removed to America. He was such a cheerful child that he was known on the voyage as Happy Jack. He was a son of Thomas Stradley, and his mother was a Dibrell. His father was a Baptist minister and was many years pastor of the Baptist Church in Asheville, N. C. I believe that he was the founder of that Church. He reared his family in Asheville and its vicinity. John R. was reared in the Baptist faith and was at first a member of the Baptist Church, but seems not to have enjoyed the life and power of religion. While practicing medicine in Yancey County, N. C., he attended the ministry of the Rev. David Sullins. This was in the year 1850-51, and during the year he was powerfully converted. The following year I was in charge of the Burnsville Circuit, and received him into the Methodist Church.

While holding a camp meeting at Rock Creek Camp Ground in the fall of 1852, I was short of preachers, and I requested Dr. Stradley, though only a layman, to preach; and he preached two useful sermons. He was afterwards licensed to preach, and joined the Holston Conference in 1856. He located in 1861, but aft-

erwards returned to the Conference. At the beginning of the Civil War his family located at Madisonville, Tenn. In the process of time he purchased a farm in the immediate vicinity of Hiwassee College, where he spent a considerable part of his life and where he educated his children. There also he died.

He was married to Harriet Newell Wilson, of Bald Creek, Yancey County, N. C., in 1852. She was a daughter of Samuel Wilson and Emily Whittington, and she was educated at Burnsville Academy. She had great beauty of person, and was possessed of superior talents and a well-balanced character. She was gifted in prayer and persuasion. She bore the hardships incident to the itinerancy, as also those incident to the Civil War, with the patience and cheerfulness of a true Christian. Wide was her spiritual vision and great was her enthusiasm for the evangelization of the world. She was made a life member of the Missionary Society of the Methodist Episcopal Church, South, at Greeneville, Tenn., in 1859. She died triumphantly at her home, at Hiwassee College, December 4, 1883.

Dr. Stradley, having seen service in the Mexican War, was elected captain of a company in the Confederate army. He was in the siege of Vicksburg and saw service in the Valley of Virginia, performing the duties of surgeon a portion of the time. After the war he returned to the Conference and took work. For some years he was supernumerary, and devoted himself to farming, but preached almost every Sunday while his strength lasted. He was a man of public spirit, and was often called to public duties, among

which were the county superintendency of schools and the presidency of the board of trustees of Hiwassee College.

Dr. Stradley had a high school education, and was a great lover of books. He was the soul of honor. By nature rugged and combative, he became in his last years ripe and sweet, like the fruits he so much loved to grow about him; and he dropped the full harvest of seventy-nine summers into his Master's hand, and went home through the cold blasts of January 15, 1905.

Born to Mr. and Mrs. Stradley were eight children, of whom two, William Bascom and Charles L., were members of the Holston Conference. Bascom became a strong preacher, received votes for the bishopric, and was at one time pastor of Trinity Church, in Atlanta, one of the most responsible charges in the connection. Misses Lily and Jennie Stradley are missionaries in Brazil.

After the death of his first wife, Dr. Stradley married Miss Harriet E. Porter, of Asheville, N. C., who survives him.

Dr. Stradley had considerable gifts as a preacher, and had his whole life been devoted to preaching and pastoral work, he might have ranked high as a pulpit man. About the year 1857 he held a protracted meeting in the town of Greeneville. I heard him once or twice during that meeting, and I was amazed at the readiness and power with which he spoke.

Francis Farley, Sr., was born in Giles County, Va., in 1787. He was a grandson of Francis Munsey. He removed to Lee County, Va., in 1808, soon after marriage. About 1809 James Axley rode up to him while

he was at work in a clearing and requested him to accompany him to preaching. Circuit preaching was at that time a new thing in that community. Mr. Farley and wife accompanied him to his appointment. At the close of the sermon the door of the Church was opened, and enough joined to form a class. Mr. Farley was among the accessions, and he was the only male member of the class. He was appointed class leader, but objected because he was unconverted. The preacher overruled his objection, and advised him to seek religion and in the meantime to watch over the flock. The preacher appointed a class meeting for the following Sabbath and announced that Mr. Farley would hold it. When the day arrived the house was crowded. Before the meeting was opened Mr. Farley retired to pray for divine aid, when the tempter suggested to him that he ought to slip home and never be caught in such a predicament again, but he successfully resisted the tempter and held the meeting. It was a triumph. Several good women shouted the praises of God. Soon after that he was praying in his field when he felt the warming influence of the Holy Spirit in his heart, and he believed to his dying day that then and there he was born again. He was licensed to exhort by John Tevis about the year 1818. He returned to Giles County in 1824. He was licensed to preach under Samuel Patton. He was ordained deacon by Bishop Capers in 1846. He died June 10, 1862. In his last moments he said: "Only as the grace of God has enabled me to triumph over my spiritual enemies can I retrospect my past life with

consolation. My trust has been in Jesus, and it is Jesus that gives me consolation in my dying hour."

Francis A. Farley, son of Francis Farley, Sr., was a traveling preacher in the Holston Conference for many years.

It is not my purpose to write a political history of the country, but the political events which occurred between 1861 and 1865, inclusive, had such a bearing on Methodism in Holston that much of our ecclesiastical history can be explained only by a knowledge of those events.

On the 9th of February, 1861, the people of Tennessee voted for delegates to a convention to be held on the 25th of the same month to consider the then existing relations between the government of the United States and the government of the people of the State of Tennessee, and to adopt such measures for vindicating the sovereignty of the State and the protection of its institutions as should appear to them to be demanded. Together with the election of delegates the question of convention or no convention was submitted to the people. The majority for Union delegates in the State was 64,114,¹ and against calling a convention 11,877. This election was held before the proclamation of President Lincoln calling for troops to subjugate the seceded States had been issued. After the issuance of this proclamation the question of separation or no separation was submitted to a vote of the people on the 8th day of June, 1861. The vote in the several divisions of the State was as follows:

¹Temple's "East Tennessee and the Civil War," p. 176.

	For Separation.	No Separation.
East Tennessee	14,780	32,923
Middle Tennessee	58,265	8,198
West Tennessee	29,127	6,117
Military camps	2,741
	<hr/>	<hr/>
	104,913	47,238
	47,238	
	<hr/>	
Majority for separation.....	57,675	

The convention called under this election assembled May 6, 1861, and immediately passed an ordinance of secession. The firing upon Fort Sumter produced immense excitement in the Northern States. The call for troops by President Lincoln to coerce "the wayward sisters" produced an equal excitement in the South and caused the State of Tennessee to change its vote from a majority of 64,114 for union in February to a majority of 57,675 for secession in June.

Two days after Mr. Lincoln's proclamation, the convention of Virginia passed an ordinance of secession. Before the proclamation the people of North Carolina gave a majority of 651 against calling a convention. After the proclamation a convention was called which on the 20th day of May, 1861, passed an ordinance of secession with great unanimity.

The fact that East Tennessee voted two to one for union was due largely to the arguments, eloquence, activity and personal influence of Nathaniel G. Taylor, James W. Deaderick, John Netherland, John Baxter, Connally F. Trigg, W. G. Brownlow, Oliver P. Temple, Thomas A. R. Nelson, John Fleming, Horace Maynard, Andrew Johnson, and others — a grand

array of talent and character. Mr. Temple seems to have been the principal manager of the campaign against secession. Appointments for speaking were made in all parts of East Tennessee, especially Upper and Middle East Tennessee, and large crowds assembled and listened to earnest harangues against the policy of secession. This agitation, including the powerful diatribes of Brownlow's *Knoxville Whig*, placed East Tennessee in the Union column two to one, brought about the result given in the above figures, created a permanent disaffection to the Southern cause in the heart of the Confederacy, and sent thousands of brave men from the hills of East Tennessee into the Union army. The fact has already been stated that the First Congressional District of Tennessee gave more men to the Union army than any other congressional district in the nation.

A convention of Unionists met in Greeneville June 17 to protest against what was termed the hasty action of the Legislature in passing the ordinance of secession. The convention was largely attended. Its leaders were men of talent and influence. A committee was appointed to memorialize the General Assembly for the organization of a new State, to be composed of the counties of East Tennessee and such counties in Middle Tennessee as might elect to go with the new State. The memorial was prepared and laid before the Legislature, which denied the prayer.

It may be taken for granted that at this time the Union people of East Tennessee were having a hard time of it. War at its best estate is a barbarous thing. It deserves the name which General Sherman gave it

—"hell." Active Unionists were in constant danger of arrest by the authorities, and there were not wanting men bad enough to give them unnecessary annoyance. Persecution even for opinion's sake was not uncommon. The better class of people on both sides did what they could to preserve quiet and harmony in the various communities, but such was the excitement of the times that the worst element of society came to the surface and gave direction to the course of events. Frequent appeals from the Union people in East Tennessee reached Washington, asking for protection. Many longed and prayed for the coming of the Union army. Accordingly the military authorities resolved to march an army into East Tennessee.

Simultaneously with the advent of this force the railroad bridges of the section were to be destroyed. A Mr. W. B. Carter was chosen to superintend the burning of the bridges. One citizen was chosen by him for each bridge, and he selected his own assistants. General Thomas had charge of the military expedition. The night of November 8, 1861, was selected as the time for the simultaneous destruction of the bridges. Carter carried out his part of the program; but when General Thomas reached London, Ky., he received orders from General Sherman to retrace his steps. It was too late to inform Mr. Carter of the change in the program, hence his agents carried out their parts with more or less success. Nine important bridges were to be destroyed; five of the nine were destroyed. They were the bridges at Union Depot (now Bluff City); Lick Creek, in Greene County; Charleston, over the Hiwassee River; and two on the Western

and Atlantic Road over Chickamauga Creek. The other bridges, being well guarded, escaped. The perpetrators expected to be protected by the incoming Federal army, but, alas! they were left to take care of themselves. The burning of the bridges created general alarm among the Southern people in East Tennessee, awakened exaggerated apprehensions in the authorities at Richmond, and led to the arrest, trial by court-martial, and the hanging of five men. Being citizens, they could not plead the rights of prisoners of war. Harrison Self was pardoned by President Davis on the petition of his (Self's) lovely daughter. I am sorry now that he did not pardon the others, or at least commute their punishment to imprisonment during the war. Captain Fry was sentenced to be hanged; but on the remonstrance of Gen. S. P. Carter, of the Federal army, who claimed that Fry was a soldier and was acting under orders, the sentence was not carried out. It was at first believed, but probably incorrectly, that the burning of the bridges was to be the signal of a general uprising of the Union people in East Tennessee. Orders from Secretary of War Benjamin for the rigorous prosecution of the bridge burners and for the imprisonment of all others who had had any guilty connection with the affair did cause uprisings in a few places, but they soon subsided. This state of affairs caused a great flight of Union men into Kentucky and the Northern States. A large per cent of these entered the Union army.

The above recital will aid the reader in understanding the state of affairs in East Tennessee which led to such disastrous results to the Methodism of the sec-

tion. The worst passions of human nature were stirred and a bitterness engendered that has not yet passed away. Many of the citizens who were arrested and imprisoned were members of the Methodist Episcopal Church, South. They were sent to Northern or Southern prisons, according as they differed in sentiment and sympathy. The Churches to which they belonged were divided and disrupted, regular preaching measurably ceased, and numbers of preachers and people had to refugee to save their lives. The enforcement of the conscript act caused thousands to leave East Tennessee for Kentucky and the Northern States, only to swell the Federal armies. It has been estimated that East Tennessee contributed in all thirty or thirty-five thousand men to the Union army. These facts, together with the blunders of our Conference committed at the sessions of 1862, 1863, and 1864, to say nothing of the demoralization which civil war always occasions, are sufficient to account for the wrecked and dilapidated condition of Southern Methodism in East Tennessee at the close of the war.

General Burnside's troops entered Knoxville September 1, 1863. The siege of Knoxville by General Longstreet began in November. Longstreet intended to starve Burnside into surrender; but after the battle of Missionary Ridge, learning that General Sherman had been dispatched to the relief of Burnside, he made, November 29, an unsuccessful and disastrous assault on Burnside's works, which by this time had been considerably strengthened.

The destruction of the five bridges did but little harm to the Confederacy, but resulted in incalculable injury

to the Union people. The next few months were the *noche triste* in their history. The bridge-burning was followed by those repressive acts of the military authorities which made the sufferings of the Union people of East Tennessee known throughout the land. Hundreds of leading Union citizens were arrested and sent to prison, and others were in constant fear.¹

The policy of arresting and imprisoning peaceable citizens was pursued by both sides. Union people were not the only persons who suffered by this policy. Hundreds of peaceable citizens of Southern sympathies were during the war seized and spirited away to Northern prisons, to languish for weeks and months, and, in some cases, to die.

Longstreet spent the winter in Upper East Tennessee, holding down the country within twenty-five miles of Knoxville, and feeding his men on supplies furnished by the people. The two armies amused themselves during the winter by desultory skirmishes, with now and then a battle. In the spring the Federals removed southwest to Dalton, Ga.; and Longstreet moved east to take part in the wonderful campaigns of Grant and Lee. The forages of the army, together with a deficiency of laborers and the demoralized business of the country, reduced many of the people of Upper East Tennessee almost to a state of starvation; and many of them went to Knoxville, where they were fed by supplies from liberal people in the North. The Federals in the meanwhile had undisputed possession of Lower East Tennessee, and eternity alone will re-

¹Judge O. P. Temple's "East Tennessee and the Civil War."

veal the sufferings through which the families that sympathized with the Confederacy passed during that period of the war. It was to them a reign of terror. Leading men were arrested and taken to Northern prisons, while hundreds of others preserved their liberty only by fleeing to other States. Bushwhacking and brigandage ran riot, especially in communities not immediately protected by the army, which itself, while a protection, was also an oppression.

I have perhaps dwelt too long on the military situation in East Tennessee, but by this situation the Southern Methodist Church of the section was torn to pieces. The withdrawal of Longstreet from Upper East Tennessee exposed the Southern people to insults and persecutions by the Union element, and many prominent men found it convenient to refugee in North Carolina, Virginia, and the far South. The situation was reversed, and the Southern people were now compelled to sup the sorrows which their Union neighbors had suffered before. Union families were largely in the majority, consisting in part of some of the best people as to property, intelligence, and virtue, but largely of the poor and illiterate; and I think that I can truthfully say that they furnished the larger proportion of the bushwhackers and robbers that infested portions of East Tennessee then and later. After the withdrawal of the armies the situation of Southern men of property and influence was quite uncomfortable.

I have not space for a detailed account of the mutual wrongs inflicted by the Union and Southern sympathizers of the section. But a history of the murder of Captain Waugh and its consequences furnishes a

pretty fair sample of the most violent of these wrongs. Of all the bloody episodes of the war, not one is more replete with tragedies than the story of Bill Parker, the Tennessee outlaw, as told by a reputable newspaper:

A Captain Waugh was an officer in the enrolling bureaus of the Confederacy. In the discharge of his official duties it frequently became necessary for him to cause the arrest and imprisonment, or the sending to the front for soldier duty, of men who were his old personal friends and neighbors, bitterly opposed to the war and more bitterly opposed to the Confederacy. Among other arrests made by men acting under his authority in 1862 and 1863 was that of an old friend and comrade, La Fayette Jones, a young man of many excellent parts. He was a newspaper man of talent; genial, clever, and engaging in manner. He and Waugh were intimate friends, and were members of the same secret society. When Jones was captured, he had on his person some greenback currency, an army pistol, a number of letters, and other papers showing that he was not only a sympathizer with the Federal government, if not in its secret service, but that he was carrying into the Confederacy contraband matter. Jones asserted that he was a Federal officer or in the Federal service openly, and that he should be treated as a prisoner of war at worst. He was therefore sent to Richmond, Va., and placed in confinement in Castle Thunder. When Jones was being dispossessed of the contraband articles, he begged that he might retain his greenbacks, which he said he had earned honestly; and he told Captain Waugh that if he persisted in taking the money he would hold him personally responsible for what he considered an individual robbery, and said that if he ever secured his liberty he would travel a thousand miles to take the officer's life in revenge. Captain Waugh explained to the prisoner that the dispossessing of him was not his personal act, but that it was in obedience to Confederate law. Jones claimed a special exemption at the hands of his old friend. Failing to secure the favor, which it was not in the lawful power of that

friend to grant, Jones's parting threat was that he intended to escape from confinement, and that he would never rest until he had returned to Tennessee and killed Waugh. Captain Waugh was a fearless man, and he paid little or no attention to the threats made against him.

One night, some weeks after La Fayette Jones had been sent to Richmond, Captain Waugh was at home and in the act of retiring when a noise was heard outside. Mrs. Waugh remarked that she believed "the robbers" were coming; for the whole country was infested with roving bands of outlaws, who made a business of plundering friend and foe alike. Suddenly the sound of a gun, fired through an opening in the bedchamber, stunned the inmates of the room. Captain Waugh instantly fell forward, saying: "I am killed." He was dead in an instant, with a bullet in his heart. The next moment the door was burst open, and La Fayette Jones, at the head of twenty or thirty men, some of them in blue army clothing, entered the room, uttering shouts and curses. Jones rushed to the bedside, saw that his victim was already dead, and yelled triumphantly: "I told him that I would kill him, and I have done it!"

In Jones's party were some blood kindred of Mrs. Waugh. In fiendish glee they proceeded to ransack and rob the house and adjacent store. The next that was heard from the leaders was that they were within the Federal lines, beyond the reach of Waugh's friends. The murder of the enrolling officer and the robbery of his family by men wearing the Federal uniform aroused the most intense feeling among the Southern sympathizers in the country. Even Union people deplored the event, for they knew that it would doubtless lead to retaliation upon some of them. Captain Waugh was well and widely known. He was a Pennsylvanian, a member of an old and wealthy family of that State. His wife was from a prominent family in Tennessee. The dead man was carried for burial into North Carolina, followed by an immense concourse of people, more than a hundred armed troops accompanying them. The death of Captain Waugh was the beginning of a long history of assassinations in that country. There had been several

murders of citizens in that section—citizens of all ages and representing both Union and Confederate sentiment—but no death had been attended with circumstances of such cold-blooded atrocity. It was followed by a most terrible train of tragedies.

Living with Captain Waugh at the time of the murder was a young man named Parker. The young man swore that he would never rest until he had killed ten of the leading Union men of the section in retaliation for the murder of his friend and benefactor. He became crazed, infuriated with a thirst for the blood of his late employer's political foes. He made no secret of his purpose to kill, and his threat spread far and wide. A few days after the tragedy several of the best citizens of Union sympathies in the county were found dead, shot down in the highway, in the field, in the workshop—wherever Bill Parker could find them. Murder after murder followed, Parker leaving information in the various neighborhoods through which he swiftly went that it was now Parker's time for killing. No one knew when or where he was going, and he had his secret hiding places where he could not be trapped or caught. One of the victims was a blood cousin of Captain Waugh's widow, an innocent man shot down as he fled from the assassin in his fields. But he was a strong Union man, and that was enough for Parker to know. He hunted for Union men. He had given notice, when he could do so with impunity, that he was going to have his ten men, but that he would pick them as it suited his purpose, and that he would take his own time for the work. He defied arrest. He sent word to his friends that he knew he would have to meet his fate soon, but that he would not be stopped in his career by either friend or foe until the ten he had selected had fallen. No one save himself knew whom he had condemned. No one save a few of his own mother's household knew where he made his hiding places. Armed squads of men could not find him. The Southern people had become alarmed. The assassin seemed endowed with wings, so swiftly and unexpectedly he went from place to place. He was here to-day; and to-morrow, while he was being hunted by armed bodies

of men, he would kill another victim twenty miles away. Public feeling at last rose to such a pitch that it was determined that Parker should be hunted down and killed, cost what it might. He was outlawed. A thousand vows were registered that Bill Parker must be found and put out of existence.

After a long and fruitless search, an expedition in search of the outlaw came upon him somewhat unexpectedly. He saw that he was outnumbered and would be overpowered, and he fled. He had not yet killed ten men, though lacking only one or two of the number. He was on horseback. It was a race for life. Death stared in the face both pursued and pursuers. Mile after mile in the open highway the flight was kept up. Parker was doubtless intent on saving his fire for close quarters. The pursuers discharged their guns as best they could. Finally some of the party got within good range and fired. The outlaw's horse fell, but the rider was seen to enter a thicket near by. Examination of the surroundings showed that the outlaw must have been hit as well as his horse; for there was a plain, bloody trail that led from the horse into the woods into which the man had been seen to run. This trail was followed by the armed men away into the high and rugged mountain range near by—a wilderness unbroken for more than ten miles in one direction and for about four in the other across the range. Search was continued day after day with the utmost caution, but Parker could not be found. Weeks and months rolled around, and still no tidings of the outlaw. There was, however, one consolation: the assassinations had ceased. There was general rejoicing, though the mystery which hung over the disappearance of the outlaw added a painful suspense to the lull in the storm, for the security might be only temporary. It was possible that the man was recovering slowly from his wound and he might yet return. The war ended, and a year passed, but still there was no tidings of the outlaw. The mountain had been time and again searched in vain for his hiding place or for his dead body. An unfathomable mystery hung about his fate. One day in 1866 or 1867 a party of hunters were going through a little skirt of woods bordering a plantation in the

settlements about four miles directly across the mountain from where Parker's horse had been killed. They suddenly came upon a pile of human bones, with remnants of clothing near by. Lying by the side of the skeleton was a pair of army saddlebags. These contained two pistols and some other effects, which were instantly identified as Parker's. The high skull bone had the unerring mark of the famous young outlaw. There remained yet the evidence of the fatal shot that had been fired at the fugitive years before, for a bone in one of his legs had been broken by it. In that condition, carrying his effects with him, the man had crawled a distance of four miles, over one of the most rugged mountains in the State. Within sight and within calling distance of the skeleton was the residence of a good friend of Parker's. The supposition is that the wounded outlaw had endeavored to reach that friend's house, but, becoming completely exhausted from loss of blood and starvation, he died before gaining the desired refuge, though it was in full view of his longing eyes. Day after day, while he lay suffering within sight of the Southerner's home, Parker's voice was heard in its piteous cries. After the skeleton had been found, the mistress of the mansion had a distinct recollection of having heard those cries.

But Parker's remorse, however deep and long it might have been, could not have surpassed that of the one who was the beginner of the long series of tragedies for which he had made himself responsible. La Fayette Jones himself died a raving maniac in the most terrible agonies. After the killing of Captain Waugh, the assassin entered the Federal army, remaining with it in good record till the disbandment after the war. When peace came and there were no longer scenes of bloodshed to occupy his thoughts, his mind gave way under the memory of the assassination of his old friend and the consequences that followed. He had learned that his friend, acting under orders of the government that he in honesty was endeavoring to serve, should not have been censured, much less deprived of his life, for the part taken in the arrest and imprisonment of Jones and the appropriation of his property. Horrible visions haunted him, and then there came the wild

delirium of brain which seizes the insane, and the poor fellow died a raving maniac, bound in manacles, in a cell in the asylum for the insane in Tennessee.

Among the victims of Parker's retaliation there were several members of Jones's family—the father and two sons. Another brother of Jones, becoming desperate, had joined a band of robbers, and he too was killed by a Southern man while in the act of robbery in the course of the reign of terror in East Tennessee. So four men—all the male members of that household—were wiped out of existence as a consequence of the political troubles in that region. Among other victims of Parker's wrath were the father and grown son in another household near Captain Waugh's home. Nor were these all the tragedies resulting from the Jones and Parker murders. The friends of men assassinated by Parker visited swift retaliation upon the family of the outlaw, every male member who did not flee the State being hanged or shot in revenge. The killing of Captain Waugh led to the violent taking away of fifteen or twenty others, Union or Southern in sentiment, of both parties. It has been stated that more than forty-five men lost their lives in murders and assassinations in that one county (Johnson) in East Tennessee in the course of the war and in retaliation immediately after the surrender. The numbers were about equally divided between the Secession and Union sympathizers.

Long after the war closed one of the men engaged in the robbery of Captain Waugh's widow and family, one of the leaders in the assassination and a blood relative of Mr. Waugh, was killed by a boon companion in a drunken revel. Nearly every actor in the tragedy has passed away, the end coming with violence or insanity.

Capt. William Waugh, one of the heroes of the above story, was an elder brother of the Rev. Henry P. Waugh, who was for a long time a faithful and useful member of the Holston Conference, South. The Waugh family were Methodists and Southern in sentiment.

Reference was made to the Rev. Oliver Miller and wife in Volume III., page 295. He was at the time of his death a local preacher of Hawkins County, Tenn. From an obituary notice written by the Rev. W. C. Graves in 1862 I take the following items: He was born (probably in Hawkins County, Tenn.) July 7, 1802. In early manhood he was converted and joined the Methodist Church. He joined the Holston Conference in 1827, and located in 1835. He was thrice married. His first wife was Miss Mary Ingram. He had a son and daughter by this marriage. The son entered the Confederate army. Mr. Graves remarked: "The son had gone to the field of battle, and it was a source of pleasure to Brother Miller to know that he had a son in the army to defend his country. Brother Miller was a true Southern man—one among the first in East Tennessee to take a decided stand for the South."

Mr. Miller married Mrs. Frances Owen May 22, 1845, by whom he had a son and daughter. March 24, 1852, he married Mrs. Matilda Shelton, a woman of superior intellect, culture, and manners. She was a daughter of Dr. Wright, of Blount County, Tenn.

The following notice of the death of Mr. Miller is from the pen of Mrs. Miller:

Mr. Miller died February 3, 1862, at 7 o'clock P.M. He died in the full assurance of immortality and eternal life. The night before his death he told me that he wanted to be buried by the Masons, which request was complied with. He spoke of death as the gate of endless joy. He would often in the night, when he thought all were asleep, shout the praises of God. He was always cheerful, and the most patient person I ever saw, always seeming to be more thoughtful of those

who waited on him than he was of himself. He frequently held family prayers. A few nights before his death a friend of ours came in just as Mr. Miller was recovering from a very bad spell. Our friend thought that Mr. Miller was dying, but I told him that he was recovering from that spell. That night, he prayed with the family. He prayed for our friend. He was a friend that lay near Mr. Miller's heart. I thought I had never heard him in all my life make a more fervent prayer. Our friend wept. That night, after the family had gone to bed, I was sitting by his bed, when he said to me: "My dear, I am going to leave you. Grieve not for me. I shall exchange the sorrows of time for the joys of heaven. Be faithful, and you will soon come too, and bring the children with you." Mr. Miller was confined to the house twelve months and to his bed four months. He had his proper mind and recollection, and talked a great deal about the cause of God and his country. They lay very near his heart. He seemed to be willing to trust the Lord in all things. He had his senses to the last moment. After he had lost his speech, I asked him if all was well. He bowed his head.

Nathan Hobbs, who died at his home, two miles west of Morristown, Tenn., in the year 1861, was a local preacher of no ordinary ability and influence. He was born in Indiana. His first wife was Mary Hargis, whom he married in Kentucky, and by whom he reared a large family. He removed from Kentucky to Virginia, where he lived some years. One of his sons, Wiley, was the father of J. N. Hobbs, at present (1911) a superannuate member of the Holston Conference. Nathan Hobbs removed from Virginia to Tennessee and located on a farm near Morristown. There he farmed and merchandised. He was an active local preacher, and preached often. He was always in demand, for he was an able preacher; and as the Baptist controversy was raging when he was in his prime,

he was often called on to preach on the subject of baptism, and he occasionally met Baptist preachers in public debate. His knowledge of the Scriptures was critical and thorough, his logic was vigorous, his style perspicuous, and his delivery dignified and forcible. Indeed, he had in him the elements of a great man.

His second wife was Ozina King, a woman of sterling common sense and exalted piety. She survived him. The farm which she left to her heirs was not large, but was one of the most desirable in East Tennessee.

CHAPTER X.

CONFERENCES OF 1862 AND 1863.

I NOW enter upon a very delicate task—an attempt to give a fair and impartial account of the proceedings of the Conference of 1862. In this attempt I shall be compelled to say some things with shame and regret. The writer was in the army, and therefore not present at this session.

Some Conferences are epochal in their character. The Conference of 1788 was the launching Conference, the Conference at which the craft of Methodism was launched in the Southwest; the Conference of 1824 was the first session of the Holston Conference proper; the Conference of 1845 was the separating Conference, the session at which the Conference aligned itself with the Southern wing of Methodism; the Conference of 1866 was the reorganizing Conference, the session at which the fragments of the Conference left by the Civil War were gathered together and reorganized for work under the new régime established by the transforming General Conference of 1866. But the Conference of 1862 may be named the Conference of political dabbling. That this dabbling was done so awkwardly is due to the fact that it was a new thing in Southern Methodism. It had not, like Northern Methodism, served an apprenticeship at this sort of work. Northern Methodism had for a long while taken a hand in partisan politics, especially where African slavery was involved; and that Church was

known to be a powerful factor in national politics. The Church, South, had prided herself upon her non-political attitude. She preached the gospel to master and slave alike, leaving the question of domestic slavery to the civil authorities. By no other policy could her existence and usefulness have been maintained in the Southern States. A war upon the institution of slavery by the Southern Methodist Church could have resulted in nothing but the loss of the better class of her white membership and in the exclusion of her ministers from access to the slave population. An ecclesiastical war on slavery would have been a war on the slaves; it would have been a religious calamity to the negro wrought in behalf of his supposed political interests. It therefore became the duty and interest of Southern Methodism to steer wide of partisan politics of every description. Fortunately, she was able to draw the line of demarcation between the purely secular and the purely spiritual up to the Civil War. But a declaration of war upon the seceding States by the Federal government; the organization of great armies to coerce "the wayward sisters," which believed in the right of peaceable secession; the marching of hostile armies over Southern soil, accompanied by fire and sword—all these things had so inflamed the minds of our preachers and people that many of them could not regard sympathy and coöperation with the Northern States in the strife as other than downright immorality. Besides, it was a political axiom in the South that the citizen's first allegiance was due to his State; and many held that, when one's State had declared independence of the government of the United States

and had become a part of the Confederacy, he was not only guilty of treason but of immorality if he sympathized or coöperated with the invading forces, because in so doing he was not "subject to the powers that be."

This is an apology in advance for some things which were done by the Conference of 1862. But, on the other hand, it should be borne in mind that the question of first allegiance was one about which men might honestly differ, and that the question of jurisdiction was a pending question which the two contestants were endeavoring to settle by force.

Fortunately for the Church, the Conference of 1861 was presided over by a level-headed bishop, James O. Andrew. He had keenly felt the evil of political dabbling, and hence was averse to mixing religion and politics. The Conference of 1861 was therefore harmonious. But Bishop John Early was of a different temper. Though deeply pious along emotional lines, he was aristocratic and haughty, and he was a typical Southern fire eater. The war was a personal matter with him. With him religion and Southern rights were nearly identical, and the Yankees were malefactors. He dominated the Conference. He was a born ruler. Besides, it does not take a philosopher to estimate the amount of influence which a bishop exerts over a Conference of preachers when the fact is considered that he has authority to assign every man to his field of labor for the year.

The Conference began its thirty-ninth session in Athens, Tenn., October 15, 1862, Bishop John Early President, and John H. Brunner and James W. Dickey Secretaries.

I shall first take up the dealings of the Conference with the Union preachers. I will quote the action of the Conference in the language of the recorded minutes, taking the paragraphs relating to this subject as they are scattered through the records and placing them together :

Difficulties occurring in the cases of W. H. Rogers and W. H. H. Duggan, they were referred to a committee consisting of John M. McTeer, James S. Kennedy, Carroll Long, William H. Bates, and A. G. Worley. . . .

The names of William C. Dailey and Patrick H. Reed were called and their cases referred to the Committee of Investigation previously appointed in the cases of W. H. Rogers and W. H. H. Duggan.

On motion of T. K. Catlett, it was resolved that hereafter the Conference will not pass the character of any man who is known to favor the enemies of our country without reference to the committee aforesaid.

The votes by which the characters of George W. Alexander and Jesse A. Hyden were passed were reconsidered. The case of J. A. Hyden was then referred to the Committee of Investigation. After explanations, on motion, the character of George W. Alexander was passed. . . .

The cases of James Cumming and John Spears were referred to the Committee of Investigation. . . .

[Under the question, Who remain on trial?] Thomas P. Rutherford's case was referred to the Committee of Investigation. . . .

[Under the question, Who are deacons of one year?] Thomas H. Russell was referred to the Committee of Investigation. . . .

On motion of James S. Kennedy, the Conference reconsidered the act by which the character of John W. Mann was passed. After explanations by Brother Mann, his character was passed by vote of the Conference. . . .

The character of elders was taken up again, and W. Milburn's name being called, it was, on motion, resolved to refer

the case to a committee consisting of Wiley, Stevens, Brunner, Neal, and Kerr. . . .

A motion was made to reconsider the vote by which the Conference refused to elect M. H. B. Burkett to elder's orders, which was lost. [As I understand it, Burkett was a local preacher.]

The question, Who remain on trial? was resumed, and Robert G. Blackburn was discontinued.

The examination of the character of elders was resumed. The name of John Spears was called, when, it appearing to the satisfaction of the Conference that he had taken a position in the army of the enemies of his country, on motion of J. M. McTeer, he was expelled from the ministry and membership of the Methodist Episcopal Church, South. . . .

The committee to whom were referred the cases of W. H. Rogers and W. H. H. Duggan, William C. Daily, Jesse A. Hyden, Patrick H. Reed, John Spears, James Cumming, Thomas H. Russell, and Thomas P. Rutherford made their report. The preamble (see Appendix F) was adopted, and the Secretary was afterwards instructed to send a copy to the *Richmond Christian Advocate*, the *Southern Christian Advocate* at Augusta, *Athens Post*, and the *Southern Advocate* at Bristol, with a request that the editors publish the same. The specific reports in the several cases referred to the committee were taken up in the following order:

1. *Resolved*, That in view of the manner in which William Daily defined his present position in reference to his loyalty to and support of the Confederate government your committee do hereby recommend the passage of his character.

On motion the resolution was adopted, and his character was passed accordingly.

2. *Resolved*, That in the case of Thomas P. Rutherford, forasmuch as he stated that he had opinions on that subject which he did not choose to communicate and gave the committee no satisfaction *pro* or *con* on the subject of the complaint alleged, he be discontinued.

This resolution was also adopted, and he discontinued.

3. *Resolved*, That in the case of Thomas H. Russell it is

the judgment of your committee that our brother acted imprudently in organizing a class composed of persons transferred from a society in another circuit, but that he is believed to have acted without a knowledge of the facts and intended no wrong and should therefore be excused. And in view of the entire satisfaction he gave the committee touching his loyalty to our country, it is recommended that his character be passed.

The resolution was adopted, and his character passed.

4. *Resolved*, That in the case of James Cumming, while the committee disapprove and deplore his course touching this unhappy controversy, they do, nevertheless, in view of his advanced age and consequent infirmities, and in view of his former valuable services to the Church, recommend the passage of his character.

The resolution was adopted, and his character passed.

5. *Resolved*, That in the case of Jesse A. Hyden it is the judgment of the committee that, while his course has been culpably inconsistent in reference to this controversy, no evidence appearing against his loyalty to our government at present, but to the contrary, we do recommend the passage of his character.

The resolution was adopted, and his character passed.

6. *Resolved*, That in the case of Patrick H. Reed, while his statements before the committee do not satisfy them touching his loyalty, yet in view of the fact that he asks a location through us, the committee recommend the passage of his character and the granting of his petition.

The resolution was adopted, his character passed, and he granted a location.

7. *Resolved*, That in the case of W. H. H. Duggan, while his statements before the committee do not satisfy them concerning his loyalty and therefore in their judgment render him an improper person to receive an appointment in the regular pastoral work, the committee would, however, recommend the passage of his character, and that he be left without an appointment for one year.

The bishop deciding that the recommendation was not legal, T. K. Catlett moved to amend the resolution so that he be

suspended for twelve months. J. M. McTeer moved to amend the amendment so that he be suspended for three months. On motion, the whole subject was laid on the table for the present.

The final specific report of the committee was then read.

8. In the case of William H. Rogers your committee would report that he has made before us and others ample protestations of loyalty; but we are pained to find evidence of a want of veracity, and therefore prefer the following charges and specifications.

Charge First: Duplicity.

Specification: In solemnly affirming to John H. Brunner that he (Rogers) was a Southern man and occupied precisely the same ground that he (Brunner) did; then in affirming directly the contrary time and again, and also in making similarly contradictory statements to John F. Woodfin.

Charge Second: Criminal Falsehood.

Specification: In saying that as he passed through the town of Knoxville, the Confederate authorities applied to him (Rogers) to bear certain documents to William G. Brownlow, as they had confidence in him and supposed that he knew where Brownlow was; and that he (Rogers) conveyed said documents to Brownlow, whereas he made substantially contradictory statements before the committee both as to the fact of his knowing Brownlow's whereabouts and of his bearing said documents to him.

On motion, the report was adopted and the case laid over till to-morrow.

A. W. Cummings introduced the following resolution, which was adopted:

Resolved, That the bishop be, and he is hereby, requested to appoint the following brethren chaplains to the Confederate army: E. C. Wexler, Twenty-Ninth Regiment, North Carolina Volunteers; Henry P. Waugh, Colonel Allen's Regiment, North Carolina Volunteers; Milton Maupin, Colonel Menefee's Independent Regiment, Virginia State line; Philip S. Sutton, Seventh Battalion, North Carolina Volunteers.

On motion, William C. Bowman, Thomas F. Glenn, and Joseph A. Wiggins were added to the above list. . . .

E. E. Wiley, chairman of the committee on the case of W. Milburn, made his report, whereupon, on motion, the case was referred to the presiding elder of the district for further investigation. . . .

The vote by which Robert G. Blackburn was discontinued was reconsidered, and he continued on trial. The vote by which he was continued on trial was reconsidered, and he was admitted into full connection and elected to deacon's orders. . . .

The case of William H. Rogers was resumed. J. S. Kennedy moved that the case of W. H. Rogers be referred to the presiding elder of the district for investigation. [The minutes do not state what action was taken on this motion.]

The case of W. H. H. Duggan was resumed. The amendments offered by J. M. McTeer was withdrawn. The vote was taken on the amendment offered by T. K. Catlett, which was adopted, and W. H. H. Duggan was suspended for twelve months. . . .

E. E. Wiley introduced the following resolution, which was adopted, the vote being taken by the Secretary:

Resolved, In view of the fact that in his intercourse, social and official, with the Conference as individuals and as a body, Bishop Early has exhibited that spirit of Christian courtesy and episcopal firmness so becoming in one in his position, that we cherish for him grateful remembrances.

E. E. WILEY,
WILLIAM ROBESON.

Some of this unfortunate work was also done at the Conferences of 1863 and 1864. Bishop Early was largely responsible for it, as the action occurred under his rulings, and it was his duty to draw the line between the secular and the spiritual, which he did not do, and to see that the proceedings against the accused brethren were strictly according to the law of the Church; for it was a marked inconsistency in the Conference that in prosecuting the supposed violators

of law it violated the law itself in its method of procedure. I am reminded of what Paul said to the high priest who commanded him to be smitten in the mouth: "Sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law?" In my criticism of the Bishop and the Conference I do not refer so much to the resolution of political into moral offenses as to the disregard of the constitutional provision prohibiting the General Conference from doing away with "the privileges of our ministers or preachers of trial by committee and of an appeal." It will be seen that John Spears, who was absent from the Conference, was expelled from the Church by simple resolution, without notice and without due form of trial.

The irregularities which occurred at this and the two succeeding Conferences attracted the attention of the General Conference of 1866. Bishop Early was informally censured and prematurely retired to the superannuate relation, and all the preachers who had been expelled from the Church on political charges under the rulings of Bishop Early were restored to the Church and ministry, with the exception of Mr. Blackburn, who at the time was in a state of expulsion from the Methodist Episcopal Church. This restoration was only virtual, and never became actual. The mischief had been done, and could only be confessed, but could not be repaired.

The resolution of Dr. Wiley indorsing the Bishop socially and officially only shows how completely the Conference was under the Bishop's domination and how far they partook of his radical spirit.

A short time after this session of the Conference I met Dr. Wiley, and he gave me an account of the proceedings. It appears that when Mr. Burkett applied for ordination, objection was made on account of his supposed disloyalty to the Confederacy. Mr. Burkett admitted that he had sympathized with the Federals, but claimed that his mind had undergone a change. While Burkett was standing and explaining, Dr. Wiley said to him: "Brother Burkett, we Methodists believe in sudden conversion, and we believe that a converted man can usually give the time and place of his conversion. Please tell us the time and place of your conversion to the cause of the South." Dr. Wiley remarked to me that Mr. Burkett seemed embarrassed and was not able to give a satisfactory answer to this question, whereupon I remarked: "If I had been in his place, I would have said: 'Dr. Wiley, it is none of your business.'" He replied: "And that would have been right." His apology for asking the question was that he simply wished to help the Conference to get at what they wanted.

The Journal has no record of the preamble of the report of the committee which considered the cases of the brethren accused of disloyalty, but I find it preserved in the *Southern Advocate*. I have been fortunate in preserving a copy of one issue of that paper. Its title is "*Southern Advocate*. A Family Newspaper devoted to News, Religion, Temperance, Agriculture, and the Interests of the South generally." W. W. Neal and M. L. Comann were editors and proprietors. The copy before me is Volume I., No. 31, and

the place and date are Bristol-Goodson, Va. and Tenn., Thursday, November 6, 1862.

In this paper I find editorial mention of the Athens Conference as follows :

Upon the great question now exciting the country it took decided ground. No unsafe brother was to go abroad with his character indorsed by the Conference, to clan with tories, to instigate rebellion, to incite to servile insurrection throughout the country, and thus to be a general emissary of treason. A man who is untrue to his country in such a crisis will not do to trust in his fidelity to God and his Church. The Conference started off on the right foot both in the pulpit and in its deliberative capacity.

The opening Conference sermon was preached by Dr. Wiley. His text was Galatians i. 7, 8: "But there shall be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." The sermon took the Southern view of domestic slavery, declared that the Southern pulpit had not done its duty in expounding the biblical teachings of the Old and New Testament Scriptures on the subject, while the clerical fanatics of the North had been fulminating their higher law, abolition heresies. He insisted that Southern preachers should more faithfully discharge their duty to the Church and country by preaching a whole gospel to master and servant as such. He charged that the ministry of the North were largely instrumental in creating the peculiar complexion of popular sentiment which had culminated in the destruction of the Union, and said that, while the Southern ministry had done much toward the perma-

ment success of the Confederacy, they ought to do more, not by shouldering arms and marching to the tented field to mingle in the bloody strife, the shock of battle and clash of arms, but, while engaged in the more legitimate duties of their holy calling, by cultivating unity of thought and purpose and a spirit of loyalty, sacrifice, and endurance among the people.

These were radical utterances of a man usually calm and dispassionate, but they certainly embodied the spirit by which the Conference was at that time animated.

