

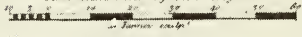
# ALONG THE BORDER

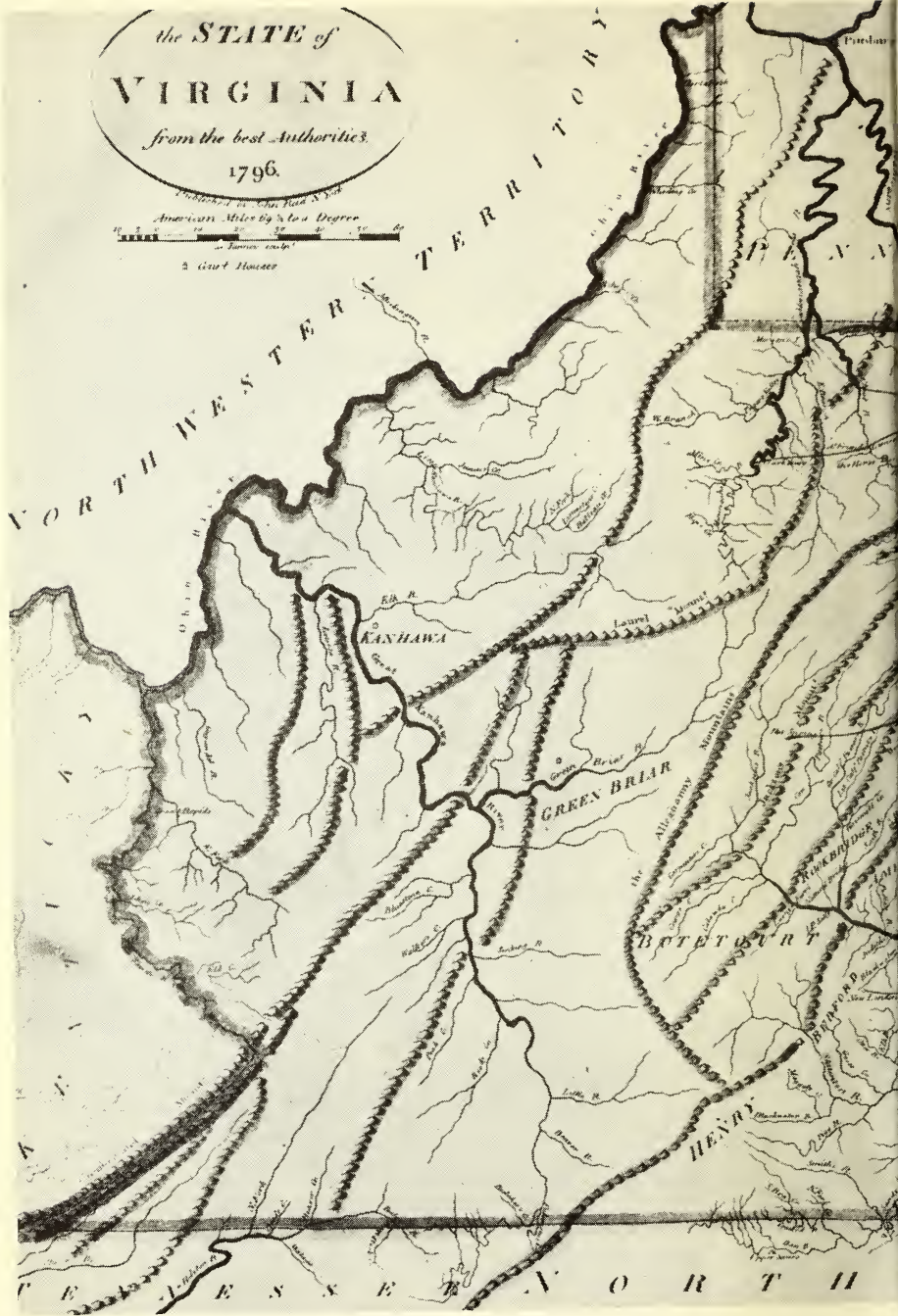


*A History of Virgillina, Virginia, and the Surrounding Area  
in Halifax and Mecklenburg Counties in Virginia and Person  
and Granville Counties in North Carolina*

Rev. Harry R. Methis

the *STATE* of  
**VIRGINIA**  
 from the best Authorities  
 1796.