The preamble referred to above I copy from the *Southern Advocate* as follows:

The committee to whom was referred for suitable investigation certain complaints against the following named brethren, W. H. Rogers, W. H. H. Duggan, William C. Daily, Jesse A. Hyden, Patrick H. Reed, John Spears, James Cumming, Thomas H. Russell, and Thomas P. Rutherford, beg leave to present the following:

Solemnly impressed with the duty and responsibility devolving on this Conference touching the exceedingly delicate and momentous issues involved in any action which it may take in reference to its scriptural and ecclesiastical relations to the great and terrible controversy now shaking the foundations of Church and State, your committee feel constrained to preface their specific report in the case of the brethren above mentioned with the declaration of a few general facts essential in their judgment to the proper exhibition before the public mind of the causes and reasons of such recommendatory action on the part of this Conference as is hereinafter set forth.

The jurisdiction of the General Conference of the Methodist Episcopal Church over the Conferences in the slaveholding States having been entirely dissolved in May, 1845, by a convention of delegates formally appointed in pursuance of a "Plan of Separation" adopted by the General Conference of

the Methodist Episcopal Church in 1844, the Church in the slaveholding States, in her primary assemblies and the Quarterly and Annual Conferences, with a unanimity unparalleled in ecclesiastical history, approved the course of the delegates and declared her conviction that a separate and independent jurisdiction was necessary to her existence and prosperity. In the South and Southwest at that time (a conviction since attested by the most overwhelming proofs) the continued agitation of the subject of slavery and its actual and practical abolition in some parts of the South not only rendered necessary but absolutely demanded separation from the Northern portion of the Church in order to the successful preaching of the gospel in the South and the establishment of Christ's kingdom in the hearts of both master and slave.

The history of the Methodist Episcopal Church, South, since its formal organization in 1845 has furnished, and still furnishes, multiplied evidences of the wisdom and far-reaching sagacity of the fathers and chief pastors of Southern Methodism at that time in having divorced themselves and their flocks from the ecclesiastical jurisdiction of those who came amongst them as wolves in sheep's clothing, openly and covertly undermining the foundations of our social system, stirring up internal commotion, aiding and counseling the sedition and insurrection of our slaves by alienating them from their masters and disaffecting them toward their providential allotment.

It is with profound regret that it remains to be written, as the sequel of this unholy and antisciptural crusade of abolition fanaticism and higher law infidelity against the Southern Church and Southern institutions generally, that it has eventually culminated in the permanent and irrevocable dissolution of the Federal government and has forced upon the sovereign people of the Southern States (as in the case of the Southern Methodists in 1844) the ineradicable conviction that the only alternative left them in the providence of God is to appeal to the Sovereign of the universe for the righteousness of their cause and, under his blessing and guidance, to organize for themselves a government founded upon the great principles of justice and equity, for mutual protec-

tion and for the better security of all those rights of religion and good society guaranteed to us and all other peoples by the God of heaven. It cannot now be gainsaid, with all the lights before us, that to the people of the Confederate States has been committed in a sense true of no other people on the face of the globe the guardianship and moral and intellectual culture of the African race; and that the Methodist Episcopal Church, South, is, to a great extent, charged, in the providence of God, with the religious destiny of the colored man.

Peculiarly and intimately related to the institution of domestic slavery in the Confederate States, as the Methodist Episcopal Church, South, has ever been, and deeply involved as she is in the future weal of that people, it is gratifying to be able to state that still, as ever, she holds it to be her religious duty to throw the whole weight of her influence, ministerial and lay, into the scale against the encroachments of religious fanaticism and infidelity.

It was no unnatural result, therefore, that the ministry and membership of the Methodist Episcopal Church, South, as a whole, alike because of her historical antecedents and her doctrinal peculiarities, touching Southern institutions generally and this institution especially, should be found arrayed side by side with the great masses of the Southern people in religiously contending in part for the very same rights—political, civil, and religious—for the security of which they were compelled, in 1844, to adopt measures for a separate and independent ecclesiastical organization.

And now that the Abolitionists and Black Republicans of the North, in and out of Northern Churches, have inaugurated, without just provocation, causelessly and wickedly, a terrible and relentless warfare of invasion, plunder, and wholesale confiscation against all our rights of property, person, and conscience by an utter and base prostitution of all sacred sanctions of constitutional liberty, with the repeatedly avowed object of subjugation or extermination, the people called Southern Methodists could not so far forget their past history or become so blinded to their providential destiny as not to perceive, with the clearness of a sunbeam, that the success

of the Federal government, in any form and under any circumstances as at present related to this terrible controversy, could only eventuate in the utter destruction of Southern Methodism, as well as of true republican liberty.

And now, moreover, that the Southern States, under the blessing and providence of Almighty God, have been enabled to organize themselves into a permanent Confederacy, with all the machinery of government in motion, and with all its resources, internal and foreign, laid under contribution for the preservation and perpetuity of our political, civil, and religious rights, your committee, in common with the Methodist Episcopal Church, South, as a whole, hold it to be the religious duty of her ministry and membership within the limits of this Confederacy not only to be subject to the supreme authority of our country where they may reside, but also to use all laudable means to enjoin obedience to its established powers. The Scriptures and Discipline of our Church enforce these obligations. Touching the duty with which your committee has been charged on behalf of this Conference of Southern Methodist preachers, invested with the spiritual oversight of a flock of perhaps fifty thousand souls, they beg leave to say they are pained at the very thought that any suspicion, much less well-grounded complaint of disloyalty to our establishel government, or of disaffection to and want of sympathy with our government in its earnest and mighty struggle against its ruthless foes for the blessings and rights of political and religious liberty, should lie against or attach to any member of this body.

They feel constrained, furthermore, to say that for the sake of not only themselves and this Conference, but for the sake of all the people of our various charges, no member of this body is held obnoxious to complaints or allegations because of former or present opinions touching the abstract political questions of secession and revolution, and that such a representation of the acts of this body would be as false as malicious. But now that these questions have assumed a concrete form and under the inspiration of abolition fanaticism have kindled the fires of the most brutal and ruthless warfare ever

known in the history of man, involving every interest, political and religious, held to be most sacred and absolutely vital to the present and future weal of our people, it is the deliberate and religious conviction of your committee that no patriot, no Christian, and, least of all, no Christian minister who claims to be a member of the Methodist Episcopal Church, South, and a citizen of the Confederate States of America, and who is presumed to be even partially acquainted with the merits of this unhappy controversy, can throw the weight of his opinions, words, or acts into the scales of our enemies against us with moral impunity or with a conscience void of offense toward God and his fellow countrymen. Therefore, in the judgment of your committee, the following simple principles are held to be true and unanswerable:

1. The Word of God and the Discipline of the Methodist Episcopal Church, South, as far as it respects civil affairs, make it the religious duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to its established powers. (See Rom. xiii. 7; Titus iii. 1; 1 Pet. ii. 13; Discipline, p. 129.)

2. The Scriptures make it a duty to offer supplications, prayers, and intercession for rulers and all in authority, that we may lead quiet and peaceful lives in all godliness and honesty. (See 1 Timothy ii. 1.)

3. In a moral point of view a willful and persistent violation of these preceptive truths of the gospel and religious obligations involve legitimately a grave offense against the Word of God and the Discipline of the Church.

Your committee hold, therefore, that in applying these general principles as a test of moral character in this body, instead of being liable by such action to the imputation of instituting an inquisition into the peculiar abstract political dogmas of any member, we are only fulfilling our obligation to God and the Church in thus guarding its purity and integrity.

A true extract from the minutes.

J. W. DICKEY, *Assistant Secretary.*

This preamble was, as I am informed, written by Dr. Kennedy. It is in his characteristic style—scholarly, diffuse, and stately.

In addition to the above, the following items of business were transacted by the Conference:

The death of Elbert F. Sevier, who died Saturday of the Conference, was announced, and James Atkins was by vote of the Conference requested to preach his memorial sermon, but was afterwards excused.

The Conference by vote requested the bishops to call an extra General Conference, and delegates were elected as follows: E. E. Wiley, J. S. Kennedy, James Atkins, John M. McTeer, William Robeson, R. M. Stevens, and John H. Brunner. Reserves: A. W. Cummings and T. K. Catlett.

The regular General Conference was to have met in May, 1862, but did not materialize on account of the condition of the country.

At this session the Conference resolved to establish a Conference organ, as the Nashville *Christian Advocate* had been suspended owing to the occupation of Nashville by the Federals. A committee consisting of E. E. Wiley, T. K. Catlett, C. W. Charlton, J. B. G. Kinsloe, A. W. Cummings, and C. Long was appointed with full authority to establish a Conference paper, with two provisos: (1) That it should be a strictly religious paper, and (2) that the Conference should incur no financial responsibility. The paper was established in a short time under the title of *Holston Journal*; and Charles W. Charlton, a local preacher, was elected editor. It was a lively paper while it lasted, and was well patronized. But the enterprise perished in the occupation of Knoxville by General Burnside.

George W. Alexander tendered his resignation as treasurer of the Ambrister Fund, and John H. Brunner was elected to fill the vacancy.

Warilke as the Conference in its present session had been, the hearts of the preachers yearned for peace. T. K. Catlett presented resolutions, which were adopted, pledging the preachers and people to observe such days of fasting and prayer as the Confederate government might set apart from time to time, and to pray for peace. Timothy Sullins also offered resolutions, which were adopted, requesting preachers and worshiping assemblies throughout the Conference "at every religious service to pray for our distracted and afflicted country, for divine protection and direction in all our dangers and troubles, and for peace on terms that would glorify God and bless mankind."

Admitted on trial: Henry C. Neal, Tobias F. Smyth, James E. Niece, George W. Hicks, Joshua S. Brooks.

Readmitted: Thomas J. Pope, Mitchell P. Swaim.

Located: Conaro D. Smith, John W. Bowman, Willis Ingle, Riley A. Giddens, Patrick H. Reed, William Hicks, James S. Edwards, S. S. Sweet, William C. Daily.

Discontinued: Edward Dawn, William H. Talley, John W. Dodson, Thomas A. Cass, Thomas R. West, William P. Cooper, Thomas P. Rutherford.

Superannuated: Joseph Haskew, David Fleming, Rufus M. Stevens, William Robeson, Timothy Sullins, Daniel B. Carter, Wiley B. Winton, Thomas K. Munsey, R. W. Patty, James W. Belt, John Alley, Moses H. Spencer.

Transferred to Mississippi Conference: G. W. Alexander.

Expelled: John Spears.

Died: Elbert F. Sevier.

Numbers in society: White, 55,395; colored, 4,235. Total, 59,630. Increase, 6,674.

Local preachers, 390; traveling preachers, 141.
Collected for missions, \$3,990.20.

William C. Daily was a good, sweet-spirited man of respectable preaching talents. He afterwards affiliated with the Methodist Episcopal Church, labored in it in East Tennessee, and died within its pale. His brother-in-law, Crockett Godby, was a chaplain in the Confederate army.

John W. Bowman was a native of Yancey (now Mitchell) County, N. C. He had a portly and elegant person. He had a good English education; his oratorical powers were rather superior; he was a harmless, loving, and lovable man. His son, William, who was educated at Emory and Henry College, is said to have graded as high in student scholarship as any young man who was ever a student of that institution. Brother Bowman labored many years in the Holston Conference and later in the Western North Carolina Conference, and died in the work in that Conference.

James S. Edwards was an honest but eccentric man. While in the regular work he found the attendance at one of his week day appointments distressingly small. After preaching there one day, he announced his next appointment at that place thus: "I have been trying to preach Jesus to this people to the best of my ability, but from the way the people turn out to preaching I judge that Jesus is not popular in this neighborhood. Please tell the people that when I come again I will give them the devil." At his next appointment he had a good congregation, and his text was 1 Peter v. 8: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom

he may devour." The sermon made a good impression, the attendance at that place became good, and the Church enjoyed quite a revival during the year.

George W. Alexander was born in Rhea County, Tenn., July 2, 1813; joined the Methodist Episcopal Church on probation in September, 1829; experienced a change of heart and was made indescribably happy in the love of God June 21, 1829. He was appointed Sunday school teacher the following summer; licensed to exhort in 1833; and licensed to preach by the Rev. John Henninger, presiding elder, in August, 1836, at a quarterly meeting held on Chickamauga Creek. He was admitted into the Holston Conference at Reems Creek, N. C., in 1836. He labored in the Conference on sixteen circuits, three stations, four districts, and was one year Agent of Emory and Henry College. He was married three times. His first wife was Miss Lavicy Sturm; his second, Miss Lizzie Smith; and his third, Mary A. Ballew. He was transferred to the Mississippi Conference in 1862. In that Conference he served on Bonpierre Circuit three years and Mt. Olivet Circuit one year, and then located.

Brother Alexander's early religious opportunities were of the best. He was brought up in the nurture and admonition of the Lord. His father could scarcely be equaled as citizen, parent, and especially as Christian. He was constant in his private devotions, always holding family worship morning and evening; he faithfully kept the quarterly fasts, and attended public worship on week days and Sabbaths. He was a class leader for more than forty years, often holding two class meetings at different places in one day. His zeal as an ex-

horter and local preacher was remarkable, and, though lacking in the graces of elocution, his efforts were always effective. The son followed him as he followed Christ, and closed his happy and useful career at Phoenix, Miss., on the 26th day of June, 1902, aged eighty-eight years, eleven months, and twenty-four days.

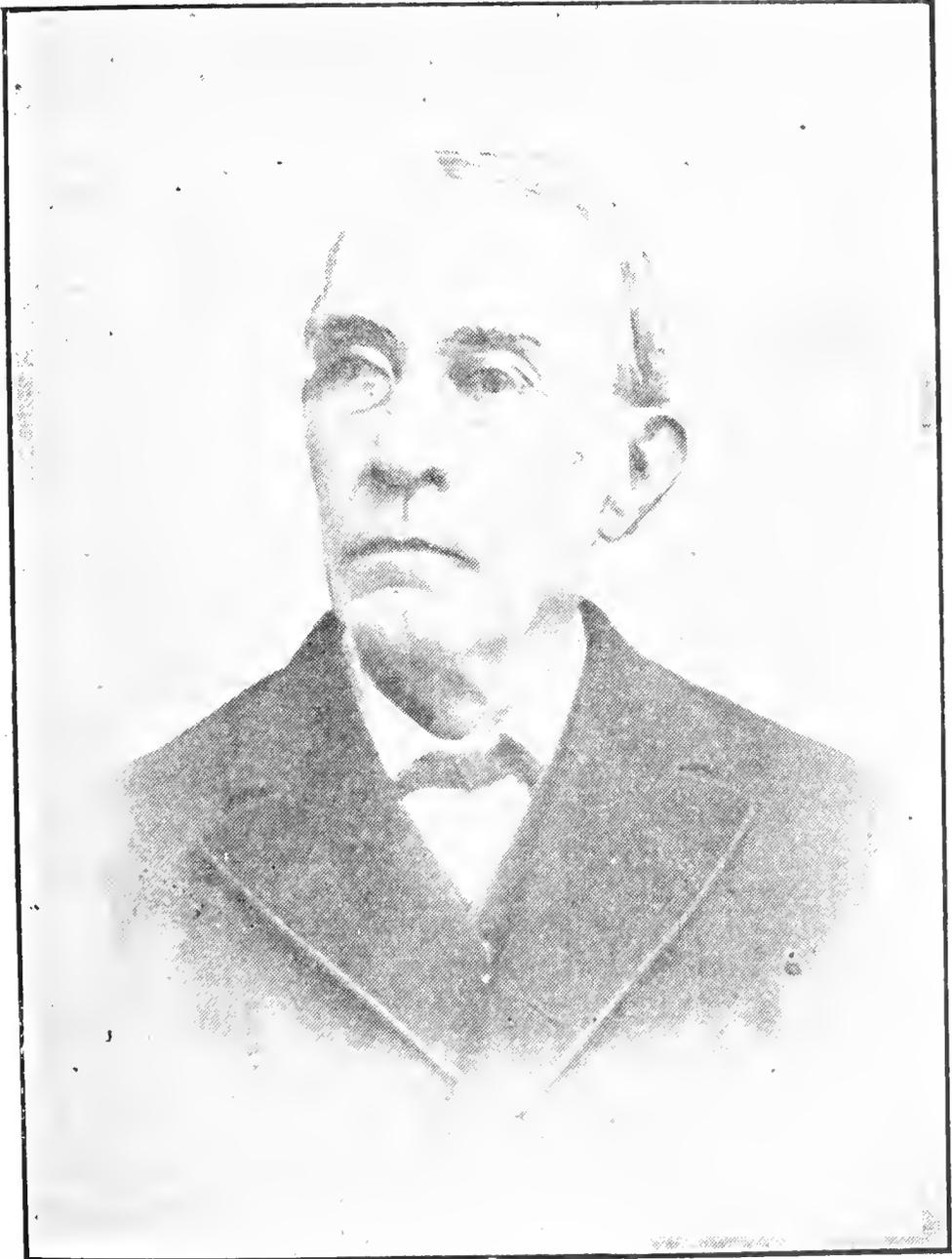
The writer was intimately acquainted with Brother Alexander and enjoyed his warmest friendship. He was a meek, quiet, prudent, and well-rounded man. As a friend he was genial and affectionate, and his social qualities were of a high order. He had a good English education, his reading had been considerable, and his rhetoric as a writer and speaker was polished. As a preacher he was always thoughtful and evangelical. Usually, however, he was somewhat deficient in animation and magnetism. But the subject and occasion sometimes aroused him; and on such occasions his oratory was overwhelming, bearing down all before it like a Johnstown flood. The lion was in him, and needed only to be aroused.

He was so popular in Mississippi that in the section where he lived he almost had a monopoly of marrying and preaching funeral sermons and performing funeral ceremonies. The couples scarcely felt married and survivors scarcely felt that their deceased friends had been properly buried unless it was done by Father Alexander, such was the high and loving estimation in which he was held.

Conaro Drayton Smith, eighth son of Samuel and Mary Smith, was born in Buncombe County, N. C., April 1, 1813; and died at his home, near Franklin, Macon County, N. C., January 30, 1894. He had

English and Welsh blood in his veins. He was educated in good subscription schools, which were kept in the fall and winter. These furnished him all his school advantages; but his father had a small library of useful books, which Conaro eagerly read. He clerked at one time for Smith & McElroy, on Caney River, in Yancey County, N. C. This firm made the manufacture of green ginseng root a specialty. Their operations in ginseng were in what are now Madison, Yancey, Buncombe, Mitchell, Watauga, Ashe, and Allegheny Counties, N. C., along the northern spurs of the Iron Mountains and the Roane and Yancey Ball, in Tennessee. The year Conaro Smith was with the firm (1837) the amount of green ginseng collected and handled at the factories was something over 86,000 pounds. This yielded about 25,000 pounds of choice clarified root, which was barreled and shipped to Philadelphia, and was designed for the Chinese market.

When Yancey County was established, John W. McElroy, a lifelong Methodist, was elected the first clerk of the Superior Court, and Conaro Smith became his deputy. In 1836, at a camp meeting held at Caney River Camp Ground by the Rev. Charles K. Lewis, at that time preacher in charge of Reems Creek Circuit, Dr. Smith professed conversion and joined the Methodist Church. In June, 1837, he was licensed to preach, and in the same year was admitted into the Holston Conference. In the year 1841-42 he was on the Jonesboro Circuit, assisted by William Hicks; and that year the two succeeded in adding to the membership of the circuit eight hundred persons. The fourth quarterly meeting of the circuit that year was held at



CONARO D. SMITH, D.D.

Brush Creek Camp Ground, the present site of Johnson City. At that meeting two persons were instantly killed by lightning during divine service. It was the hour of the Sunday night service. The Rev. William Milburn had closed a sermon full of pointed appeals to sinners, and quite a number had come to the altar. The atmosphere was heavy and murky. It was densely cloudy, with low, rumbling thunder; flashes of lightning were frequent. Three young persons were standing in the door of a tent, a frame building, which was about twenty feet in the rear of the pulpit. They were: Miss Mary Taylor, sister of the late Rev. Dr. Nathaniel G. Taylor, of Carter County, Tenn.; a young Mr. Miller, of North Carolina; and a young man by the name of Gillespie. The two young gentlemen had their arms across each other's shoulders. The three stood close together, with Mr. Gillespie in the middle. Miss Taylor was leaning her head against the door post, near which stood a stubby Spanish oak thirty or forty feet high. The three were intently watching the exercises at the altar when a bolt of lightning struck the door post about two and a half feet above Miss Taylor's head, splitting the post down to her head. It passed through Gillespie to Miller and thence went to the ground. Miss Taylor, who fell at the feet of her brother Nathaniel, and young Miller were instantly killed; while Gillespie, though terribly shocked, recovered. Several persons in the adjoining tent were severely shocked, among whom was Dr. Numa F. Reid, who was then a student at Emory and Henry College and was afterwards a leading member of the North Carolina Conference. The whole surface of the

encampment was impregnated with electricity. Persons at remote points in the tents were slightly shocked. The congregation was a large one, and the seats under the large shed were pretty well filled. A few seats back from the altar the people were standing, and farther back they were standing on the seats, the whole presenting the appearance of an amphitheater. When the explosion occurred the large assembly sank down to their seats with a universal scream, for they were all more or less shocked. Dr. Smith was standing in the altar conducting the altar exercises. He was shocked and nearly thrown to the earth. Every face seemed awestricken. The news flew over the country with great rapidity, and by the hour of service next day persons had arrived from Blountville, Jonesboro, Kingsport, Elizabethton, and other places. Dr. Samuel Patton, who was the presiding elder at the time, preached that day what was considered by many the sermon of his life. His text was Exodus xxxiii. 21, 22, 23. Dr. Smith in his autobiography describes the sermon as follows:

For profound moral philosophy as it stands related to God, for clear and forcible argument showing the solidity of the foundation on which the believer stands and the source of his refuge and safety in the hour of danger, and for broad, lucid discussion of the hidden wisdom of God in the divine administration, I have never heard the sermon excelled. It came in great flashes of light that startled the audience and rounded up into periods that thrilled every nerve. It was one of those grand productions of the old pioneer cavalry brigade of Methodism which belonged to a period that has finally passed away.

On the 21st of September, 1847, Dr. Smith was married at the Middle Brook Paper Mills, near Knoxville,

Tenn., to Margaret R., daughter of Capt. Marcus D. Bearden.

Dr. Smith served some years as a presiding elder, and he was a member of the General Conference of 1850, which met in St. Louis. In 1853 he was appointed agent of the American Colonization Society, but held this position only a short time.

Dr. Smith's principal laurels, if he is to be judged from the standpoint of the world, were won in the field of science. Owing to impaired health, he found it necessary to retire from the regular ministry. His manner of life after this I will allow him to narrate in his own language :

Having had from an early day a taste for mineralogy and geology, and believing that the geologic history properly interpreted harmonized with the Mosiac account of creation, I gave those subjects some attention through my whole active ministerial life and acquired some knowledge of them. During the year 1854 I made some expert explorations in Northwestern Georgia, Southeast Alabama, and Carroll and Grayson Counties, Va. During these explorations, which were chiefly made for copper, I discovered molybdcic ocher in Herd County, Ga. My health was gradually failing; and, finding the limestone water of East Tennessee unfavorable to my health, I returned to the mountains of Western North Carolina in a state of physical prostration. I purchased a small farm and settled down upon it. While I have made farming my chief means of supporting my family, I have devoted a good deal of my time to the study of geology and mineralogy. On my return to the mountains I struck out with pick and hammer and books in good earnest amongst these grand and beautiful mountains, resolved to know their geological structure and mineral resources. Thus associating with nature in all its unmutilated beauty as seen in its noble forests and charming scenery, and using the pure cold water which comes gushing from the old

crystalline gneiss, and drinking in the delicious and intoxicating mountain air, together with pleasant mental labors, I recovered a reasonable degree of health. These branches of science are eminently kindergarten in their character. They are indeed objective, and cannot be fully understood without specimens before the eye, and even then the study of the specimens in the cabinet or lecture room cannot attain the readiness and accuracy of recognition which the field affords for comparison.

When Dr. Smith began his geological explorations of the North Carolina mountains, this great mountain domain was credited before the world with only ten mineral species. To this list he added a large number. During his life he collected a considerable cabinet of mineral specimens. I saw it, and was surprised and delighted with the great variety of rocks which he had gathered and preserved, from different parts of the earth, and especially from the North Carolina and Tennessee mountains. It would have been a respectable cabinet for any college. I know not what disposition was made of it after his death.

At one time he visited me in Morristown and spent a day or two. We had at that time a mineralogist living in the place, whose business it was to prospect for minerals. I introduced Dr. Smith to him as himself a mineralogist. This gentleman, whose name I have forgotten, seemed anxious to test the knowledge of my guest. He brought out stone after stone which Dr. Smith was able to name at sight, such as different kinds of iron, copper, zinc, lead ore, etc. At length he produced a rock, and after a slight examination Dr. Smith said, "This kind of ore cannot be found east of the Mississippi," and he was informed that it was

from Colorado. Finally another rock was produced, which the gentleman no doubt thought would puzzle our Holston amateur. At this point Dr. Smith found it necessary to use a magnifying glass, and then observed, "This rock does not belong to the crust of the earth; it is an aërolite;" and such it was. I was proud of the triumphant manner in which this Methodist preacher stood the examination. Indeed, he had a wonderful acquaintance with geology and mineralogy—an acquaintance which amounted to more than learning; it evidenced genius of no ordinary character.

Hiwassee College, in Tennessee, did itself credit by conferring upon Conaro D. Smith the degree of Doctor of Divinity. It is a wonder that some college or university did not confer upon him the degree of LL.D.; but kissing goes by favor, and Dr. Smith was a modest man who did not press his claims to recognition.

The immediate cause of Dr. Smith's death was an attack of grippe, but its primary cause was a hurt which he received two years before his death. While crossing Nantahala Mountain between Hayesville, in Clay County, and Macon County, N. C., on horseback, he attempted to alight. Placing his foot on the surface root of a tree, which was wet and slippery, his foot slipped and, losing his balance, he fell, fracturing or dislocating his thigh bone at the joint. He was so shocked that he was unable to move, and he lay on the cold, damp ground from three o'clock in the afternoon till nine o'clock the next morning. This being an unfrequented path, he might have lain there till he died; but a man from Clay County, as a good Providence

would have it, happened to be crossing the mountain on foot, and, discovering him and securing help, conveyed him to a residence a few miles away. So great were his sufferings that for a year he never slept except through the influence of narcotics, and then he slept sitting in a chair. But he was able to walk a little, by the help of crutches, the last year of his life. While confined to his chair he wrote a short autobiography, from which I have gathered many of the facts and words recorded above. Notwithstanding his great suffering, his mind remained remarkably clear to the last.

When Dr. Smith was hurt and lay helpless on the ground, his faithful horse would not leave him. He attempted to drive him away, so that the empty saddle might advertise the mishap; but the horse stubbornly refused to leave. It was raining part of the time, and Dr. Smith had nothing to shield him from the rain and a September night atmosphere but an alpaca overcoat and an umbrella.

Dr. Smith had made the trip into Clay County for Prof. Holmes, the State Geologist, for the purpose of collecting timber and minerals for an exhibit at the World's Fair.

Mrs. Smith lived a little more than two years after her husband's death. They had eight children, of whom only five reached maturity—four boys and one girl.

Dr. Smith left a small farm of some thirty acres, which is now owned by his son, Frank T. Smith.

Dr. Smith wielded the pen of a ready writer. In a number of biographical sketches written for the *Hol-*

ston Methodist he rendered valuable historical service to the Church and country. These sketches related almost exclusively to Holston preachers, and his etchings drawn from personal acquaintance and experience were graphic. I have used them freely in the three volumes of this work. In October, 1888, he preached before the Holston Conference at Asheville, N. C., his semicentennial sermon, which was published in pamphlet form. In the annual report of the Board of Regents of the Smithsonian Institution for the year 1876 may be found a carefully written article on "Ancient Mica Mines in North Carolina" from the pen of Dr. Smith. In Prof. W. C. Kerr's work, "North Carolina Geology," Appendix D, is an article entitled "Corundum and Its Associated Rocks," also an "Essay on the Geology of Western North Carolina," by Dr. Smith. These articles display accurate knowledge of the subjects treated, and they place him among the greatest scientists of the Old North State.

During the Conference year of 1862-63 a prominent layman of the Church within the bounds of the Abingdon Circuit died. He was the father of the author, and I feel a delicacy in devoting space to him in this work; but he was such an active and influential Methodist and his life was so interwoven in the history of his section that, as a faithful historian, I cannot omit mention of his character and doings.

John W. Price was a son of Richard Price and Priscilla Crabtree. He was born in Russell County, Va., April 9, 1794; and died at his home, in Washington County, Va., April 15, 1863. His ancestors on his fa-

ther's side were of Welsh blood and the Quaker religion. One of his ancestors crossed the ocean with William Penn in 1682, and obtained possession of a few lots in the infant town of Philadelphia. Richard Price was of this stock, and was probably born in that town. Sometime after the middle of the eighteenth century he and his brother Thomas came to what is now Russell County, Va., when it was almost an unbroken wilderness and when the daring adventurers who settled in it were in constant danger from the Indians.

Richard Price entered several thousand acres of what is known as the Elk Garden lands, and there built and lived. He married Priscilla, a daughter of William Crabtree, who at the time owned a body of land embracing what is now Saltville, Va. His wife's mother, Mrs. William Crabtree, was a McHenry and probably a sister of the Rev. Barnabas McHenry, of ecclesiastical celebrity.¹ During the latter part of her life she spun, wove, and bleached flax linen and made a hundred garments of underwear, remarking that when she was dead she wished her daughters to see what her fingers had been about.

Richard Price was a person of powerful physical manhood. In his build he was well proportioned, a little inclined to obesity, and weighing about two hundred and twenty pounds. The fame of his strength and activity went abroad, and a bully from Kentucky came horseback a considerable distance to have a slugging match with him. Mr. Price replied that he was not

¹See Volume I., pp. 205-213. •

a fighting man, but the stranger insisted so earnestly upon a fight that he consented. As he was taking off his shirt, the stranger, seeing his powerful muscles, attacked him before he was stripped. Price as quickly as possible tore the shirt off and then addressed himself to the task of conquering his adversary, which was quickly accomplished. At the regulation cry of "Enough!" the battle ceased. After getting his dinner and his horse fed at Mr. Price's, the bully left, satisfied that there was one better man than himself. The family tradition places this slugging match before the conversion of Mr. Price.

Richard and Priscilla Price had nine children—seven sons and two daughters. John Wesley was the fifth of the nine. He married Mary Miller, of Washington County, Va. Her father, Capt. Joseph Miller, a man of German extraction, was a well-to-do farmer, a man of intelligence, of probity, and of great symmetry of character. He for a time represented his county in the Legislature of Virginia, and was a member when Lafayette made his first visit to the United States after the Revolutionary War. He voted for an appropriation for a banquet in honor of Lafayette; and for this vote, which was considered a piece of extravagance, his constituents refused to be represented by him again. He was for long years chairman of the County Court of Washington County, and a more prudent and impartial chairman that court never had.

I lived with my Grandfather Miller several months, attending school. He had a large, symmetrical person and weighed nearly two hundred pounds. His complexion was fair, and his features were expressive

of intelligence and benevolence. I never saw him angry. He always spoke to his servants and his children in affectionate terms; and although he had a strong will and strict notions of right, he never grumbled and his family government ran like clockwork. He always addressed his children and grandchildren in terms of endearment, such as Johnnie, Richey, etc. His honest, genial smile was but the outward expression of a heart of perpetual sunshine. He was a subject of saving grace; but having been reared under Baptist influence, while his wives were Methodists (for he was twice married), he hesitated in the selection of a Church, intending to join some Church, but died suddenly without taking that step.

One of Richard Price's sons, Thomas, spent much of his life as a man of the world, but when somewhat advanced in age he became a Christian (Campbellite) preacher. He had eight sons that served in the War between the States—four on one side and four on the other. All of them were either killed or died in the army. Thomas Price after marriage became a citizen of Kentucky, where he died.

William Price, another son of Richard Price, lived and died in Russell County, Va. He was a man of sprightly intellect, and was an able speaker. He ran for Congress at the time of the nullification controversy in South Carolina, and his espousal of the cause of nullification defeated him. On the eve of his removal to Missouri he was called to a better country, but left a will that compelled his family to go to Missouri. His son John was an able lawyer, and occupied the bench for some years. He was a colonel in General

Price's army. Another son of Richard Price, Crabtree, moved to Springfield, Mo. His son, William Cecil Price, was an eminent lawyer, a judge, a colonel in General Price's army, and Treasurer of the United States under President Buchanan. Of him the *Chicago Tribune* of March 26, 1899, remarked as follows:

Judge William C. Price, once the idol of the Southern Confederacy, cordially hated by the abolitionists of *ante bellum* times, and Treasurer of the United States during the last years of President Buchanan's administration, lives in a homelike, well-appointed, and cozy little flat on the North Side. He will be eighty-four years old the first day of next month; and though his bodily infirmities keep him indoors, his eye is as clear and his mind as undimmed as they were a half century ago, when he led his fellow countrymen of the South into the losing side of the great struggle. He declares himself unreconstructed, unconvinced, and, therefore, unrepentant—one of the last real simon-pure fire eaters of the old Confederates. He is proud of the title of "the last of the Cæsars" bestowed upon him at one time by Henry Watterson, who greatly admired the sturdy old statesman of the Confederacy. Judge Price believes as firmly that slavery is a divine institution as he did when he turned over the keys of the United States Treasury to Abraham Lincoln after the latter, recognizing his sterling honesty, had offered him a reappointment to the place. He is a spirit that knows no compromise, and this is particularly true where a matter of principle is at stake. It would be as impossible to convince the old gentleman that he was wrong on the slavery question as it would be to convince him that the Lake Shore drive and Lake Michigan, which he looks out upon daily, is the old homestead in Springfield, Mo., where he spent the greater part of his public career.

John W. Price was a man of good primary English education, such as the common schools of the country afforded at the time. His knowledge of his mother

tongue, though not extensive, was critical and accurate as far as it went. His knowledge of the English language was sufficiently accurate and his general reading sufficiently extensive to cause him to feel at home in the best-educated circles. In his younger days he taught school and was in demand as a teacher in the primary branches. He had received a large part of his education under Mr. Will Webb, a brainy Englishman who lived and taught at Elk Garden. The genius of this brilliant Englishman afterwards outcropped in his lineal descendants, William Elbert Munsey and Will Webb Bays. Mr. Webb wrote a beautiful hand, almost as regular and legible as print. John W. Price acquired that hand, and his writing was always admired. He once executed a legal document, which is perhaps now on file in the County Court Clerk's office of Russell County, Va., the handwriting of which has been much admired. An intelligent man of experience was heard to say that it was the most beautiful specimen of chirography he had ever seen.

He kept himself well informed on the political issues of the country, and the Hon. Lafayette McMullin once said that he was a strong tower of Democracy. He had a legal turn of mind, delighted in the study of law, and was well versed in the statutes of his State. He was a lifelong justice of the peace, and was for many years a member of the County Court of Washington County, Va. His advice in matters of business was often sought by his neighbors.

I scarcely know what to say of him as a farmer. I would say of him that he was not a first-class farmer. With two or three families of negroes and twelve

hundred acres of fertile lands in Russell and Washington Counties, which would now sell for a hundred and twenty thousand dollars, he ought to have made large profits; but this he did not do. He was indulgent to his servants: they worked neither early nor late. His granaries and meat house were never locked; his lands were never cultivated in the best style of the art. But these disadvantages were offset by his shrewd business talent, his marvelous knowledge of human nature, his capacity for utilizing the skill and industry of his numerous tenants, his excellent judgment of live stock, and his trading ability. Where there are negroes there is always waste; but he was able to keep out of debt, to lay up a little money, and to give his children a college education. His daughters had good educational advantages, and his sons were allowed to go to school as long as they pleased.

Himself not a classical scholar, he was a lifelong patron of the higher education. He was one of the charter members of Emory and Henry College, the first President of its Board of Trustees, and a member of the board as long as his health allowed.

His servants had great confidence in him and respect for him. He never struck one of them a blow, old or young. His older servants never intentionally disobeyed him, and he turned the colored children over to the tender mercies of their mothers, often not very tender. He was not in the habit of doing manual labor himself. A neighbor complained to Dick, one of Mr. Price's negro men, that his master did not labor with his hands. The negro replied: "Yes, sir; but when the hands of some men get tired, they are done."

Mr. Price's sons used to invite their fellow students of Emory and Henry College home with them. One day, as the company were passing from the sitting room into the dining room, Dick observed closely the handsomely dressed young men; and when they had passed out of hearing, he remarked: "They don't need brains these days to make a man; all they need is the frame. In the days when old master was young these young men would have been idiots." Dick indeed was the wit of the family. One day during a six weeks' drought, by which the corn of the country was shriveling and dying, Dr. Sneed passed by a cornfield where Dick was plowing, and inquired: "Dick, is your master's corn suffering?" "No, Doctor," said Dick with a tone of sadness; "done sufferin'."

Mr. Price's politics and business affairs were to him secondary to his religion. He was an authority on Christian doctrine and Church polity. He often discussed religious questions with his neighbors, with visitors, and even with ministers of the gospel. Dr. Wiley once preached a sermon at Kelly's Chapel, the place where Mr. Price held his membership, in which he took the ground that the materials of the dead body would not enter into the resurrection body—in other words, that the resurrection will not be literal. As Mr. Price and the preacher rode away from the church, Dr. Wiley inquired of him how he liked his view of the resurrection, when Mr. Price replied: "They have taken away my Lord, and I know not where they have laid him." Dr. Wiley saw the point, and in relating the conversation he remarked that he never preached that doctrine afterwards.

Mr. Price was a friend of the poor and the laboring man. He granted to many poor men the privilege of cutting logs and building cabins on his farms for modest homes. In this way his farm in Washington County was dotted over with log cabins. He made it a rule to try to bring to a knowledge of salvation through Christ all his tenants and their families, and he generally succeeded. These people rarely attended church at first, pleading the excuse of lacking suitable clothing in which to appear in public. To obviate this difficulty he carried the gospel to them by holding prayer meetings from house to house in their humble homes. Through the instrumentality of these meetings scores of people were saved. A revolutionary soldier and his wife lived in one of these cabins. The veteran was an avowed infidel; but by special personal instruction from Mr. Price he and his wife were brought to Christ, and both died rejoicing in the light of redeeming grace. Often when a preacher came to spend the night Mr. Price would send an invitation to his tenants, turn one of his rooms into a chapel, improvising seats, and thus gave them an opportunity to hear preaching. His services to others were sometimes rewarded by a rich experience of divine blessing in himself. He was so filled with the Spirit at one of the cabin prayer meetings that when he and his wife were returning home he did not recognize his own fields, and asked her whose land they were passing over, and then asked what was growing on it. Returning from one of these meetings one night, this God-intoxicated man did not recognize his own dogs which ran to meet and welcome him.

Mr. Price persistently declined to be licensed as a local preacher or even as an exhorter, but he was always ready to speak a word for his Master. The only offices in the Church which he would accept were those of steward and of class leader; but he always exhorted at his class and prayer meetings, and I have known him to occupy the pulpit at camp meetings and speak an hour at a time, so that the common people thought that he was a preacher. His exhortations displayed fancy, wit, wonderful emotionality, and not infrequently genuine eloquence and spiritual power.

His genial, fun-loving spirit permeated his whole life and made him a most desirable companion, and his fund of anecdotes seemed inexhaustible. His terse, epigrammatic sayings fastened themselves on the memory of those who heard him, so that they are repeated to this day by the children and grandchildren of the men of his generation. At one time he assisted the Rev. Noah Baldwin, a Baptist preacher, in a revival meeting. On the last Sunday of the meeting Mr. Baldwin administered the Lord's Supper to his people, inviting to the table only Baptists. Mr. Price retired to the rear of the church as a mere spectator of this solemn service; but afterwards he rebuked the preacher, saying: "What would you think of me if I were to invite you to a log-rolling, and, after you had labored side by side with me all day, I should sit down at my table to eat without inviting you to partake with me?"

For twenty years or more before his death Mr. Price had on his neck an ulcer which eventually caused his death. Once a neighbor said to him, after they had spent an hour in jovial conversation: "Mr. Price,

I don't see how you can be so cheerful when you know you have to die." He replied: "How can *you* be so cheerful when you know *you* have to die?"

He was called upon to decide a question of ownership between a Mr. Debusk and his servant Dick. During a freshet in the river Dick had rescued a tub which had floated with the drift down the stream. Mr. Debusk and Dick both claimed the tub, but referred the dispute to Mr. Price. He said: "Dick, suppose Debusk's wife had floated down, and you had gotten her out. Whose wife would she be?" Dick replied: "Take the tub, Mr. Debusk; take the tub." A friend riding with him one day said: "Brother Price, when I come to a bad road, I let my horse choose his way. Do you?" "Yes," he replied; "if I think my horse has more sense than I have."

My father had his faults. I heard him say that my mother had never spoken an unkind word to him. She could not have said as much for him, although he loved her with an unfailing devotion and was almost uniformly sweet in temper, cheerful and optimistic. He exercised an unstinted hospitality. He never turned a traveler from his door, and visitors were always abundantly welcome at his house, and they did not stay too long for him. He never made a bill against a traveler. One reason why he did not make greater profits as a farmer and business man was his devotion to evangelistic work. As a revivalist and lay evangelist he deserves to be compared with Carvosso. So much of his time was given to attending camp meetings, quarterly meetings, and revival meetings of his own and other denominations, as well as to private efforts for the

enlightenment and salvation of his neighbors, that his business was necessarily neglected. When he first removed to the Washington County farm Methodism was scarcely known in that section, but when he died it was one of the strongest Methodist communities in the country.

His funeral sermon was preached at the house by Dr. Wiley, and his remains were laid away in the family graveyard. In an obituary notice of Mr. Price, Dr. Wiley said:

The subject of this sketch was a remarkable man and would have been thus considered in any circle in which he might have moved. Born and reared in the county of Russell, in Southwestern Virginia, having but few advantages of early culture, such as schools afford, he acquired, nevertheless, a knowledge of men and things, especially divine things, such as few men attain. He was endowed with intellect of high order and superior discriminative powers; . . . and facts which most men would have passed by as unimportant incidents, apparently trivial in their character, often led him to conclusions both just and accurate, so much so that his declarations on some subjects were sometimes regarded as closely allied to the prophetic. On the evening before his death, when his wife brought his supper to him, he remarked, "This is my last supper," although he seemed not unusually ill.

Not only in matters of business and in temporal and personal interests did he employ his gifts—nor did he use them here as most would have done, for he might with his rare powers have acquired a large fortune—but especially in spiritual things, in things pertaining to God, he was wonderfully sagacious and profound. He was a man of great faith, a buoyant Christian hope, and power with God. . . .

It was not merely by searching the Scriptures, but by a long and trying experience that he was made acquainted with the truth. I find in a journal which he kept for several years, both before and after he professed religion, accounts of fear-

ful heart struggles, signal defeats, and triumphs in his contests with the man of sin. Sometimes in these mental conflicts, under deep conviction for sin, he would become helpless and lie for hours unable to move. Light would finally break in on his darkness, and his joys he describes as ineffable.

He was perfectly conscious while dying, and he died with Scripture sentences on his lips. His last words were, "The rock! the rock!" evidently meaning the Rock of Ages.

Mrs. Mary Price, wife of John W. Price, the oldest child of Capt. Joseph Miller and Susannah Lyons, was born in Washington County, Va., March 3, 1802; and died at her residence, near Glade Spring, Va., September 1, 1886. Her grandmother on her father's side was a McHenry, probably a sister of the Rev. Barnabas McHenry. She professed religion and joined the Methodist Church in her twentieth year, and was united in holy wedlock to John Wesley Price August 12, 1823. She was the mother of ten children. All became members of the Methodist Episcopal Church, South, and were reared to years of maturity except one, who died in boyhood. Her three sons that attained manhood became ministers of the Methodist Episcopal Church, South. Two of them (1911) are still alive. Three of her daughters married Methodist preachers. A professor of religion for more than threescore years, she was never known to say or do anything inconsistent with her profession, to be under a spiritual cloud, or to express a doubt of her filial relation to God. Her constancy in faith and hope can be attributed, under the sovereign grace of God, only to the thoroughness of her conversion and to her

extraordinary devotion to the duties of the closet. She lived much of her time upon her knees. She was often overheard—not only while sick, but while well—praying for her children and friends by name. This was especially true when she was confined to her bed in her last days. In her prime she was a faithful church-goer and an attentive and intelligent hearer of the word. She always spoke favorably of the preacher and the sermon. No sermon was so poor or dry that it had not food for her soul. When after preaching some one would criticize the sermon unfavorably in her presence, she would say, “If we will only do as the preacher advised us to do, it will be well with us,” or make some other similar remark. Her education was limited, but she was a diligent reader. She had a strong, philosophical mind, reasoned safely, and could enter into the spirit of the profoundest discourses, written or spoken. In her old age she was an almost incessant reader, and her understanding remained vigorous to the last. She had a laudable ambition, especially with reference to her family; and when her sons were promoted, it gave her great satisfaction. When it was announced to her that her son William had been appointed presiding elder, she remarked: “That is next to bishop.” She was a woman of even temper. She was patient, industrious, unselfish. “She opened her mouth with wisdom, and in her tongue was the law of kindness.” Yet she was candid and inflexibly honest and truthful.

She loved the Church and the minister with a love that never wavered. Her faith in God never staggered. In her religion she was not noisy nor demon-

strative, though she was always ready to give a reason for the hope that was in her. Her experience was deep and intense. No one's religion was farther from cant or pretense; it was lived rather than professed. She never fretted, never disobeyed her husband or spoke an unkind word to him in his lifetime. She had a tender and merciful concern for everybody, and could not bear to see cruelty inflicted on any living creature. She indulged to a fault in leniency toward others, and performed many an act of drudgery rather than require it of her children or servants. I say "fault," for this was a real fault. She did much drudgery with her own hands that should have devolved on her servants. Bating the fault to which I have referred, she was a model mistress of slaves in the days of slavery. She did to them that which was "just and equal," and they reposed perfect confidence in her as a woman and Christian. She was to them a mother rather than a mistress. She never commanded them to do anything, but always requested them as gently as if she were asking a favor. Tributes of unrestrained and undimmed honor were rendered to her all along life by all who knew her, white or colored, rich or poor. Such a life of godliness and sweet deeds of love left its legitimate hallowed influence upon her household, who still cherish her memory as that of a precious mother who was "blameless and harmless" and a child of God "without rebuke." She was timid and modest in expressions relating to her own experience. But when she saw the last hour approaching, she volunteered to open her heart to her family more freely than was her wont. The second day before she died she

said to her son, Dr. William Price: "Well, I have been living a long time, so as to be ready for this time." Dr. Price said: "Mother, do you feel that all is well?" She replied: "Yes; I have no fears. But I think a body ought to keep on praying, and I want all the children to help me. When I set out to be religious, I resolved to try to pray on my knees every three hours. I have tried to keep up that habit; but, of course, a part of the time I have been sick and could not kneel, and had to pray in bed."

She also said to her son that in reviewing her life she feared that she had done wrong in one respect: she feared that she had made a difference between the rich and the poor, that she had not been as kind to the poor as she ought to have been. This confession was the more remarkable, as the poor were never turned away empty from her door, and she always treated them as courteously as if they had been princes and princesses.

She who had never wantonly inflicted pain on others deserved what she had—a quiet and painless departure. There was no scorching fever nor racking pain, so gently did God let her down into the sweet rest of the grave. She sleeps in the family graveyard, awaiting the resurrection of the just.

The Conference met in its fortieth session in Wytheville, Va., October 7, 1863, Bishop Early President, and E. E. Wiley and W. W. Neal Secretaries.

In regard to the disciplinary cases, I quote from the Journal as follows:

The cases of Laurence M. Renfro, Jesse G. Swisher, W. H. Rogers, and William Milburn were referred to the following

committee, James S. Kennedy, A. G. Worley, E. E. Wiley, J. M. McTeer, and G. Taylor, for the purpose of eliciting information and reporting to this body. . . .

The cases of William Robeson, John W. Mann, J. L. Mann, and S. B. Harwell were referred to the committee in the cases of L. M. Renfro, J. G. Swisher, and others. . . .

The case of Thomas H. Russell was referred to the committee in the cases of L. M. Renfro and others.

James S. Kennedy being requested by the Conference to present a course of action, proper to be pursued, in the case of William G. E. Cunnyingham, offered the following, which was adopted:

“Whereas Rev. W. G. E. Cunnyingham, missionary to China, is represented as having returned from China to the United States in December, 1861, and is now known to be in Kentucky; and whereas he has not, in the knowledge of this Conference, made any attempt to get out of the Federal lines into the bounds of our Conference, and has made no communication whatever to this body, nor to the bishop having charge of the China Mission, touching himself and family and his present relations to the unhappy controversy now dividing the country; and whereas this Conference feels itself obliged to guard carefully the purity and consistency of its members and with all the light and facts now before us is unable to act at all on the passage of his character with safety and propriety either to themselves or the Church they represent—therefore be it

“*Resolved*, That the whole matter be referred to the presiding elder of the Abingdon District for investigation; and that his character be not passed pending the investigation of the facts.
JAMES S. KENNEDY, *Committee.*”

Question 15. Are all the preachers blameless in their life and official administration? Answer: Their names were called, one by one, and their characters examined and passed, except those of Jonathan L. Mann, W. H. Rogers, William Milburn, and W. H. H. Duggan, who were expelled from the Church, and W. G. E. Cunnyingham, who was referred to the

presiding elder of the Abingdon District, and Thomas H. Russell, who was referred to the presiding elder of the district in which he may live.

It appears that the minutes of the session were copied into the Journal by the Rev. Jacob R. Payne. Only a part of the Thursday proceedings are recorded, and the Journal contains this certificate:

At this point in the minutes I find a hiatus or break, owing to a loss of a part of the papers of the Secretary of this session. The papers were lost during the war.

J. R. PAYNE, *Assistant Secretary, 1866.*

At the close of the Friday morning minutes Mr. Payne has another certificate as follows:

At this point the regular daily proceedings, as reported by the Secretary, end; and in order to make a partial record, at least, we are compelled to take the report of proceedings prepared by a committee of publication, although out of form for this Journal.

ASSISTANT SECRETARY, 1866.

Fortunately, this abstract of the proceedings to which Mr. Payne refers has rescued from oblivion what would otherwise have been lost.

The writer attended this Conference, having missed the Conferences of 1861 and 1862. As soon as a motion was made to arrest the character of certain Union preachers, I arose and spoke substantially as follows:

Bishop, I wish at this point in our proceedings to define my position on the question now before us. In my opinion, the Conference has no jurisdiction over purely political questions. We have a right to inquire into a preacher's moral character, but with his political opinions and his political actions we have nothing to do. Our preachers honestly differ in politics, and they have a right to differ. I take the ground that as long as

our preachers who favor the Union maintain a good moral character and faithfully discharge their duties as Methodist preachers according to our book of Discipline we have no right to inflict on them any censure or any disabilities. We are an ecclesiastical, not a political, body; and we have no jurisdiction over political questions proper. I differ in sentiment with the brethren whom you propose to deal with. I am sorry that they do not think as I do, but I believe that to arrest their character upon political grounds will be doing them an injustice and will injure the cause which we propose to benefit.

This is in substance what I said. I was young and had not been in the habit of making speeches on the Conference floor. I saw no signs of sympathy with my views in the body, although there may have been more of it than was apparent on the surface; but no member of the body publicly expressed any sympathy with these views during the entire session. The Bishop summarily shoved aside my opposition and ruled that the Conference had a right to arrest the character of any preacher who sympathized with the Union cause. During the session I urged my views again and again, but seemingly to no purpose. When motions were made for the expulsion of certain brethren, I objected on the ground that we had no legal right to punish them without giving them due notice of complaints and without according to them the privilege of a regular trial; but the Bishop ruled that they could be tried then and there, and Jonathan L. Mann, William H. Rogers, William Milburn, and W. H. H. Duggan were expelled from the Church by mere resolution.

When it was proposed to arrest the character of Dr. Cunnyingham on the ground of the uncertainty of

his political attitude, I arose and stated that his wife had written to her friends in Abingdon, as they had informed me, and had stated that the family were not permitted to pass through the lines, and that they were boarding with Mrs. Tevis. I also stated that Mrs. Tevis was known to be a Union woman, and that Mrs. Cunnyingham stated in the letter referred to that, although Dr. Cunnyingham and herself differed in political sentiment from Mrs. Tevis, the two families were living together harmoniously. I claimed that this statement should settle the question of Dr. Cunnyingham's political soundness; and while I did not think that a settlement of that question should have had any bearing on the question of passing his character, I was glad to furnish the information, hoping that it might save him from the mortification of having his character arrested and referred to a committee of investigation. But my statement of fact had about as much weight as my statement of opinion had had. As evidence of the correctness of my statement in regard to Dr. Cunnyingham, I copy the following editorial paragraph from the *Southern Advocate* of November 6, 1862, published at Bristol and edited by the Rev. W. W. Neal, of the Holston Conference:

Rev. W. G. E. Cunnyingham.—This interesting Christian minister has been for ten years missionary to China from the Holston Conference of the Methodist Episcopal Church, South. Since the war commenced, he arrived in the United States and desired to visit his friends in Virginia and Tennessee. He was informed that he could not be allowed to come unless he would first take the oath of allegiance to Lincoln's government. He remonstrated with the authorities, assuring them that he had been preaching the gospel to the heathen in a far distant land,

that he had taken no part in the strife of this country, and hoped to be excused. He was then rudely informed that an angel from heaven should not pass the lines without taking the oath of allegiance to the Federal Government. This pure, spiritual man was forbidden to visit the land of his birth and the home of his friends. He passed the Chinese and the Egyptians, the simooms and the seas, to find himself a prisoner among the Christians of the North.

There had been no motion to expel or otherwise punish Dr. Cunnyngnam. There was, however, a motion to refer his case to the presiding elder of the Abingdon District, and this motion prevailed. It was this motion which I resisted. The Rev. Frank Richardson has always claimed to have been opposed to the prosecution of the Union men, and I have reason to believe that several others who were present at the Conference of 1863 would have spoken against those measures if they had spoken at all; but with Bishop Early in the chair and the majority of the Conference in sympathy with him, they could not but see that argument on the conservative side of the question would be a waste of words.

I remember a conversation which I had with William C. Bowman on the day when the expulsions took place. As we walked out of the Conference room on our way to our staying places, he said to me: "Brother Price, I have generally agreed with you. You have usually been right, but in this instance you are wrong." I replied: "Brother Bowman, when the war is over, it matters not how it results, you will see that I am right. By this day's work we have lost in Holston at least ten thousand members."

After the war was over I was found in the pastoral

work of the Southern Methodist Church, fighting radicalism at the other end of the line; while W. C. Bowman was editing a Republican paper at Bakersville, N. C.

I find the following entry in the Journal:

E. E. Wiley, Treasurer of the Board of Trustees of Emory and Henry College, proposed to pay the debt due the Preachers' Aid Society of the Conference by the college; but the Conference declined to receive the money, preferring that the college should have the use of it for the present.

To the uninitiated this declinature may look strange. The unselfishness and kind indulgence of the Conference toward its college will provoke a smile when it is remembered that at that period Confederate currency was at a heavy discount.

Among the visitors of the Conference was the Rev. Jacob Ditzler, of the St. Louis Conference. He preached during the session, and he impressed the Conference as a man of wonderful resources of talent and learning. He seemed to have been an omnivorous reader and to possess a remarkable memory, especially as to names and dates. In a debate at one time with the Rev. Dr. J. R. Graves, of the Baptist Church, on the subject of baptism he displayed great learning and logical power and held his own very well with that polemical giant.

The Committee on Education reported that the interests of education within the bounds of the Conference were suffering greatly in consequence of the national troubles; that Emory and Henry continued suspended, with no prospect of reopening until the close of the war; that the buildings were being used for a

Confederate hospital; that Holston Conference Female College, at Asheville, opened the spring session March 12; that during the past five months six teachers were employed and about seventy pupils were in attendance; that the summer session opened July 31, with about the same number of pupils; and that the President, Dr. Cummings, had resigned the presidency, his resignation to take effect at the close of the session. The committee also reported that the buildings of the Athens Female College were being used for hospital purposes; that Martha Washington College was progressing, with eighty or ninety pupils, and that the President had asked for the appointment of an agent to raise funds for the payment of the debt incurred in the purchase of the property.

The report was adopted, and John Boring was appointed Agent of Martha Washington College.

The committee on the *Holston Journal* reported that the committee appointed at the last session made a contract with Rev. C. W. Charlton for the publication of a strictly religious paper at three dollars a year to the subscriber, that they were highly pleased with the mechanical execution of the paper, gratified with its editorial management and subject matter with the exception of a few articles, and that they were truly sorry when it became necessary for the editor to suspend its publication.

David Worth, Johnston Perkins, and Abram Weaver were appointed trustees of a house and lot in Jefferson, Ashe County, N. C., bequeathed to the Conference by Mrs. Rachel Waugli, deceased, her husband, J. P. Waugh, Esq., having signified his readiness to

make a deed to the property. This house and lot furnished the basis of what was afterwards known as the Waugh Fund.

Admitted on trial: George W. Martin, George Spake.

Readmitted: Abram Weaver (late of the North Carolina Conference), W. H. Cooper, Frank Richardson, William Gaines Miller (a transfer as a preacher on trial).

Located: Mitchell P. Swaim, Josiah Torbett, William H. Eblen.

Superannuated: D. Fleming, R. M. Stevens, William Roberson, T. Sullins, D. B. Carter, W. B. Winton, T. K. Munsey, R. W. Patty, J. Haskew, James Cumming, John Alley, Hardy M. Bennett, George M. Proffitt, S. B. Harwell.

Expelled: Jonathan L. Mann, W. H. Rogers, William Milburn, W. H. H. Duggan.

Died: Samuel A. Miller, W. W. Smith.

Numbers in society: White, 46,887; colored, 4,849. Total, 51,736.

Local preachers, 337; traveling preachers, 119.

Collected for missions, \$12,975.95.

Number of Sunday schools, 145; officers and teachers, 443; pupils, 5,062; volumes in library, 10, 810.

Jonathan L. Mann, of whom I knew but little personally, has been represented to me as a man of rather superior intellect and of some literary attainments. As a young preacher he was quite promising. He was a brother of John W. Mann, but more positive and more pugnacious. He remained in East Tennessee a few years after the war, and traveled in the Holston Conference (North). For some time after the war he was a newspaper correspondent, and kept up a fusillade on the "rebel" preachers; but before he left the section he became more pacific. Some one, observing the change, asked him one day why he had quit contro-

verting, and he replied: "There is no sense in being always a fool." He eventually went West, and I have lost sight of him.

William H. Rogers, son of the Rev. Daswell Rogers, was probably born in Sequatchee Valley, some twenty miles east of Jasper, Tenn. He was brainy but eccentric. His principal faults were vanity and affectation. He had an affected style of delivery—a mock solemnity that greatly impaired the usefulness of his sermons, exhortations, and conversations. But he was well read, and his mind was stored with general information. He was robust in body, above the average in size and strength, though not corpulent. He had a strong voice, a ready utterance, some imagination, and sometimes preached a sermon of real eloquence. He was not wanting in wit and sarcasm. During the progress of a revival at Bethcar church, in Jefferson County, Tenn., he happened in one evening, and was requested to preach. When he arose to begin the service, the audience, dissatisfied with the change of preachers, began to shuffle their feet on the floor and to clear up their throats very vigorously, when the preacher remarked: "Brethren, I perceive that while you have been listening to the gems of truth which have fallen from the lips of the preacher who has been conducting the services you have taken severe colds." This witty rebuke quieted the opposition.

Mr. Rogers once attended a meeting conducted by Jesse Hyden and myself in Cleveland, Tenn. One day he requested us to take a walk with him, which we did. After a walk of half a mile, he turned to us and remarked in his peculiarly solemn and affected style:

“Young brothers, I love you, and I admire your gifts; but in all kindness I wish to admonish you that in your style of preaching there is not enough of the *suaviter in modo*.” The point was well taken. At the Conference of 1854 he introduced a resolution against the marriage of preachers who had not completed the Conference course of study, or rather had not traveled four years. As soon as the resolution was read, a motion was made to table it. A loud concert of seconds came from the bachelors of the Conference, and to the table went the resolution. Before the vote was put he made substantially the following speech: “Bishop, I do not wish to be understood in this resolution as reflecting on the women. No. God bless the women! My mother was a woman.” These anecdotes cannot be appreciated by those who do not recall the solemn manner, rolling eyes, and sanctimonious tone of the speaker. The manner is the main point in them.

Hurd Rogers, as he was generally named, was a good-natured man, a man full of charity. He readily forgave his enemies and seldom spoke evil of any man. The latter part of his life was peculiarly full of sunshine, and nothing but kind words for his brethren fell from his lips.

William Milburn was quite an effective preacher. He was something of a son of thunder. He was always serious in his deportment. His studies were mainly confined to the Bible. He believed in its teachings with all his heart, and he spoke in the pulpit with that confidence which always secures results.

I knew very little of Mr. Duggan. I remember him as a large, corpulent man. As a preacher he had a

strong voice and rapid utterance. He was a revivalist. He was more fluent than philosophical. He was a man of fine social instincts, loquacious but not garrulous. I have heard an anecdote of him to this effect: Near the beginning of the war he and another preacher of Southern sentiments were holding a meeting together. They united in urging sinners to come to Christ. The Southern preacher exhorted the sinners to *secede* from the world, the flesh, and the devil; while Mr. Duggan exhorted them to hasten to form a *union* with all good Christians in the service of Jesus Christ.

While the war was in progress peaceable citizens of both parties should have been permitted to remain at home to take care of their families, but this was not always the case. The unwise representatives of both governments were often active in arresting such citizens and hurrying them off to prison. Against this policy the better class of both parties protested. The Hon. Robertson Topp, of Memphis, a Confederate of high standing with the authorities, under date of October 26, 1861, in a letter to Robert Gosselyn, intended for President Davis, says:

More than one hundred persons have been arrested in East Tennessee, without warrants in some cases, marched great distances, and carried into court on no other charge than that they were Union men. In one case an old man named Duggan, a Methodist preacher, was arrested, carried fifty miles on foot (he being a large, fleshy man), refused the privilege of riding his own horse; and all they had against him was that in February, last, he had prayed for the Union. . . . Just as the people were quieting down, getting reconciled, raising volunteers, etc., they commenced these arrests, which have gone far to poison the minds of the people against the government; and if tolerated and persisted in, the people of that end of the

State at a critical moment will rise up enemies instead of friends. You ask me: "Who makes these arrests?" As far as I can learn, they are instigated by a few malicious, troublesome men in and around Knoxville.

Yet the Confederate cause had to bear the opprobrium occasioned by the malice and misconduct of these few malicious men. A similar apology may be offered for the outrages committed by the Union party.

I am writing the history of Methodism from a Southern Methodist standpoint, and cannot promise to give a thorough history of the Methodist Episcopal Church in East Tennessee and adjacent sections of Virginia and North Carolina after the organization of its Holston Conference in 1864. But a symmetrical history of the Holston Conference, South, cannot be given without reference to the Holston Conference (North). As soon as the Federal forces took possession of East Tennessee, Methodist preachers and people in sympathy with the Union cause began to hold meetings and to organize classes and Sunday schools. On the 27th of May, 1864, some of the leading spirits—W. G. Brownlow, J. Albert Hyden, E. E. Gillenwaters, W. T. Dowell, James Cumming, T. H. Russell, W. H. Rogers, and David Fleming—through the *Knoxville Whig*, issued a call for a convention of what they termed loyal Methodists—loyal to the Union, not to the State of Tennessee—to take counsel together as to what course it was best for them to pursue.

The convention met in the Protestant Episcopal church in Knoxville July 7, 1864. The following persons were present as delegates: Messrs. James Murphy, James S. Hunt, F. Rule, D. B. Hunt, J. A. Ruble,

Sr., A. R. Byington, Andrew Hutsell, J. W. Gibson, Elias Gibson, Dr. James Mahoney, James Baker, Alex Kennedy, William H. Hawk, G. W. Hawk, J. B. Sharp, James Plumley, W. W. Hawes, Daniel P. Gass, W. H. Finley, Jacob French, Michael French, Henry Harrison, William Cheney, W. H. Carter, J. H. Howell, Solomon Clapp, James Curry, James Grigsby, V. S. Lotspeich, A. C. E. Callen, J. C. Hankins, Benjamin Wells. There were also present the following ministers, local and traveling: Revs. E. E. Gillenwaters, W. G. Brownlow, J. Albert Hyden, W. H. Rogers, W. C. Daily, E. Still, John Bower, W. T. Dowell, E. A. Atlee, T. P. Rutherford, T. A. Cass, E. Stockbridge, J. F. Morrison, T. H. Russell, Henry Walker, William Crutchfield, Joseph Milburn, Spencer Henry, P. H. Reed, John Cox, James Cumming, William Cureton, R. G. Blackburn.

The convention was organized by the election of E. E. Gillenwaters as Chairman and R. G. Blackburn as Secretary. By the proceedings of the convention it appears that Mr. Brownlow had recently visited Bishop Simpson at Philadelphia and Bishop Clark at Cincinnati, and that the Rev. W. C. Daily had already been directing the work of organization in a tentative way in Bradley and the other counties in Lower East Tennessee. It was about this time that he appointed a "United States quarterly meeting," to which reference is made on another page. It was also made known that a canvass had been going on to ascertain the number of ministers in East Tennessee who were in sympathy with this movement of secession, and it was reported that sixty ordained ministers, traveling

and local, were ready to enter the ranks of the proposed movement and sixty others unordained; also that about forty others, whom it had not been possible to see, could be counted on. A committee of eleven representative men, named the General Committee, was appointed, whose duty it was to report the line of action to be pursued.

The committee reported in part as follows:

Pursuant to public notice, a convention of loyal Methodist laymen and preachers, local and traveling, convened in the city of Knoxville, Tenn., on July 7, 1864, to take into consideration the wants, prospects, and interests of the Methodist Church within the bounds of the Holston Annual Conference. The undersigned, a General Committee to whom this subject was referred, have had the matter under serious and prayerful consideration, and beg leave to submit the following brief report:

At an early period in this wicked rebellion the Methodist Episcopal Church, South, took her stand upon the treasonable and therefore false foundation of secession. Her pulpits bellowed with more terrific thunder on the side of disunion than those of almost any other Church, hurling fiery invectives at the Union and the North, carrying the most of her leading and influential ministers and members into the unhallowed embrace of treason. Under the administration of this our former Church some of our ministers have been proscribed, some refused circuits and stations, and others expelled—all for *opinion's sake* and because they were loyal to the United States. We have determined, therefore, no longer to live under the iron rule of the Methodist Episcopal Church, South, or to be associated in our Church relations with the men who control the interests of said Church and are likely to direct her future movements.

It therefore remains for us and the loyal thousands of our brethren similarly situated to do one of three things: Either to remain in the wilderness (not of Judea, but of Dixie) and

wander off into the mountains of sin and unbelief, whence we came; or, next, to form ourselves into a separate and independent organization; or, last of all, to seek a reunion with the Methodist Episcopal Church in the United States, whose doctrine, usages, and faith are in accord with ours and in the enjoyment and practice of which we desire to live and die.

We therefore report in favor of returning to the Methodist Episcopal Church and asking, most respectfully, to be recognized by her and provided for as the Holston Annual Conference, giving our loyal preachers the lead in our new organization, subject to the control and authority of the appointed heads of our Church in the United States and to her Discipline.

1. *Resolved*, That the rebellion of the Southern States against the government of the United States was without any just and sufficient cause, and therefore what has followed is without any foundation in right, justice, or laws of the land or in the wants and necessities of the people in this or any other country.

2. *Resolved*, That all who willingly engaged in this rebellion have, in the eyes of the supreme laws of the land, in the judgment of all enlightened nations, and especially in the feelings of every loyal heart of this vast continent, forfeited all the rights, privileges, and immunities of the government of the United States.

3. *Resolved*, That the loyal members and ministers of the Holston Annual Conference are entitled in law to all property belonging to said ecclesiastical organization, and, with the divine blessing, we intend to claim and hold the same and rebuild the waste places of Zion.

4. *Resolved*, That the loyal people and preachers of the Methodist Episcopal Church, South, within the bounds of the Holston Conference constitute said Church; and this convention, acting for said Church and people, hereby propose at the earliest day practicable to transfer the same to the Methodist Episcopal Church in the United States; and that a committee be appointed to complete the negotiations, subject to the approval of those transferred.

5. *Resolved*, That ministers having charge of circuits, stations, and missions, and all who may have in the future, be instructed to propose to the Churches in their respective charges to change their Church relations from the Methodist Episcopal Church, South, by going *en masse* to the Methodist Episcopal Church in the United States.

The report was unanimously adopted.

The preachers and members of the Methodist Episcopal Church have been accustomed to censure Bishop Early, and justly too, for mixing politics and religion in his administration during the war; but the Knoxville convention out-Heroded Herod along this line. It seemed to believe that the Methodist Episcopal Church was the United States of America, and under this delusion proceeded to take steps not only for the confiscation of the property of the Methodist Episcopal Church, South, but for the confiscation of the Church itself.

It is not my purpose to write a treatise on logic, but I beg the privilege of turning aside a few moments to consider the logic of the deliverances of this convention: The Methodist Episcopal Church, South, had forfeited its right to the property it held. How? By rebellion against the government of the United States. Forfeited to whom? Why, of course, to the injured party, the government of the United States. What right had the Methodist Episcopal Church to seize and hold this forfeited property? No right at all, unless it was the government of the United States. But it had a right to the property; therefore it was the government of the United States. Could Bishop Early himself have beaten this confusion of religion and politics?

Consider further the logic of the fourth resolution above: The Church, South, in Holston has forfeited all right to its property; the loyal people in Holston constitute that Church; therefore they, the loyal people, have no right to the property; and yet they propose to claim and hold it; therefore they propose to claim and hold that to which they have no right.

One of the most remarkable things in the action of the convention was the proposal to turn over to the Methodist Episcopal Church the Methodist Episcopal Church, South, in Holston *en masse*. Doubtless the extreme resolutions adopted by the convention were in part responsible for the attempts made in various parts of East Tennessee to exclude the preachers of the Methodist Episcopal Church, South, from their own churches and parsonages, and for the intimidation and personal violence inflicted on some of them.

A short time after the Conference of 1863, one of the pioneer women of Holston Methodism was called to her reward. She was the mother of the Rev. Samuel D. Gaines, of the Conference.

Mary Moore Gaines was born in Stokes County, N. C., December 26, 1767; and died at her home, in Sullivan County, Tenn., November 5, 1863, in her ninety-sixth year. Her longevity was inherited; for her mother, Letitia Moore, died in the one hundred and eighth year of her age. Mary Moore was married to Ambrose Gaines January 9, 1792; and soon thereafter the couple removed to New River, in Wythe County, Va., where they lived a short time; thence they removed to Sullivan County, Tenn., and purchased a farm on Reedy Creek. At that time the In-

dians were troublesome, keeping the settlers in constant dread. Mr. Gaines built a comfortable cabin; but one day, on returning home after a short absence, he and his wife found the cabin in ashes, with all its contents, except what the savages could carry away. They did not struggle long with the hardships of frontier life until the itinerant found his way to their humble home to break the bread of life to the few scattered inhabitants. Mrs. Gaines, though reared a Primitive Baptist, attended upon the ministry of the word as preached by the Methodist preachers. The arrow of truth dipped in the blood of Jesus found a lodgment in her heart. She gave her hand to the Church and her heart to God. She was known to walk eight or ten miles to preaching. She frequently attended church at Acuff's Meetinghouse, which was two miles west of Blountville. She often listened to the melting appeals of Asbury, Lorenzo Dow, Granade, and others.

The following incident occurred at Faust's Meetinghouse: James Axley was holding a meeting there, and the Holy Spirit was doing its work of conviction and conversion. Among the many penitents crowding the altar was Miss Judith Gaines, a daughter of Mrs. Mary Gaines. In deep agony she sent up the cry: "God be merciful to me, a sinner!" Her mother, feeling apprehensive for her physical safety, applied the fan. Mr. Axley pushed her away, exclaiming: "You had better be there yourself. You have lost your religion, or you would not be disturbing your daughter." This cutting remark caused her to weep. As soon as he discovered that he had wounded her feelings, his sarcasm was exchanged for tears of sympathy and an

apology for his rudeness. The result was that he was cured of his rashness and she of her coldness, and in a few moments both were rejoicing together over the happy conversion of the penitent.

“By their fruits ye shall know them.” All of Mrs. Gaines’s eight children became Christians and members of the Methodist Church. Her manner of enforcing discipline was firm but not austere. A command once given had to be obeyed. When Samuel Gaines was about eight years old he one day heard his mother praying that her youngest son, Samuel, might become a preacher of the gospel. That prayer was answered.

The Gaines home was a home for the preachers. There was a secret and indefinable charm hanging over it that made the sight of it peculiarly pleasing to those wayfaring pilgrims. In this abode of peace they were assured of a sincere and hearty welcome. She met with smiles at her door Craig, Patton, Cunningham, Ekin, Catlett, Fulton, Kelly, Stevens, and a host of others. “She stretched out her hands to the poor; yea, she reached forth her hands to the needy.” When the wayfarer, friendless and penniless, stopped at her door, she welcomed him, seated him at her table, and attended to his wants. She never turned one away empty. Her charity was the crowning virtue of her life.

The evening she died she was seated upon a chair. She exclaimed: “Help me! help me!” Asked what she wished, she replied: “Help me to praise the Lord!” When laid down, she drew but a breath and fell into the arms of Jesus. Her dust sleeps on the premises of John S. Gaines, Esq.

CHAPTER XI.

THE CONFERENCE OF 1864.

THE Conference began its forty-first session in Bristol, Va., October 19, 1864, Bishop Early President, and James W. Dickey Secretary.

I copy first the disciplinary action of the Conference as follows:

The report of the committee called by the presiding elder of the Abingdon District in the case of W. G. E. Cunnyngham was presented and read, and his character was passed. . . .

J. G. Swisher, J. A. Hyden, J. W. Mann, James Atkins, William Robeson, Thomas H. Russell, James Mahoney, J. H. Brunner, David Fleming, Erastus Rowley, James Cumming, and S. B. Harwell were referred to a special committee. . . .

The special committee in the cases of certain brethren submitted their report, when James Cumming, Jesse A. Hyden, and Thomas H. Russell were expelled from the Church, it appearing that they were members of the convention called at Knoxville inaugurating steps to enter the Methodist Episcopal Church (North) and carry all the membership with them, also to convey to the Methodist Episcopal Church (North) all the property of the Holston Conference. Samuel B. Harwell and David Fleming were referred to the presiding elder of the Cumberland District; Erastus Rowley, to the presiding elder of the Chattanooga District; and John W. Mann, to the presiding elder of the Knoxville District. James Atkins, William Robeson, John Brunner, Jesse G. Swisher, and James Mahoney were passed.

In the body of the minutes I find no record of the appointment of the committee. I remember that I was a member of it, and that I stood alone in opposition to the report which was made to the Conference. The proceedings continue:

General Vaughn having sent through one of his acting chaplains a request that the Conference remember him in their prayers and his brave command in their perils and dangers for the country, the Conference passed a resolution to that effect, with a request that the same be published in the *Knoxville Register* and *Marion Ensign*, in accordance with which Bishop Early called upon the Conference and congregation present to join Dr. Wiley in prayer for General Vaughn and his officers and men now contending for our homes and altars. . . .

The following resolution was passed:

“Resolved, That in view of our allegiance as citizens of the Confederate States of America and the grave moral question involved, we strongly disapprove the taking of any oath on the part of members of this body pledging or feigning to pledge allegiance to the United States, seeing the terribly demoralizing effects of the same on the country and the Church.” . . .

The last clause of the special committee in the case of certain brethren was adopted, and the whole report filed, marked “No. 8.”

The following resolution was passed:

“Believing that James Atkins, William Robeson, John H. Brunner, Jesse G. Swisher, and James Mahoney have taken the oath to the Federal government under circumstances peculiarly painful and oppressive to them, and that their hearts are still with us, and that their hands would be if they were not manacled, we recommend that their characters pass and that they shall have the sympathies and prayers of their brethren in this the hour of their trial.”

Those preachers who took the oath of allegiance to the United States took it under duress, and it is a debatable question whether an oath taken under duress is binding either in law or morals. Besides, the oath was taken when the timbers of the Confederacy were breaking and falling, and the Confederate Government was not in a condition to protect its people where the

Federal armies were holding sway. Indeed, it was not long after this till the Federal Government had completely reëstablished its authority in the Southern States, and it became the right and duty of all citizens of the South to swear allegiance to the Federal Government if the authorities demanded it.

I have looked in vain in the Journal and the files of the Conference for the names of the special committee mentioned above and to which were referred the cases of the brethren accused of disloyalty to the Confederate Government. As well as I now remember, the committee consisted of five men, and Anson W. Cummings and myself were members of the committee. When the committee was appointed, my views were well known; but all the other members of the committee were known to be in sympathy with the policy of Bishop Early. The accused brethren were within the enemy's lines, and possibly could not have been present if they had so desired. I opposed attempting to try them at the present session, as they could not be legally tried, and I stoutly opposed expulsion without due form of trial. But in the committee I constituted a hopeless minority. Dr. Cummings, formerly President of Holston Conference Female College, but during the past year preacher in charge of Sulphur Springs Circuit (North Carolina), was a Northern-born man, recently from the North; but he out-Heroded Herod in his persecution of the disloyal brethren. The reader, therefore, need not be surprised that after the war he affiliated with the Methodist Episcopal Church, and at one time traveled

through the Northern States lecturing on Kukluxism and other supposed crimes of the Southern people.

When the committee reported to the Conference, recommending the expulsion of James Cumming, Jesse A. Hyden, and Thomas H. Russell, I arose in my place and took the ground that these brethren could not be expelled without trial, that notice of charges and specifications had not been served upon them, and that it was probably impossible for them to pass through the lines to attend the Conference. The Bishop ruled that the motion was in order, and that action in these cases could be legally taken at once. I at once appealed from his ruling to the College of Bishops. I will be candid in acknowledging that I was in error in appealing to the Episcopal College; I should have appealed to the General Conference. However, as it turned out, this was not necessary, as the General Conference Committee on Conference Records in 1866 very readily discovered the irregularities of Bishop Early's administration from the Holston Conference Journal. Besides, as will be seen later, the Holston Conference of 1865 appealed from its own action in the above cases to the General Conference of 1866.

War is a great demoralizer, and the Civil War was no exception to this rule. Speculation and peculation ran riot in both ends of the country, especially in the North. In the South there was an evident relaxation along the lines of social purity and temperance. It was therefore well that at this session the report on temperance took high ground and that emphatic resolutions against the drink habit and the liquor traffic were adopted.

The trustees of Holston Conference Female College having elected James S. Kennedy to the presidency of that institution, the election was confirmed with the understanding that he was to enter upon his duties as soon as the condition of the country should justify it.

Mention is made above of a paper named the *Marion Ensign*. A word about it: I was appointed to Marion Circuit in 1863; and some time after I had taken charge of the circuit, the Rev. W. H. Talley, a located preacher, and myself purchased the press, type, fixtures, and good will of a political paper being published at that time in Marion, Va., and began the publication of a religious paper with the foregoing title. Mr. J. W. Kennedy was our foreman, and he made the body of the selections for the paper while I wrote the editorials and editorial notes. It had a good circulation, and continued to be published till the office was accidentally destroyed by fire about Christmas of 1864. The fire occurred the night before the raiding column of General Stoneman reached the town. I remember that the greatest sleet that I ever saw was prevailing at that time; the roads were solid ice. As the Federals came in at one end of the town I, with some others, went out at the other end; and afterwards falling in with the Rev. B. F. Nuckolls in Wythe County, I hid with him in the mountains south of Wytheville till the danger had passed. Our meals were carried to us by a faithful servant of Mr. Ballard E. Ward, who was at that time a soldier in the Southern army. Mr. Ward's home was at Speedwell, on Cripple Creek, on a farm adjoining that of the Rev. John M. McTeer. The negro who brought our meals to us and kept us

posted as to the movements of the Yankees in the immediate vicinity was by the name of Randle. He was then an old man, true and trusty, black as an ace, and about seven feet two inches high. The Yankees attempted to persuade him to go with them, but he refused. This noble fellow died of typhoid fever a short time after the war, and is no doubt numbered among God's people in the spirit land. A squad of Federals camped in my yard at Marion, but they did me and my family no damage except the burning for firewood of the back fence of the parsonage lot. I had just salted down five hogs and bought a load of hay, but these things were not disturbed. The soldiers did not enter the house, but had our cook, a colored girl, to cook for them; and when they left, they left abundant remuneration in sugar, coffee, and tobacco. In the fight between Generals Stoneman and Breckenridge the first shot was fired over the parsonage, although the bulk of the battle occurred two miles east of the town. In that battle some whites and many negroes were killed. The advantage was with General Breckenridge till his ammunition was exhausted. He then fell back into Rye Valley, and the Federals returned west, destroying the salt works on their return march. They had already destroyed the lead mines in Wythe County.

Admitted on trial: None.

Readmitted: William Hicks.

Located: Gaston M. Massey.

Discontinued: John W. Rudd, James E. Niece.

Superannuated: T. K. Catlett, David Fleming, Samuel B. Harwell, Joseph Haskew, D. B. Carter, W. B. Winton, T. Sullins, R. W. Patty, T. K. Munsey, W. Robeson, E. C. Wexler.

Expelled: James Cumming, Jesse A. Hyden, Thomas H. Russell.

Referred to presiding elders: B. F. White, Abram Weaver, S. B. Harwell, David Fleming, Erastus Rowley, John W. Mann.

Died: Rufus M. Stevens.

Transferred to the Montgomery Conference: Henry P. Waugh.

Numbers in society: White, 45,881; colored, 4,649. Total, 50,530. Decrease, 1,206.

Local preachers, 337; traveling preachers, 93.

Collected for missions, Sunday schools, and tracts, \$7,554.40.

Jesse A. Hyden was a brother of John C. and Samuel W. Hyden. He died in Ottawa, Kans., December 15, 1909. He did service in the Federal army during the Civil War, and afterwards drew a considerable pension. I knew him intimately when we were both young in the ministry. He was a sprightly man and preached incisively. He was not wanting in eccentricity. When I was in charge of Cleveland Station, he was in charge of Cleveland Circuit. That was in 1856-57. At one time we were holding a meeting together in the country, and one day went to the same place for dinner. While dinner was in preparation, Hyden fell into conversation with a lady visitor who was there. He said: "Madam, if the inquiry is not impertinent, where do you live?" She replied: "I live in this community." "Are you married or single?" "I am single." "Do you belong to the Church?" "Yes, sir." "What Church do you belong to?" "The Baptist Church." Turning his back to her, he said: "Worse and worse!"

I assisted him one week in a meeting on his circuit at a place called Wesleyana. The meeting dragged. One day, to make things more lively, he submitted to

the congregation a number of propositions, a process sometimes called mustering. As it happened, there was a stranger sitting near the door who did not respond to any of the propositions. The first proposition was: "I want all who believe you are children of God to kneel." Some knelt. The second proposition was: "I wish all who are seeking salvation to kneel." Others knelt. The third proposition was: "I wish all who want to go to heaven when you die to kneel." Others knelt, but the man at the door maintained his physical uprightness. Determined to bring all the people to their knees, he made a fourth proposition: "I wish all who are friends to their country to kneel." Then all that were sitting up knelt except the man at the door. Then he said, "Let us pray;" and he himself led in the prayer, beginning his prayer with: "Lord, have mercy upon that poor sinner sitting there against the cheek of the door, that is not a friend to his country!" The man still sat up; and if he ever took umbrage at the manner in which he had been personated, he was too stubborn or too prudent to manifest it.

Once while Hyden was preaching a neatly dressed young man deliberately got up and walked out. Hyden believed that the young man wished to attract attention to his fine equipment; and as he neared the door, the preacher said: "We are not anxious to see how a young man's coat fits in the back!" The only effect of the remark was to quicken the young man's retreat.

Hyden was once holding a meeting under the shed at Red Clay Camp Ground. He had a large, attentive

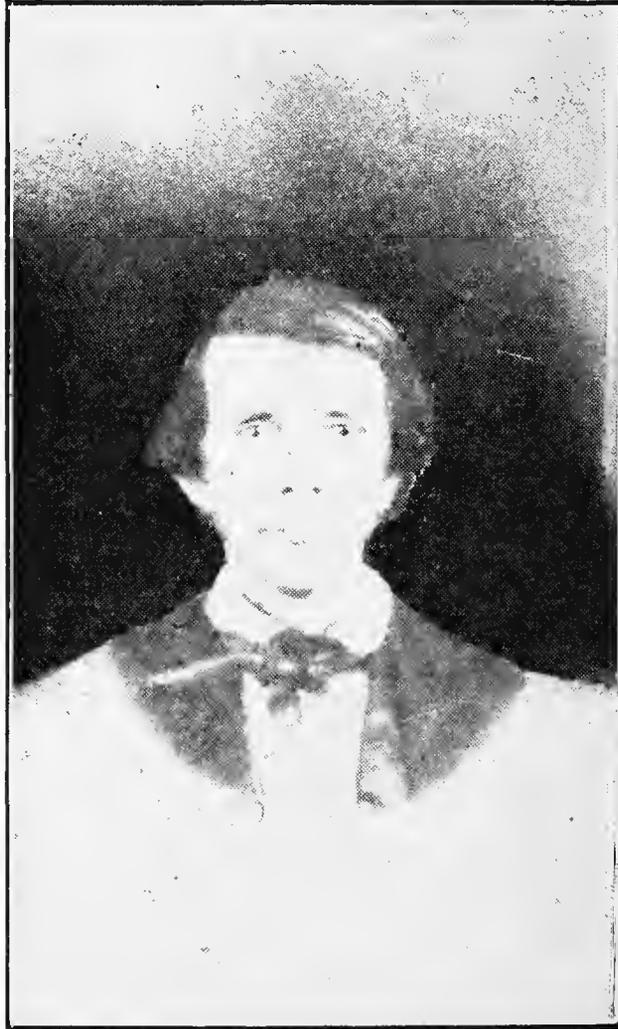
audience of plain people. But while services were progressing a young man, a drummer for some wholesale establishment, entered the congregation. He was dressed in city style, with a stovepipe hat on, and doubtless realized his superiority to the plain people about him. He had not politeness or reverence enough for the occasion to take off his hat; and he had scarcely been seated when he took out a cigar, struck a match, and proceeded to smoke, whereupon the preacher, raising his hands, said: "Let us pray." All the people, the stranger excepted, went to their knees at once, while he sat with his hat on, puffing at his cigar. The sheriff of the county, a Mr. Coon, happened to be in the congregation, and Hyden called out: "Mr. Coon, please take cognizance of that young man with a stovepipe hat and a cigar in his mouth!" Off went the hat and down to his knees went the stranger, and the sheriff looked in vain for the offender.