Established in the First Act  
 American Miles by 3 1/2 a Degree  
  
 2 Court Houses



Map By Courtesy of  
Dr. Nathaniel H. Wording  
Halifax, Virginia

VIRGINIA



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ALONG THE BORDER



A History of Virgilina, Virginia, and the Surrounding Area  
in Halifax and Mecklenburg Counties in Virginia and Person  
and Granville Counties in North Carolina

Compiled and Edited  
By  
Rev. Harry R. Mathis

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## PREFACE

"What is writ, is writ.  
Would that it were better."

The above quotation appeared in the Cluster Springs Academy annual, Hits and Strikes, for the year 1913. It is with this sentiment that I present Along the Border to the citizens who live within the hundred square mile area surrounding Virgilina, Virginia. What began with a history of Union United Church of Christ, soon grew to a history of the Town of Virgilina, with its churches and clubs, and later as I found the area entwined together, grew into a history of the area. Many of the people who settled Virgilina, Virginia, came from Person and Granville counties. Also, many of the settlers in the eighteenth and nineteenth centuries, put down stakes first, in Mecklenburg or Halifax Counties, but later pulled up and moved further southward into Person and Granville Counties. Families from North Carolina and Virginia have intermarried and family ties connect this four county area. Ministers have served fields of churches, some of which were located in North Carolina and others in Virginia, thus binding it together in still another way. Church members have transferred their memberships among the churches, thus feeling a close kinship with several churches of the area. In these, and other ways, the area along the border from Grassy Creek to Bethel Hill is a natural geographical area.

This book is a local history. It is about local people. I have attempted to trace their origin and their progress in economics, education, religion, and community life. There is much information which will be of interest to the general public; however, it should be remembered that this is a local history. At places you will perhaps bog down in names which have no meaning to you. A good comparison of this is the genealogies of the Bible. My advice to you is to do the same as I do, when in reading, I come to the genealogies. Skip over these names and go on to the next passage of interest, remembering that to the local area, these names have much meaning and interest.

The material for this book was gathered in many ways. Letters were mailed to the churches, clubs, and other organizations asking if they were interested in having their histories recorded, and if so, to prepare a history for me or to make their records available. Most of them made their records available. If the history was written by a member of the organization, credit has been given that person, except in cases where they asked that their names be omitted. Letters were also mailed to the individual box holders in the four county area, asking for information about individuals or matters of a historical nature. The newspapers of the area were also visited and much information gathered therefrom. The following libraries were also visited: Person County; Granville County; Southside in Boydton; Halifax County; University of Richmond, Richmond, Virginia; Wake Forest College, Winston-Salem, N. C.; Richard B. Harrison Public Library, Raleigh, N. C.; and the Danville City Public Library, Danville, Va. The librarians were most helpful and their assistance in making my research easier is greatly appreciated. Many personal interviews were conducted, and in addition to meeting and making many new friends in the area, much valuable historical information was obtained. My intention, throughout, has been to be all-inclusive and if there are individuals, organizations, or events which have been omitted, it is regretted.

It should be pointed out that this is an objective history. I have not sought to interpret or elaborate; but, merely to record the facts as I have found them.

I would also have you bear in mind that this is not a professional publication. It does not have the professional proof-reading, style-correction, etc. as does a book published by a large publishing firm. It is solely the work of the author and his wife. It has been produced, promoted, published and financed by them. It has been printed by the off-set method of printing. The pages were typewritten by Mrs. Mathis. The typing had to be perfect and free from errors, with the right margins even. There are costly typewriters especially made for this purpose, but not having one, she laboriously counted the letters and spaces in each line and came out with even margins, using a regular typewriter. This, in itself, was an accomplishment. In addition to typing the finished manuscript, Mrs. Mathis has also helped in the research. She has helped me constantly, and without her, the work could never have been accomplished.