Once Hyden and myself, hearing of a protracted meeting going on in the town of Charleston, Tenn., ran up on the train to attend it. We had scarcely arrived when Hyden was appointed to preach. The church was crowded; and while the sermon was going on, the preacher observed two ladies in the extreme rear of the audience whispering to each other very earnestly. He halted and said: "I see two women in the back part of the church talking to each other and wondering who I am." Then in a sharp, explosive voice he cried out: "I am Jesse Hyden! Now let me have your attention."

These stories would seem to indicate that Mr. Hyden was a rude man. The truth is that he knew how

to be polite, but he had embraced the opinion that desperate diseases demand heroic treatment.

Mr. Hyden connected himself with the Methodist Episcopal Church in 1864, and died in it.



REV. RUFUS M. STEVENS.

Thomas H. Russell affiliated with the Methodist Episcopal Church. At one time he was a presiding elder in it. He was an active, energetic man, sociable, charitable, loving, and loved.

Rufus M. Stevens was born in Washington County,

Va., May 18, 1808. In 1812, while the war between Great Britain and the United States was raging, his parents removed to Rhea County, Tenn., then a frontier section of the country. In their new home they encountered many difficulties and had but few conveniences. Provisions were scarce, and they lived near the Cherokees, who were none too cordial with the whites. These considerations made them often wish that they were back at their former Virginia home. But meeting these difficulties as best they could and mastering many of them by industry and perseverance, they remained at their frontier home. Mr. Stevens's early advantages were very limited. For a number of years there were no schools in the village where his parents lived. He was twelve years old before he had an opportunity to go to school. It appears from some papers left by Mr. Stevens that Colonel Meigs, who was an agent for the Indians, came to Rhea County, and, seeing the need of a school, induced a Mr. Johnson to go to Washington, the county site, to teach. Mr. Stevens remembered Mr. Johnson as a tyrant, and said that he would require the scholars to memorize from three to five pages, and that if they missed three words he would whip them. This was inserting knowledge hypodermically. He claimed to have learned but little at this school. After the death of the elder Johnson, he was taught by Thomas Johnson, a son of the former; and he regarded him as a greater tyrant than his father was.

Mr. Stevens learned English grammar after he was licensed to preach. The country being sparsely settled, he rarely had an opportunity to hear a gospel

sermon. When quite young he heard Lorenzo Dow preach. He described him as "wearing a fringed hunting shirt fastened around him with a belt, and a pair of boots off at the ankles."

Among the first preachers whom he recollected to have heard was one whom he described as "a young man with a florid complexion, fair hair, and blue eyes." That young man was Thomas Stringfield. Mr. Stevens became very much attached to Mr. Stringfield, and in after years that attachment grew into love, which lasted to the day of his death. But his first religious impressions seem to have been received under the ministry of a missionary to the Indians. His name was Kingsberry, and he was a small man, reel-footed, and usually rode a fine horse and carried a large pair of saddlebags. One day while riding through the village of Washington, he came to the schoolhouse and asked permission to preach to the school. This being granted, the teacher requested him to wait till the citizens of the town could be notified. Young Stevens, being very fleet of foot, was sent around to give the notice. By the time he had returned the house was nearly full. He could see but one vacant seat, and that was near the preacher; and not wishing to get too close to him, he turned to leave the house. But the preacher spoke to him and requested him to take that seat, which he did. Under the sermon the Spirit of God found its way to his heart, and tears coursed their way down his cheeks. The preacher gently laid his hand on the head of the weeping boy and said, "My son, be a good boy, so that you may be a useful man," at the same time praying the blessing of God upon

him. He never saw the missionary afterwards, but his convictions never wore off.

At the age of fourteen he was carrying the mail from McMinnville to Kingston, Tenn. One cold day in December, after riding a few miles, he discovered that his horse was so lame that he was not likely to reach the nearest tavern that night. The public road at that time lay through a mountainous wilderness, with dwelling houses few and far between. He was walking and driving his horse before him and weeping. About ten o'clock in the morning a well-mounted, comfortably dressed gentleman overtook him; and seeing the boy in trouble, he at once commenced a conversation with him, told him not to weep, and introduced the subject of religion. The stranger seemed to know the near route to the boy's heart. He told him of the dying Saviour, and how he might find pardon and peace. Mr. Stevens said to him that his horse was so lame that he believed he would have to lie out that night. The stranger said to him: "My son, if you lie out, I shall stay with you; if you suffer, I shall suffer with you." Thus it seems that there have been more good Samaritans in the world than one.

About ten o'clock at night they arrived at a tavern. After putting away their horses and eating supper, they went to rest, sleeping in the same bed. As they were going to sleep, the stranger said: "O my son, God bless you, make you a good and useful man, and may you and I meet in heaven!" The next morning when the boy awoke the stranger was gone, and he never saw him afterwards and never learned his name. From that day he sought religion, never neglecting his

regular devotions. For five years he prayed every day and read his Bible regularly. He was in the habit of carrying his Bible to the field and reading while his horse was resting. Sometimes he would weep and pray for mercy all night. He had been brought up under Presbyterian influence, and the doctrine of decrees hindered him very much. While he would pray and struggle the dread thought that possibly he was a reprobate would cause him to despair. For five years he sought pardon, and, as he thought, earnestly.

One morning, after having spent the night in weeping and praying, he resolved to fast and pray until he should obtain the evidence of pardoned sin. One day he started to mill, some six miles distant; and as he mounted his horse, he determined to find mercy that day if it was for him. As he went he asked himself the question, "Did Christ die for me?" and answered, "I believe he did." Again he asked, "Will he save me now?" and answered, "I believe he will." Thereupon the blessing came, and he went on to the mill, shouting and giving glory to God. This was in the year 1827 or 1828. He joined the Methodist Church at his first opportunity after this. In a short time thereafter he was licensed to preach. In 1829 he joined the Holston Conference, and for many years did effective service as circuit preacher, station preacher, and presiding elder. In 1861 he was placed on the superannuate roll.

In November, 1863, this aged and worn-out minister was arrested by the Federal authorities, thrown into prison at Knoxville, and confined there about one month, and for no other reason, of which I have been informed, than that he was a Southern man in senti-

ment and sympathy. He was then sent to prison in Cincinnati, where he died February 29, 1864.

It appears that age and infirmity, confinement in prison, the loss of liberty, separation from family and friends, and the cruelties inflicted on him in his march to the North combined to break down the remnant of his constitution which had survived the hardships of itinerant life. I am informed that for much of the distance between Knoxville and Cincinnati this feeble old man was compelled to walk.

He died in Woodward Hospital, Cincinnati, a stranger amid strangers; but his death was peaceful, happy, triumphant, glorious. A Sister of Charity of the Catholic Church, who was waiting on him when he died, said that he died shouting the praises of God. The Rev. J. C. Harrison wrote: "He expressed faith in God and hope of eternal life, saying: 'I feel like shouting the praise of God for his goodness to me.'" His remains rest in the Linden Grove Cemetery, at Covington, Ky.¹

Stevens was by nature a very superior man. If he had not been, so meager were his opportunities that he would scarcely have deserved a line in history. I class him with men of genius. He was a man of quick perception and vigorous mind. He had a strong, creative imagination and a versatile fancy. He was a natural orator of high order. Though unschooled, he read much and to purpose, and in his discourses he used the language of the books. He was a man of

¹An obituary notice by Rev. W. H. Stevens, son of the deceased, printed in the *Nashville Christian Advocate*.

great reserve mental force. I have known him to be preaching smoothly and beautifully when, suddenly rising to tiptoe and stretching his right arm to full length, he would give utterance to a sublime thought, which would throw his audience into a paroxysm of excitement.

His wit was keen, and his humor was genial and refreshing. He was of medium size, with dark complexion and black hair (when young). His features were regular and handsome, and he had a great soul; there was nothing little or penurious in his composition. If he had had first-rate advantages, he could have attracted attention as a thinker and speaker in the great centers of the world.

In a letter to the author the Rev. W. H. Bates writes:

Rev. Rufus M. Stevens was one of nature's gifted sons. He stood among the foremost as an orator. He was my first presiding elder. When I was a little boy, he and Rev. Joseph Haskew were on the Athens Circuit and visited my father's home, in McMinn County. Their coming was always hailed with joy by the children. They were both witty and full of humor. The first sermon I heard Mr. Stevens preach was one of the finest I ever heard, not excepting the bishops, and I have heard most of our Southern bishops. His sermons were not uniform. It required something to excite him, to spring his mind to its best efforts. At camp meetings at eleven o'clock Sunday he seldom failed. Then again, when called on to conclude after a prosy, scattering sermon, he would go off into flights of oratory which would electrify the congregation.

I have been fortunate in preserving a sketch of Mr. Stevens written for the *Holston Methodist* by Dr. C. D. Smith, and it is as follows:

Stevens as a man was sincere in his friendships and possessed the faculty of making many and sincere friends. His disposition was lively and genial, his manners and intercourse easy and initiative, and his conversational powers were entertaining, together with free and open candor, which rendered him acceptable and companionable as a guest or a friend. No one was ever tired of his company. Destitute of dogmatism in his intercourse with his fellow men, warm in his impulses and exercising the first element in the character of a gentleman (deference to others), and yet never compromising truth for popularity's sake, he was popular with all who knew him. He was not officious nor an intermeddler, but always manifested a lively interest in the success and well-being of his immediate friends. No one possessed warmer sympathies for a friend in misfortune or distress than R. M. Stevens. He was abreast with the foremost in all matters that concerned the public weal, either national, State, or local; and therefore won the good will of all who loved and labored for public improvement and for the conservation of the public morals.

Stevens was about six feet in height, with a round and compact body and rather round shoulders. He was quick in his movements. He was somewhat spare of flesh, and weighed, perhaps, one hundred and sixty pounds. He had a full suit of black hair, and a quick, dilating, and searching black eye. When animated in preaching or even in private conversation, his eye was very expressive. Mr. Stevens's voice was agreeable. It was between a tenor and a treble, entirely free from jar or harshness, and was what you would call shrill, clear, and strong. It was usually well controlled, and, with his accustomed distinct enunciation, he could be easily heard by large congregations. As a preacher he had some natural gifts of a high order. He was not what one would call a close student. He did not like to be confined to his books, except the Bible; but he possessed quick perception and a retentive memory, and could turn to account with great readiness what he had learned by reading, observation, or otherwise. He could portray the woes of the damned and the joys of the just in heaven in such vivid contrast as to terrify and captivate at

the same time. Possessed of a fine imagination, supported by a warm, nervous temperament, he was often eloquent. Having a remarkable command of language for a man of his letters and an impromptu readiness, together with an easy and unhesitating delivery, Mr. Stevens was an orator of no mean parts. It was a credit to his oratory that he did not seek to be sensational. His themes were usually such as were drawn from the doctrines of the New Testament: repentance, faith, the new birth, sanctification, the promises of the Master, the resurrection, a general judgment, etc. He was especially happy in the use of the imagery in St. Paul's writings, drawn from ancient Grecian and Roman customs. Such themes were suited to his tastes and peculiar talents, and it was refreshing to witness the skill with which he handled them. Rufus M. Stevens was a man of mark. As evidence of the confidence reposed in him, he was promoted to the presiding eldership and honored with a seat in the general councils of the Church. But after all this career of usefulness and trust, his life had a sad ending. In this there is a history which I propose to present briefly; and, as the gentlemen from whom I obtained my information, after having been notified of my purpose, have not enjoined secrecy, I shall quote from their letters. Gen. W. W. Wallace, now of Knoxville, Tenn., long an intimate friend of Mr. Stevens, and a fellow prisoner and fellow sufferer with him, in response, of a recent date, to a letter of mine, says:

"Mr. Stevens and myself were both arrested the same night. He was arrested in this county by J. B. Brownlow, a son of Parson W. G. Brownlow. I was taken out of my bed at Louisville, Blount County, Tenn., by a horse thief by the name of Scates, who had to leave the State at the end of the war on account of horse-stealing. We were turned over to the Federal authorities and placed in prison at this place [Knoxville, Tenn.], with about a hundred other citizen prisoners, where we remained a month. On the approach of Longstreet's army to this place we were, with a hundred Confederate soldiers, sent to Cincinnati. It would be tedious and difficult to give the indignities and hardships endured *en route*. We left Knoxville and marched on foot four miles the first evening, carry-

ing our baggage. Mr. Stevens, being in bad health and unused to walking, was completely prostrated and broken down the first day. His family, hearing of our departure, overtook us before leaving camp next morning, bringing him a horse, which, with much persuasion, he was permitted to ride. To fully describe the horrors of that trip would be impossible. The road was the route traveled by Burnside's invading army and wagon train, and the large amount of stock and army supplies driven over it had worked miles of the road into almost impassable mud and slush. Portions of it, where there had been less rain, were so dusty that great clouds of dust hovered over us in our march, and, being confined to the frequented track by the guard that marched on each side of us, we could not avoid either dust or mud. Thus we were even compelled to wade branches and creeks that crossed our road. On such roads as described we marched from this place to Nicholasville, Ky. The last twenty-seven miles we made in a day, with clouds of dust and a hot sun over us, and without a morsel to eat or a drink of water. A little before sunset we halted in an old field, covered with dust and saturated with perspiration, to await the arrival of a train that was to carry us to Covington. A full two hours elapsed before it came, it being a train of box cars used for shipping cattle, with the filth still in them. It now being dark, we were crowded into them, not knowing the consequences, and had to crouch down and find rest as best we could for the night. In one of the cars a keg of tar had been spilled, and the inmates of that car begged description. Covered with dust as they were, their blankets and clothes, their hands and faces, and even their hair, saturated with tar, they were a most pitiable, as well as disgusting, sight. In this condition we were turned into a vacant lot at Covington about sunrise. After a delay of an hour, orders were given to issue rations, which consisted of bread, bacon, and coffee. The men, being as hungry as wolves, went to work with avidity to get up fires to boil coffee and broil their meat, but before half of them had anything prepared to eat orders were given to prepare to march. Now a most ludicrous scramble ensued. Some cut off chunks

of raw bacon and munched it as they went along; others turned it, hot and half done, on their bread and did the same. Those that had cups filled them with half-boiled coffee and sipped as they went. One hour from this time we had crossed the Ohio River and were drawn up in line in front of the office of some war official. Though we remained there for a long time, none of us could divine the purpose, unless it was to give the curious crowd that thronged around us in large numbers ample time to gaze upon us and pass complimentary remarks, which they indulged in freely, as: "This is the class of citizens that is creating the disturbance down South," "They are the hardest looking lot that ever appeared in this city," etc. Thus we were moved from post to post and marched and countermarched the entire day, getting into prison quarters as night set in. The third day after this I was attacked with a terrible cold. The result was a malignant attack of erysipelas in my face that caused total blindness for a period of eight days. Mr. Stevens, from the start, was sick and despondent, gradually growing worse. His disease was chronic bowel complaint, accompanied by acute neuralgia. He and I had long been intimate friends, and, from the day of our first imprisonment, had messed together, and our cots were side by side during my forty days' stay in Cincinnati. A good portion of the time our prison friends believed that neither of us would get well; and had it not been that a good Samaritan entered the prison and discovered our condition and ministered to our wants, I think that my life would not have been saved, nor Mr. Stevens's prolonged as it was. This angel of mercy was a widow, Mrs. S. Peters, with a large fortune and without children, who claimed to be a daughter of Rufus King, a former Governor of New York. She was a Roman Catholic, but not a regular Sister of Charity. She was spending her time and money in caring for the destitute and visiting those who were sick and in prison, acting the good Samaritan in the highest sense of that word. This woman found us out and visited us, bringing in soups and other delicacies such as were suited to our weak condition, sending soap and towels and all such things as she thought would add

to our comfort. But the saddest part of this recital is that while this Roman Catholic lady was displaying these true Christian virtues, Mr. Stevens's brethren in the Church, many of them being in the city and knowing his condition, never deigned to call upon him, save one Nat. G. Taylor, a Methodist minister, who lately died in Carter County, this State, being one of the many refugees from East Tennessee on Longstreet's approach. He called several times to see him. Mr. Stevens shed tears over the Catholic lady's kind treatment, often saying that in times past he had felt it a duty to persecute the Catholic people; but this woman had so completely disarmed him that he never could do it again. I remained in the city forty days, and, so soon as I recovered sufficiently, was ordered to Johnson's Island. Mr. Stevens was not in condition to go. He had steadily declined all the time, and seemed fully conscious that he would never recover nor ever reach home. Some days before I left he learned that a Methodist minister and particular friend by the name of Cunnyingham was in Kentucky. He wrote to him and received an answer before I left. This letter he showed me. It gave some reason for not visiting him at once, but contained a promise to come soon. I learned after leaving that he did visit him. I refer you to him for particulars as to Mr. Stevens's last days, death, and burial. His name is W. G. E. Cunnyingham, Sunday School Editor, Nashville, Tenn.

"Most respectfully,

W. W. WALLACE."

I have made this lengthy extract from General Wallace's letter because it was necessary in order to show the animus of the men who arrested noncombatants—private citizens and ministers of the gospel—and hurried them off to prison and exposed them to the most cruel hardships, a persecution even unto death, and because it is unvarnished history which concerns a beloved brother who was driven to the slaughter for no other offense than the exercise of what all true freemen love and cherish—the right of personal opinion. The facts stated in this letter show also the animus of certain *saints of the Lord* in time of war. I leave this sickening historic picture and introduce an extract from a letter from Dr. Cunnyng-

ham of recent date concerning the death and burial of Rufus M. Stevens:

"Your friend, General Wallace, has been misinformed, in part, as to my visit to Brother R. M. Stevens. The story is briefly this: I was at Shelbyville, Ky., waiting for an opportunity to get through the Federal lines into 'Dixie.' I landed in New York December 24, 1861, and remained there until in the early part of the next March. I visited Washington City and other points, trying to get through the lines; but as I was not *loyal* enough to swallow the oaths presented to me as conditions of securing a pass, I could not get through. While waiting at Shelbyville, I heard that Brother Stevens was in McClain Barracks, in Cincinnati, a prisoner. I sent him money, and, as soon as I could, went to see him, but he had passed away before I reached Cincinnati. I saw Dr. Harrison, of the Kentucky Conference, who lived in Covington at the time, and who had visited Brother Stevens during his illness in the prison, and who also attended to having him buried in Covington. Dr. Harrison was loyal and had access to the barracks. I could not have seen Brother Stevens if I had been in Cincinnati before his death. I could not take the test oath. I also visited the Prioress of the Convent of St. Claire, who had visited Brother Stevens during his last sickness and, I think, was with him when he died. She said that he was very happy in prospect of his speedy entrance into heavenly rest. She said to me: 'I am a Catholic, though brought up a Presbyterian, and I know that you Protestants trust only in our Lord for salvation, and so do I. Mr. Stevens was a good man, and I never said one word to him about the difference in our creeds. He was dying, and I would not trouble him in his last hours.' She gave me his satchel, Bible, and spectacles, which I sent to Sister Stevens, but never heard whether she received them. This is all I know about Brother Stevens's death. He died in McClain Barracks, and died happy in the Lord. I was glad to know that the money I sent him was received by him, and that it helped to make him comfortable in his last days.

"Yours truly,

W. G. E. CUNNYNGHAM."

Thus ended the life of Rufus M. Stevens, a man of naturally brilliant parts, who proved his fidelity to the Church and to God, and who died a martyr to the cause of personal freedom and the right of private judgment, and died at the instigation of sectional hate and bigotry. This is an ugly chapter in history. It is, however, only just to an innocent and persecuted man, just to a Church at whose altars and in whose ministry he served to the good of souls, just as a timely rebuke to a rude barbarism which knows no mercy and practices its powers of hate under a display of banners on which are inscribed: "We are the patriots of the land and the saints of the Lord." Thank heaven, Rufus M. Stevens is safe beyond the color line and the power of hatred which kept medical aid from his dying couch! He went up with a shout to be forever with the Lord.

As the statement of General Wallace seems to inculpate Col. John B. Brownlow, I will allow him to defend himself, which he does in a letter to me:

I called at the office of Brigadier General S. P. Carter, Provost Marshal General, on some business, the nature of which I have forgotten. As I entered his office I heard him give the order to a subordinate officer, a lieutenant, I believe, to take a squad of men and go to the home of Rev. R. M. Stevens and arrest and bring him to Knoxville immediately. I at once remarked: "General Carter, Stevens is a good man. I have known him since I can remember. He has many times been a guest at my father's house when there were so many guests that he and myself have occupied the same room together, and I know all his children." General Carter replied: "I have ordered his arrest because several of his Union neighbors have complained to me that on his report to the Confederate authorities here several of his neighbors had been arrested and sent South to prison." I replied: "I know nothing, General, as to the truth or falsity of these charges; . . . but I hope that you will deal as leniently as possible with Mr. Stevens." He then turned to me and said: "I do not wish to do him an injustice or treat him harshly; and on account of your long

acquaintance with and personal regard for him, I want you to make the arrest, because it would doubtless be preferred by him that *you* do this, and it would alarm his family less than if done by a stranger." General Carter insisted, and I complied with the request. When I went to Mr. Stevens's farm, I explained the whole matter to him in detail. He expressed himself as greatly pleased that I had come instead of a stranger. I got to his house about midday. He requested that I give him until the next morning before starting for Knoxville, as he wished to attend to some private affairs. I readily consented, and told him to take all the time he wanted. I put no guard over him, but paroled him, and spent the night at his house. I was on duty in Kentucky during the siege of Knoxville; and after the siege, when I was on my way home, I met officers in charge of prisoners going North. I saw among them on horseback Mr. Stevens in charge of Col. R. Clay Crawford, a Tennessee officer. After shaking hands with Mr. Stevens and expressing my regret at finding him in the situation he was in, I turned to Colonel Crawford and said: "I want you to do everything in your power to make Mr. Stevens comfortable. He is an old friend of our family." Colonel Crawford replied: "You are telling me just what your mother did before I left Knoxville. She gave me two blankets for his use, and I promised to do everything I could to make him comfortable."

Judge O. P. Temple, in his "East Tennessee and the Civil War," says:

There was undoubtedly a disposition on the part of Gen. S. P. Carter, the provost marshal general, to be just and humane, for such was his nature; but it was difficult for the most humane man, under the circumstances, to hold the scales of justice level. Beyond question, there was in some cases, possibly in a number, unnecessary severity. In this category falls the confinement in a Northern prison of Rev. R. M. Stevens, W. W. Wallace, and Chancellor T. N. Vandyke. These men were sent, so far as I understand their history, simply because they were outspoken, prominent secessionists

who were unwilling to give up the cause of the Confederacy after the Federals had obtained control of East Tennessee. As I have condemned the imprisonment of peaceable citizens because of political opinions in the case of Union men, so likewise I condemn it in these cases. But it is to be observed that the latter class of cases did not amount to a third of the former in point of number nor in the severity of treatment, and that they occurred after the unjust and unnecessary persecutions of Union men by the Confederate authorities.

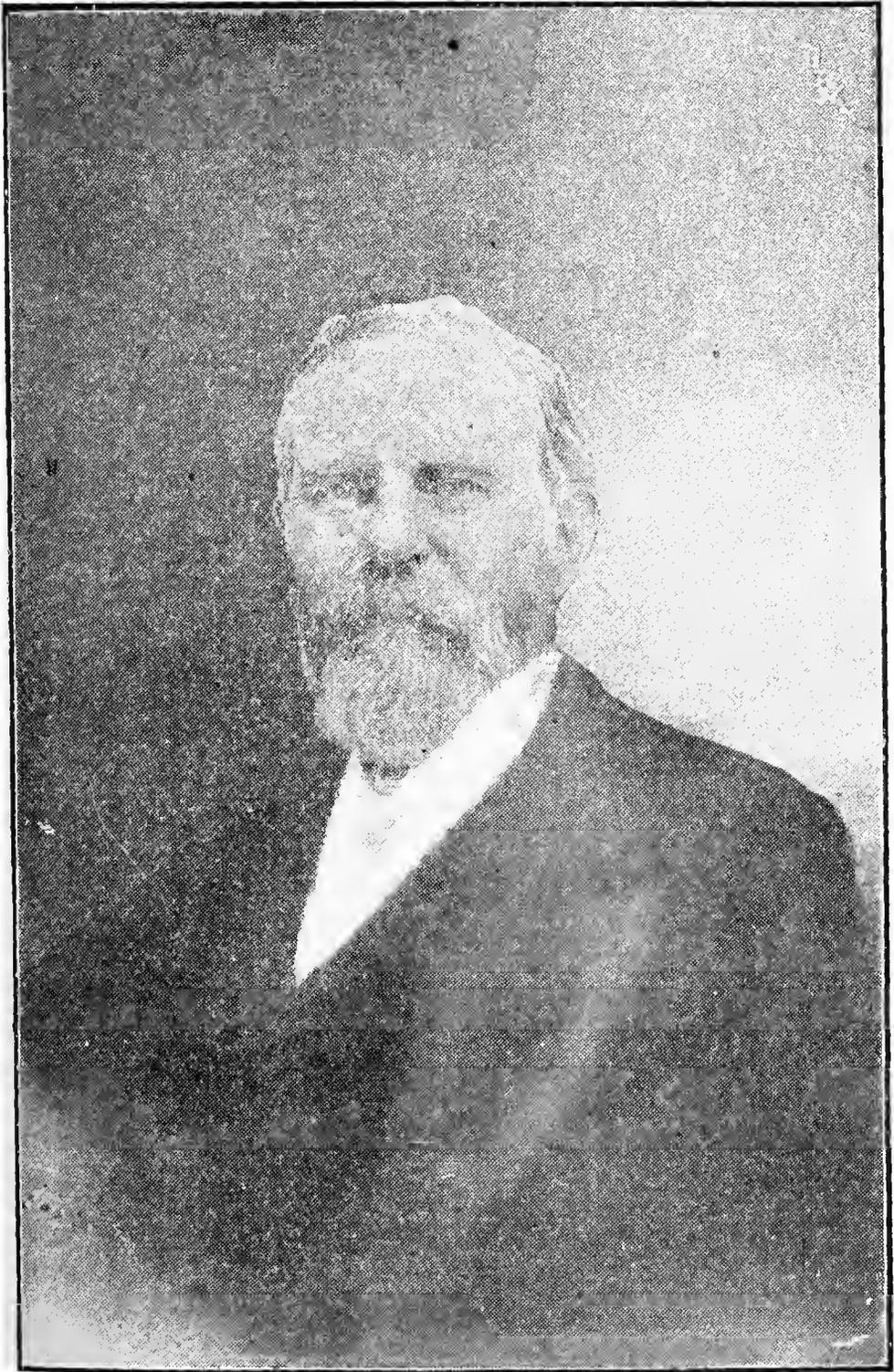
War has its lights as well as its shadows, its amenities as well as its barbarities. Among soldiers there are good men, magnanimous men, great men, as well as bad men, little men. In contrast with the cruelties mentioned above and in connection with the mention of the Rev. N. G. Taylor, I wish here to introduce a sketch of General Robert B. Vance. This sketch I wrote and published a short time after his death. It is as follows:

"Take him, for all in all he was a man;
We ne'er shall look upon his like again."

Robert Brank Vance was born in Buncombe County, N. C., April 24, 1828. He was appointed clerk of the Court of Common Pleas and Quarter Sessions for Buncombe County in 1848, served eight years, and declined reelection. Afterwards he was engaged in merchandising in Asheville for a number of years, and was a popular and successful merchant. He was married to Miss Harriet McElroy in 1851, by whom were born to him six children, four of whom survive him. When the war broke out, in 1861, he was elected captain of the Buncombe Life Guards, raised through his influence for the Confederate service. When the Twenty-Ninth Regiment of North Carolina Volunteers was organized, he was elected colonel by the officers, receiving every vote but his own. The regiment being reorganized at Cumberland Gap in 1862, he was re-elected. He was in several engagements at Cumberland Gap in 1862, and commanded his regiment in the battle of Mur-

freesboro in 1863, where, on the fall of General Rains, he succeeded to the command of the brigade while the battle was raging. His horse was killed under him, and he was complimented for gallantry by General McCown. A short time after this he was appointed by President Davis to the rank of brigadier general as a reward for his skill and gallantry.

After the army fell back under General Bragg to Shelbyville, General Vance became ill with typhoid fever. While he was down, his regiment was ordered to Mississippi, and he did not command it afterwards. When he returned to the army, in 1863, General Bragg assigned him to duty as brigadier general in Western North Carolina; and he was captured at Cosby Creek, Cocke County, Tenn., January 14, 1864, while riding into a squad of Federal troops by mistake. The General was kept in prison first at Nashville, then at Louisville, Camp Chase, Ohio, and, lastly, at Fort Delaware. While in the last-mentioned prison he was released on parole, together with General Beale, and given the freedom of the country within the Federal lines to buy clothing for the Confederate prisoners. The cause of this extraordinary kindness extended to him involves a touching and interesting story which in this brief sketch cannot be given in detail. Suffice it to say that it was an apt illustration of the saying of Jesus: "With what measure ye mete, it shall be measured to you again." It was one instance of a man's good deeds coming back on him as a recompense in this life. While he, with his regiment, was holding down the Union men in Johnson County, Tenn., in the early part of the war, Rev. Nathaniel G. Taylor, a Union man of Carter County, a local preacher of eminence in the Methodist Episcopal Church, South, and a prominent politician, was much annoyed by the Confederate scouts and, feeling that his life was in danger, he fled to the woods; but becoming weary of lying out in this style, he went to Colonel Vance's headquarters, surrendered, and asked for protection papers. Colonel Vance, fearing that it would go hard with his old friend if he should be taken to Knoxville to be tried, instituted a court-martial, tried and acquitted him,



GEN. ROBERT B. VANCE.

and gave him protection papers. It becoming too hot for Mr. Taylor in East Tennessee, he soon made his way through the Confederate lines to New Jersey. As soon as possible he went to Washington City, called on President Lincoln, and gave him an account of the situation in East Tennessee. The President wept as the story was being told him, but occasionally interrupted the narrative with a humorous anecdote, thus mingling sunshine with shower. Mr. Lincoln was deeply affected by the story of his trial and acquittal by Colonel Vance, weeping freely at the representation of the Colonel's magnanimity. "And now, Mr. President," said Mr. Taylor, "this man is your prisoner." "He shall be released," was the prompt and emphatic reply of the President, and the order for his release was issued at once. After the General's release, he was active, in connection with his Confederate colleague, in using the money furnished by the Confederate treasury in procuring clothing for the Confederate prisoners; and he was everywhere cordially received by people of the North, many voluntarily contributing to the wants of the prisoners. The General's personal popularity and gallant conduct during the war pointed him out as a fit standard bearer of the democracy of the Eighth Congressional District of his State, and accordingly he was elected to the House of Representatives in the year 1872, and by repeated elections remained an active and useful member of that body for twelve years. The nominating convention in 1884 being tied between him and Captain Thomas D. Johnson, he broke the deadlock by withdrawing from the race. During President Cleveland's first term he held the office of Assistant Commissioner of Patents.

General Vance was twice elected Grand Master of Masons of North Carolina, and was at one time Deputy High Priest of the Grand Chapter of that State. He was also an honored frater of the Knights Templar. He filled for one term the office of Grand Worthy Patriarch of the Sons of Temperance of North Carolina. He was from youth a member of the Methodist Episcopal Church, South, and was several times elected to the General Conference. He was also one of the Cape May Commission, which in a measure settled the

property disputes between the Methodist Episcopal Church and the Methodist Episcopal Church, South. The College of Bishops also appointed him a delegate to the Ecumenical Methodist Conference held in London in 1881, but his pressing engagements at home forbade his attendance. General Vance was for a long time Secretary and Treasurer of the Holston Conference Female College, Asheville, N. C., and he administered the affairs of his double office with great success. He was for many years recording steward of Central Church, Asheville, superintendent of the Sunday school, and a leading worker in all departments of Church work in his town.

On March 20, 1887, he lost by death his beloved wife; and in 1892 he was happily united in marriage to Miss Lizzie R. Cook, of Swain County, who survives him.

A man who has touched humanity at so many points—a man of such probity, unselfishness, devotion to the welfare of the race, pleasing manners, and sublime piety—deserves a book, but I must be content to dedicate this brief notice to his memory.

With very limited scholarship, he wrote and spoke accurately and critically. His *belles-lettres* reading was extensive, and he was a cyclopedia of choice poetical quotations. With no education but what the common schools afforded when he was a boy and such as he achieved by diligent reading, he was an ardent patron of the higher education, contributing more than any other one man to the success and prosperity of the Conference college in Asheville.

He had a lifelong temperance record. Through his influence a division of Sons of Temperance was kept up in his town for a number of years; and partly through his indefatigable efforts Asheville had a local prohibitory law for some years before the war. He delivered hundreds of temperance and prohibition lectures throughout the State, traveling at his own expense, and his lectures were always full of humor, pathos, and eloquence. No man had a better command of humor. He was less witty but more humorous than his brother Zebulon, yet his wit was ready and sparkling, but never sarcastic. If his character were to be set forth in a

single word, it would be LOVE. He never wounded with words, either privately or publicly. He was a great Church worker. In the midst of his business, military, and political careers he was always ready to offer a prayer or to deliver a religious exhortation. Without spiritually readjusting, he was always ready to go into the altar to instruct and comfort penitents. As a steward he was diligent and successful in managing the finances of the Church; as a Sunday school superintendent he was almost adored by the children; and in revival work his spiritual power and influence for good were wonderful.

Endowed as he was with fine business and economical ideas, his liberality at the same time was limited only by his means. The indigent, the widow, and the orphan were never turned away from his door without material help and a kind word. He perhaps gave a larger per cent of his income for Church and charity purposes than any other man in his community.

His fine business talent and great popularity as a business man enabled him at one time to accumulate a considerable little fortune, which was wasted through the vicissitudes of war, mistakes of his partners in business, and other circumstances which he could not control, so that he died in limited circumstances.

In a proper estimate of his character we should not fail to mention the fact that he maintained his moral integrity and a high state of spirituality throughout the war and throughout a busy and exciting political career. He inherited from a noble parentage the most honorable principles. I did not personally know his father; but I never knew a better woman, all around, than his mother. General Vance was always honest, truthful, incorruptible. His most intimate acquaintances were his greatest admirers and most steadfast friends. The value of such a man cannot be estimated in figures or words. He had not the learning or logical build of his brother, and the world would not pronounce him as great a man, but he was not his brother's inferior in common sense and political sagacity. In debate he could never be tripped, and his readiness and pertinence of repartee were unequalled.

A few speeches in Congress, which do him great credit, and

a little volume of poems entitled "Heart Throbs from the Mountains" are his principal contributions to the literature of his country. The verses of the latter, written under various circumstances, some of them in his early youth, have the spirit of poesy, and some of them in rhythm and beautiful sentiment possess positive merit. I cannot forbear quoting a few paragraphs from a letter to me from his beloved wife, who waited upon him so faithfully and lovingly throughout his prolonged sickness. She said:

"General Vance died as he had lived—the noblest Christian man I ever knew. He had gradually been sinking a long time, and at times was unconscious before he died, and talked but little on account of exhaustion. He called me often through the last night of his life. I was with him all the time. Just before day I said: 'General, you have often repeated the twenty-third Psalm and hoped that you would realize it at the last. Do you realize it now?' 'Yes, yes,' came in feeble whispers. On one occasion a year ago he was dangerously ill through the night. I did not think he could live till morning. The next day he said: 'You thought I would die last night.' I said: 'Yes, General; and how did the future look to you?' He replied: 'I felt that I had nothing to do but to lay my hand in the hand of God and go.' Again he said: 'I am like a bird in the air, ready to light on earth or in heaven.' He once asked me if I thought the Lord would come for him in the night. I replied: 'I do not know.' He said: 'I hope he will come through the day.' And he did."

He quietly breathed his last November 28, 1899. The funeral services were held at Central Church, Asheville. The remains were followed to the cemetery, it is said, by the largest funeral procession, except two, in the State. Masons, Confederate Veterans, Sons of Veterans, joined in the cortége with a large body of citizens. His body rests in the Asheville Cemetery and his soul in the bosom of God.

In the last chapter I gave an account of the con-

vention which met in Knoxville to consider the question of organizing a Holston Conference of the Methodist Episcopal Church. The organization was determined upon and a day appointed for the meeting of preachers for that purpose. On the day appointed, June 1, 1865, in the same house in which the Conference of the Methodist Episcopal Church, South, was held by Bishop Early in 1862, Bishop D. W. Clark faced an eager expectant company of Methodist preachers and people, men and women. Prayers were offered by Rev. Dr. Pue, of Cincinnati, and by the venerable James Cumming. The Bishop then proceeded with the organization, transferring W. C. Daily, G. A. Gowan, and R. A. Guthrie from the Kentucky Conference of the Methodist Episcopal Church, T. S. Stivers from the Ohio Conference, T. H. Pearne from the Oregon Conference, and J. F. Spence from the Cincinnati Conference. J. F. Spence was requested to act as Secretary. Revs. Daily, Gowan, and Guthrie had all been ministers of the Methodist Episcopal Church, South, but had refugeed in Kentucky. Forty-three preachers were received into the Conference, together with seven admitted on trial, making fifty in all. The statistical reports showed how well the work of preliminary organization had been prosecuted by the preachers prior to the meeting of the Conference; for, including probationers, there was reported a membership of 6,404 and 51 Sunday schools, with 2,761 officers, teachers, and scholars.

The appointments were as follows:

Athens District.—J. Albert Hyden, Presiding Elder. Athens, J. W. Mann; L. W. Crouch; Athens Circuit, J. N. Moore;

Decatur Circuit, J. W. Peace; Philadelphia Circuit, J. B. Little, J. N. Stamper; Madisonville and Tellico Mission, to be supplied; Maryville Circuit, T. H. Russell; Louisville, T. P. Rutherford; Little River, to be supplied; Kingston and Sulphur Springs, S. B. Harwell; Montgomery, to be supplied. E. Rowley, President and Agent of Athens Female College. W. H. Rogers, Conference Agent for Sunday Schools, etc.

Chattanooga District.—W. C. Daily, Presiding Elder. Chattanooga, T. S. Stivers; Cleveland, J. L. Mann; Cleveland and Benton, A. F. Shannon; Washington, M. H. B. Burkett; Pikeville and Jasper, John Alley; Ducktown, to be supplied; Harrison and Lafayette, to be supplied; Dalton, to be supplied; Rome, to be supplied; Atlanta, to be supplied.

Jonesboro District.—L. F. Drake, Presiding Elder. Jonesboro, to be supplied; Jonesboro Circuit, to be supplied; Elizabethton and Taylorsville, Harmon D. Crumley; Blountville and Bristol, to be supplied; Kingsport, S. G. Gaines; Rheatown, Joseph Milburn; Greeneville, to be supplied; Morristown, W. C. Graves; Fall Branch and Kingsport, to be supplied; St. Clair, to be supplied; Newport, James Mahoney; North Carolina Circuit, A. R. Wilson, J. B. Fitzgerald. William Milburn, Chaplain in the army and member of Rheatown Quarterly Conference.

Knoxville District.—Thomas H. Pearne, Presiding Elder. Knoxville, J. F. Spence; Knox, J. P. Milburn; Rogersville, E. E. Gillenwaters, G. M. Hicks (supernumerary); Sneedville, F. D. Crumley; Tazewell and Powell's Valley, J. B. Walker, and one to be supplied; Maynardville, Thomas S. Walker; Rutledge, Philip L. Chambers; Jacksboro, John Forrester; Clinton, John Mahoney; Dandridge, Andrew J. Greer; Sevierville, Daniel Carter.

The spirit of the Conference did not materially differ from that of the Knoxville convention, as the following resolution, adopted by the Conference on the third day of the session, shows:

Resolved: 1. That it is the sense of this body that those who entered into the late rebellion and imbibed the spirit there-

of are guilty of a crime sufficient to exclude them from the kingdom of grace and glory and must not be admitted into this Conference, save upon full confession and thorough repentance.

2. That those ministers who abandoned their work and their homes and absconded the country upon the approach of the national flag have so far forfeited claim to our confidence and Christian fellowship that they should not be recognized by this Conference as accredited ministers till they shall have been restored by the proper authorities of the Church.

An analysis of the list of appointees shows that some were appointed to pastoral charges who, according to the above resolutions, had been "guilty of a crime sufficient to exclude them from the kingdom of grace and glory"—in other words, that they were put in charge of Churches when they deserved to be in hell. Inasmuch as this new Conference had had no pastoral charges in Holston up to this time from which preachers could abscond, and none of the absconding preachers had been appointed to any Holston charges by the authorities of the Methodist Episcopal Church a footnote should have been appended to Resolution No. 2 explaining who constituted the "proper authorities" by which the fleeing clerics were to be restored in order to be entitled to recognition by the new Conference; and, further, the nature and process of such restoration should have been clearly pointed out.

I am sorry for the fanaticism displayed by Holston (North) in 1865, and glad that this fanaticism was not exceeded by the undeniable and ever-to-be-deplored fanaticism of Holston, South, in 1862, 1863, and 1864. Thanks to the unwisdom that hindered the Methodist

Episcopal Church from taking full advantage of the follies of the Methodist Episcopal Church, South!

I shall not beg pardon of my readers for giving at this point a thrilling incident of the Civil—or rather the Un-Civil—War. Some weeks before the raid of General Stoneman, which has been mentioned, General Burbridge marched a considerable detachment, part whites and part negroes, against the salt works in Washington and Smyth Counties, Va., for the purpose of destroying them. He was met by the Confederates and disastrously defeated. The wounded Federals and Confederates were sent to the Emory Hospital.

Some months previously, so the story goes, a Captain Smith, of the Federal army, went to the home of Champ Ferguson, in Harlan County, Ky., at the hour of midnight in freezing weather, and drove his wife and grown daughters out of doors in their night-clothes, and then destroyed the house by fire. To use a vulgarism, Ferguson “had it in” for Smith, and embraced the first opportunity for retribution. The result of the salt works fight furnished this opportunity. Ferguson, learning that Captain Smith was in the Emory Hospital, a wounded prisoner, determined to kill him and all the Federal soldiers in the hospital with him. This he attempted with only partial success. He killed Captain Smith and a few others, and would have killed all the Federal prisoners in the hospital, the surgeons excepted, but for the prompt interference of Maj. W. W. Stringfield, of the Confederate army. But I will allow the Major to tell his own story, which he does at my request:

On or about the 6th of October, 1864, when on my way from the army of General Early in the Valley of Virginia to another part of my command in Western North Carolina under Col. William H. Thomas, commanding Thomas's Legion, located from Asheville to Murphey, and including the Cherokee Indians, I ran up against the noted partisan ranger Capt. Champ Ferguson, of Harlan County, Ky., the Confederate outlaw, as the Federals called him.