I am indebted to many people for their help in accumulating the material for the book. Among them are: Mrs. H. Roland Frazier, Mrs. S. Reams Long, Miss Pearl Tuck, Mrs. W. S. Daniel, Mrs. A. P. Bchannan, Miss Elizabeth Hite, Mrs. Crowder Robertson, Mrs. Shirley Talley, and Ben Neal. I am also thankful to the many people in the churches who assisted me in the preparation of the manuscript for their churches. Representatives of each church have reviewed, corrected, added to or deleted from their histories, and approved them for publication. I am thankful to those who helped to promote and sell the book in their respective churches. Several of the ministers have helped in a splendid way. Rev. James O. Shurling, pastor of Bethel Hill Baptist Church, did the research and wrote the history of his church; Rev. Clarence Bishop, pastor of Florence Avenue and High View Churches, did much research on his churches and turned it over to the author; Rev. Edward Newcomb, former pastor of Aaron's Creek Baptist Church, accompanied me to the University of Richmond and helped with the research at that institution; and Rev. John M. Wesley, pastor of Olive Branch Church, and Rev. Truman Moore, pastor of Grassy Creek Church, have been most helpful and encouraging.

Throughout my research, I have been urged by church historians and librarians to plead with the churches to keep better church records and to store their old records in their denominational depositories. In Virginia, the Baptist depository is the Baptist Historical Society, University of Richmond, Richmond, Virginia. In North Carolina, the Baptist depository is located at Wake Forest College, Winston-Salem, N. C. The depository of the Congregational Christian (United Church of Christ) denomination is the Church History Room, Elon College, Elon College, N. C.

In the histories of the churches, I have attempted to trace the development of buildings, finances, discipline, and pastoral relations. As you read, you will see how these have developed to their present stage within the past ten to fifteen years. Today is not the time for contentment or satisfaction. There is much more work to be done, many more achievements to be accomplished, and many more victories to be marked up for the Master. May these studies of the past lead you to greater progression in maturity as individuals, as churches, and as a community.

Virgilina, Virginia  
January 10, 1964

Harry R. Mathis



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## ABOUT THE AUTHOR

Rev. Harry R. Mathis was born in Wilmington, North Carolina on May 17, 1930, the son of Coy T.



and Fannie Robinson Mathis, the sixth of seven children. He was educated in the public school system of New Hanover County, attending Sunset Park Elementary School, Tilston Junior High School, and New Hanover High School, from which he graduated. In 1947 he enlisted in the U. S. Army, serving for one year with General McArthur's Headquarters in Tokyo, Japan and from 1949 until 1952 in the 82nd Airborne Division at Fort Bragg, North Carolina. Upon discharge from the Army in 1952, he enrolled at Worth Business College, Fayetteville, N.C., where he received the Higher Accounting Diploma in March 1954. From November 1952 until September 1954, he worked as a self-employed accountant, supporting his family and paying his way through school. In September 1954 he moved with his family to Lumberton, North Carolina where he was employed as staff accountant and auditor by S.

Preston Douglas, Certified Public Accountants. While working for Mr. Douglas, Mr. Mathis attended evening classes in Lumberton, Fairmont, and Maxton, offered by Presbyterian Junior College. When he had taken all of the courses they had to offer, he visited Dr. Walter Gale at Pembroke State College, Pembroke, N. C. and inquired about this school offering night classes for veterans and teachers. Dr. Gale agreed to do so if enough students were enrolled. Soon a strong night school was in progress. From February 1957 to May 1957, he attended the night school at Pembroke State. In June of that year he resigned his position with Mr. Douglas, opened an accounting office in Lumberton, and enrolled in the day school at Pembroke, from which he graduated with the B. S. degree-cum laude, in 1958. In September 1958 he enrolled at Southeastern Baptist Theological Seminary, Wake Forest, N. C., from which he graduated with the B.D. degree in May 1961. Mr. Mathis was married to Miss Thelma Jean Laws of Greensboro, N. C. on March 17, 1951 and to this union have been born four children: Gloria Jean (7/15/52-7/31/52); Ray, age 10; David, age 6; and Philip, age 3. Mr. Mathis was licensed to preach by the First Baptist Church of Lumberton, N. C. in July 1958. He served in this church as a Sunday School teacher, youth leader, lay preacher, chairman of the young adults club, Sunday School Superintendent and director of Southside Baptist Mission for over a year, and on various committees of the church. While in the seminary, he began to supply preach for churches of the Congregational Christian denomination. This denomination's freedom of thought and expression, their ecumenical spirit and desire for Christian unity, among other things, were appealing to him. After seeking a Baptist pulpit for over three years without success, faced with the possibility of having to return to business after three years in the seminary, after much discussion with professors and friends and with the Committee on the Ministry of the Congregational Christian denomination, after much prayer and consideration, the decision to accept a call to a Congregational Christian Church was reached. A call was accepted from Union and Hebron Congregational Christian churches in February 1961, in which capacity he still serves. He was ordained by the N. C.-Va. Conference in November, 1961 at Belew's Creek, N. C.

## THE EXPLORATION OF OUR AREA

The first recorded history of our area is that of Colonel William Byrd, who in 1728 set out from the Currituck Inlet on the Atlantic Ocean to survey the boundary between North Carolina and Virginia, a total distance of approximately two-hundred forty-one miles. The record of these expeditions is found in Byrd's History of the Dividing Line Betwixt Virginia and North Carolina. This work is regarded as a classic of the colonial period of American literature and an invaluable source for the history of that time.

The border line dispute had long been a source of irritation to the two governments. The original charter of North Carolina in 1663 set the northern boundary of the colony to be 36°, but the charter of 1665 declared the boundary to run "from the north end of Currituck river or inlet upon a strait westerly line to Weyanoke Creek which lies within or about the degrees of 36 and thirty minutes northern latitude; and as far west, in the direct line, as far as the south seas." Thus, the second charter added a strip of land approximately thirty miles wide to North Carolina. This brought about a conflict of jurisdiction between North Carolina and Virginia which continued until 1728 when an agreement was reached between the two states.

The State of North Carolina appointed the following commissioners: Christopher Gale, John Lovewick, Edward Moseley, and William Little; and surveyors, Edward Moseley and Samuel Swann. The State of Virginia appointed as commissioners: William Byrd, Richard Fitz-William, and William Dandridge; as surveyors, Alexander Irvin and William Mayo, for whom Mayo Creek was named. In addition, the following men were employed by Virginia to run the line: Peter Jones, Thomas Jones, Thomas Short, Robert Hix, John Evans, Stevens Evans, John Ellis, John Ellis, Jr., Thomas Wilson, George Tilman, Charles Kimbal, George Hamilton, Robert Allen, Thomas Jones, Jr., James Petillo, Richard Smith, John Rice, Abraham Jones, Edward Powell, William Pcol, William Calvert, James Whitlock, and Thomas Page. A Chaplain by the name of Peter Fontaine, was also engaged, because "there are many Gentiles on your frontier who never had an opportunity of being Baptised we shall have a Chaplain to make them Christians. For this Purpose we intend to rest in our Camp every Sunday that there may be leisure for so good a work. And whoever of your Province shall be desirous of novelty may report on Sundays to our Tent and hear a Sermon."

The Commissioners met at Currituck Inlet on March 5, 1728. It was early October before the party reached the borders of Granville and Person Counties in North Carolina, and Mecklenburg and Halifax in Virginia. Byrd recorded at this time that they were at least fifty miles west of the residence of any white inhabitant. So impressed was Byrd with the land in this area, that he purchased twenty thousand acres from the North Carolina Commissioners, and later acquired other holdings in the area to which he gave the name, "the land of Eden."