I was at Emory only for a day or so on a visit to my mother and sisters, who were refugeeing from our burned and desolated home, at Straw Plains, East Tennessee. Many of the ladies of the Emory community by concert of action had assembled at and around the college, which was being used as a Confederate hospital; and these dear women, as their sisters were wont to do all over our beloved Southland, were giving to our sick and wounded soldiers such words of cheer and such delicacies of food as they so well knew how to give. My three sisters were there—Mrs. F. A. Butler, of Nashville, Tenn.; Mrs. Dr. J. S. Kennedy (now in heaven); and Mrs. J. E. Ray, of Asheville, N. C. I was standing in front of the college with Miss Margaret Wiley; and while I was unarmed, I had on my full Confederate major's uniform. In a battle a few weeks prior to this General Breckenridge had fought and defeated the Federal Generals Burbridge and Hanson at or near Saltville, Va., for the control of the salt works. Our troops defeated the enemy in a most handsome manner, killing, wounding, and capturing many. It was Kentuckian against Kentuckian, and Southrons against negroes. These wounded Federals included the negroes and also a Federal captain of scouts or rangers, Captain Smith. This Smith seems to have been an old neighbor of Ferguson's and a bitter war time foe. "War to the knife, and the knife to the hilt" was the battle cry of both. For several days prior to this numerous Kentuckians had been in and out of the hospital, interviewing their wounded enemies and old neighbors. In this way they had located Captain Smith and General Hanson and doubtless had given Captain Ferguson all needed information. Ferguson and his men came in a back way and hitched their horses

in the near woods, and all came in together, carrying army pistols—rather a desperate-looking crowd. I had no authority there, and spoke in a friendly manner to them as they nearly touched elbows with me in passing. By a prearranged plan all passed into the door and at once ran up the main stairway to the upper or fourth story, where for safety and convenience all the Federals, including several Federal surgeons, had been placed. Only a guard of one soldier had been placed at each stairway to keep the Federals upstairs. Ferguson at once took charge of the hospital and, leaving two or three men on each flight of steps, ran to the upper story and very soon into Captain Smith's room. Encountering the guard, he wrenched his gun from his hands, and shot Captain Smith with it. Then the bandits ran from room to room, searching for Smith's men and for the negro soldiers. They killed several of each. There was so much confusion and consternation with all of us that none of us knew what was best to be done. At the urgent request of Dr. Wiley and Professor Longley, I at once assumed command of the post, got up a few guns and pistols, stationed additional guards, and assured the Federals there that with our lives we would protect them. After this a few shots were fired upstairs, but the guards on the steps refused to allow any one to pass up. Dr. Murphree, in charge of the hospital, having his office in the college lawn, was notified and rushed to the rescue, but he and all others were halted at the foot of the stairs. Professor Longley rushed out to me and asked my help, and at once I responded. Professor Longley cried out to the surging crowd, "Get out of the way and let Major Stringfield in;" and at once I stood before as stern and desperate a lot of men as I ever encountered in peace or war. I grasped the situation as well as I was able. There before me on the steps stood fifteen or twenty desperate Confederates, with hate and bitter and burning wrath gleaming from every eye, with an army pistol in each extended right arm. I walked up to the nearest one and, in a tone of voice loud enough for all on the steps to hear, said: "Who put you here?" "My captain," he answered. In a sterner voice I asked: "Who is your captain?"

“Champ Ferguson,” he replied, and he was evidently intimidated somewhat, as were others; but I again spoke out: “All you men know that this is an outrageous proceeding, and you all know that it is my duty to stop it at the peril of my life, and I will stop it.” I further said: “Put up your pistols, every one of you.” Several of them fell back into the corners. When the first man said “Champ Ferguson,” I knew that I had desperadoes to deal with; but I felt that burning sense of duty that always inspires a man who wants to do right and will do right. As the man gave the name of Ferguson, several of his comrades cursed him and said: “You were told not to tell that.” But it was out. I was personally acquainted with Ferguson, and said so. I rushed up the steps, followed by a crowd, and as I ascended I was stopped by a stern-looking soldier, better dressed and more intelligent-looking than any of those below. While evidently embarrassed, he presented a bold front, and, after halting me, he said: “I don’t wish to hurt you, but you can’t bluff me.” He walked to the front of the steps, with his pistol squarely in front of my breast, saying: “You can’t pass me.” I replied: “No; and you can’t bluff me either. You know that I am doing right and you are doing wrong. Put up your pistol and stand aside.” It was an intense moment and full of peril to us both. I looked him sternly in the eye, and in ten seconds more would have grasped him around the waist and thrown him over the banisters; but just then another pistol shot was heard on the upper floor, and three or four of the Federal surgeons on that floor made quite an outcry. One of them said, “For God’s sake don’t let these men up here kill us all!” and other words to that effect. I replied: “I am doing my best to protect you. I will come on up or die on these steps.” Then I turned to the fellow in my front and told him to get out of my way and ordered him to put up his pistol. I pushed him vigorously aside and went on up. At the top of the stairs Captain Ferguson came rushing around the corner, loudly exclaiming: “What in the hell does this mean?” I had just about reached the top. I replied: “This is hellish business, Captain Ferguson. Aside from the fact that one of your men told me you were here, I know you

myself personally. I met you at Gen. Kirby Smith's headquarters in Knoxville two years ago." About this time Dr. Murphree, surgeon in charge of the hospital, in citizen's clothes, passed me and laid his hand on Ferguson's shoulder, saying, in substance: "Sir, I arrest you. I am in charge of this hospital, and you have no business making any disturbance here. You must go away or keep quiet." Ferguson jerked loose from Dr. Murphree and in a rage thrust a pistol at his breast, saying, "Out of my way, or I'll blow your heart out!" and out of the way the Doctor got in a flash. I again confronted him, saying: "I shall not attempt to arrest you, Captain Ferguson, but I notify you that you shall not molest any one else here unless you do it over my dead body. This is a dastardly proceeding. You know it as well as I do." Ferguson looked like a tiger at bay. He had killed Captain Smith; but he intended to kill also General Hanson, the commander of the negro troops. He had searched the house for him in vain. Hanson, in fact, was in a room across the hall from where we were standing, and heard all we said. Finally Ferguson said: "Come on, boys; we have killed some of the d—d scoundrels, and we will come back to-night and kill the balance." They all went out. I at once notified General Breckenridge, sending to him by a special messenger an account of what had occurred, and I heard the next day that Ferguson had been placed under arrest. The fall after the war the Federals, after capturing Ferguson, assembled a court-martial to try him for this and other offenses. I was arrested and sent to Nashville, Tenn., as a witness against him. He was convicted and hanged shortly afterwards.

If Captain Smith had done what he was accused of, he got only his just deserts; but he was a wounded prisoner, and it was thought that his wounds were fatal, and his murder by Ferguson was not only fiendish but cowardly. The crime of Captain Smith did not excuse the indiscriminate murder of all the Federal prisoners, which Ferguson attempted.

CHAPTER XII.

CONFERENCES OF 1865 AND 1866.

THE forty-second session of the Conference convened in Marion, Va., Thursday, September 14, 1865, Bishop Early President, and James W. Dickey Secretary. Bishop Early did not arrive till the second day, and Thomas K. Catlett presided the first day.

As it happened, the writer was the host of the session, being at the time preacher in charge of Marion Circuit.

James Atkins was requested by vote of the Conference to preach a memorial sermon of all the brethren who had died since 1862 except R. M. Stevens, J. M. McTeer having previously been appointed to preach a memorial sermon of him.

Dr. Cunnyingham contributed to the profit and pleasure of the Conference by delivering, at the request of the Conference, an account of his labors and experiences in China. At this session the following were elected delegates to the General Conference: E. E. Wiley, W. G. E. Cunnyingham, James Atkins, James S. Kennedy, and J. M. McTeer. Reserves: C. Long and G. Taylor.

David S. Windale was appointed trustee of the property bequeathed to the Church by Mrs. Waugh, of Ashe County, N. C., and it was ordered that the property be sold and the proceeds turned over to the Trustees of Holston Conference Female College.

The report on education brought out the following

(400)

items: That the interests of education had greatly suffered in the convulsions through which we had passed; that with a return of peace an unusual desire for educational privileges had been awakened in the minds of our young people; that all the institutions of learning under the care of the Conference had suffered more or less in the progress of the war; that our school buildings, though not destroyed, had been more or less dismantled; that after a suspension of four years the school at Emory and Henry College reopened August 17 last, and had some fifty students; that while the buildings were being used for hospital purposes some of the furniture had been destroyed, but that the buildings and grounds had been little damaged, and the libraries, apparatus, chemicals, and cabinet were safe.

That so little was destroyed, I think I may say, is due to the fact that President Wiley and some other college officers lived at Emory and exercised an oversight of the property. Indeed, Dr. Wiley was part of the time chaplain of the hospital which had been conducted in the main building.

The report shows that Martha Washington College was not suspended during the war, but that from time to time the pupils had been driven home; that it had met its annual expenses; and that the agent had succeeded in reducing the debt of the institution from \$35,000 to \$11,000. This was a payment on the debt of \$24,000. The minutes show that John Boring was agent of the college from October, 1863, to October, 1864. Confederate money was plentiful and cheap, and it was fortunate that the college had in the field so available an agent at such a time. Evidently this large

payment was made in Confederate money, which at the time was a greatly depreciated currency. Fortunately men could afford to be very liberal with it, and also fortunately the creditors were very indulgent in receiving it. I remember that during the last year of the war I paid forty dollars for a pound of coffee, eighteen dollars a yard for tow linen, and purchased a ready-made calico dress, paying three hundred dollars for it. The lady from whom I bought it wished a few weeks later to redeem it; but I asked her five hundred dollars for it, because the currency was decreasing in value rapidly.

It is my purpose in this work to give a history of the country, a picture of the people and the times, as far as it can be done without departing from my main design. Accordingly in this connection I copy an article from the *American* showing the comparative worthlessness of Confederate money during the last year of the war. In the eastern part of the State of Virginia prices probably ran higher than in our mountain section, owing to the fact that the East had been more preyed upon by armies than the West. But the currency depreciation described in this article will apply in a measure to all parts of the South. The article is headed "A Confederate Christmas," and is as follows:

Christmas day, 1864, was the Confederate Christmas *par excellence*. Outside supplies of all kinds had disappeared, and whatever comforts were provided were of home manufacture. The Confederate dollar was then worth just two cents in gold, and flour was \$600 a barrel; sugar was \$30 a pound; salt, \$1; butter, \$40; and beef, \$35 to \$40 a pound. Wood sold at \$100 a cord, and coal was not to be had, save in a few

of the cities, owing to scarcity of transportation. The day was Sabbath, which in itself would have tempered the usual merriment.

At a country residence below Richmond, Va., and not far from the lines of the contending armies, a party of seven—ladies and gentlemen in all the strictest Southern sense of the term—were assembled at dinner. The mansion had been proverbial for its hospitality before the war. Now the welcome was as cordial as ever, but the board was spread in accordance with the necessities of the times. At the head of the table was placed a large ham, worth \$300; at the foot was the last turkey the farm could boast, worth \$175. The vegetables consisted of cabbage, potatoes, and hominy, worth at a reasonable calculation \$100. Corn bread was served, flour having been unknown in this house for months. The meal of which it was made was worth \$80 a bushel and the salt that seasoned it \$1 a pound. Dessert there was none, but in its place the hostess provided a coarse, black molasses that was worth \$60 a gallon. The same kind lady, as a rare treat for her guests, brought out with a glow of pride a steaming urn of real tea—not sassafras—worth \$100 a pound, at the same time warning the company that they must expect but one cup apiece, as this was the last of her store. After this there was “coffee” made from sweet potatoes cut into little bits, toasted brown, and ground into powder. Such was a Confederate Christmas dinner in the last winter of the war. From this superb repast the scale descended to army rations—a bit of salt pork, corn bread, and sweet potato coffee without sugar.

The ladies' toilets the writer cannot venture to describe, but they were largely made up of “homemade” articles in the fashion prevailing at the commencement of the war. The tresses of one were fastened with “Confederate hairpins,” made of long black thorns, with the heads tipped with sealing wax, and the dress was of simple homespun. With the exception of the master of the house, whose age compelled him to pursue the ways of peace, the gentlemen were in uniform, two being officers and two privates from the neighboring lines.

The country road beyond the farm was lined with slowly moving trains of army wagons, and occasionally a small party of cavalry would pass by at a sharp trot. From the windows of the mansion thin, light clouds of smoke could be seen rising from the camp fires on the lines, and now and then the dull thud of a heavy gun would break the stillness of the scene and a fleecy cloud would rise over the tree tops and melt away in the air.

But to return to the proceedings of the Conference. The educational report represented that Holston Conference Female College had suffered during the war in the destruction of furniture and in damage to the buildings, library, etc.; also that there was hanging over the institution a debt of \$14,000 which threatened to destroy its usefulness.

In regard to Athens Female College I copy from the Journal the following paragraph:

The Athens Female College is represented as embarrassed by conflicting claims. Dr. Rowley, its President, has upon a personal claim against the institution filed a bill in Chancery asking that a sale of the property be made in thirty days without redemption. Your committee would recommend that immediate steps be taken by this Conference to induce the trustees of the college to demand an investigation of the claims of Dr. Rowley and to file a cross bill asking that the right of redemption be reserved to them in case the property is sold. The committee would further recommend that Rev. C. Long and Rev. James Atkins be appointed as agents to see that the wishes of this Conference be carried into immediate effect.

Along with the other items of the report, this item was adopted. Further action in regard to this property was taken at the Conference of 1866, which I shall advert to in its place.

The most important act of this session was the adoption of the report on the state of the Church; and

as it is a historical paper of importance, I copy it in full as follows :

The Committee on the State of the Church beg leave to report :

After collecting the facts from our brethren, who are here from our various fields of labor, as to the condition of our Churches within the bounds of the Holston Conference, and after reviewing calmly the events that have transpired in the last four years, now that the smoke of battle has cleared away and excitement subsided, your committee felt it to be an imperative duty to examine the official acts of this body at their late sessions, that if wrongs had been done to any party or parties by these acts they might be now promptly confessed and removed, and that we might show to all that it is our purpose to cherish the spirit of Christ and to practice the precepts of the gospel. Guided by this view, we recommend for adoption by this Conference the following preamble and resolutions :

Whereas loyalty to the government under which we live is a Christian duty, so taught in the Scriptures as well as in the Discipline of our Church; and whereas the Federal Government has now reëstablished itself over these United States; and whereas some of the acts of this Conference passed at its sessions held at Athens in '62, Wytheville in '63, and Bristol in '64 might be so construed as to place us in the attitude of disloyalty to the government under which we now live; and whereas duty requires that we clearly define our position touching these matters; therefore

Resolved, That we are and intend to be loyal citizens of the government of the United States, and that any acts heretofore passed by this Conference which are in conflict with this declaration are hereby rescinded.

Resolved, That the action of this Conference at Athens, by which John Spears was expelled and W. H. H. Duggan was suspended for twelve months, and the action at Wytheville, by which Jonathan L. Mann, William H. Rogers, William Milburn, and William H. H. Duggan were expelled, and the

action at Bristol, by which James Cumming, Jesse A. Hyden and Thomas H. Russell were expelled, was hasty; and since we cannot legally restore them here, we do instruct our delegates to the next General Conference to ask that body to do so

Resolved, That the taking of the amnesty oath, or the oath of allegiance required by the government of the United States is the duty of Christian ministers; and we have accordingly taken such oath, that by precept and example we might teach the Christian doctrine of loyalty.

Resolved, That if any brother has withdrawn from this Conference and connected himself with any other ecclesiastical body under a misapprehension of any kind, but now desires to return, he shall be cordially received by us. But while your committee believe that the passage of these resolutions is an act of justice to all the parties concerned, they do not forge their relations to the M. E. Church, South, nor their obligation to sustain her discipline and polity and to preach that gospel which God has heretofore so signally blessed. While we mourn the desolations which war has spread around us, we feel at the same time profoundly grateful to God that we are not utterly consumed. Our Church—the vine which his own right hand hath planted and which he hath caused to take deep root, so that it hath covered our hills and valleys with the shadow thereof, sent out her boughs unto the seas and her branches unto the river, though her hedges have been broken down and the boar out of the wood and the wild beast of the field have wasted and devoured it—thanks to the Great Head of the Church, still lives. With our thanksgivings let there also be heard our earnest prayers: “Turn us again, O Lord God of hosts, cause thy face to shine upon us, and we shall be saved.”

In addressing ourselves to the work of rebuilding the waste places of our Zion we must never lose sight either of the spirit or of the principles which should control ministers of the gospel. Christ and his apostles are our exemplars. Their spirit we must imbibe and cherish; their rules of conduct in the great work of soul-saving must be ours. If he who has not the spirit of Christ is none of his, so neither is he who walks not in his footsteps.

The gospel of Jesus Christ, we firmly believe, furnishes the only remedy for all the maladies, national and political, social and personal, which are torturing our race. But the exhibition and application of this remedy should be not to nations and communities as such but to the individuals comprising them. It attacks sin on whosoever skirts it be found. It associates never with iniquity, but at the same time it never meddles either with the relations established by Heaven among men or with any which are recognized and regulated by the divine word. It prescribes the specific duties that arise in each relation; so that parent and child, husband and wife, governors and governed, masters and servants may know and do that which is acceptable unto the Lord. This gospel is now what it has always been and ever will be—the power of God unto salvation to every one that believeth, to the Jew and to the Gentile, to the bond and to the free, to the colored man and to the white man. Changeless in its nature, transforming in its effects, when its power shall subsidize and leaven each particle of the entire moral mass, this wilderness shall become an Eden, this earth a heaven. A minister of this gospel must be a man of one vocation. He can be neither a politician nor an agent for a government. Having received his commission from God, he can neither seek nor accept another from Cæsar, except in so far as it may clear his way for easier access to the hearts of men. He attempts neither to set up nor to pull down governments, imbibes not the spirit of the revolutionist, nor assumes the uniform of the warrior. His inspiration kindles not in the sight of martial splendors, nor in the sound of martial thunders, but in the light and fervor of the sublime truths of Him who said, “My kingdom is not of this world,” and again, “Let the dead bury their dead, but go thou and preach the gospel.”

That slavery as it existed among us is dead is a fact which we accept. Let us bury it out of our sight. The negro race, however, responsible in no way for this result, is entitled to our Christian sympathies and efforts, that he may receive the benefits of the blessed gospel. With such views of our relations and duties come we to the work of spreading scriptural

holiness over these lands. With our publishing facilities greatly crippled, with finances disordered, with schools scarcely alive, with backslidings in the Church and demoralization throughout society, how appropriate Christ's words: "Lift up your eyes and look on the fields, for they are white already unto the harvest!" Toil and self-sacrifice await the laborer. If the love of Christ constrain him not, he will soon leave the field. Adapting ourselves and our machinery to the altered circumstances surrounding us with an elasticity for which Methodism has ever been distinguished, regarding as did our founder "the world as our parish," we seek the fellowship of those only who are in sympathy with us; but all such we invite cordially to become colaborers in our work of faith and labor of love. Personal religion is the great want of our Church in her ministry and in her membership. With it we prosper; without it we perish.

With all our energies directed to meet this want we cannot fail, with the divine blessing, of the greatest spiritual results, and our Zion may yet become the praise of the whole earth. Finally we recommend the adoption of the following resolution:

Resolved, That as members of the Holston Conference in the discharge of ministerial duties we will endeavor with Christian submission to the established government and in the spirit of Jesus Christ and of his apostles to preach the gospel in its fullness to all men in all life's relations, eschewing all political complications, seeking the fellowship and help of all who are one with us in spirit, faith, and purpose, and beseeching all others in the name of the God of love to permit us in the unity of the spirit and bond of peace to persuade men all over these lands in Christ's stead to become reconciled to God.

E. E. WILEY,

JAMES ATKINS,

W. G. E. CUNNYNGHAM,

J. M. McTEER,

F. M. FANNING,

C. LONG,

G. TAYLOR.

This report was composed by Dr. Wiley. In spirit it is quite an improvement on the preamble to the re-

port of the committee of investigation of 1862. The two reports were clearly a case of before taking and after taking, or rather it reminds us of the story of the gored ox in Webster's old spelling book, of which the moral was: "Circumstances alter cases."

Fortunately, while the Wiley report was a matter of policy, it was also in its very nature a matter of principle. It was a case where considerations of policy compelled men to do what was right and what should have been done if those considerations had not existed. I hold that, even if the Confederacy had triumphed, the Conference should have recanted its action in the cases of the Union preachers as far as it had power to do so.

Such is the law of polarity that one extreme produces another; and it looks almost as if in the cases of the Union preachers the Holston Conferences of 1862, 1863, and 1864 were attempting to emulate the Baltimore Conference of 1844, which suspended Mr. Harding from the ministry by mere resolution, or the General Conference of 1844, which suspended Bishop Andrew from the bishopric by mere resolution, and that too without just moral or ecclesiastical grounds of procedure in either case. The error committed by the Holston Conference, which it now proposed to correct, was twofold: the confounding of political with moral offenses and the practical deprivation of ministers of the right of trial.

But our preachers were at that time in no situation to reflect soberly. Our beautiful Southland had been invaded by an insolent and powerful foe that came to insult, to kill, to burn, and to destroy. It was the cul-

mination of years of growing hate. Our preachers did not know how to look upon a Northern sympathizer with any kind of toleration. But the men of the South were not the only sinners in those days; there was an equal fanaticism in the Methodist Church (North), whose Conferences by emphatic resolutions hissed on the dogs of war.

A short time after the war I was passing through East Tennessee by railway; and while the other passengers were eating at the railroad hotel at Jonesboro, I walked to the main street of the town and found Col. Leonidas Houk addressing a crowd in the street and advising them to cowhide the rebels. Some twenty years afterwards I was introduced to Colonel Houk in Knoxville. He was at that time a member of Congress. While shaking hands with him I reminded him of having heard that speech. He replied: "I am sorry you did, for we were crazy then; but the war is over."

The same bishop presided in the Conference of 1865 that presided in that of 1862—the same only in name, for now he was broad, liberal, tolerant. He had many kind words to say about Mr. President Johnson, and he offered no objection to the resolutions which in effect declared his former rulings improper and illegal. He even invited to his room the recalcitrant brother who had openly antagonized his administration, and consulted him about the appointments of certain preachers.

Admitted on trial: Jacob T. Frazier, Charles T. Carroll.

Received by transfer: Jacob Brillhart.

Located: James T. Smith, W. H. Howell, T. F. Smith, Samuel D. Gaines.

Superannuated: T. K. Catlett, Joseph Haskew, Daniel B. Carter, Wiley B. Winton, Timothy Sullins, R. W. Patty, Thomas K. Munsey, W. Robeson, W. H. Kelley.

Expelled: Abram Weaver.

Withdrawn from the Church: Samuel B. Harwell, David Fleming, W. C. Graves, Joshua B. Little, Andrew J. Greer, L. W. Crouch, F. D. Crumley, John W. Mann, James Mahoney, F. M. Fanning, A. F. English.

Died: E. C. Wexler, J. R. Ballew.

Numbers in society: White, 46,069; colored, 4,581. Total, 50,650. Increase, 120.

Local preachers, 339; traveling preachers, 102.

The expulsion and the withdrawals did not appear in the General Minutes—why I know not. Of those who withdrew from the Church, Samuel B. Harwell, L. W. Crouch, F. D. Crumley, and James Mahoney subsequently returned to the Church and Conference.

The claims on the Conference fund amounted to \$2,915, and the receipts to \$239.10—a little more than eight per cent. The number of Sunday schools reported was 114; officers and teachers, 662; scholars, 4,460. These figures show the results of the ravages of the war.

Mr. Harwell has been sketched.

David Fleming was above the average size, a man of average talent, with a reasonably good common school education. He was a man of deep and uniform piety. As circuit preacher and presiding elder he was always exemplary and useful. Never brilliant, he sometimes preached with spiritual power and effect. He was an honest Union man. Col. John Fleming, his son, was a graduate of Emory and Henry College—a man of a high order of talent and one of the ablest editors and editorial writers of the nation. He ranked as

a writer with such men as Daniel, Holden, Prentice, Watterson, and Carmack.

William C. Graves had a long and useful career. The amount of work which he did was prodigious. His education was respectable, and he spoke and wrote correctly. His sermons were solid and substantial rather than showy. He appealed to the understanding rather than to the emotions. He was always serious, but never melancholy; he was always cheerful and hopeful, but never frivolous. He was imperturbably good-natured, speaking evil of no one and never returning railing for railing. He was steadfast and immovable in his convictions of truth and in the discharge of duty. He could not be driven. He was for many years Secretary of the Holston Conference, South. A short time before the Civil War he edited and published the *Religious Intelligencer* at Morristown, Tenn. The paper espoused the cause of the Southern States in the national quarrel. During the war he was understood to be a Southern man; and his friends were surprised when, at the close of the war, he transferred his membership to the Holston Conference of the Methodist Episcopal Church. He had never been an ultra proslavery man, and the Church, South, had been so dismantled by the war that he believed that its reconstruction was impossible; and being offered a charge in the Holston Conference (North), with something like an adequate support, he accepted it. Later, as I think, he saw his mistake, but at his age he did not deem it best to correct it. He, however, cheerfully allowed his family to choose their Church relations for

themselves ; and I believe I am safe in saying that most of his posterity are Southern Methodists.

Mr. Graves wrote much for the religious papers, and he always wrote well. For many years he was a presiding elder in the Church, South, and he was always in favor with his preachers and the people. He was a great advocate of temperance and prohibition, and did much to promote the Sunday school cause in this country. He lived many years after the war, did regular work in the Methodist Episcopal Church a part of the time, and, though a superannuate for the last few years of his life, he preached much and worked much for the cause of Christ. He did what he could.

Joshua B. Little was a corpulent, good-natured man. He preached a fair sermon, and he practiced the Christianity which he preached. He was never bigoted or bitter. He exerted a gracious influence in the many communities where he lived and on the many congregations to whom he broke the bread of life.

L. W. Crouch was a loving and lovable man of moderate ability. His preaching was fluent and animated, and it pleased the masses.

F. D. Crumley returned to the Church, South, and died in it.

John W. Mann became a prominent man in the Holston Conference (North). He was a man of superior gifts and a man of peace.

James Mahoney eventually died in the Methodist Episcopal Church, South. While a preacher of the Methodist Episcopal Church he was seized by a band of brigands that were doing service to the cause of the restored Union by whipping "rebels" and "rebel preach-

ers," and was severely scourged. Finding the Methodist Episcopal Church to be to him otherwise than an ark of safety, he returned to his old Conference. Mahoney lived to an advanced age and was a grand old man. I have heard this story on him: Bishop Hargrove in holding District Conferences used to furnish the preachers with a long printed list of questions which they were expected to answer in writing, and they read these questions and answers in open Conference as their reports. One of the questions was: "How is the attendance upon public worship?" Mahoney's answer was: "Not good." The next question was: "By what methods do you stimulate attendance?" Mahoney's answer was: "Not." The Bishop, surprised at this laconic answer, said: "Brother, what do you mean by 'not?'" Mahoney replied with some spirit: "You're a pretty bishop not to know the meaning of the word 'not!'"

Francis M. Fanning was above mediocrity as a preacher. He was a good circuit preacher and an efficient presiding elder. He was a man of fine social qualities, genial and communicative, but always sober and prudent. He was all sunshine. He sang well and was pathetic in his sermons and exhortations. He must have done a great deal of good in his lifetime, which was long. During the Civil War he was not in hearty sympathy with the cause of the South, but he prudently avoided an open rupture with his Conference. After the war an agent of the Methodist Episcopal Church visited his home and offered him a presiding eldership in that Church, with a salary of \$1,500 a year. His devotion to his Church, already weakened by his polit-

ical leanings and by the unfortunate action of his Conference in the cases of Union preachers, went down before the influence of this offer. At that time the Southern Church looked like a poor field for a living to her preachers. The Northern Church, with a plethoric missionary treasury, held out powerful inducements to men who either loved or needed money. The money argument was, however, only one of the many influences that induced Mr. Fanning to make the change. But he continued to be a man of prayer and to preach a whole Christ to a dying world. Men who changed under the circumstances in which some of our preachers found themselves at the close of the war should not be judged harshly. The influence of inferior motives in the formation of character is not to be despised. The lives of all men are more or less shaped by such motives. Absolute disinterestedness is perhaps never attained in this life, and we do not know certainly that it will be attained even in the life to come. While selfishness is a sin, self-love is an inseparable ingredient of human nature.

Edwin C. Wexler was in some regards an extraordinary man. He was reared on a farm and brought up at common labor. He had a good common school education, but had no academic advantages. His father, however, had a well-selected library, consisting largely of religious biographies and theological works. This library young Edwin read of nights and rainy days. Before he entered the ministry he had devoured and digested this library, and much of it had gone to mental and moral tissue.

He was born in Sullivan County, Tenn., August 31,

1828. He joined the Methodist Church when quite young, and joined as a seeker of religion. He read the Scriptures and led a life of prayer some months before he received the witness of the Spirit to the fact of his filial relation to God. He was admitted into the Holston Conference in 1850, along with David Sullins, the writer, and four others. I can safely say that when Wexler joined the Conference he ranked as a preacher with the best of preachers in the connection. He seemed to be full grown at the start. This fact was due to a very superior intellect, a superior elocution, and a mind stored with the best thoughts and verbiage of some of the greatest thinkers and writers of the Church. To these causes of his immediate success should be added a thorough regeneration and an absolute confidence in the Bible as the word of God and in Jesus Christ as his personal Redeemer. His mind was of logical build. His sermons were vertebrate. Each sermon developed a leading idea in all its normal and logical branches. The argument was obvious from beginning to end, and an intelligent listener could have gone away and re-preached his sermons almost word for word. Besides, in the pulpit he was greatly in earnest. His delivery was forcible and pathetic, and the body of the discourse was usually followed by earnest appeals to the moral sensibilities of his hearers. It is therefore not wonderful that he was in demand in the best places in the Conference, that the people loved and admired him, and that he was successful in saving souls and in building up the people of God on their most holy faith.

His charges were as follows: Waynesville, Tazewell,

and Hendersonville Circuits ; Abingdon, Knoxville, and Chattanooga Stations ; and Wytheville District. From Chattanooga Station he entered the Confederate army as the chaplain of the Thirty-Seventh Tennessee Regiment, but later he became the chaplain of the Twenty-Ninth North Carolina Regiment.

While in charge of Asheville Station before the war he was the picture of health, and had a broad, deep chest, with a clear, strong voice ; but one day he startled me by saying : "I fear that my lungs are affected." He was right. Tuberculosis had developed, and in a few years it had wrecked one of the finest constitutions in the country. When he found that he had pulmonary consumption, he entered the army, hoping that an outdoor life might check the progress of the destroyer ; but in this he was disappointed. His health gradually giving away, he was taken from the field and assigned to duty as post chaplain successively at Cleveland and Chattanooga, Tenn., and Lagrange, Ga. At the last-mentioned place he died April 11, 1865.

The Rev. F. A. Kimball, at whose home he died, says : "I was intimately associated with him for eighteen months, the last two of which he spent at my home, where I witnessed his sufferings and did all that was in my power to relieve them. He was remarkably patient and resigned to the will of God."

He sent the following messages to his relatives :

Although my life has been made up of many errors and imperfections, yet my purpose has ever been to do right ; and now I feel that all is well between me and my Maker through the atonement of Christ and his abundant grace. My only hope is Christ ; nothing I have done.

Tell my father I have a confident assurance that it will

not be long until we shall meet in a better world. Tell mother I hope she will follow on in the same good way. Tell Brother G. there is nothing worth living for but heaven. Tell D. (my only full brother) I have loved him more than any one living. Though I was sadly grieved with him in regard to our national difficulties, these things are all past with me now, and I hope they are with him and hope we will not be less happy in heaven in consequence of them. Tell Brother J. there is a divine reality in religion. I have tested it through life in sickness and health, in ten thousand trials, and found it to be the one thing needful.

As he drew nearer and nearer to the grave, his faith grew stronger and his hopes brighter even to a perfect triumph over death. He was rational to the last moment, and passed away with an unclouded prospect of a glorious immortality. His remains were interred at Lagrange, Ga.,¹ by the ladies of the Confederate Memorial Association. The inscription placed by them on the stone was simply: "Mr. Wexler." They did not know his full name, and also were mistaken in supposing that he was a chaplain of a Kentucky regiment.

Mr. Wexler was of German stock. He was above the average in size, heavy-set and lubberly. His physical make-up showed the warping effects of long-continued, hard manual labor. For that reason he was reputed to be awkward, but really he was not; he was as graceful in his movements as his physical structure would allow, and he acquired readily the etiquette of good society. He had a keen eye, but a receding forehead and a face lacking in beauty, which did not indicate intellect to the casual beholder; yet when he was preaching his face shone with the transfiguration of

¹Obituary notice in the Conference Journal.

thought and holy emotion, and for the time being he was really handsome.

During the Conference year 1865-66 Joshua Roberts, of Asheville, N. C., passed away. I knew him well and favorably, and often enjoyed his ungrudging hospitality, as did also many other preachers. He was a lawyer who depended for his success more on his knowledge of law and a careful preparation of his cases than upon powers of oratory. He was born in Shelby, N. C., February 5, 1795. Mrs. Lucinda Roberts, his wife, was a daughter of Col. John Patton, and was born near Asheville July 22, 1802. Their home was about a mile and a half from the Buncombe Courthouse and within a few hundred feet of what is now the passenger station of the Southern Railway. Their farm consisted in part of some rich alluvial bottoms along the French Broad River, which furnished a comfortable income.

Mr. Roberts's people were Baptists, and Mrs. Roberts's were Presbyterians. She was among the first members of the Methodist Church in Asheville, if not the first member, and she was certainly one of the most active and influential members. Mr. Roberts did not join the Church till late in life, although he evidently led a Christian life many years before he attached himself to the Church. Possibly his Baptist bias held him off. But Mrs. Roberts always held family prayers up to the date of his joining the Church, and she prayed in the public congregation when called on.

They had nine children, four sons and five daughters. Two of the daughters became the wives of

Methodist preachers. Harriet was married to the Rev. William M. Kerr September 13, 1849; and Sarah was married to the Rev. Randolph Dulaney Wells November 30, 1849.

Joshua Roberts's home was always a home for preachers, especially for Methodist preachers. Mrs. Roberts was a model housekeeper, and her table was always supplied with viands prepared in the most attractive style. This home was also a refuge for the orphan. Mr. and Mrs. Roberts reared to womanhood two nieces, who were married at this home. Like the woman of Shunem, they always kept a prophet's chamber.

Mr. Roberts died November 21, 1865; and Mrs. Roberts December 21, 1869. They were good folks, and always had plenty around them, and they were always willing to divide it with those who were in need. The war utterly wiped out the estate, and it was perhaps this fact that caused Mr. Roberts's death, when it occurred. Mr. Edward Aston, who married one of the nieces, once remarked that he was unable to see any other cause for it. All of his children are now in the spirit land except Mrs. George W. Whitson, who lives in Asheville.

I should have stated that soon after Mr. Roberts joined the Church he was appointed class leader of the Asheville Church, and he held this office for many years. Shrinky and modest as he was, he was enabled by grace to discharge his duties; and he held his class meetings in the old-fashioned style, talking personally to each person present.

Aurelia, the oldest child, married Col. John Christy,

of Georgia. He was a newspaper man, and, associated with Mr. Roberts, he started the first newspaper ever published in Asheville, the *Highland Messenger*. Col. Christy later established the *Watchman* in Athens, Ga., and ran it till the time of his death. About the close of the Civil War he was elected to Congress, but was not permitted to take his seat.

Philetus Roberts, Esq., the eldest son, was a successful lawyer. He was a consistent Methodist and a man of great probity. At the beginning of the war he was elected first lieutenant of the Rough and Ready Guards, a company of which Zebulon B. Vance was captain. On Vance's appointment to the colonelcy of the Twenty-Sixth Regiment of North Carolina Volunteers, Roberts became captain of the company, which was in the Fourteenth Regiment. On the death of Colonel Daniel, who was killed in battle, Captain Roberts was appointed colonel, and he held this office at the time of his death, which occurred of typhoid fever in Richmond July 5, 1862. He left a widow and five children. None of these survive (1910) except his widow¹ and one child, Mrs. E. S. Clayton, who married a grandson of Mr. Ephraim Clayton.

The Conference met in its forty-third session in the college chapel, Asheville, N. C., Wednesday, October 10, 1866, Bishop Holland N. McTyeire President, John H. Brunner Secretary, and Jacob R. Payne and James K. Stringfield Assistants.

A communication was received from the Rev. C. W. Charlton, editor of the late *Holston Journal*, express-

¹Died in 1911.

ing a willingness to resume the publication of that paper, and it was referred to the Committee on Books and Periodicals. The committee made the following report, which was adopted:

We appreciate the good faith of the Rev. C. W. Charlton in his proposition to resume the publication of said journal at any cost or sacrifice; but owing to the embarrassed condition of our people financially, and in view of the number of our Church papers already revived, we do not deem it advisable to resume the publication of said journal. Nevertheless it is the sense of this Conference as to the *Holston Journal* that he should furnish the subscribers to said paper with the *Christian Advocate* to the value of the amounts due them, and further that he should furnish the *Sunday School Visitor* as soon as practicable to the subscribers to the *Child's Casket*.

From this report we learn that Mr. Charlton had been publishing a child's paper. If I remember correctly, all subscriptions to the *Journal* and *Casket* were paid in advance. When the Federals captured Knoxville, Mr. Charlton refugeed in the South, and the publication of his papers was suspended, of course. The refunding exaction by the Conference was rather rigorous. When Mr. Charlton proposed to renew the publication of the *Journal*, it seems to me that this was a lawful tender to the subscribers, and that the Conference in refusing the proposal assumed all responsibility as to the losses thus occasioned. The Conference seemed to think that the editor was bound to bear alone the results of the disaster of the suspension of his papers by the military occupation of Knoxville, and that the subscribers were under no obligation to share his losses; but I think otherwise.

The financial loss to Mr. Charlton was heavy, and I am sure that no intelligent subscribers ever wished remuneration for the little Confederate money which they had paid out for the paper. Probably the most that any man was out was three dollars in Confederate money, which at the time of payment was about equivalent to fifty cents in silver. I think it was a mistake that Mr. Charlton was not permitted to resume the publication of the *Journal*; and I am sure that the Holston people were just as able to support that paper as were the subscribers of the *Nashville Christian Advocate*, the *Southern Christian Advocate* (at Augusta, Ga.), and the *Episcopal Methodist* (at Baltimore), which the Conference named with approbation.

The last General Conference had provided for two missionary boards in each Conference, the foreign and domestic; and at this session the Conference adopted a constitution and elected officers for its domestic board.

The organization of the Holston Conference of the Methodist Episcopal Church, with the intention of seizing and holding many of the churches and parsonages of our Church, had raised the question of titles to Church property to an unusual importance, and the General Conference had accordingly directed the Conferences to look narrowly into this subject. In pursuance of this action, the Conference appointed a committee to operate during the coming year, to which the preachers were to report the precise condition of each piece of property in the Conference. The committee consisted of James Atkins, Carroll Long, and George Stewart.

The Conference resolved to organize a Historical Society, and a committee consisting of Frank Richardson, R. N. Price, and J. S. Kennedy was appointed to draft a constitution for the Society. This was done, and the following officers were elected: E. E. Wiley, President; William Robeson, Vice President; J. K. Stringfield, Secretary; William M. Kerr, Treasurer; W. G. E. Cunnyingham, F. Richardson, R. N. Price, and J. S. Kennedy, Committee of Correspondence.

The Bishop submitted to the Conference for its action a proposition sent down from the General Conference to change the name of the Church to "Episcopal Methodist Church." A motion being made to concur, there were on roll call fifty-one votes for and two votes against the motion. The two negative votes were those of Jacob Smith and S. S. Grant. The proposition did not meet with the same favor in other Conferences, and the change was not made.

On the proposition sent down from the General Conference for the adoption of lay representation the votes stood forty-one for to seven against. The negative votes were cast by McTeer, Hyden, Bishop, Miller, Wheeler, Nuckolls, and Stevens.

One of the most important votes of this session was the adoption of a constitution for the organization of District Conferences within the Conference. The bishop appointed W. M. Kerr and J. S. Kennedy to draft a plan of District Conferences. They reported, and the report was adopted. It was as follows:

Whereas the late General Conference adopted a plan of lay representation in the Annual and General Conferences and

submitted the same to the several Annual Conferences for ratification or rejection, and in case of ratification empowered each Annual Conference to devise its own plan for the election of lay delegates from the several presiding elders' districts of the same—therefore

Resolved, That in the contingency named this business shall be transacted by District Conferences to be constituted as follows:

1. A meeting of all the traveling preachers and official members of the stations, circuits, and missions within each presiding elder's district shall be called annually by the presiding elder thereof at such a time as he shall specify and at such a place as he shall designate for the first meeting.

2. In the absence of a bishop the presiding elder of the district shall preside in the Conference, and in the absence of both the Conference shall elect its own presiding officer.

3. The Conference shall elect a secretary to keep a record of the proceedings of the body, and to his office the duty of treasurer shall also be appended.

4. It shall be the duty of the District Conference to adopt such measures for the advancement of the interests of the Church in its bounds as it may deem best consistently with the laws of the Church, according to an order of business adopted by the same. It shall also appoint the place of its own meeting.

5. If the plan of lay delegation shall become a law of the Church, it shall also be the business of the District Conference to elect delegates to the Annual Conference, provided that no traveling preacher who has a vote in the Annual Conference shall vote on this question in the District Conference.

6. The holding of District Conferences shall not be contingent upon the final adoption of lay representation by the Church.

I have not the minutes of the General Conference of 1866 before me, but my recollection is that attempts were made to have enacted a District Conference law, which failed. The advantage taken by the Holston

Conference of the authority conferred upon it to adopt its own method of appointing lay delegates to the Annual and General Conferences in inaugurating the District Conference system was therefore not only cunning but statesmanlike. Relegating the election of lay delegates to the District Conference made that Conference as legal as if it had been directly legislated into existence by the General Conference. The Holston District Conference constitution was the first in the connection. All the other Annual Conferences of the Church, I believe, adopted the same constitution with modifications. Some of them made the delegates to the Annual Conference elective by the Quarterly Conference. The General Conference of 1870 enacted a District Conference constitution substantially the same with the one adopted by the Holston Conference in 1866. But delegates to the Annual Conference were made elective by the Quarterly Conference. An effort was made to eliminate the democratic feature which allowed the District Conference, in the absence of both the bishop and the presiding elder, to elect any member of the body to the chairmanship, and to make only elders eligible to that position; but it failed.