Certain items from the History of the Dividing Line Betwixt Virginia and North Carolina are quoted below to describe the wilderness and natural surroundings through which Byrd and his companions traveled. Byrd was meticulous in his descriptions, but less so in his spelling.

### September 28

We did not follow the Surveyors till towards Noon, being detain'd in our camp to Christen Several more Children. We were conducted a

nearer way, by a famous Woodsman, call'd Epaphroditus Bainton. This Forester Spends all his time in ranging the Woods, and is said to make great Havcock among the Deer, and other Inhabitants of the Forest, not much wilder than Himself.

By the way, one of our Men kill'd another Rattle-Snake, with 11 Rattles, having a large Gray Squirrel in his Maw; the head of which was already digested, while the Body remain'd Stil entire.

#### September 29

This being Sunday, we had Divine Service and a Sermon, at which Several of the Borderers assisted, and we concluded the duties of the Day in the Christening five Children. Our Devotion being perform'd in the Open Field, like that of Mr. Whitfield's Flocks, and unfortunate Shower of Rain had dispersed our Congregation.

#### September 30

On our way the men rous'd a Bear, which being the first we had seen since we came out, the poor Beast had many pursuers. Several Persons contended for the Credit of killing him; tho' he was so poor he was not worth the Powder. This was some Disappointment to our Woodsmen, who commonly prefer the Flesh of Bears to every kind of Venison. There is Something indeed peculiar to this Animal, namely, that its fat is very firm, and may be eaten plentifully without rising in the Stomach. The Paw (which, when stript of the hair, looks like a Human Foot,) is accounted a dilicious Morsel by all who are not Shockt at the ungracious Resemblance it bears to a Human Foot.

#### October 1

One of our Indians kill'd a large Fawn, which was very welcome, tho', like Hidibras's Horse, it had hardly Flesh enough to cover its Bones.

#### October 2

Three Miles beyond that (Massamoni Creek) we past another Water with difficulty, call'd Yaypatsco, or Beaver Creek. Those industrious Animals had damm'd up the water so high, that we had much ado to get over. Tis hardly credible how much work of this kind they will do in the Space of one Night. They bite young Saplings into proper Lengths with their Fore-teeth, which are exceeding Strong and Sharp, and afterwards drag them to the Place where they intend to Stop the Water. Then they know how to join Timber and Earth together with so much Skill, that their Work is able to resist the most violent Flood that can happen. In this they are qualify'd to instruct their Betters, it being certain their damms will stand firm when the Strongest that are made by men will be carry'd down the Stream.

About three Miles and a half farther we came to the Banks of another creek, call'd, in the Saponi Language, Ohimpa-moni, Signifying Jumping Creek, from the frequent Jumping of Fish during the Spring Season. Here we encampt, and by the time the Horses were hobbled, our Hunters brought us no less than a Brace and a half of Deer, which made great Plenty, and consequently great content in our Quarters.

Some of our People had shot a great Wild Cat, which was that fatal moment making a comfortable Meal upon a Fox-Squirrel, and an Ambitious Sportsman of our Company claim'd the merit of killing this

monster after it was dead. The Wild-cat is as big again as any Household-Cat, and much the fiercest Inhabitant of the Woods. Whenever 'tis disabled, it will tear its own Flesh for madness. Altho' a Panther will run away from a Man, a Wild-cat will only make a Surly Retreat, now and then facing about, if he be too closely pursued; and will even pursue in his turn, if he observes the least Sign of Fear or even of caution in those that pretend to follow Him. The Flesh of this Beast, as well as of the Panther, is as white as veal, and altogether as sweet and delicious.

#### October 3

We forded Several Runs of Excellent Water, and afterwards traversed a large level of high land full of lofty Walnut, Poplar, and White Oak Trees, which are certain Proofs of a fruitful Soil.