In 1859 Coleman Campbell was tried before the Conference on charges of immorality. The committee method of trial had not at that time come into use. He was expelled from the Church, but appealed to the General Conference, which was to meet in 1862, but was prevented from meeting by the state of the country. The papers in this case were lost during the war; and the General Conference of 1866, not having the record of the trial before it, remanded the case for a

new trial; but the Conference dismissed the case, thus restoring Mr. Campbell to the Church and ministry. He was appointed to Murphy Circuit in 1867 and 1868, and to Madisonville Circuit in 1869. While he was on that circuit, rumors affecting his moral character having been put into circulation, he resigned the ministry and turned over his parchments to his presiding elder. But he continued to preach independently where he lived, in Macon County, N. C., and was finally re-licensed. Campbell was a natural orator, a man of extraordinary imagination. He preached sermons of considerable eloquence and apparently of spiritual power. He had a remarkable influence over a popular audience. In his happiest moods his sermons were prose poems. Had he been a reader and student, he could have established a national reputation as a preacher. But while he had a mind of unusual activity and could not avoid thinking vigorously, he was not a student in the strict sense of the word. He read but little; and most of what he learned he gathered from observation, from conversation, and from the sermons to which he listened from time to time.

R. N. Price and G. Taylor were appointed a committee to secure an incorporation of the Conference. During the Conference year an incorporating act was passed by the North Carolina Legislature, and the same was reported to the Conference of 1867. The writer, in order to save expense, secured a copy of a volume containing the laws of North Carolina; and, after reading a number of incorporating acts, formulated one for the Holston Conference; and through a representative of Buncombe County it was laid before

the North Carolina Legislature and adopted. At that time the committee was not willing to ask the Tennessee Legislature for an incorporating act, as it was known to be composed of men unfriendly to the Methodist Episcopal Church, South.

Anson W. Cummings, D.D., was suspended from the ministry for twelve months. He was tried and found guilty of the charge of "an attempt to defraud the trustees of Holston Conference Female College by erasing from one of their account books entries of money received by him at sundry times to the amount of several hundred dollars." The report of the committee gave general dissatisfaction in the Conference on the ground that the punishment was thought to be disproportionate to the offense. Through Dr. Kennedy the Conference addressed the Chair for an opinion on the question whether in such a case the Conference had a right to appeal to the General Conference. The bishop answered that the report of the committee was a finality, and that the Conference could not appeal from its own decision.

Anson W. Cummings came to the Methodist Episcopal Church, South, from a Northern State. While he was a minister of the Methodist Episcopal Church charges had been brought against him, and he had resigned the ministry and probably withdrawn from the Church. He went to St. Louis and engaged in the drug business. There he connected himself with the Methodist Episcopal Church, South, and was relicensed to preach. About the year 1855 he was elected President of the Odd Fellows Female College, in Rogersville, Tenn.; and remained in charge of that insti-

tution for about two years. Rogersville was at that time a strong Presbyterian town, and it was a new departure to have a Methodist for President of that institution. The fact that the President was a Methodist preacher caused a rush of Methodist patronage to the school, and the school was large. As many or most of the girls were Methodist in sentiment, the Methodist congregation in the town became large, and the fact did not escape the notice of the Presbyterians of the place. A misunderstanding between the President and the steward of the college (who, by the by, was a Presbyterian) was made the occasion of violent opposition to Dr. Cummings in the Odd Fellows Lodge, which controlled the college. The Methodists and Presbyterians in the lodge were arrayed against each other in irreconcilable hostility. The discussions and scenes on the floor were not creditable to either party. About this time Dr. Cummings was elected President of Holston Conference Female College, at Asheville, N. C. Accordingly he resigned the presidency of the college at Rogersville, which was henceforward in control of the Presbyterian element of the lodge; and owing to the alienation of the Methodist public, it suddenly and greatly declined in patronage.

During the first year of Dr. Cummings's incumbency the Holston Conference Female College was wonderfully prosperous. The attendance of pupils was large, rendering it necessary for the trustees to enlarge the buildings considerably. The rush of patronage was caused by the scholarship system, which really gave tuition for about one-third of what would have been paying rates. But Dr. Cummings was a notable finan-

cier, and by organizing large classes in music and art, the rates of which did not come under the scholarship plan, he made the institution pay expenses. Dr. Cummings was a man of a liberal education, though not a ripe scholar. He was a man of superior intellect, wrote well, and preached with ability. He had a fine administrative ability; and if he had been strictly conscientious in his business affairs, he would have been an eminent success. But he loved money too well. Though a man of stubborn disposition, he was far from being contentious and quarrelsome. It was his fate, however, always to be in trouble. He was forced out of the Methodist Episcopal Church by the most scandalous rumors. I have mentioned the broil into which he was precipitated at Rogersville; and he had not been long in Asheville till he had incurred the hostility of his special friend, Mr. Edward J. Aston, by unfairness in a business deal. A few years later he lost the friendship of the Hon. Z. B. Vance in the same way, and his final ruin came when he was accused of attempting to defraud the college. The Rev. Grinsfield Taylor was specially active in prosecuting him in the last case. After all his old "rebel" speeches and sermons and his encouragement of the prosecution of the Union preachers, he finally affiliated with the Methodist Episcopal Church, went back North, and remained there, and for a while entertained audiences by lecturing in portions of the North on "Southern Kukluxism."

The report on education said: "The terrible agitation which we have suffered, disastrous as it has been in many respects, has acted as a powerful stimulant to the mind of the nation, and in the hearts of the youth

of the country there never was so great a thirst for learning and general information as is now manifest. This is a ground of hope."

The report also stated that the Holston Conference Female College had opened July last under the able presidency of the Rev. James S. Kennedy, that ninety students were in attendance, and that during the year the indebtedness of the college had been reduced from seventeen to ten thousand dollars.

The report declared the debits of Martha Washington College to be about thirteen thousand dollars and the credits about three thousand dollars. It furthermore stated that the Rev. Benjamin Arbogast had been elected President of the college, and had taken hold with a vigorous hand.

I copy the report in full so far as it relates to the Athens Female College:

The facts in regard to this institution, so far as we can gather them, are about these: A short time after the close of the war Rev. E. Rowley, former President of the college, made a claim against it of about six thousand dollars, and filed a bill in chancery asking permission to sell the property at thirty days' notice. The case was compromised, the trustees conceding the claim and Rev. Mr. Rowley agreeing to the sale of the property on twelve months credit and to the inclusion of a debt of the Odd Fellows against the institution. The property was bought by Mr. Rowley. Revs. J. Atkins and C. Long, the appointed agents of the Conference, have filed a bill setting forth the claims of this Conference to the property, the illegality of the agreement between the trustees and Mr. Rowley, etc. In case we regain the property, we have a subscription, already raised, of over three thousand dollars to liquidate the debt. We recommend the continuance in the agency of the same brethren, and suggest that a certificate

of their appointment signed by the President and Secretary of the Conference be furnished them.

A resolution was adopted looking to a change in the charter of Emory and Henry College, so as to allow of the establishment of a biblical chair in the institution. The change was never made, and the chair was never established.

Bascom College, in Buncombe County, N. C., with a small debt on it, was offered to the Conference, but was respectfully declined. This declination was evidently not wise. Holston Conference is now attempting by the establishment of junior colleges to recover some of the territory she has lost by this unwise policy. She has learned something from the operations of the Northern Presbyterians in the mountainous sections of Western North Carolina and East Tennessee, and of the Congregationalists on the Cumberland Mountains. Hiwassee College, now partly supported by missionary money and giving education at low rates of tuition, is an index of the changed policy of the Church. Just as ordinary preachers are doing the principal part of the work of saving souls, so the academies and small colleges are at last the main dependence of the Church for the training that constitutes the basis of Christian civilization.

Admitted on trial: George A. Frazier, Alexander C. Sutherland, W. H. Weaver, John W. S. Neel, George T. Gray, Sterling V. Bates, William W. Pyott, James M. Massey.

Readmitted: John W. Bowman, Samuel D. Gaines, Josiah Torbett, Tobias F. Smith, Robert W. Pickens, Sewell Philips, Larkin W. Crouch, Fleming D. Crumley.

Located: Thomas J. Pope, G. W. Callahan, A. D. Stewart, W. C. Bowman, George W. Penley.

Suspended for one year: A. W. Cummings.

Withdrawn from the Church: Daniel B. Carter, R. W. Patty, William Kinsland, John F. Woodfin.

Transferred: To the Georgia Conference, A. G. Worley; to the Baltimore Conference, William A. Harris and William E. Munsey.

Superannuated: Joseph Haskew, T. Sullins, W. B. Winton, W. H. Kelley.

Died: J. D. Wagg, Daniel R. Reagan.

Numbers in society: White, 22,835; colored, 1,263; Indians, 75. Total, 24,173. Decrease, 26,477.

Local preachers, 184; decrease, 155.

Traveling preachers, 102.

Sabbath schools, 232; teachers, 1,378; scholars, 7,821.

Preachers' claims, \$23,435.75; receipts, \$11,739.60, or a little over fifty per cent. .

Collected for missions: No report.

The great decrease in the membership reported above was really not the decrease of a single year. During the year the preachers had had an opportunity to revise the class books. Thousands had withdrawn from the Church and connected themselves with the Methodist Episcopal Church and other Churches. The class books having been rewritten on many charges, the names of those who had withdrawn had, of course, been omitted. The larger part of the withdrawals were those of radical Union people, whose politics naturally carried them into the Methodist Episcopal Church. A considerable number of people of Southern sentiment had been made to believe that the Methodist Episcopal Church, South, could not be reorganized, and had allowed their names to be taken by Methodist Episcopal Church preachers. Numbers, despairing of the reorganization of their societies and not

willing to affiliate with the Methodist Episcopal Church, had joined the Presbyterian, Episcopal, and other Churches. Many had died during the war or apostatized or removed to distant parts without letters, and these swelled the decrease.

Some who left us returned to us afterwards, and our future chapters will show a rapid resuscitation of Southern Methodism in Holston. The wealthier and more intelligent classes in East Tennessee were generally Southern in sentiment, although many excellent families sympathized with the Union cause. A very respectable contingent of the Union people of the Church, South, remained with it. While they did not believe in the doctrine of secession and the policy of establishing a Southern republic, they sympathized with the people of the South as such. Conservative Union people with Southern sympathies were useful during the war as peacemakers between the two radical elements, and after the war they did much to protect the Southern element from the violence and injustice of the lawless element of the Union party. They gave no encouragement to indictments for treason and suits for damages against Southern men and preacher-whipping, which disgraced the section for a while.

Mr. Pope has been noticed.

G. W. Callahan was a noble fellow. As a speaker he was characterized by a great readiness and fluency of speech rather than a critical use of terms. The people regarded him as an orator, and the Rev. John M. McTeer, in representing him in Conference, once said: "He is the most *eloquentest* man among us."

A. D. Stewart is a pious man and a good preacher. He has been superannuated for some years, and lives near where he was born, in Sequatchee Valley, Tenn. I had the honor of receiving him into the Methodist Church. In the fall of 1853 I was holding a protracted meeting at Henninger's Chapel, on the Jasper Circuit, and there were great displays of divine power. Ab Stewart, as he was called, did not attend during the first eight or ten days. But one Sabbath morning while the meeting was in progress he caught out his horse, mounted him, and started up the valley in the opposite direction from the church. But after riding some miles, the Spirit of God came into his heart, and he said to himself, "Why not go to the meeting?" and he turned and rode pretty rapidly toward the church. I was in the pulpit preaching; and when the young man walked in, I saw that he was serious, and I said within myself: "We will get you to-day." When penitents were called, he was the first to start; but he fell helpless to the floor, and remained in that state till the services closed that day. Before the meeting closed, he was happily and powerfully converted, and at once became a worker in the meeting. His friends at once pointed him out as preacher timber. Four years afterwards, as he was returning from a school which he had been attending in Middle Tennessee, the call came to his mind forcibly. When he had gotten within two or three hundred yards of home, he heard a noise like shouting; and when he reached the house, he found that his father had just been converted and was praising God with a loud voice. This circumstance had no tendency to drive from his mind the conviction that

came upon him as he crossed the mountain. Mr. Stewart has given to the Conference a very promising son, Richard A. Stewart.¹

W. C. Bowman located to attend the University of Virginia. While at the university he became somewhat skeptical. Later he became a Universalist, and had charge of a Universalist Church in Atlanta, Ga.; but becoming too broad for the Universalists, discarding the Bible as the only and sufficient rule of faith and practice, and taking the universe as his Bible, he resigned the pastorate of that Church and joined the spiritualists and became a leader in that sect. He is now pastor of the Church of the New Era, in Los Angeles, Cal. Dr. Bowman is a man of fine education and superior intellect. He is a sincere man, and has a kind, noble heart.

George W. Penley was a brilliant, eccentric man. I have lost sight of him.

Daniel B. Carter and R. W. Patty eventually returned to the Southern Church. Patty deserves special mention, and it will be given later. Woodfin and Kinsland, as I understand it, were both Southern in sentiment during the war. The motives that carried them into the Methodist Episcopal Church I know not, but they remained there. Kinsland was a fat, jolly fellow, and was not lacking in intellect. Woodfin, a nephew of Col. Nicholas Woodfin, of Asheville, N. C., was a young man of superior intellect, and was an accurate and fluent speaker.

Ambrose Gaines Worley was of an excellent Upper East Tennessee family. He had a robust body and a

¹Recently transferred to Texas.

robust mind. He was not the most agreeable speaker, but he sometimes preached a tremendous sermon. He had intellect of a high order, and did a vast amount of good. In the undivided Georgia Conference he took a high stand, and was for many years in the presiding eldership of the North Georgia Conference. He was a relative of Samuel D. Gaines and of Mrs. Stuart, the mother of the distinguished George R. Stuart.

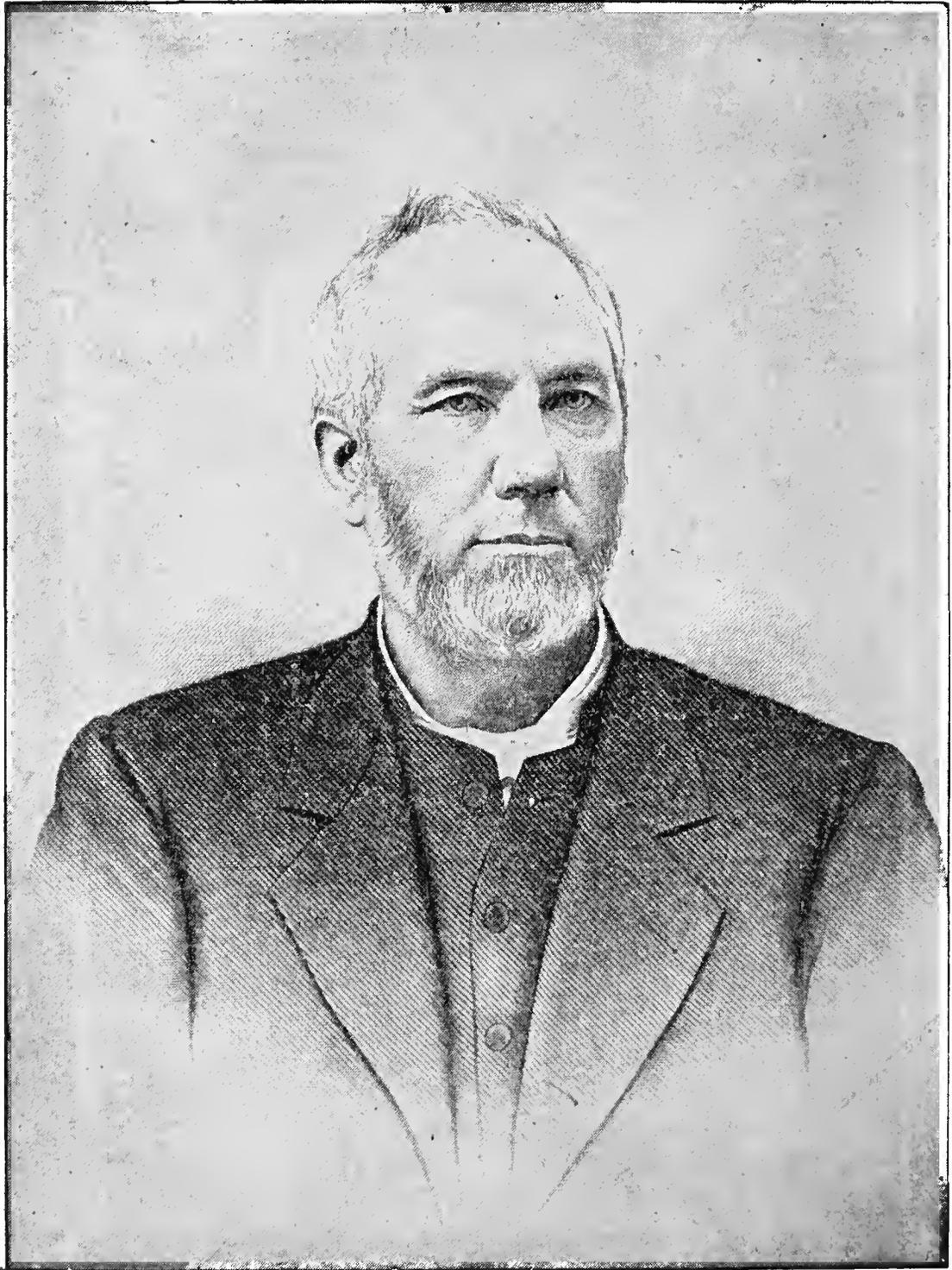
William A. Harris came to our Conference to take charge of Martha Washington College. He was an excellent man, of moderate talent. He resigned and went farther east to continue in educational work.

W. E. Munsey deserves an extended notice, and he will be noticed later.

John D. Wagg, a son of James Wagg, of Jefferson, N. C., was a young man of unusual promise; but he was a victim of pulmonary consumption. His early promotion to two of our best stations, Asheville and Bristol, shows the estimate placed on his gifts by the authorities. Mr. Wagg was peculiarly meek and quiet, and in preaching he had unusual gifts as a word painter. His dying message to his brethren was: "Brethren, preach Jesus; preach Jesus, and him crucified; preach Jesus more earnestly."

Daniel R. Reagan was admitted on trial in 1859. His talents as a preacher were respectable, and his devotion to the cause of God fixed and uniform. The conditions in East Tennessee caused him to refugee for some time in Georgia, where he continued to labor for the salvation of souls. He died in Merriwether County, Ga., August 17, 1865.

Holland Nimmons McTyeire, who held the Confer-



BISHOP H. N. M'TYRE.

ence this year, was born in Barnwell County, S. C., July 24, 1824; and graduated at Randolph-Macon College (Virginia) in 1844. He joined the Virginia Conference in 1845, and afterwards was pastor of Churches in Mobile, Demopolis, Columbus, and New Orleans. He was elected editor of the *New Orleans Christian Advocate* in 1854, and of the *Nashville Christian Advocate* in 1858. In 1866 the first General Conference of the Methodist Episcopal Church, South, after the Civil War promoted him to the bishopric. He made a laborious and conscientious general superintendent. He was a favorite in Holston. As a writer he was terse, graceful, and eminently brilliant. He made a very limited use of adjectives. In the use of Anglo-Saxon he coped with Addison. The sentences of his sermons were packed with thought. He had the chief element of the orator — distinct enunciation. He never mouthed his words. Every word was like a coined silver dollar. But he lacked the rapid, impassioned utterance that captivates the generality of hearers. A few of our Holston preachers thought that he was a poor preacher. B. W. S. Bishop, however, used to say that he was the best preacher he ever heard. Dr. Stuart Robinson, of the Presbyterian Church, being asked who was the best preacher in the South, replied: "Holland McTyeire." As an expository preacher he had few equals. He got out of a text all that was in it.

The Bishop's lack of the "fuss and feathers" of popular oratory was largely compensated by unexpected sallies of original and epigrammatic wisdom and coruscations of wit. His wit, however, was neither coarse nor irreverent.

As a judge of law and presiding officer in the Conferences he had no superior in the episcopacy. His mind was of the judicial cast, and his judgments were promptly formed and generally correct.

To an affliction of his requiring a surgical operation is due the endowment by Cornelius Vanderbilt of Vanderbilt University. While in New York for that purpose McTyeire became the invited guest of Mr. Vanderbilt, whose wife was a cousin of Mrs. McTyeire. McTyeire talked to him casually of the effort being made by certain Conferences of the Methodist Episcopal Church, South, to establish a Central University. After some reflection, Mr. Vanderbilt offered to give half a million dollars to the enterprise if Bishop McTyeire would become its President with a salary of ten thousand dollars a year. The Bishop informed him that as bishop he could not do this. Vanderbilt then agreed to do the same if he would consent to be President of the Board of Trust with a salary of three thousand dollars. To this the Bishop consented.

In Bishop McTyeire's make-up there was a vein of tenderness. It was not a mere trace, not a dormant principle, only to come in evidence under some powerful stimulant; it was an essential part of his nature, ever present and ever operative. He loved children, and they loved him. It was not unusual to see him with his buggy crowded with children, driving about the university campus. He had a kindly feeling for the lower animals, and he tenderly caressed them and was careful to see that they were well housed and fed. His heart and his money freely went out to the poor. He saw beauty in what other people could see nothing

but deformity, and grandeur in things commonly considered insignificant. In passing horseback through Southwestern Virginia he occasionally passed a log cabin neatly chinked and daubed, the kind of houses that were built by the early settlers of that country; and I have known him to stop and look with admiration, saying: "I love these log houses."

Besides a large amount of editorial writing, Bishop McTyeire was author of "A Manual of Discipline," an excellent commentary on Methodist law; "Duties of Masters," a timely work at the time of its publication; "A Catechism of Church Government;" and "A History of Methodism," a great work.

After a painful illness the Bishop died in great peace February 15, 1889. "Peace" was his last word. In his will he said, "I die poor;" and this was the more creditable to him, as his income for years had been six thousand dollars a year; but the larger portion of it was spent freely and cheerfully in works of benevolence.

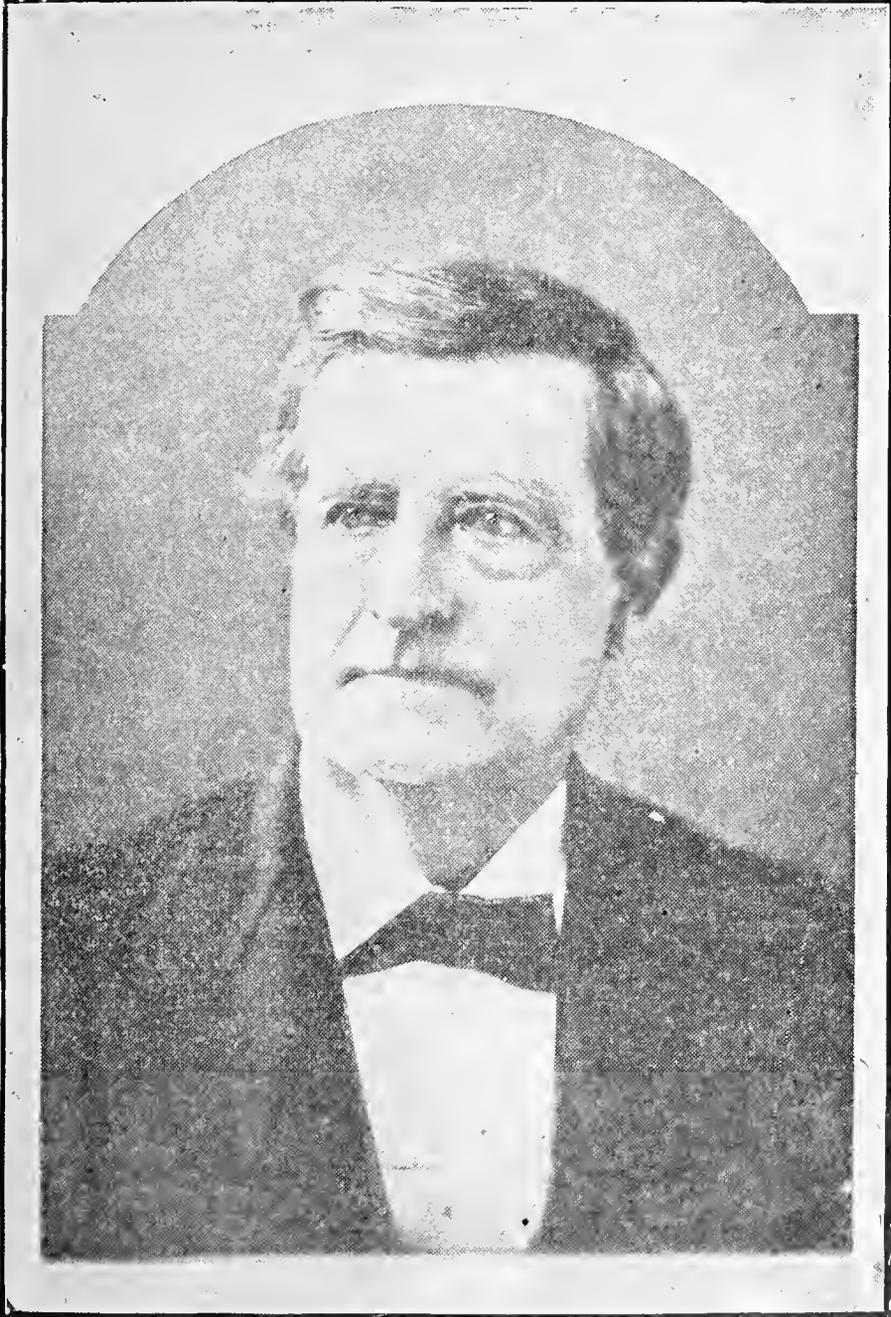
CHAPTER XIII.

THE CONFERENCE OF 1867 AND 1868.

THE Conference met in its forty-fourth session in Cleveland, Tenn., October 23, 1867, Bishop William M. Wightman President, and John H. Brunner and Jacob R. Payne Secretaries.

This was the first session of the Conference at which lay delegates appeared and took their seats after the adoption of lay representation by the General Conference of 1866. For this reason I give the list of those reported on the first call: From the Wytheville District, Aras B. Cox; from the Jonesboro District, William P. Reeves; from the Rogersville District, David C. Croushorn; from the Athens District, W. W. Lillard, W. S. Brown; from the Asheville District, Rev. J. A. Reagan; from the Franklin District, W. J. Wilson, H. H. Davidson; none from the Knoxville and the Chattanooga Districts. These men were quite servicable on the committees.

Dr. A. H. Redford, Book Agent, and Dr. Thomas O. Summers, Book Editor, were introduced to the Conference. Dr. Summers was by resolution requested to preach during the session his excellent sermon on Methodism. Benjamin Arbogast was received as a transfer from the Georgia Conference, and the appointments show that this transfer was made because he had been elected President of Martha Washington College in 1866 in place of William A. Harris, resigned.



BISHOP WILLIAM M. WIGHTMAN.

At the last session R. N. Price and G. Taylor were appointed a committee to have the Conference incorporated by the Legislature of North Carolina. At the time such was the political complexion of the Legislature of Tennessee that it was not thought prudent to ask for a charter from that body. R. N. Price reported a charter obtained from the North Carolina Legislature, making the Conference a body politic and corporate. It was accepted and ordered to record. This charter had been asked for in view of expected disputes and lawsuits over Church property within the bounds of the Conference. I do not know that this act of incorporation was ever of any practical value. Our lawsuits have usually been conducted in the name of the entire Church, as Methodist property is by our rules and regulations the property of the whole Church, and not of Conferences, either Quarterly, District, or Annual.

Rev. T. P. Thomas was appointed agent to collect the money bequeathed to the Conference by Miss Smith, of Russell County, Va., and was authorized to apply the interest on the legacy to repairs on the parsonage of the circuit within which the testatrix had lived.

The following resolution was adopted:

Resolved, That a committee of seven be appointed to memorialize the General Conference of the Methodist Episcopal Church, to be held in Chicago, Illinois, in May next, setting forth distinctly the wrongs we have suffered in the taking and holding of property in churches and parsonages by preachers and laymen connected with the M. E. Church—property belonging to the Methodist Episcopal Church, South—and earnestly to pray said General Conference that they will devise meas-

ures by which said property shall be restored to its rightful owners, for the honor of Methodism and a common Christianity.

E. E. WILEY,
B. ARBOGAST.

The committee was appointed; and it consisted of E. E. Wiley, W. G. E. Cunyngham, James Atkins, B. Arbogast, G. W. Miles, and George Stewart.

Benjamin Arbogast was requested to preach the Conference sermon at the next session.

James Atkins was elected commissioner of the Conference considered as a corporate organization.

Dr. Wiley presented the following preamble and resolution, which were adopted:

Whereas the question is frequently asked, "Why are not the preachers of the M. E. Church introduced to this Conference?" and whereas the impression is sought to be made that we are thereby less catholic than they; and whereas the reasons for our course ought to be clearly stated and widely published for the good of the Church and the satisfaction of those interested—therefore

Resolved, That while we would cordially shake the hands of many individual ministers and members of that Church who might be indeed brethren beloved in the Lord, we cannot consent to a formal introduction of its ministers to this body, as this would be, in our judgment, a recognition of their acts as a Church toward us. The hand of the Holston Conference, South, cannot take the hand of the Holston Conference (North) until that hand shall release from its grasp and surrender to us all the property of ours which it now holds.

The committee on the Ambrister Fund reported, advising that Dr. Brunner be requested to collect all the moneys of the fund, and to turn them over to the Treasurer of the Conference; and that the Treasurer be required to loan them on unquestionable landed and

personal security and bring the interest annually to the Conference. The committee making the report consisted of G. Taylor, E. E. Wiley, and R. N. Price. The report was adopted.

If the recommendation of this report had been scrupulously and conscientiously carried out, the fund would not have been lost. But the sequel shows that loans were made which were never collected except in part. At this session the interest that had accrued from this fund was placed in the hands of the Joint Board of Finance to be distributed among the Conference claimants.

Admitted on trial: Kennerly C. Atkins, Daniel H. Carr, William W. Bays, Stephen I. Harrison, Tyre T. Salyer, Robert H. Parker, Hezekiah W. Bays, Milton L. Clendenen, A. Quinn Harmon.

Readmitted: George W. Callahan, George W. K. Green, James Mahoney, David D. Moore, James W. Bennett.

Received by transfer: Benjamin Arbogast, E. Vertegans, H. S. Williams, M. A. Davidson.

Located: Moses H. Spencer, Joshua S. Brooks, Anson W. Cummings.

Superannuated: Joseph Haskew, Timothy Sullins, Wiley B. Winton, Thomas K. Munsey, John Reynolds.

Died: Thomas K. Catlett.

Numbers in society: White, 25,158; colored, 435. Total, 25,593. Increase, 2,329. (Note: The decrease in colored membership was 843.)

Local preachers, 194; traveling preachers, 98.

Sunday schools, 235; scholars and teachers, 11,044.

Collected on Conference fund, \$446.25; collected for missions and tracts, \$1,143.36.

I know that I could not make a readable book of ministerial biography by copying the regulation obit-

uary notices of our preachers from the General Minutes; but the notice of Mr. Catlett is evidently from the pen of Dr. E. E. Wiley, who knew him intimately. Wiley's earmarks are in its clean-cut style and classic finish, and I cannot do better than to transfer it bodily to these pages. It is as follows:

Thomas K. Catlett was born in Albemarle County, Va., in 1798, of highly respectable parentage. His father having died, he was thrown out upon the world when very young; and he went to a trade and continued in it until about the year 1819, when he was converted to God and called to the ministry in Staunton, Va. His early literary privileges were very limited; and hence after his conversion he entered school at Wytheville, Va., and continued his literary pursuits until the autumn of 1825, at which time he was admitted into the Holston Conference. He was a man of industrious habits, an iron constitution, and burning zeal for his Master's cause. Whether on circuits, stations, or districts, he was the same faithful, self-denying man of God. His intellect was somewhat peculiar—strong, original, and in some respects eccentric. He was emphatically an original thinker. When he ascended the pulpit, his hearers expected a new subject presented in an original style and affording intellectual and spiritual food upon which they could feast for months and even years. No man has ever preached in the Holston country who could present a greater variety of subjects in a plainer style and producing a more lasting impression than T. K. Catlett. He never became tedious even to the most profound thinker. He was a man of one book—the Bible. From that deep fountain he sought knowledge, and hence he was "mighty in the Scriptures." On the great cardinal doctrines of the Bible and in the practical duties of Christianity he was a man that needed not to be ashamed. Preaching was the great business of his life.

Since 1825 he had been an active workman in his Lord's vineyard. You find the footprints of T. K. Catlett on nearly every page of our history as a Conference, presiding with ability in the absence of a bishop, a frequent and safe repre-

sentative in the General Conference, a member of the Louisville Convention, with a heart as true as steel to Southern Methodism, presiding on districts for many years, everywhere and at all times showing himself to be a live man. He had a great, benevolent heart. When the wife of his youth and the mother of his children was called to her eternal home, his children were scattered among strangers; and under these circumstances he conceived the idea of establishing an orphans' home. Who that knew Brother Catlett does not know that for long years he labored for the St. John's Orphan Asylum? The poor orphan was the object of his prayers and labors for years. During the last year of his life he placed two hundred orphans at school in various parts of the country, and doubtless this work will follow him. As a Christian he presented an example worthy of imitation. He was emphatically a man of prayer. He was a man of few words, grave deportment, disliked levity, was always ready to reprove sin, and constantly sought holiness of heart and life. Who can say that T. K. Catlett did wrong intentionally? On February 25, 1867, he had an appointment to preach at Sulphur Spring, Smyth County, Va. On account of the inclemency of the day no one could attend church. Brother Catlett was at the house of his fast friend and brother, B. F. Aker. He was in usual health and in an unusually cheerful mood. While seated at the dining table, without a word or a death struggle, the spirit fled to its eternal home—"God took him." Thomas K. Catlett is gone. Our hearts are sad. We shall miss him at Conference, but we shall meet him again.

To this notice I wish to add some remarks of my own in regard to this remarkable man.

Catlett was a large, heavy man. He had been brought up to the stonecutter's trade, and by a flying fragment of stone he had lost an eye. His single eye physically aptly typified his singleness of purpose as a Christian and preacher. A tinge of severity mingled with his perpetual gravity, although he was often com-

municative and even sociably cheerful. He preached and professed entire sanctification, and, so far as candor and honesty were concerned, he did not profess too much; but in sunshiny disposition and sweetness of temper he was not the equal of his old friend Robertson Gannaway, who also professed the same attainments. As Catlett grew older he grew sweeter and mellow.

Catlett was a man of remarkable candor. One of our preachers was at one time arraigned before the Conference on a charge of falsehood and other unchristian conduct. He unwisely, as I think, chose Mr. Catlett as his counsel; for while he was a thoughtful and earnest preacher, he did not possess the cunning and versatility essential to a good lawyer. He always said what he believed and believed what he said. In his speech in behalf of his client he said: "I acknowledge that Brother A. lied, but it was a justifiable lie!" Brother A. turned to me and sadly remarked: "I am ruined."

Catlett was so intense in everything he enterprised that our great lecturer, George Stuart, would, I suppose, class him with lopsided men. His anxiety to establish a Holston Conference orphan asylum almost amounted to fanaticism. While Mr. Catlett was one day discoursing in Conference on his favorite project and was speaking of St. John's Orphan Asylum, the bishop inquired, "Where is that asylum located?" and Dr. Wiley arose and answered, "In Brother Catlett's brain." The asylum was never established; but the agitation was not in vain, and some of the fruits of it may, I believe, be found in the Conference Or-

phans' Home, now doing such noble work at Greeneville, Tenn.

Mr. Catlett also fell into the premillennial advent theory. He thought and prayed about it and preached it till, as I think, his mind became unbalanced. Excessive concentration often gives the secondary consciousness the mastery of the primary consciousness; and when that is the case for any great length of time, the man ceases to be normal. During the last years of his life Father Catlett honestly believed that he would never die. He believed that he would live till the Saviour should come the second time, and that all the holy who should be alive at that time would be glorified without passing through the ordeal of dissolution. It was to him a comfortable anticipation. In fact, he came as near being translated as he could be without actual translation. Sitting at table at Mr. Frank Aker's on the holy Sabbath, he just ceased to live without a pang or a sigh or a groan.

At one of my quarterly meetings held at Sulphur Spring, Smyth County, Va., in the year 1864 he preached on the second advent. He took the ground that the gospel dispensation would end and the Lord would come just as soon as a sufficient number of human beings should be saved to fill the places vacated by the fallen angels. He referred to the prediction of Jesus that the Son of Man would come again during the then present generation. He admitted that Jesus did not come during that generation, and said that many generations had passed and he had not yet come. "Now," said he, "what are we to make of this? Simply that he was honestly mistaken!"

I called his attention afterwards to this remarkable declaration, and he did not remember having made it, and denied it. This, together with other circumstances, convinced me that he was not at all times in a normal state. But though all his life rather a one-ideaed man, the mental aberration to which I refer did not manifest itself till late in his life, when his brain forces had begun to give way before the progress of natural decay. A more earnest man we never had—a man more confident of the truth of Christianity, more devoted to the causes of education and missions and every phase of human welfare.

Mr. Catlett was admitted into the Holston Conference on trial at its second session, in 1825; and was therefore an itinerant for forty-two years. He was a part of the time superannuated, but was never idle, preaching as often as his physical strength and opportunities would allow. He owned a handsome little farm at Cedarville, Va., and from it derived a portion of his support.

Mr. Catlett was a correct speaker and writer; but outside of the rudiments of an English education, his attainments were limited. He probably preached from more texts than any preacher of his generation. He had no sugar sticks. He was generally original but not always correct in his exegesis. He often surprised his audiences by the novelty of his texts. He preached the funeral sermon of his friend Robertson Gannaway from the text: "Else what shall they do that are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" He once preached the Conference sermon, and surprised his

audience by announcing as his text: "Thou shalt not steal." It is the duty of the preacher to reprove, rebuke, and exhort. Catlett was a faithful reprove. During the war a Confederate officer had a tailor in a Virginia town to make him a military suit. He paid for the suit, but found that it did not fit him; and he took it back to the tailor and left it with him for sale, the tailor agreeing to pay over to him the entire proceeds. But he paid him less than half the proceeds, averring that he was paying the whole. The tailor was a member of the Methodist Church. Brother Catlett, hearing of the transaction, wrote a letter to his Methodist brother rebuking him for the fraud and exhorting him to repent in order to escape endless punishment. The letter made a deep impression upon the offender. He took sick in a few days thereafter; lingered a short time, and passed away. I visited him and talked to him about his soul. He seemed greatly penitent, and requested his family to show me the Catlett letter; but they prudently withheld it. I understood him to mean that his sins had been forgiven, and that he ascribed his salvation in part to the faithful rebuke of the venerable minister.

The Conference met in its forty-fifth session in Knoxville, Tenn., October 21, 1868, Bishop Wightman President, and R. N. Price, J. R. Payne, and J. K. Stringfield Secretaries. Mr. Payne wrote a beautiful hand, and was laborious and painstaking in recording the proceedings and reports. For these reasons he was pressed into service as Assistant Secretary of the Conference for a number of years; and I fear that the Conference has never yet fully realized the

extent of its obligation to this faithful and laborious man, who still lives¹ (1909) on his little farm in Upper East Tennessee, and is as much alive as ever to the interests of our beloved Zion, though for many years he has been enrolled among the superannuates.

The following lay delegates took their seats in the body: Dr. M. Y. Heiskell, W. P. Reeves, F. W. Earnest, Rev. James I. Cash, Sr., J. Buckley, A. A. Campbell, Rev. T. P. Thomas, E. E. Hoss, F. Lenoir, Hugh Johnson, J. H. Roberts, James D. Johnson, Dr. James F. Broyles, W. W. Stringfield, Rev. T. P. Summers.

W. H. Bates and Mrs. Mary A. Kennedy were appointed trustees of the Kennedy Fund.

Dr. Brunner made the following report of the Ambrister Fund:

Receipts from all sources.....	\$3,245 59
Expenditures up to date.....	2,937 14

Cash on hand.....	\$ 308 55
Assets as follows:	
Real estate, cash value.....	\$ 700 00
Notes on interest.....	3,441 34
Cash on hand.....	308 55

Balance	\$4,450 39

In place of Dr. Brunner, resigned, E. E. Wiley and G. Taylor were appointed trustees of the Ambrister Fund. The action of the last Conference requiring this fund to be collected and paid over to the Conference Treasurer was repealed.

J. M. McTeer was continued as trustee of the Ganaway Fund, and instructed to take legal advice.

¹Died December 10, 1910.

The action of the last Conference giving the Rachel Waugh Fund to Holston Conference Female College was rescinded, and J. M. McTeer was continued as trustee of said fund.

Dr. Redford, Book Agent, reported to the Conference that in consequence of large deficiencies in the support of the bishops he had raised funds to supply these deficiencies by private subscriptions, and that preachers and laymen of the Holston Conference had contributed the amount of eighty-two dollars.

The Conference adopted a financial plan which is substantially the assessment plan of ministerial support adopted by the General Conference of a later period. I shall not give it space here.

The Committee on Education reported the value of property of Emory and Henry College at \$108,550, the aggregate expenses of the institution during the past year at \$10,061.96, and its income at \$12,857.14.

The report represented that Martha Washington College had had during the year fifty-four boarding pupils. The reappointment of B. Arbogast to the presidency was requested.

The Rev. John Boring, Agent for Martha Washington and Holston Conference Female Colleges, reported as follows:

In notes and money secured for both.....	\$7,097 40
Paid	763 90
Traveling expenses of Agent.....	224 47
Paid to the President.....	100 00
Balance in Agent's hands.....	439 43

The Conference voted thanks to Mr. Boring as a good and faithful servant.

At the last Conference a commission of seven men was appointed to memorialize the General Conference of the Methodist Episcopal Church in relation to the seizure and holding by ministers and members of that Church of our Church property in East Tennessee. At this session the committee reported. The memorial was as follows :

TO THE BISHOPS AND MEMBERS OF THE GENERAL CONFERENCE
OF THE M. E. CHURCH, CONVENED AT CHICAGO, ILL.,
MAY, 1868.

The undersigned were appointed a committee at the session of the Holston Conference of the M. E. Church, South, held in Cleveland, East Tennessee, in October last to memorialize your reverend body and to set forth distinctly the wrongs which we are suffering at the hands of agents of the M. E. Church within our bounds, and also to entreat you to devise some means by which an end may be made to these outrages for the honor of Methodism and for the sake of our common Christianity. Our churches have been seized by ministers and members of the M. E. Church, and are still held and used by them as houses of worship. To give the semblance of legality to these acts and of right to this property trustees have been appointed by the authorities of the M. E. Church, and these churches are annually reported by your ministers in their Conference statistics. From these churches our ministers are either excluded and driven or allowed only a joint occupancy with your ministers. From some of them our ministers in their regular rounds of district and circuit work are excluded by locks and bars or by armed men meeting them at the doors; from others they are driven by mobs and threatened with death should they attempt a return. At one a presiding elder and the preacher in charge of the circuit at a quarterly meeting appointment were arrested and marched fifteen miles amidst indignities and insults; at another an aged and godly minister was ridden upon a rail; at another the same man was met at the door by bundles of rods and by rails, together with a written notice prohibiting him from

preaching at the risk of torture; at another a notice was handed to our preacher signed by a class leader in the M. E. Church in which was the following language: "If you come back here again, we will handle you." And, true to the threat, on a subsequent round, not two miles from the place, this worthy minister as he was passing to his appointment on the second Sabbath in February last was taken from his horse, struck a severe blow upon the head, blindfolded, tied to a tree, scourged to laceration, and then ordered to lie with his face to the ground until his scourgers should withdraw, with the threat of death for disobedience. All this he was told, too, was for traveling that circuit and preaching the gospel as a Southern Methodist preacher. From another the children and teachers of our Sabbath school were ejected while in session by a company of men who were led by a minister of the M. E. Church.

Our parsonages also have been seized and occupied by ministers of the M. E. Church, no rents having been paid to us for their use. Thirty-six hundred dollars, appropriated upon our application by the United States Government for damages to our church at Knoxville during the war, was by some sleight-of-hand movement passed into the hands of a minister of the M. E. Church.¹ In other cases school and church property of ours on which debts were resting has been forced upon the market by agents in your interest, and thereby wrested from our poverty and added to your abundance. Members of the M. E. Church constitute in part the mobs that insult and maltreat our preachers, while ministers of the same Church by words and acts either countenance or encourage our persecutors. In no instance, so far as we are advised,

¹When the suit for the recovery of our Church Street property (Knoxville) was compromised, our lawyer demanded the \$3,600 which the general government had paid for damages on this property; and I am informed that Capt. William Rule said that the trustees of the Church (representing the M. E. Church) had not received a cent of that money. He doubtless told the truth.

has any one for such conduct been arraigned or censured even by those administering the discipline of your Church. We could specify the names of each of these churches and the locality, were it necessary, in which our ministers and people are either permitted sometimes to worship or from which they are excluded and driven by locks, threats, mobs, and bloody persecutions. Their names are in our possession and are at your disposal. About one hundred church edifices are held in one or another of these ways, with a value of not less than \$75,000. Of this property, it should be added, some was deeded to the M. E. Church before 1844, and the rest since that time to the M. E. Church, South. That it is all *claimed* by the M. E. Church in East Tennessee we suppose to be true, or it would not be reported and received in their Annual Conference statistics. That it *belongs* to the M. E. Church, South, we suppose also to be true, inasmuch as all deeds since 1844 have been made to us and the rest was granted to us by the decision of the Supreme Court of the United States in the Church suit, unless the ground be assumed by your reverend body that when Lee surrendered to Grant the M. E. Church, South, surrendered to the M. E. Church all her property rights. Surely if the United States Government does not confiscate the property of those who are called rebels, the M. E. Church in her highest legislative assembly will hardly set a precedent by claiming the property of their Southern brethren.

But it may perhaps be said that we have been sinners, rebels, traitors touching our civil and political relations to the government. If this be so, we are unable to comprehend by what authority we are to be punished by the M. E. Church, since for our moral obliquities we are responsible alone to God and for our political crimes only to the United States Government. It may also be asked, What jurisdiction has your General Conference over these deeds of injustice? No civil jurisdiction, we are aware; but your reverend body does possess *moral* power of such weight that if brought to bear in East Tennessee there would be an end to these acts of oppression and cruelty.

A word of disapproval even from your board of bishops

or the publication in your Church papers of some of the above-cited facts with editorial condemnation would have done much to mitigate, if not entirely remove, the cause of our complaints; but we have neither heard the one nor seen the other. Why this has not been done is believed by us to be a want of knowledge of these facts of which we now put you in possession. Familiar as we are with the condition of things in East Tennessee and with the workings of the two Methodisms there, we are satisfied that your body could by judicious action remove many, if not all, the causes which now occasion strife, degrade Methodism, and scandalize our holy religion.

We ask therefore:

1. That you will ascertain the grounds upon which the M. E. Church claims and holds the property in church buildings and parsonages within her bounds in East Tennessee, as reported in her Holston Mission Conference statistics.

2. If in the investigation any property so reported shall be adjudged by you to belong of right to the M. E. Church, South, that you will designate what that property is and where, and also instruct your ministers and people to relinquish their grasp upon the same, repossess us, and leave us in the undisturbed occupancy thereof.

3. Inasmuch as your words of wisdom and justice will be words of power, that you earnestly advise all your ministers laboring in this field to abstain from every word and act, the tendency of which would be the subversion of the good order and peace of the communities in which they move.

In conclusion, allow us to add that in presenting this memorial to your reverend body we are moved thereto by no other spirit than that of ardent desire to promote the interests of our common Redeemer by "spreading scriptural holiness over these lands."

E. E. WILEY,

C. LONG,

W. G. E. CUNNYNGHAM, J. M. McTEER,

WILLIAM ROBESON, GEORGE STEWART,

B. ARBOGAST,

Members Holston Conference M. E. Church, South.

• April. 1868.

I believe that this memorial was written by Dr. Wiley, and, as far as I know, it recited facts correctly. All that the General Conference of the Methodist Episcopal Church did was to refer the memorial to the Holston Conference of the Methodist Episcopal Church.

Admitted on trial: Daniel H. Atkins, W. D. Mitchell, Nathaniel W. Vaughan, David R. Smith, Lemuel H. Carlock.

Readmitted: Daniel B. Carter, William L. Turner.

Located: Samuel S. Grant, Lawrence M. Renfro, Hazel Williams.

Superannuated: John Reynolds, Joseph Haskew, Timothy Sullins, Wiley B. Winton, Thomas K. Munsey.

Numbers in society: White, 26,180; colored, 172; Indian, 75. Total, 26,427. Increase, 834.

Local preachers, 215; traveling preachers, 111.

Sunday schools, 282; scholars, 13,738.

Collected: For missions, \$1,651.08; for Conference fund, \$834.94; for bishops, \$507.65.

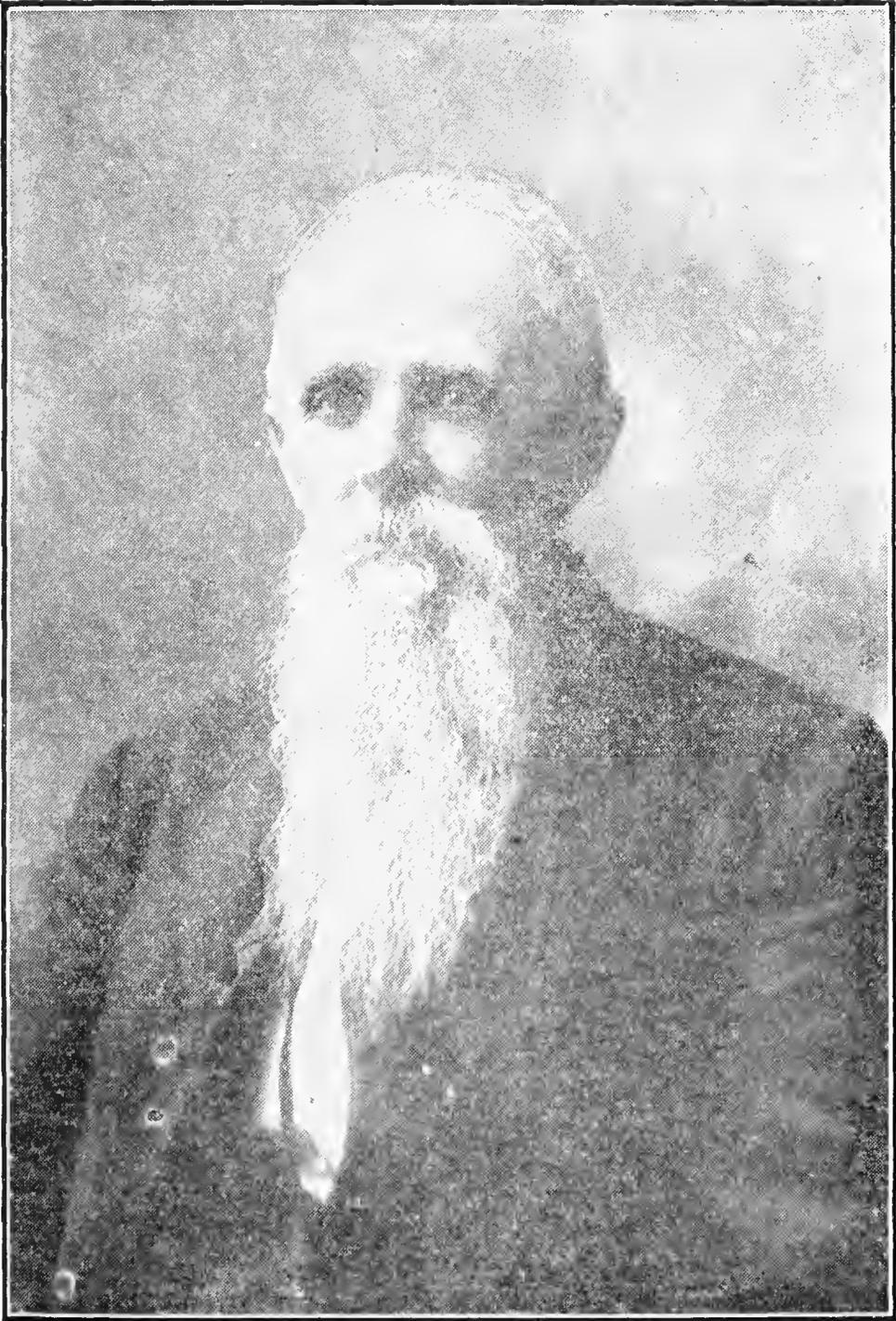
Claims of preachers, \$37,715.33; receipts, \$22,855.43, or a little less than sixty-one per cent.

In the above memorial mention is made of indignities inflicted upon some of our preachers simply because they represented the Methodist Episcopal Church, South. I will here mention a few cases of the kind: The Rev. Carroll Long, presiding elder, and the Rev. J. G. Swisher had gone to Decatur, Tenn., to hold a quarterly meeting, when they were seized by a mob, taken to Athens, and forced to carry a pole on their shoulders amid the taunts and jeers of the mob and of other lewd men of the baser sort. The Rev. Jacob Brillhart was seized at Cedar Springs, not far from Athens, and made to ride on a rail without a saddle. Brillhart was an aged, venerable, and harmless minister of the

Methodist Episcopal Church, South. I regret that I cannot give the names of those who composed these mobs. On the principle of "honor to whom honor" the names of these valiant soldiers of loyal Methodism ought to be given to posterity.

In the memorial mention was made of a Southern Methodist preacher who was brutally assaulted by a mob in Blount County, Tenn. That preacher was Henry C. Neal, who was admitted into the Holston Conference on trial in 1862, who had not been in the army, and who was a prudent, harmless man, "a son of God without rebuke." By request he wrote, in 1870, an account of his persecution for the Historical Society. The account is as follows:

The Conference at Cleveland in 1867 was the first Conference held in East Tennessee after the war. The trials, hardships, and persecutions through which many of the brethren had passed during the year were forgotten in the joy we felt in greeting each other again in the flesh. Our annual meetings are always happy occasions to me. The Conference at Cleveland, however, was the most pleasant one we had ever attended, owing, doubtless, to the hardships and dangers which we had encountered during the past year. Before reading the appointments the bishop delivered an address to the preachers in reference to their work, urging them to a faithful discharge of duty. We felt that we were willing to go anywhere and to do and suffer for the cause of Christ. My appointment was Maryville and Louisville Circuit. The associations connected with this circuit were anything but pleasant. Brother L. K. Haynes had been appointed to that circuit the year before, but was compelled to leave it by cruel mobs raised for that purpose. I resolved, however, to go to the circuit, do the best I could, and leave the result with God. I reached Louisville Saturday morning after the adjournment of Conference. It was upon my arrival here that I heard for



REV. HENRY CLAY NEAL.

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the first time of some of the "disloyal doings" of the Conference at Cleveland, one of which was that "the rebel Holston Conference had passed a resolution forbidding its preachers from shaking hands with our preachers." I asked where they got their information. They replied that Brother William H. Rogers had come direct from the site of the Conference and was present when the resolution was passed. I told them that Brother Rogers was mistaken; that no such resolution was before the Conference.

During the few days that I remained in Louisville a friend handed me a paper published in Maryville containing an editorial about myself, and stating that he (the editor) was unacquainted with me, had nothing against me personally, but that the people would judge of me by my company, and that I would not be allowed to organize my Church in that country. I resolved, however, to "trust in God and do the right." As there was no "plan of the circuit," I had to make and circulate the appointments myself. I went into the neighborhood of Axley's Chapel on Thursday, December 5. Axley's Chapel is about five miles below Morganton, on the Tennessee River. I circulated as best I could an appointment for preaching on Sunday, the 8th, at 11 A.M., and sent a note to Mr. Duggan, the school-teacher at Morganton, to the effect that I would preach there (Morganton) Sunday at 3 P.M.

I learned that there was organized at Axley's Chapel and other places the "United States Church" by the Rev. William H. Rogers. I was informed, however, that it was the real design of Brother Rogers to organize the Methodist Episcopal Church, and that the members taken in regarded themselves as belonging to that Church. In this neighborhood I found a good deal of feeling existing in consequence of the resolution which Rev. Rogers had said was passed by the Conference at Cleveland in regard to "shaking hands" and the contempt and insult which he asserted was heaped upon him and others in that they were not introduced to the Conference.

On Sunday morning as I rode up to the church I was surprised to see that such a large number of persons had come to the meeting. There were some forty or fifty outside of the

church and apparently a goodly number inside. While I was hitching my horse two elderly gentlemen from the crowd outside of the house approached me and introduced themselves as Brothers Mizel and Carpenter, the class leaders of the Church at that place, the latter being also a justice of the peace. I was, of course, glad to form their acquaintance. They at once informed me that they had been "appointed by the Church" to inform me that it would be best for me not to try to have a meeting at that place and that it would not do for me to undertake it. I asked them the meaning of such a procedure. They replied that the people were not willing to hear me. I replied that there was no law in the land to force people to hear preaching against their will. They said that if I preached there it would produce division and strife, for the hearts of the people in that neighborhood were "wounded." I replied that they were the ones above all others that ought to hear preaching, for the gospel was a balm to the wounded heart and that I never had preached and never intended preaching anything but the gospel. They replied that a preacher ought to preach something else aside from the gospel. I finally asked them if their objecting to my preaching was based upon anything personal against me. They answered: "We have nothing in the world against you." I then asked them if they based their objections upon anything against the Church I represented, and said that I had its confession of faith, the Discipline, and that if they would point to a single solitary flaw in it in any respect whatever I would immediately sever my connection with it. They replied: "One Methodist Church in this country is enough." The answer I gave to this was about as follows: "The M. E. Church, South, is the one that has ever been in this country. It is the Church, brethren, in which both of you were converted; it is the Church in which I was converted and in which all the Methodists in this country were converted. It is the Church from which many of our kindred have gone to the abodes of the blest in heaven. If it has done so much good, why not allow it to continue to try to do good? Brother, what possible harm can there be in going into the church here and singing the songs

of Zion together and praying with and for each other? Brethren, let us go into the church and worship together, and let us so worship that we may finally worship together in heaven."

I then entered the church. I noticed, however, that Brothers Mizel and Carpenter did not go in. I found a goodly number of persons in the church. I walked up into the pulpit and bowed before my God in prayer. I had no sooner done this, however, than I heard a considerable noise in the house as of persons running over the floor, which lasted, however, but a few moments. When I arose, I perceived that half or more of the congregation had disappeared from within the house, but still lingered in front of and around the house. I then announced services. After singing and prayer, and while the second hymn was being sung, Brother Mizel entered the church, walked up to the pulpit, and handed me the following notice: "Mr. Neal, you must not come here at all. Remember, remember, O remember well, this must be your last time at this place, or we will attend to you." As soon as Brother Mizel handed me the note he retired. The crowd outside then dispersed with the exception of some six or eight, who during the entire services employed their time in kicking open the door, running up and jerking it shut, and in other ways disturbing the worship. I referred in no way whatever to the note handed me or to those disturbing us.

When I arrived at Morganton, I learned from young Brother Duggan, the school-teacher, who was also an old acquaintance, that he had not given notice that I was expected to preach there at 3 P.M. The people of the village had learned, however, that I would be there. I had a small congregation. I saw no indication whatever of any opposition to my preaching. This encouraged me. I remained in the neighborhood till Tuesday morning. On Monday night, however (as I afterwards learned from Mr. Duggan), a considerable number of men met to consider my "case." Mr. Duggan (as he informed me) met with them to prevent violence as far as possible. They first resolved to proceed in a body to my host's, take me from my room, and "whip" me. Mr. Duggan insisted that the better plan would be to talk to me, etc.; that

mild means were always preferable when the object could thus be accomplished. They finally adopted his plan.

I left Morganton on Tuesday, the 10th. I had not proceeded more than half a mile when I was overtaken by a gentleman on horseback who introduced himself to me as Mr. Fulkerson, a captain in the Federal army, and then asked me if I was not the Southern Methodist preacher who had preached Sunday evening at Morganton. I told him I was. He then spoke about as follows: "We Federal soldiers regard horse thieves and the Southern Methodist Church as the only two rebel organizations but what surrendered with Lee's army, and we are determined, God being our helper, that it shall not exist in this country. I would as lief my house were surrounded by rebel pickets as for Southern Methodist preachers to preach in that house. You preached there Sunday evening, but I did not know it, or I would have prevented you." I then entered into an argument with him to show that my Church was not "a rebel organization;" that his views were entirely erroneous; "and if you will," I continued, "point to a single word my Church ever uttered in its capacity as a Church or to a breath it ever breathed that even indicated disloyalty to the United States Government, I will leave it in a moment, I will hold my connection with it no longer. It is true that many of the members of the Church were rebels, but they were rebels as citizens, not as members of the Church. Their political views had nothing in the world to do with their religion or Church relations." "We take," said he, "different views entirely, and are determined that the Southern preachers shall not preach in this country." "Do you not think," said I, "that if I were to do wrong, that if I were to prejudice in any way the minds of the people or even the mind of a single individual against the laws as they are administered, the strong arm of the civil government could not—yea, would not—punish me?" "There is," said he, "no law against your preaching; but the government cannot reach every case, and we loyal people have to take such things into our own hands." "But, Mr. Fulkerson," I replied, "your policy is not good. Do you not know that when a people are

persecuted for their principles, especially their religious principles, you only make these principles dearer to them, and that they will cling the closer to them on account of the persecution?" "Your proposition," said he, "is true as a general thing; but in this case it is so much a one-sided thing that we can completely crush it, and we intend to do it by the help of God. The success of the Southern Methodist Church depends upon the success of the conservative party, and one thing is certain: it cannot have an existence in Blount." I then told him that I was very sorry that he entertained such views; that they were very illiberal, to say the least of them. "Neal," said he, "I have heard of you before, heard of your disposition and manner of talking. Your Conference sent you here because it supposed we could have nothing against you, but I want you to distinctly understand that we will keep you from preaching as soon as any vile-mouthed rebel in the land. Neal, I like you as a man, and would, no doubt, like you as a preacher if you were only on the right side. You ought to come over; and if you ever do, I want you to come and see me. You will find in me a friend and my house a home. But till then you are never to darken my door. I want you also to distinctly understand that if you come back here I will meet you with a sufficient number of men to keep you from preaching. You shall not preach in this country as a Southern Methodist preacher." We then shook hands and parted.

On Friday, December 13, I arrived at Maryville, where I found some warm friends. As I walked out on the street Saturday morning I thought I could perceive that there was something unusual going on, judging from the number of men on the street, all of whom seemed to be excited. Most of them were on horses, and seemed to be leaving town in an eastwardly direction. I, of course, could form no idea of the meaning of the scene I had just witnessed. I remained in Maryville till Saturday afternoon, when I rode out some two miles in the direction of Mount Moriah, where I was to preach the following day at 11 A.M. Early Sabbath morning a Mr. Davis, from Maryville, came out in great haste to see

me before I should start to my appointment at Mount Moriah. He spoke to me about as follows: "I saw you pass through Maryville yesterday evening coming in this direction. I supposed that you expected to preach at Mount Moriah to-day and that you would about reach here last night. I rode out this morning to see you from a sense of duty to let you know the danger you are in. Captain Parham, one of our prominent citizens and a justice of the peace, made up a company of eighteen or twenty men, white and black together, and went out yesterday morning to Mount Moriah to take you in hand, supposing that your appointment was there yesterday; but as you were not there, part of them went to Louisville, hoping to find you there. They are still looking for you. It will not do for you to fall into their hands. They are a set of resolute men. My advice would be for you to get out of the country as quickly as you can. I know something of their plans, and it will not do for you to go to Mount Moriah or to Louisville. The only safe thing for you to do is to leave the country."

When I arrived at Mount Moriah, I learned that Captain Parham and his men had been there the day before. When he learned that my appointment was not till Sunday, he told the school-teacher (who was teaching on Saturday in order that his school might close before Christmas) to send word to the people through the children that there would be no services on Sunday, as the preacher would not be allowed to come. My congregation was small, and we were not disturbed during the services.

Saturday, January 11, 1868, I spent in Morganton. About nine o'clock at night four men were seen in the yard of my host. Their object seemed to be to ascertain who were in the house or to hear what was said by its inmates, judging from their proximity and their attempts to look through the windows. They soon, however, disappeared. On Sunday morning, the 12th, I found that my horse was missing from the stable. I inferred from the appearances about the door that he had been taken out. My appointment was at eleven o'clock. Word was brought me before I started to the church that Cap-

tain Fulkerson was at the church with a considerable number of men to prevent my preaching; that the Captain himself was walking to and fro in the street before the church with a pistol in his hand, swearing that he would kill me if I should even come in sight.

I started to the church in company with a young lady. When we were within about seventy-five yards of the church, Captain Fulkerson met me with his hand in his bosom. I suppose he had his hand on his pistol. When I came to where he was, he said: "Mr. Neal, I wish to speak to you a moment." I asked the young lady to excuse me and stepped aside a few paces, when he said: "I wish to tell you that you must not enter that church." "Captain," said I, "if I do wrong, if I injure you or any one else, the law will protect you and punish me." "If you enter that house," said he, "you will do it over my dead body." "Very well, Captain," said I; "we will go down and see." I then stepped back to the young lady who was accompanying me, and with her proceeded toward the church, in front of which was a considerable crowd. The Captain in the meantime ran down to the church, exclaiming in rather an elevated tone of voice: "I summon every one of you to help me keep this man out of that house."

The crowd was composed of white and black men. As I proceeded toward them the Captain commanded them to shoot me, which order they did not obey. One of them, however, who was a little in advance of the others said: "You sha'n't enter this house, sir." "You are here," said I, "to prevent my entering the house, are you, sir?" "I have been legally summoned for that purpose," said he. "What is your name?" said I. This question seemed to embarrass him. He was silent for a moment, and then looked around to Captain Fulkerson, who said: "It is none of your business what his name is. These men are not responsible, sir; I am responsible." "But, Captain," said I, "some of them look as if they might be responsible." "No, sir; I am responsible," said he.

By this time the man whose name I had asked for had stepped rather to one side. His name was Joseph Walker. He had been but a short time out of the penitentiary—turned

out by executive clemency—and at this time was under an indictment for robbery, but his friends had bailed him out of jail. The next man to whom I addressed myself was by the name of Shoemaker. He had but one eye. He was a Canadian by birth, and had said of himself that he got into a difficulty with one of his countrymen, killed him, and escaped to New York, where some Federal officers made him drunk and put him into the army, and that he deserted. At the time of which I speak (January 12, 1868) he was living in Blount County. I addressed him as follows: "And are you here too, sir, to keep me out of the church?" "Yes, sir, I am," said he. "And what do you want to keep me out of the church for?" said I. "No rebel, sir, shall enter this church," said he. "And you call me rebel, do you?" said I. "What evidence have you, sir, that I am a rebel?" At this question he appeared embarrassed and stepped back. Fulkerson replied with emphasis and apparently with anger: "You belong to a rebel organization, sir." (In giving the Captain's language I omit his profanity.) "Why, Captain," said I, "if you will just mention a single act that my Church ever did that was disloyal, I will leave it at once." At this the Captain stepped up to me with his right hand in his bosom and, gently striking me on the right breast with his left hand, said: "Shut your mouth; you sha'n't speak, sir. If you open your mouth again, I will kill you." "I not open my mouth?" I said. "Not open my mouth? Why, Captain, I am astonished at you. Not open my mouth? Why, Captain, didn't you know that it is natural for me to open my mouth? And when I open it, I must talk." "Well," said he, "if you must talk, talk to me aside." "O no," said I, "I have no side talk, Captain; I want this people to hear everything I say. I think, Captain, you know me very well, and you know very well that I desire no difficulty. I came here to preach the gospel; and as there is a nice little congregation that have come to hear me, and as it seems I cannot preach here in peace, I will go with them to the other church and preach to them." "Yes," said he, "and they shall pay dearly for entertaining you." "Well, Captain," said I, "pay dearly or no pay dearly, it is a nice little

crowd, finer-looking than yours, Captain." I then went with my little congregation to the other church, where we worshiped quietly and, I hope, to profit.

I borrowed a horse to go to my appointment at Axley's Chapel, where I was to preach at 3:30. When I arrived at the chapel, I found about thirty men and boys standing around a small fire a few rods from the church, and I found the doors and windows of the church all securely fastened. I learned that a part of the crowd standing around the fire arrived early in the morning, carefully fastened the door and windows, and had stood guard all day to prevent any one from entering the house. A congregation soon assembled, but could not get into the house, and it was too cold to preach outside. I was troubled. I went to the door and examined it. I found that it was fastened from the inside, and naturally inferred that one of the windows must be fastened from the outside unless some one was in the house. I therefore examined all the windows, and to my surprise could find no place where the person fastening the door could have come out. All the windows seemed to be fastened from the inside. I was baffled. When I was examining the door and windows, all eyes were upon me, both friends and foes going around the house as I did. Not a word was spoken. A solemnity seemed to pervade the company. I went a second time to the door. I could not be mistaken as to the manner of fastening it. I started again to try the windows. Friends and foes followed. This time I was more successful. One of the windows I found to be fastened with a small piece of leather prepared for the purpose placed on the sill and the shutter forced upon it. This piece of leather I managed to get out, when the shutter opened almost of its own accord. I then raised the sash and entered the church. I found several benches against the door. I soon opened it, however, when my congregation entered. The services were not further disturbed. The "guards" left the premises as soon as preaching commenced.

I spent February 1 in the neighborhood of Morganton. On Sunday morning, February 2, as I came in sight of the church at Morganton I was surprised to see that the people were as-

sembling so soon, as by my time it was but a few minutes after ten o'clock, and the hour for preaching was eleven. As it was nearly an hour till preaching time, I went to a friend's house near the church, where I remained some three-quarters of an hour. Just as I started to the church I saw some five or six men leave Captain Fulkerson's and in a fast walk start toward the church. Captain Fulkerson lived about seventy-five yards from the church. When they reached the door, they halted and looked at me until I got nearly up to them, when they all with one exception went into the house. When I reached the door, I perceived that the house was about filled with people. About two-thirds of them were black people. The pulpit was occupied by two men—one a tall black man, the other a medium-sized white man. I took a seat that happened to be vacant near the door. All eyes were upon me in a moment. As I was in the rear of the congregation, they had to look around to see me; and from their titters and grimaces, especially of the black women, I saw that I was the object of their contempt. The white man in the pulpit, however, seemed by the contortions of his face to manifest, if possible, more contempt than the others. The scene was the most novel I ever witnessed. I remained in the house only a few minutes. I returned to the place where I had stopped before going to the church, and preached there at the request of my hostess.

I started in due time to Axley's Chapel, where I was to preach at 3:30 P.M. As I passed Captain Fulkerson's, I saw three men standing in the yard looking at me. I noticed also that there were two horses hitched at his gate. When I reached the summit of a hill some two hundred and fifty yards from Fulkerson's house, I saw eight or ten men at the house of Mr. Cobb, who lived about one hundred and fifty yards farther on. When they saw me, one of them ran down to the gate, mounted a horse that was hitched there, and went on before me at a rapid pace. I observed also that two of the men whom I saw at Captain Fulkerson's had mounted their horses and were following me.

When about three-quarters of a mile from Morganton, I

overtook Mr. H., a young man of my acquaintance, on his way to Monroe County to visit some relatives. We rode leisurely along together for about one-half of a mile, when we saw two men some fifty yards before us and coming to meet us. The one on our right had his left hand in his pocket; the other had his right hand in his pocket. As we came up to them I said: "Good morning, gentlemen." I had no sooner spoken to them than they simultaneously seized the reins of my bridle and placed cocked revolvers against my breast, swearing that if I opened my mouth they would blow my brains out. My young friend got away in a hurry. I saw that I was completely in the power of my wicked enemies. The man on my right in a moment let go the bridle rein, but with the same hand took hold of my foot to push me from my horse, at the same time ordering me to get off and to be quick about it. To prevent falling, I dismounted. Just at this moment several men sprang into the road from the bushes behind me, one of them exclaiming, prefacing his exclamation with an awful oath: "Blindfold him, so that he can't see us!" Their cocked revolvers were still at my breast. Obeying the orders of his leader, one of them in a very rough manner thrust his thumb and fingers into my eyes, and the other placed the comforter that was around my neck over my face. In the meantime the men from behind rushed upon me, one of them giving me a severe blow (with a pistol, I suppose) on the back of my head, which would probably have proved fatal but for the comforter, which modified the blow. I then received a blow on the right side of my head which so stunned me that for a moment (I suppose it was only a moment) I was insensible. The latter blow, as I afterwards learned, inflicted an awful wound, laying bare the skull some two inches. From the fact that my head was bruised in other places I infer that I received other blows, but I did not feel them at the time. As I could not see, I could not tell the number of men in the crowd, but I suppose there were some eight or ten. They then blindfolded me securely and started with me in a very rough manner, but I could not tell in what direction. I knew, however, that it was through the woods

from the leaves and brush over which we were going. They moved so rapidly and the way was so rough that I fell two or three times, which seemed the more to enrage them, judging from the manner in which they jerked me about and dragged me along. When they had taken me about one hundred and fifty yards, they stripped me to my shirt, tied me with a rope to a tree, and then two of them, one on each side, began beating me with withes. From the sound and sensation I inferred that there were several withes in the hands of each man. The beating soon ceased to be painful. Sensation had been destroyed; and although the beating continued, I felt it not. I suppose they continued till they wore the withes out. They then untied me, made me lie down with my face to the ground, and threw my overcoat over my head, swearing that if I moved till they got away they would riddle me with bullets. From the time they met me in the road till they left me in the woods they seemed to vie with each other in profanity. I never heard the like before, and I hope I never shall hear it again. It was absolutely awful.

When they were all gone, I got up and with but little pain put on my clothes. I did not know where I was. I saw a branch near by; and followed its course, supposing that it would lead me to the Tennessee River. I soon, however, came to the road. I took the right hand end of it, leading toward Axley's Chapel. I had not proceeded far till I observed that my clothes were saturated with blood. The wound in my head was bleeding profusely, which made me rather apprehensive lest I might faint by the way, where no good Samaritan would be permitted to come. I had proceeded about one mile when I came up with my horse, but the saddle and saddlebags were missing. An old gentleman, however, that lived near by loaned me a saddle with the understanding that I was to send it back next morning. My intention was to get to Dr. Douthit's, where I might receive medical treatment. When I was within one mile of Axley's Chapel, where I was to have preached, I met Captain Fulkerson, with five other mounted men, returning from the chapel. They halted when we met. The Captain asked me if I expected to preach at the

chapel. I replied: "I am not able to preach." Mr. Cobb then said: "What is the matter with you?" In as few words as I could I told him what had happened, then bade them good evening and went on. I arrived at Dr. Douthit's about sundown. Here I received all the sympathy, kindness, and attention that friendship could bestow. Dr. Douthit is one of the most complete specimens of a gentleman I ever knew.

I learned that the scene at the chapel in the evening was a very exciting one. A number of men had early in the morning securely fastened the doors and windows, and had stood guard all day. By three o'clock there was a large gathering of people, a considerable number of them from Monroe County. They had met with a determination not to allow preaching. One man was so exercised about it that he said if they could only keep me from preaching the millennium would come. At about 3:30 Captain Fulkerson, with several others, arrived from Morganton. The multitude gathered around him, and he addressed them about as follows (except the profanity, and the address was very profane): "Gentlemen, I do not know whether the scoundrel will be here or not. I saw a saddle and saddlebags in the road as I came along. I suppose they are his. [A voice: "Speak louder, so that his friends can hear."] There is no use in talking to him. I am not going to talk to him any more. [Charles Davis, a member of the M. E. Church: "I'll do the talking to him."] He is as bold as a lion. The way for us to do is to turn on his friends—shoot them down on sight. When you know of any person feeding him or his horse or giving him any encouragement whatever, shoot their brains out. [Cheers.] If you have no pistols, take your knives and cut their throats from ear to ear. [Cheers.] If you have no knives, beat them with your fists. If it had not been for his friends, he would not have been here." Mr. Carpenter, the class leader, then proceeded with paper and pencil to take down the names of all my friends, male and female, thus making them the objects of vengeance.

On Monday a negro man very kindly consented to go in search of my saddle and saddlebags. He found them near the

place where I was so terribly abused. He refused to receive compensation. I shall ever cherish his memory.

A few remarks on the above: This is one of the most sensational and soul-sickening stories in all ecclesiastical history. Did it occur in the Dark Ages? No; it occurred in the boasted nineteenth century. Did it occur in darkest Africa? No; it occurred in enlightened America. Were the actors pagan savages? No; some of them were members and representatives of the Methodist Episcopal Church, professed followers of the meek and lowly Jesus. Such a combination of diabolism and rank hypocrisy has seldom been displayed on the face of the earth. Were these villains ever brought to justice for disturbing public worship and for this murderous assault upon a minister of the gospel? No; and this fact makes the officers of the law and, indeed, some private citizens of Blount County accessory to these crimes. Did the perpetrators of these crimes expect to be punished? No; for they knew that the government of Tennessee was not in the hands of the people, and that if they should be convicted and sentenced to punishment by the courts they would find ready pardon with the authorities at Nashville.

As to the "disloyal doings" of the Cleveland Conference: The Conference did refuse to allow ministers of the Methodist Episcopal Church to be introduced, and assigned a reason for it; but this was not a refusal to shake hands with them privately and socially. The action of the Conference was no doubt intentionally misrepresented, that the so-called loyal element might be aroused to deeds of violence against the Southern

preachers. But even if the Conference had advised the social ostracism of the Methodist Episcopal Church preachers, that would have been no justification of the infamous proceedings against Henry C. Neal.

The story of the organization of the "United States Church" was no fable. The preachers of the Methodist Episcopal Church hoped to ride into popularity on the tide of national success in the war recently closed. The Rev. William C. Daily, after performing a funeral ceremony in the Cleveland cemetery one day, announced that at a certain date and place he would hold a "United States quarterly meeting!"

It should be borne in mind that when class leaders and others were waiting upon Brother Neal and forbidding his preaching in the Methodist churches of the Maryville and Louisville Circuit they were attempting to exclude him from the churches of the Methodist Episcopal Church, South; the Methodist Episcopal Church had no church buildings in that country at that time. The Church relations of the objecting parties, their opposition to Neal solely on the ground that he represented the Methodist Episcopal Church, South, and their plea, "One Methodist Church is enough in this country"—all these things show from what source the opposition came and what party was responsible for the outrages mentioned in the memorial presented by the Holston Conference, South, to the General Conference (North).

In his arguments with Captain Fulkerson Brother Neal seems to have been ignorant of the acts of the Conference in regard to Union preachers during the war; but the war had now been over three years, the

Southern States had retaken their places in the Union, general amnesty had been proclaimed, the Conference had petitioned the General Conference to restore the expelled ministers to their places in the Conference, and it had been done with the exception of one man. The people had had time to become cool. There was no danger of the breaking out of a new insurrection. A Southern Methodist preacher could do no harm in Blount County unless it was to interfere with the plans of the Methodist Episcopal Church, which contemplated the destruction of the Methodist Episcopal Church, South, in East Tennessee and the taking and holding of its property.

The acts of the Conference during the war, under the rulings of Bishop Early, had alienated the Union membership in East Tennessee from the Methodist Episcopal Church, South, or rather had intensified the alienation already begun from political causes and furnished a pretext for the organization of a Holston Conference of the Methodist Episcopal Church. These acts of the Holston Conference, South, had placed the Church, South, at a disadvantage in the eyes of the general public; and while in view of the good name of the Christian religion the persecutions of our preachers in East Tennessee are to be regretted, we are under real obligations to the persecutors, especially those of Blount County, for turning the tide in our favor. These persecutions were a great uplift to the cause of Southern Methodism in East Tennessee, and put the Methodist Episcopal Church on the laboring oar. As a result in part of these persecutions, we now have in "loyal Blount" one station and two circuits, all well

sustained. The Methodist Episcopal Church had mapped out the entire Southern territory into Conferences and entered upon a policy of "disintegration and absorption." It was a work of invasion and conquest. After the Federal forces had forced the passage of the Mississippi River and occupied large portions of the South, Bishop Ames and some of the preachers of the Methodist Episcopal Church followed the victorious army with a circular order issued to its officers under date of November 30, 1863, from the Secretary of War, Mr. Stanton, in which he said:

You are hereby directed to place at the disposal of Bishop Ames all houses of worship of the Methodist Episcopal Church, South, in which a loyal minister who has been appointed by a loyal bishop of said Church does not officiate.

Armed with this order, officials of the Methodist Episcopal Church took possession of several houses of worship against the remonstrance of the members who owned them, and filled the pulpits with their enemies, to the exclusion of ministers appointed by the Church authorities. Even after the close of the war possession of several of these houses was maintained till they were restored by a governmental order. Dr. Matlock, of the Methodist Episcopal Church, presiding elder of the New Orleans District, in the *Central Christian Advocate*, of St. Louis, of March 15, 1870, said:

With the humiliation of the South, the flight of her ministers, our Church by national authority occupied and held many pulpits of the Methodist Episcopal Church, South. No other denomination did just as we did in the matter. Temporary occupancy of pulpits occurred in some instances with others, but our ministers stood in the attitude of conquerors.

They differed little in appearance from the relation of invaders. It did not so appear to them. It did so appear to the Church, South. It is so esteemed by them now. . . . If our occupancy of the pulpits of the Church, South, had been only for the purpose of offering the preaching of the word to deserted congregations and on the return of their pastors and the restoration of peace had been yielded up gracefully, it would have been better for the peace of the Methodist family. But such was not the case. Claims were set up to the property on questionable grounds. Possession was retained until we were compelled to relinquish it by civil authority. . . . Did we not wrong our brethren in this thing? Is not confession of wrong far better than defense of wrong? Can we ignore our duty and be guiltless before God and the Church of Christ? Our attitude as a Church toward the South both ecclesiastically and politically needs to be carefully examined.

This spirit of conquest prevailed in the Methodist Episcopal Church in East Tennessee. It took the form of intimidation and physical violence. The screw was driven too tight, and split the plank.

From a letter to the author from the Rev. George W. Jackson I glean the following items in relation to the Neal affair: When Mr. Neal opened the window of Axley's Chapel and entered the house December 8, 1867, Charles T. P. Davis and Thomas Sampson were standing near by on the outside; and when they saw that the people had entered the church, they shook their heads in disapprobation and left. When Neal was whipped, he was tied to a persimmon tree. In the crowd assembled at Axley's Chapel to prevent preaching by Neal was one John T. Carpenter, who took an active part in this lawless business. Fulkerson, Neal's principal persecutor, still lives in Washington City (1909). C. T. P. Davis died suddenly in November,

1888. John T. Carpenter died in 1883. It was reported that before he breathed his last he desired to send for Brother Neal; but that his brother, Andrew Carpenter, would not agree to it. Neal was then on the Philadelphia Circuit. Thomas Sampson lives near Harriman (1909). Brother Jackson has understood that a part Indian did most of the whipping—hired to do it.

The Rev. George Thomas Gray had a walking cane made of the tree to which Neal was tied.

William M. Wightman, D.D., LL.D., was born in Charleston, S. C., January 29, 1808; and died in the same city February 15, 1882. His father was a native of that city; his mother, of Plymouth, England. He graduated from the College of Charleston in 1827. Early in 1825 he was converted, and by the time his education was completed he had become convinced that it was his duty to preach. He was licensed to preach in 1827, during his senior year at college. In 1828 he was admitted into the South Carolina Conference. In 1834 he was appointed Agent of Randolph-Macon College. He resigned this position in 1838, and returned to the pastoral work. He was a delegate to the General Conference of 1840, and was elected by that body editor of the *Southern Christian Advocate*. He held this position fourteen years, when he was elected President of Wofford College at its opening in 1854. In 1859 he was elected Chancellor of the Southern University, at Greensboro, Ala., and was elected bishop in 1866.¹

He presided over the Holston Conference at Cleve-

¹Simpson's "Cyclopedia of Methodism."

land in 1867, at Knoxville in 1868, and at Bristol in 1876. He also held several District Conferences in Holston. He was a man of very superior gifts, of considerable learning and general intelligence, of great gravity and dignity of deportment, constant prayerfulness, and deep piety. He was a good presiding officer, well versed in the law and parliamentary usage, thoughtful, sympathetic, and impartial in the use of the appointing power. He was one of the greatest preachers of the Church, combining in his sermons depth, eloquence, and impressive delivery. Physically he was perhaps a little above the average in size, and his person was handsome and vigorous. His scholarship was critical; he delighted in the refinements of thought, and he was not averse to the use of classical phrases and scientific illustrations. In addressing a graduating class once, he said: "Young gentlemen, this salient point in your history has hitherto been to you the point *ad quid*; from this time forward it will be to you the point *a quo*."

Wightman was one of that remarkable College of Bishops that took the Methodist Episcopal Church, South, torn to pieces by the ravages of war and internal dissensions and dilapidated, and by wise administration, indomitable energy and industry, and matchless preaching brought it up out of its own ashes, rehabilitated it, and made it what it was before the war—the most powerful evangelical force in the Southern States. As an editor Wightman wrote much and thoughtfully and elegantly; as a teacher and college director he was in demand; and his life of Bishop Capers is an excellent portraiture of a great man,



BISHOP DAVID S. DOGGETT.

CHAPTER XIV.

CONFERENCE OF 1869.

THE forty-sixth session of the Conference was held in Abingdon, Va., beginning September 22, 1869, Bishop David S. Doggett presiding, R. N. Price Secretary, and Jacob R. Payne and James K. Stringfield Assistants. The following lay delegates answered to their names: Eli C. Hale, Peter Gallagher, John W. Paulette, Rev. W. E. Neil, Dr. M. Y. Heiskell, Dr. J. F. Broyles, W. B. Aston, Vincent A. Moore, J. K. P. Ball, David Cleage, V. C. Allen, Samuel H. Dickey, John A. Winton, R. B. Vance, David Proffitt, J. D. Reynolds, J. H. Calfee, William G. Wilson.

David Sullins preached the Conference sermon the first evening of the session.

A resolution offered by Dr. Wiley was adopted prohibiting the appointment of any man on more than one committee.

On the second day of the session the following lay delegates appeared and took their seats: Rev. James Wagg, Rev. T. P. Thomas, James M. Kelley, and Rev. E. E. Hoss.

The following resolution, offered by J. K. Stringfield and E. E. Wiley, was adopted:

Resolved, That the Committee on Church Property be requested to ascertain as far as possible the exact amount of property in the bounds of the Conference rightfully belonging to the M. E. Church, South, now wrongfully held by the M. E. Church (North), and to state in their report the probable value of said property and also specify the places where it is to be found.

Rev. C. H. Wiley, of the Presbyterian Church, Agent of the American Bible Society, was introduced and invited to a seat within the bar. Before taking his seat he made some very catholic and touching remarks, to which the Bishop made an appropriate response. Revs. Messrs. Stewart and Hogshead, of the same Church, were also introduced and invited to seats within the bar.

On the third day the following lay delegates appeared and took their seats: Dr. G. A. Long, James D. Johnson, Albert G. Pendleton, Edward Johnson, Rev. George Spake.

On the fourth day the following lay delegates appeared and took their seats: Rev. T. P. Summers, David A. Browder, H. S. Bowen, E. C. Reeves.

On the fifth day the Rev. Dr. George R. Barr, of the Methodist Protestant Church, was introduced and invited to a seat within the bar.

Samuel B. Harwell was received from the Methodist Episcopal Church. Alexander Doniphan was received from the Methodist Protestant Church in elder's orders.

The Conference elected the following delegates to the General Conference: Carroll Long, David Sullins, E. E. Wiley, John M. McTeer, W. G. E. Cunnyngham. Reserves: R. N. Price, William Hicks. Lay delegates: Robert B. Vance, Rev. T. P. Thomas, Felix W. Earnest, David Cleage, William B. Aston. Reserves: Henry S. Bowen and Dr. G. A. Long.

One of the most interesting features of this session of the Conference was the address of Dr. William E. Munsey on the subject of "Missions on Monday Morn-

ing." Dr. Munsey was at that time Missionary Secretary. He had been appointed to the missionary secretaryship in view of his raising money to pay the missionary debt of the Church. Munsey was a great thinker and a great orator. He had already achieved national fame as a speaker, but I feel sure that this address was one of his best. It is almost impossible to give an exaggerated estimate of his eloquence and pathos on this occasion.

The following resolution in regard to the Ambrister fund was adopted:

Resolved, That the trustees of the Ambrister fund proceed to sell the house and lot referred to in their report on such terms as they may think best, and also to take such steps to collect or secure the Atlee note as they may deem best, and report to the next session of the Conference.

The Committee on Church Property reported 356 churches, 35 camp grounds, 21 parsonages, 46 churches and 3 parsonages held by the Methodist Episcopal Church; value of churches held by that Church, \$52,500; value of parsonages held by it, \$2,900; total value of Church property, \$384,800; value of college property, \$536,800. The figures show that the Methodist Episcopal Church claimed and held thirty-eight churches in the Jonesboro and Knoxville Districts and only eight in all the other districts. The three parsonages claimed by them were in the Jonesboro District. They held none of our churches and parsonages in the Wytheville, Pearisburg, Abingdon, Asheville, and Franklin Districts. The only churches and parsonages held by them were in East Tennessee.

The following resolution was adopted:

That the Conference appoint a committee of five, three clerical and two lay members, to visit the Holston Conference of the M. E. Church, soon to convene in Jonesboro, and to present to that body in a Christian spirit an earnest request from this Conference to relinquish to us all our Church property which they now hold and from which our ministers are now excluded, most of which property is set forth in the foregoing report.

The committee appointed under this resolution consisted of E. E. Wiley, B. Arbogast, R. N. Price, F. W. Earnest, and E. C. Reeves.

The Holston Conference, Methodist Episcopal Church, met in Jonesboro, Tenn., October 7 and continued in session until the 11th, Bishop Simpson President, and John F. Spence Secretary. Prof. Edmund Longley, though not a member of the committee of the Conference, South, was introduced and presented the memorial of the Conference. A committee of five was then appointed to confer with the committee of the Conference, South, and consisted of Dr. N. E. Cobleigh, F. M. Fanning, J. B. Little, J. A. Hyden, and J. R. Eads. On the last day of the session the report of this committee was read to the Conference by Dr. Cobleigh, and it was adopted.

The joint session of the two committees was very pleasant and harmonious. The committee, South, presented their demands in writing; the committee (North) agreed to those demands, promised to make a report to their Conference recommending compliance with them, and requested our committee to remain to be present in the Conference when the report was read, and to aid by their presence in securing an adoption of the report. The committee was present, expecting

to hear a report recommending a compliance with their demands, but were surprised and mortified to hear quite a different report, and felt that they had been dealt with treacherously.

At the Conference of 1870 Dr. Wiley made only a verbal report of the negotiations. It was unfortunate that a written report was not made and recorded. But the committee, South, furnished an elaborate report of the case for publication in the *Nashville Christian Advocate*; and through the courtesy of the Rev. B. M. Martin, Secretary of the Holston Conference (North), and of Dr. Denny, of Vanderbilt University, I have been able to procure copies of both reports, and they will appear in full in the next chapter.

The finance report showed that the claims of the preachers during the year amounted to \$38,424.35; receipts, \$27,503.63; deficit, \$10,920.72. Collected for the bishops, \$575; distributed among Conference claimants, \$787.46.

The report on education showed that one hundred and eighty-nine students had attended Emory and Henry College during the year—sixty-eight from Virginia; thirty-two from Tennessee; seven from North Carolina; about forty from Alabama; nine from Georgia; three from Texas; two from Kentucky; five from the Indian nations; six from Louisiana; and one from each of the States of Mississippi, Florida, Illinois, and Missouri. The items do not make up the aggregate.

The report stated that ninety-two students had attended the Holston Conference Female College during the year, and that in order to prevent the school

from passing beyond the control of its friends it had been taken charge of by a joint-stock company.

Martha Washington College was reported as steadily advancing in prosperity. It had paid its expenses during the year, made some improvements on the buildings, and given nearly five hundred dollars in tuition to the daughters of ministers.

The agent, Mr. Wilkinson, had raised during the year a subscription of \$8,000 toward paying the debt of the institution, conditioned on the subscription of twenty thousand dollars.

The recapitulation of the Sunday school report showed 298 schools, 2,213 officers and teachers, 15,741 scholars, and 20,782 volumes in library.

A resolution was offered by Dr. Cunyningham and adopted requesting all the preachers in charge to organize juvenile missionary societies in their Sunday schools, and during the month of December to take up a collection in every congregation to aid in paying off the missionary debt.

Collected for domestic missions.....	\$2,092 96
Collected for foreign missions.....	598 04
	<hr/>
Total	\$2,691 00

Admitted on trial: Joseph L. McGee, James R. Handy, Erastus H. Bogle, George D. French, Timothy P. Darr, Patton J. Lockhart, E. Embree Hoss, James K. P. Ball, Isaac R. Ellis, Robert H. Frist, Edward W. Marsh.

Readmitted: Thomas J. Pope, James T. Smith, William C. Bowman.

Received by transfer: James Atkins, from the Baltimore Conference; William H. Barnes, from the North Carolina Conference; Alexander Doniphan, from the Methodist Protestant Church.

Located: W. H. Moody, M. A. Davidson, W. M. Kerr.

Superannuated: John Reynolds, Joseph Haskew, Timothy Sullins, Wiley B. Winton, Thomas K. Munsey, Samuel B. Harwell.

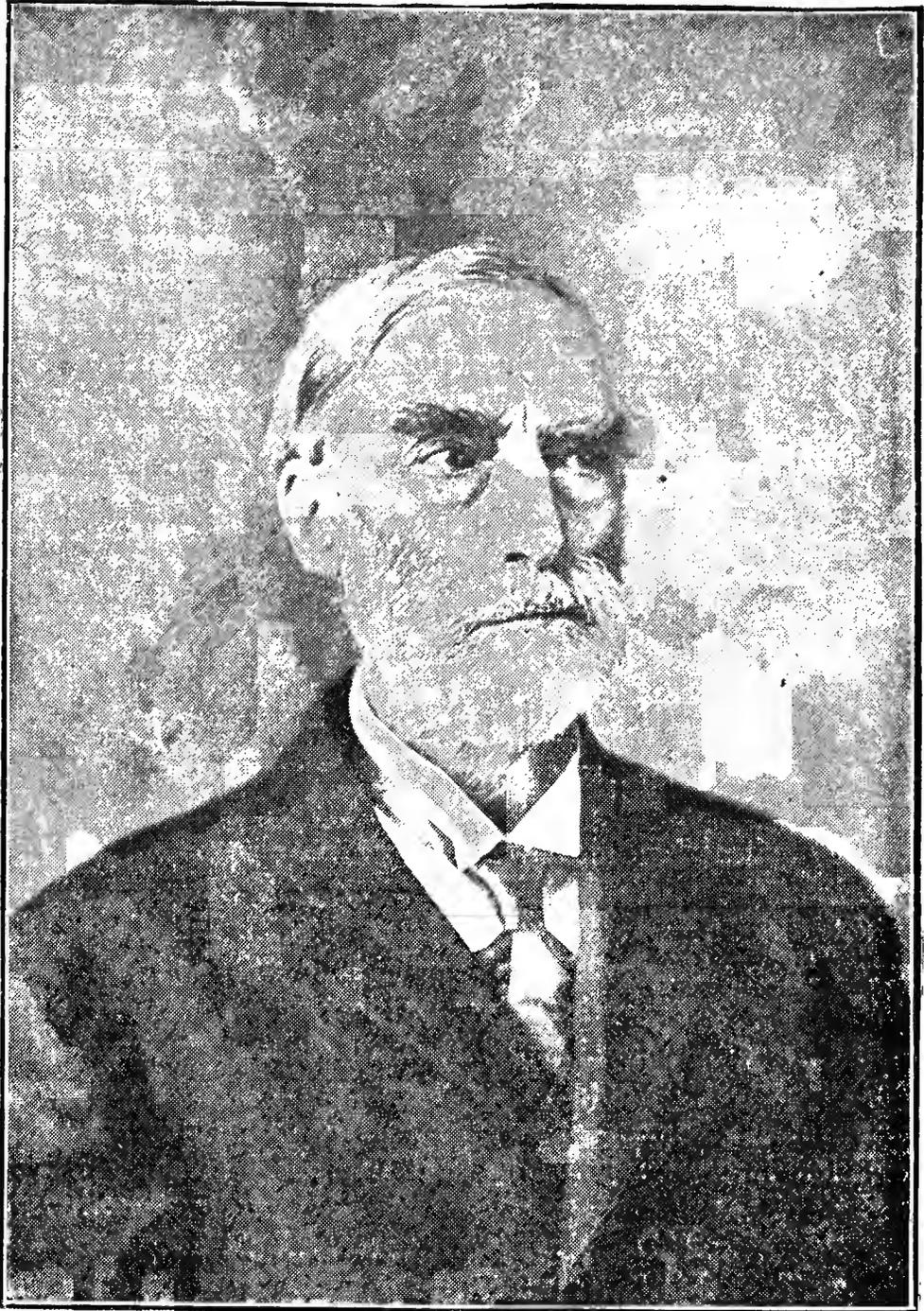
Numbers in society: White, 29,728; colored, 272. Total, 30,000. Increase, 3,573.

Local preachers, 239; traveling preachers, 118.

William M. Kerr afterwards returned to the Conference. He had become so fleshy that he attended to the duties of circuit preacher with considerable inconvenience. He at once devoted himself to farm work and manual labor, which cut down his obesity by something like fifty pounds, so that he was later able to take up regular work again.

It was during the year just closed that Jacob Smith was so viciously persecuted and violently assaulted in the interest of loyal Methodism. The truth of history requires me to introduce in this work this most painful and disgraceful episode.

Jacob Smith was born in Wythe County, Va., October 20, 1835. He joined the Church February 16, 1851; and two days later, under the preaching of Wiley B. Winton and Carroll Long at Mt. Pleasant, on the Wytheville Circuit, he felt that God owned him for a child. He was licensed to preach at Kimberlin Camp Ground, in Bland County, Va., in 1857. He was admitted into the traveling connection at Greeneville, Tenn., October 21, 1861, Bishop James O. Andrew presiding. He did faithful work on a number of circuits till 1874, when he was appointed book agent, or colporteur, of the Conference, in which position he remained till 1891, when he was given the superannu-



REV. JACOB SMITH.

ate relation; and he holds this relation to the present date (1910).

As to his educational advantages: In his minority he attended school in the winter and labored in the summer. From childhood he attended Sunday school and read good books and the Church papers. He studied English grammar, arithmetic, and other primary branches at nights and on rainy days. At the age of twenty he began to teach, paid his father for one year's time, and for six years alternated between teaching and going to school. He received the principal part of his education at Fall Branch Seminary, Fall Branch, Tenn.

Brother Smith was placed on the supernumerary roll at the Conference of 1867. Sevierville and Little River Circuit was left to be supplied, and he was the supply. At the Conference of 1868 he returned to the effective roll, and was reappointed to that circuit, which embraced the county of Sevier, the eastern half of Blount County, and Seven Islands, in Knox County. Since the war there had been no Southern Methodist pastor there, nor was there any organized Southern Church in the bounds of the work except the class at Seven Islands. The preachers of the Methodist Episcopal Church were in the field, and they had confiscated everything as far as they could. It was during Smith's first year on this circuit that Henry C. Neal was so cruelly beaten by the dirty tools of the so-called loyal Methodists on the Maryville and Louisville Circuit. A little more than a year after that Smith became the victim of a similar tragedy on the Sevierville and Little River Circuit, but in the same county.

The medicine administered to Neal seemed to have worked like a charm. At the Conference of 1868 the Maryville and Louisville Circuit was left to be supplied, and, so far as I know, no supply was furnished; and it was hoped, perhaps, that a similar dose administered to Smith might be equally effective. Mark you, it was four years after the close of the Civil War, but in the beautiful days of reconstruction and carpet-bag rule. I shall allow Brother Smith to tell the sad story of the abuse which he received:

On Sunday, March 14, 1869, I had an appointment at Logan's Chapel, to which I went and found quite a crowd assembled; but as I drew near the door I was met by two men who, as I was afterwards informed, were Mr. William Godard and a Mr. Nimond. Mr. Godard asked me if I was the man who had an appointment to preach there that day. I told him that I was. Said he: "You can't preach here." I asked him why. He repeated: "You can't preach here." I replied: "The Bible teaches me that I ought to obey God rather than man." He then said: "You can't preach in this house." Said I: "All right; I will find a position somewhere else." I then walked round under the shed, stepped up on the stand, got out my Bible and hymn book, and commenced singing. The congregation was being seated when in came four or five men and stepped on the stand where I was. One of them, who, as I was informed, was Elias Godard, had a weapon in his hand. He said: "Mr. Smith, you can't preach here; and you'd better get out, and do it quick, or you'll get hurt." I wanted to reason with him, but he said that he did not come there to debate with me, but for me to get out of there. Another said: "Put him out." I saw that mischief was intended, and to prevent any further difficulty I concluded to surrender the position, and I told them that I could preach out in the road or in the grove. Accordingly I went out and spoke to two or three men about a place to preach at, and they pointed out a place about two hundred yards from the church, to which I repaired,

and was followed by a part of the congregation, to whom I tried to preach.

Having been previously invited to preach at the schoolhouse near Mr. Brakebill's, I announced that, no preventing providence, I would preach there on Sabbath, the .25th of April, at eleven o'clock. I reached that community again two or three days before my appointment, and visited several families; and on Saturday, the 24th, I went up to a Presbyterian church four or five miles above Mr. Alex. Kennedy's and heard the Rev. Mr. Brown preach. After preaching I went down to Mrs. Huston's and stayed all night.

On Sunday morning I set out by myself for my appointment. When within about two miles of Brakebill's schoolhouse, I overtook an old gentleman who was walking, a stranger to me, who joined me in conversation. With him I rode along slowly about half a mile, mostly through the woods, and just as we had got through the woods and started down a lane I heard the clatter of horses' feet behind me. I partially turned my head, and saw two or three men. The old gentleman, looking back about the same time, said that they were Mr. Kennedy's sons. I paid no more attention to them until they were by my side, when they began to curse me and ordered me to dismount. Having pistols and clubs in their hands, some of them dismounted and commenced striking at my horse's head, and finally knocked him down. He fell a hard fall, as also did his rider; and as I lay on the ground two or three of them came up and beat me on the head with their pistols and clubs, knocking me back to the ground as I attempted to rise. I finally arose; but they kept on beating me for some time after I had risen, during which time I supported myself by taking hold of and leaning against the fence. They then ordered me to pull off my pistols. I told them that I had none. They swore that I was a liar, and said that Mr. Jennings had told them that I had two belted around me when I was at his house. Said I: "Surely Mr. Jennings never told you any such thing." They reasserted that he had. They then examined my person, my pockets and saddlebags, but found no pistols. They then put my saddlebags on one of

their horses and one of them led my horse, and with their pistols in their hands they marched me back on foot. I did not walk fast enough for them; they kept hurrying me up. After having gone about two hundred yards, they ordered me to get on my horse; but in the fall when they knocked my horse down the stirrup by which I was accustomed to mount got broken and lost, so that it was with difficulty that I climbed up by the leather. One of them ran up and kicked me and swore that he would help me on. After I was on they commenced withing my horse to make him go faster, but I reined him up; then they beat me over the right hand to make me give up the rein. They then commenced withing me around the shoulders, saying it would have a better effect than to whip the horse. One of them said: "That is a fine horse which he has stolen from some good Union man or some of his rebel friends stole for him." Once in a while one of them would strike me on the head, till finally he knocked off my hat. Then they stopped and said that that was as good a place as any. They got down and jerked me off of my horse, caught my overcoat by the collar, and jerked it off, tearing the lining well-nigh out; in like manner they jerked off my dress coat and vest, and commenced pulling off my shirt, when Elias Godard said that there was no need of that. Then two of them commenced beating me with their clubs, and they beat me till I fell and after I was down, until they had well-nigh worn out their clubs. They then told me that I had to promise never to preach in the county again and never to come into the county. I told them that I never could make any such promise. They swore that they would make me do it, and went and cut another withe and repeated that I had to promise. I said "No," and said that if it was the will of the Lord and of the people I expected to preach. One of them said, "It is not the will of the Lord," and wanted to know if I would take them for the people. I replied: "I don't know who you are, whether you belong to this community or not." Then Mr. Elias Godard told them not to beat me any more, remarking: "He is stubborn, and you can't get anything out of him. Let him alone, and we will see

whether he comes back or not. If he does, it will go worse with him, and his friends will suffer; they are more to blame than he is." As the last ones rode away one of them asked me very contemptuously if I thought that that old pine stump would die. They referred to the stump by which I fell while they were beating me. I replied: "It is already dead."

I shall offer no apology for quoting freely from the *Press and Messenger*, a daily newspaper of Knoxville, in relation to this tragedy. The comments of this paper not only record history, but they are a part of the history of the times. The editor of this paper at that time was Col. John M. Fleming, an accomplished writer. His comments will have the greater influence with the reader when he learns that Col. Fleming was one of the men that set themselves resolutely against the secession movement, and that he was a consistent Union man during the war. He was a conservative Union man, who, after the war was at an end and the Union had been restored, used his influence to protect his neighbors and fellow countrymen of the opposite faith from personal abuse by the scallawag element of the Union party. In his paper he had called attention to the Logan's Chapel mob of March 14, 1869. On the mob of April 25 Colonel Fleming commented as follows:

We are called upon to record another of those damnable atrocities that disgrace our civilization and put our Christianity to the blush—deeds which illustrate the more than savage barbarity of civilized men, inspired by the devilish teachings of priestly knaves, who, in the prosecution of their own wicked villainies, hesitate not to encourage the application of the lash and cudgel, and if necessary the knife and the bullet, to unoffending ministers of the gospel who prefer

preaching the word of God to practicing the Satanic arts of a political and plundering priesthood.

It will be remembered by our readers that in February, 1868, Rev. Henry C. Neal, a devoted young minister of the Methodist Episcopal Church, South, while faithfully pursuing his calling and endeavoring to do his Master's service, was cruelly set upon by an armed mob of ruffians in Blount County, stripped, tied to a tree, and mercilessly beaten with hickory withes until his blood flowed down upon the ground. The offense of Mr. Neal was that he did not heed the "warnings" given to him under the authority of the leagues that he would not be permitted to preach the gospel in that county. The shocking details of that outrage are yet fresh in the memories of our readers. Of the men who participated in it we know of none that have been brought to punishment except such as an avenging God has visited upon them.

Mr. Neal's successor in that field of labor is Rev. Jacob Smith, a modest though zealous and faithful ambassador of Christ. About the middle of last month (March) the savage spirit of intolerance and persecution broke loose against him; and he was driven from his house of worship, where his congregation had gathered on the Sabbath day to hear him. An account of this disgraceful affair was published by us at the time, but was not so well or so touchingly related by us as it is in the following Christian letter written by himself soon afterwards to a ministerial brother in this city which we have requested permission to lay before the world in our columns:

"SEVIERVILLE, March 18, 1869.

"Dear Brother Bates: I am at my post; am having quite an interesting time. Can't say that all is quiet at present. Had a high day at Logan's Chapel last Sabbath. The world, the flesh, and the devil were there. The mob met me at the door and told me that I could not preach there. I replied that my Bible taught me that I ought to obey God rather than man. They then said that I could not preach in that house. Said I, 'All right, I will find a position somewhere else,' and went into the shed and commenced singing with my Bible and my hymn book in my hand. The congregation were being seated

rapidly, when in came the mob, headed by one Godard, with a spear in his hand, who told me that I could not preach there. I undertook to reason the case with them. They told me they did not come there to debate; for me to get out of there at once, or I would be hurt. They said that they had had Jefferson Davis's gospel there eight or ten years ago. I heard two men quarreling back of the shed. I told them that I intended to preach; and if I could not preach there, I would go out into the road or woods. They told me to get out of there, and do it quick. I saw there was likely to be a general row, and I thought it best to try another place. So I went out into the grove, about a hundred yards from the church, followed by a very respectable congregation, where I preached.

"There are other things connected with the affair which I would like to relate, but my space will not admit. Suffice it to say, I have another house offered me. I found plenty of friends there, and we expect a quarterly meeting there this year; but more at some other time. I met my appointment at Trundle's Crossroads, found the door locked fast and tight and the windows all nailed down, a very cold day, and nearly all the negroes in the country there, sent out on purpose; but I took advantage of the occasion and subdued them with the sword of the Spirit and the power of prayer. If I ever prayed in my life, it was there in the cold March winds. That is a hard point, but I expect to try it again.

"The prospect on my work generally is better than at any former period. I expect through Jesus to triumph gloriously.

"In hope of eternal life, your brother in Christ,

JACOB SMITH."

The Christian spirit of charity and forgiveness which this letter breathes and which is characteristic of its author is enough, we would think, to touch a heart of stone and soften the ferocity of a veritable savage. But not so the "patriotic" and "Christian" loyal leaguers and regulators of morality in Blount.

On last Sunday, the 25th inst., Mr. Smith had another appointment to preach to his congregation at Mr. Peter Brakebill's schoolhouse, on Little River, two and a half miles from

Logan's Chapel (the scene of the former mob) and about ten miles from Knoxville. As we learn the facts from persons living in the vicinity and some of whom were eye-witnesses of part of the transaction, as Mr. Smith was approaching his place for preaching on horseback he was met by a mob, most of them armed, who assaulted him in a most brutal manner, accompanying their demonstration with ruffianly oaths and threats against his life. . . . The party first attacked the horse, which they knocked down once or twice with clubs. They then assaulted Mr. Smith, beating him over the head and body with clubs and the butt ends of their pistols, offering to him in the meantime the grossest indignities. Becoming fearful of discovery, they then took him back about half a mile into the woods; and having compelled him to dismount, they stripped him to his shirt and proceeded to beat him with clubs and switches until he was well-nigh exhausted. Some persons happening to pass by, hearing and seeing what was going on, hastened to the schoolhouse, where the congregation was gathered, and made report of the outrage. A squad of citizens started immediately to his relief, but did not arrive in time to overtake the ruffians. They met Mr. Smith in the road near the place where he had been cruelly beaten. He was quite faint, and bore many marks of his savage treatment. Notwithstanding his feeble condition, he insisted on being conducted to his appointed place for preaching. He and his friends proceeded to the schoolhouse; and though suffering greatly with his wounds and bruises, he preached his intended sermon on "The Immortality of the Soul," without referring in his discourse to the outrage from which he had just escaped. He became too faint to finish entirely his sermon, but gave way, calling upon a Church brother to conclude the exercises with prayer. He had to be assisted from the stand to a neighboring house. Where the robbers went to after finishing their beating our informants do not state, but they were evidently satisfied that Mr. Smith would not be able to fill his appointment. Finding, however, that he had preached to his congregation, they were highly incensed, and with additional recruits (among them the former sheriff of the

county) went to the house of Alexander Kennedy, Sr., who had assisted Mr. Smith in his religious exercises, and with oaths and threatenings of vengeance told him that they had resolved that Mr. Smith must not attempt to preach in that county any more; that the loyal people intended to have things their own way now, and that there had been enough "rebel" preaching there to suit the loyal people.

We give these facts as reported to us by as reliable men as live in Blount County. There may be slight inaccuracies in the minor details; but the main facts, we are assured, are hardly stated in the fullness of their damning truth.

We are promised further particulars to-morrow. Meanwhile we refer to the subject elsewhere.

In the same issue in which the above appeared (that of April 28) the following editorial appeared:

The blood of every man whose nature has at all yielded to the refining and elevating influences of Christianity will boil with indignation as he reads the details of the reported horror recorded elsewhere in our columns this morning. A devout, humble, and inoffensive minister of the gospel of Christ—a man whose Christian excellencies of character are well becoming his holy profession, whose mission under the sanction of his Church and the authority of his God would have been sufficient in other climes to disarm even the savage of his ferocity and awe him into reverence—has been again cruelly mobbed and bruised and beaten with many stripes on the Sabbath day almost within hearing of the church bells of Knoxville.

The swift recurrence of this outrage in our very midst, coupled with the threats of the perpetrators that its repetition may be daily looked for, is well calculated to shock and to startle a people who have been educated to revere a God and to respect his ministry. We have become somewhat indifferent to crime and to deeds of cruelty of late years; but even the war, with all its demoralizing influences, had not prepared our community to receive without a shudder of horror the intelligence of such acts of barbarism and savage cruelty

as the civilization (?) of Blount County seems capable of perpetrating.

The mind of every reader will naturally inquire: What has inspired this devilish spirit of intolerance and wicked persecution of a branch of the Christian Church? It is not the result of a lifelong education with these men. Their fathers before them taught them no such acts of cruelty and barbarism. Sectarian bigotry and exclusiveness in former days wrought their mischief in East Tennessee as elsewhere; but sectarianism here in its days of worst intolerance never prompted the use of the cudgel, the stone, or the lash. But in this case there was no room for sectarianism. The doctrines held and preached by the victim of this cruel persecution differ in no respect from those which the instigators and perpetrators of the villainies profess.

Religious bigotry has shed rivers of blood in its day, but it is not responsible for this outrage. Paganism persecutes the Christian missionary with the sword and the torture, but the scene of this persecution is in a Christian community

Colonel Fleming, in the *Press and Messenger*, bears the following testimony as to the physical condition of Brother Smith after his terrible scourging:

Rev. Jacob Smith, who was so cruelly mobbed and beaten in Blount County, is at present in the city. We had the painful satisfaction on Tuesday of seeing his wounds. His head is badly bruised all over by blows from cudgels. His right arm is nearly entirely disabled, and his hip is so badly bruised that it is with difficulty he can walk. His back and arms present a horrible appearance. The skin was not cut, the withes being too large to make incisions; but the bruises upon his person are frightful and sickening to look upon. From the top of his shoulders to his waist the flesh presents a livid appearance and indicates a most severe beating. The wounds are still painful, though the sufferer bears himself with resignation.

Mr. Smith gave us full particulars of the affair, which we will give more at length to-morrow. We will say, however,

that in the main the account published by us is correct. In one particular, however, our informants were mistaken. The mobbers were all white men. Mr. Smith says that there were no negroes concerned in it. He saw several negroes in the vicinity, but they treated him with great kindness and courtesy.

The following brief notice of the outrage appeared in the Knoxville *Whig*, edited at that time by the Rev. Thomas H. Pearne, D.D., of the Holston Conference, Methodist Episcopal Church:

REPREHENSIBLE.

From A. Kennedy, Esq., we learn that the Rev. Mr. Smith, of the Methodist Episcopal Church, South, was waylaid on Sunday in Blount County, some nine or ten miles south of Knoxville, by a large crowd of persons and taken from his horse and severely whipped. We regret all such acts as unlawful and injurious to the welfare of society. We have never held nor expressed but one opinion on this subject. It was all wrong, done by whomsoever it may be. It is confession of the weakness of a cause; for it is equivalent to an admission that the cause in behalf of which it is invoked cannot stand upon moral principles and fair arguments, and that it needs the support of physical force. Might never makes a thing right which is not right without it: We hope this is the last instance of the kind we shall have to chronicle in East Tennessee.

There is such a thing as damning with faint praise, and there is such a thing as excusing with faint censure. This is a case of the latter, and of it the *Press and Messenger* has the following criticism:

Reprehensible indeed! Not a single demand for punishment nor a word of sympathy for the victim! If it be confessed that your case "cannot stand upon moral principles," why not abandon it? Why continue by "physical force" to hold the property of a Church that does not belong to you?

The editor does well in even faintly denouncing this outrage, but the perpetrators themselves will no doubt feel that their prophet has deserted them.

In the *Press and Messenger* of May 5 there appeared the following editorial, headed "The Blount County Outrages:"

No event has occurred for years in our midst that has so deeply excited the community as the recent atrocities perpetrated by the loyal leaguers in Blount County. Not only here in East Tennessee have they shocked the moral and social sense of every class of respectable citizens, but from all quarters where the intelligence has yet reached come words of hot and burning denunciation. We have endeavored to lay before our readers a statement of the facts connected with the cruel beating of Rev. Mr. Smith, and a thorough investigation has convinced us that if we have failed at all our failure has been in not sufficiently portraying the cowardly brutality of the wretches who were prominent in its perpetration and instigation. We have pointed out, especially in our article of the 29th ult., the original source and prime moving cause of this inhuman persecution and villainy.

.
 Hoping at first to divert public attention from himself, Dr. Pearne very mildly and very reluctantly, under the pressure of a solemn personal appeal made to him by a worthy citizen of Blount County, "reprehended" the beating of Mr. Smith. We knew he was insincere even in this, and we so charged, especially after learning what he had said in reference to the affair before noticing it at all in his paper. He impudently denied having had any such conversation as represented by us, and with frozen effrontery characterized our statement as false. Mr. Kennedy, the gentleman referred to, has voluntarily favored us with the following statement:

"KNOXVILLE, April 30, 1869.

"*John M. Fleming, Esq.*: I have read carefully your article in the *Press and Messenger* of the 29th inst. in reference to the recent whipping of Rev. Jacob Smith in Blount County. In

so far as that article represents a conversation between T. H. Pearne, the editor of the *Whig*, and myself on the subject, the article is strictly correct and gives the facts as accurately as I could have done with my own hand. I told Pearne this in a conversation I had with him on the street on Thursday.

A. KENNEDY, SR."

In this issue of Friday he even goes so far as to apologize for having characterized the affair as "reprehensible" at all and to offer some mitigation for the offense of Mr. Kennedy in giving him information concerning it. He says: "From the doubt which Mr. Greer's statement compels in regard to some of the material allegations we are almost ready to conclude that the whole affair may have been cooked up for a grand sensation. We hope that the rebels did not whip Mr. Smith, if indeed he was whipped at all, which now seems to admit of a question, mauger the statements of our contemporary to the contrary."

Pearne himself went from Knoxville to Maryville the day before the meeting took place, and returned the same evening. What pretense of business he had on that trip just at that favorable time we do not know.

But it had been known for four weeks or more that Mr. Smith would preach on that particular Sunday at Brakebill's schoolhouse. What was Pearne doing at Maryville that Saturday, just the day before the whipping? Why did he tarry so short a time? With whom was he in counsel, and what pious suggestions did he make for the morrow's work? Why did he not stay all night and preach for his brethren the next day? As a matter of course, Pearne's fellow travelers on the train attached no unusual importance to his flying visit. As a matter of course, he can now solemnly affirm that he had no intimations of mischief, and the mobbers themselves will be as ready to certify for him as they are to swear that Smith was not beaten at all.

We have before imperfectly described the wounds of Mr. Smith. On Friday his friends requested Drs. Boyd and Put-

nam, in company with several other gentlemen, to make an inspection of his back. They did so, and here is their statement:

"KNOXVILLE, April 30, 1869.

"We were to-day called from the street with the request to examine the condition of Rev. Jacob Smith. With slight assistance he was enabled to remove his clothing and exhibit his back. We found that about one-third of the surface of the back was discolored and all the surface of the back of the right arm from the shoulder to the elbow. The discoloration was in stripes, as though made by the strokes of rods or withes of the breadth of half an inch or more. He stated that the bruises had existed since last Sunday, five days. They must have presented soon after they were made a much more angry appearance than now.

JOHN M. BOYD,
A. C. PUTNAM."

Messrs. John Jones, G. M. Branner, A. J. Albers, John E. Helms, W. A. Henderson, and others were present and witnessed the shocking spectacle. The *Maryville Republican* does not pretend to imitate the mendacity of Pearne, but admits the commission of the outrage, innocently remarking: "We deprecate this affair *as injurious to our party interests.*"

When a venerable citizen of Blount County went to him to invoke the aid of his paper in promoting the peace and securing protection to himself and others in his county by denouncing the whipping of Mr. Smith, Pearne replied that he had done that once before and "had gained a good deal of ill will by it." Upon a repetition of the request, more earnestly and beseechingly made, he said he would "think about it," or words to that effect; and such is the alacrity with which he denounces the whipping of Southern preachers.

The *Press and Messenger* of May 26, under the headlines, "On the Warpath—The Loyal Kuklux of Blount County—250 Armed Loyalists Hunting a Minister of the Gospel," said:

It will be remembered by our readers, and indeed the people of the entire country remember the affair with a feeling of horror and detestation, that about one month ago Rev. Jacob Smith, while on his way to fill an appointment in Blount County, was seized by armed ruffians composing the leaders of the league and the radical party of that county, taken to the woods, stripped to his shirt, tied to a tree, and whipped unmercifully with withes until his back and shoulders were a mass of blood and quivering flesh. No reason existed for this barbarous action. Mr. Smith was unknown in that locality until after the close of the war. During the civil strife he preached to both armies "Christ and him crucified." He believed not in carnal weapons even while in the midst of bloody strife. He never carried a pistol or any other weapon. His preaching was preëminently the gospel of peace. He bears the imprint of the Almighty on his calm, serious, guiltless face as "a man unspotted from the world."

The vindictive and Satanic teachings of Tennessee radicalism bore their bitter fruit in the martyrdom of this man of God.

As the time approached when Mr. Smith had another appointment to fill in that county he received evidence and information, the most trustworthy and reliable, that the loyalists of the county were laying their plans to prevent his preaching, and many of them were loudly asserting "that this time we will make an end of it."

Not only this, but he has learned that his friends in the county, the members of the Methodist Episcopal Church, South, were being ill treated and threatened, and that an attempt by him to preach there would result not only to his hurt but also to their injury.

Influenced by the desire not to involve any of the friends of his Church in trouble, and after consultation with his collaborators in the ministry in this city, Mr. Smith resolved not to attempt to preach the gospel of Christ to these Pharisaical loyalists. How prudent was this resolve may be learned from the action of these loyal men, these simon-pure members of "the party of great moral ideas," on the holy Sabbath.

Last Sunday morning, the day of Mr. Smith's appointment at Logan's Chapel, in Blount County, fully two hundred and fifty of these loyalists, all well armed and under the leadership of the men who had previously whipped Mr. Smith, assembled in the vicinity of the chapel and boisterously disclosed their intention of preventing the religious exercises from taking place. The members of Mr. Smith's Church, aware of the impending trouble, did not go to the chapel; and the ruffians, after waiting some time, determined not to allow their intentions to be baffled by the escape of their prey. Accordingly they sent squads out in search of the preacher, which visited every suspected house for miles around.

Mr. Smith, however, was quietly attending worship in Knoxville; and toward noon his persecutors dispersed, elated with the knowledge that they had prevented the preaching of the word of God.

These same men are now plotting to prevent by armed force the fulfillment of Mr. Smith's appointment next Sabbath at Louisville, in the same county. Of course they will be successful, as there are no officers in the county who dare do right and arrest these violators of law. Rather do they mix themselves with the wicked perpetrators of cowardly attacks on an unarmed man.

I may have given too much space to this case of persecution and to the denunciatory articles of the *Press and Messenger*. But I believe that they embodied the sentiment of the better element of East Tennessee society of all parties at that time. The cases of Neal and Smith did much to atone for the ecclesiastical outrages of the Holston Conference, South, committed during the war; much to open the eyes of the general public to the animus and designs of the second army of invasion, the ecclesiastical invasion, and to turn back the tide of popular feeling toward the Methodist Episcopal Church, South.

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It is some apology for Dr. Pearne that the hatreds of the Civil War had not yet subsided; that he and the worst element of his associates were living under the delusion that when the Northern States conquered the Southern States the Methodist Episcopal Church conquered the Methodist Episcopal Church, South, and that the adage "to the victors belong the spoils" was still in force.

The statement of Brother Smith given above was his statement on the witness stand in court. The lawyers of Knoxville became wonderfully interested in the case, and a number of them voluntarily offered him their services. They wished to see whether the law afforded any protection to the people. Judge Baxter, Judge Brown, Col. John M. Fleming, Mr. Cornick, and others took up the cudgel for Smith, while Caldwell and Houk *et al.* defended the whippers. One of the attorneys of the defense proposed to Mr. Smith to pay him a thousand dollars on a compromise, but he preferred to let the law take its course. The case was tried in the Federal court. How did that happen? To protect Northern adventurers in the South, Congress had enacted a law allowing men residing in one State but holding their citizenship in another to carry their cases into the Federal courts. This law might have been entitled "An act to protect carpet-baggers." Brother Smith, being a citizen of the State of Virginia, took advantage of this law.

From Brother Smith's diary I quote the following sentences:

Feb. 8, 1871.—The big suit came up before a partisan judge and a corrupt jury. Gave testimony for the first time in my

life. Heard men swear what I knew to be false. God pity them!

Feb. 9, 1871.—In Knoxville still. About twelve o'clock the jury reported, rendering a verdict against four of the most irresponsible of the party for \$1,800.

Brother Smith's recollection is that judgment was given against four men who were financially irresponsible—namely, James Alexander, James Brown, Tom Clemens, and Mitchel Davis—as also against three of the young Godards.

Others were indicted in Blount County, but the cases were put off from time to time on a pretense of the absence of witnesses, and finally dismissed. The men in power made common cause with the criminals because they were as corrupt as the criminals themselves.

In Smith's testimony William and Elias Godard are named. The former was the father of the latter. Alex Kennedy's sons had nothing to do with the whipping. The Kennedys were Smith's friends. Logan's Chapel was a camp ground, and the shed was adjacent to the church. The question by one of the miscreants, "Do you think that old pine stump will die?" evidently referred to the rumor that the tree to which Neal was tied died soon after his whipping.

Brother Smith was kindly treated on the Sevier and Knox Counties part of his work and at most places in Blount County. The Church in Sevierville was in 1869 blessed with a gracious revival. With the exception of Logan's Chapel and Brakebill's Schoolhouse, he continued on the circuit to the end of his pastoral term of two years. During the latter part of his pastorate he visited several families in the neigh-

borhood of where he was so brutally treated, and met with no molestation. A withering public sentiment of condemnation and the terrible philippics of Col. John Fleming had awed the cowardly villains into silence and inactivity, if not into penitence.

Bishop David Seth Doggett was born in Lancaster County, Va., January 24, 1810; and died at his home, in Richmond, Va., October 27, 1880.

He was educated for the law, but after his conversion he began to study for the ministry. He was admitted into the Virginia Conference in 1829 and appointed to the Roanoke Circuit, in North Carolina, as junior preacher, where he enjoyed unbounded popularity. The next year he was appointed in charge of Mattamuskeet Circuit, in the lowlands of North Carolina, the most undesirable appointment in the Conference. He proceeded to his charge without protest or delay, and accomplished much good among the plain people of that swampy and mosquito-infested section. There is an adage which says that extremes meet; and in February, 1831, he was appointed to Petersburg Station, in Virginia, where he acquired a marvelous reputation. From that time to 1866 he preached in the principal charges of the Conference. In 1834 he was married to Miss Martha Ann Gwathmey, of Lynchburg, with whom he lived to the day of his death.

In 1850 he was appointed editor of the *Southern Methodist Quarterly Review*, and he continued in that position till 1858. His ripe scholarship and excellent literary taste eminently fitted him for this position. In 1865, in connection with Dr. John E. Edwards, he began the publication of the *Episcopal Methodist* at

Richmond. At that time this was the only paper published in the interest of the Methodist Episcopal Church, South, and it did brave work for the scattered and persecuted flock. This position was resigned on his election to the episcopacy. At the General Conference of 1866 he was elected to the episcopacy, and he made a capital bishop in every respect. As a presiding officer he was firm but patient and courteous. In his inquiries of the preachers he stressed the spiritual element more than any of the bishops. His manners in society were those of a well-bred gentleman. After his accession to the episcopal office he preached, if possible, with more power than ever; and his force and eloquence as a pulpit orator remained unabated to the last of his public career.

I was often in his company, and became very much attached to him. He spent several days at my house, and I found him much addicted to prayer. Much of the thunder of his pulpit power was forged in the closet. He was always serious, cheerful, and affable. While courtly in his manners, he had nothing of the haughty and supercilious. While passionately fond of wit and humor, he could not create the one nor perpetrate the other. He did say a witty thing once at my house, but it was provoked. At the table one day he said: "I would thank you for a little more of that sauce. It is very good." I handed him the dish, remarking: "My wife sometimes makes a sauce of a different kind that I do not like as well as this." "Ah!" said he. "What kind of sauce is that?" I replied that it is called "domestic sauce." "Ah!" said he. "What are its ingredients?" I replied: "Its principal ingre-

dient is slackjaw." "Ah!" said he. "That is not very palatable, but often quite wholesome."

The Bishop was an orator of the first water. In rhetoric and elocution he was up to the best models of ancient and modern times. He was the Cicero of Southern Methodism, and his elegant periods were fraught with the life and power of the Holy Spirit. At a District Conference at Waynesville, N. C., the crowd on Sunday was so great that the Bishop preached outdoors. Many of the congregation could not get nearer the stand than some twenty-five or fifty yards. His subject was Ezekiel's vision of dry bones. He was preaching with great animation when a note was handed him from some gentleman in a wagon some thirty or forty yards distant, who seemed to fear that in the effort to be heard the speaker might overstrain his voice and break down. The note read: "Don't speak too loud; you can easily be heard by the whole crowd." That was a high day for that country.

In the seventies Bishop Doggett held a District Conference at Dandridge and preached on Sunday morning on "Prepare to meet thy God." He preached with so much power and directness and warned the sinner so earnestly that the audience was greatly moved and sinners greatly alarmed. The sermon at night was preached by a Holston preacher; and when penitents were called, numbers rushed to the altar. The meeting was continued two weeks by the pastor, and resulted in a fine revival and many conversions. About that time the Bishop delivered the annual literary address at Emory and Henry College, and such was the

grasp of thought and classic finish of the address that the people were delighted and astonished.

One cause of the Bishop's elegant rhetoric was the fact that he had been accustomed to write and memorize his sermons. By this habit he had developed a ready and retentive memory, but he did not follow the text of his written discourses slavishly. He combined the correctness of written style with the animation of extempore delivery.

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