As we march'd along we saw many Buffalo-Tracks, and abundance of their Dung very Fresh, but could not have the pleasure of seeing them. They either Smelt us out, having that sense very Quick, or else were alarm'd at the Noise that so many People must necessarily make in marching along. At the Sight of a Man they will Snort and Grunt, cock up their ridiculous Short Tails, and tear up the Ground with a Sort of Timorous Fury. These wild Cattle hardly ever range alone, but herd together like those that are tame. They are Seldom seen so far North as 40° of latitude, delighting much in canes and Reeds, which grow generally more Southerly.

#### October 4

At the distance of five Miles we forded a stream to which we gave the Name of Blewing creek, because of the great Number of those Fowls that then frequented it. (The Bluewing was a small creek-water duck, much esteemed as a delicacy.)

One of our Men Spy'd three Buffaloes, but his Piece being loaded only with Goose-shot, he was able to make no effectual Impression on their thick hides; however, this Disappointment was made up by a Brace of Bucks, and as many Wild Turkeys, kill'd by the rest of the company. Thus Providence was very Bountiful to our Endeavours, never disappointing those that Faithfully rely upon it, and pray heartily for their Daily Bread.

#### October 5

This day we met with such uneven Grounds, and thick Underwoods, that with all our Industry we were able to advance the Line but 4 Miles and 312 Poles. In this small Distance it intersected a large stream four times, which our Indian at first mistook for the South Branch of Roanoke River; but, discovering his Error soon after, he assur'd us 'twas a River called Hicootomy (The Hico), or Turkey-Buzzard River, from the great Number of those unsavoury Birds that roost on the tall Trees growing near its banks.

Byrd also gives us a vivid description of the Indians of his time.

All the Grandees of the Sappony Nation did us the Honour to repair hither to meet us, and our worthy Friend and Fellow Traveller, Bearskin, appear'd among the gravest of them in his Robes of ceremony. Four Young Ladies of the first Quality came with them, who had more the Air of cleanliness than any copper-Colour'd Beauties I had ever seen; yet we resisted all their Charms... The Men had something great and Venerable in their countenances, beyond the common Mien of

Savages; and indeed they ever had the Reputation of being the Honestest, as well as the bravest Indians we have ever been acquainted with. This People is now made up of the Remnant of Several other Nations, of which the most considerable are the Sapponys, the Occaneches, and Steukenhocks, who not finding themselves Separately Numerous, enough for their Defence, have agreed to unite into one Body, and all of them now go under the name of the Sapponys.

The Indians, who have no way of travelling but on the Hoof, make nothing of going 25 miles a day, and carrying their little Necessaries at their backs, and Sometimes a Stout Pack of Skins into the Bargain. And very often they laugh at the English, who can't Stir to Next Neighbour without a Horse, and say that 2 Legs are too much for such lazy people, who cannot visit their next neighbour without six.

In the Evening we examin'd our Friend Bearskin, concerning the Religion of his Country and he explain'd it to us, without any of that Reserve to which his Nation is Subject. He told us he believ'd there was one Supreme God, who had Several Subaltern Deities under Him. And that this Master-God made the World a long time ago. That he told the Sun, the Moon, and Stars, their Business in the Beginning, which they, with good looking after, have faithfully perform'd ever Since. That the same Power that made all things at first has taken care to keep them in the same Method and Motion ever since. He believ'd God had form'd many Worlds before he form'd this, that those Worlds either grew old and ruinous, or were destroyed for the Dishonesty of the Inhabitants. That God is very Just and very good- ever well pleased with those men who possess those God-like Qualities. That he takes good People into his safe Protection, makes them very rich, fills their Bellies Plentifully, preserves them from sickness, and from being surpriz'd or Cvercome by their Enemies. But all such as tell Lies, and Cheat those they have Dealings with, he never fails to punish with Sickness, Poverty and Hunger, and, after all that, Suffers them to be knockt on the Head and scalpt by those that fight against them. He believ'd that after Death both good and bad People are conducted by a strong Guard into a great Road, in which departed Souls travel together for some time, till at a certain Distance this Road forks into two Paths, the one extremely Levil, and the other Stony and Mountainous.

Here the good are parted from the Bad by a flash of Lightning, the first being hurry'd away to the Right, the other to the Left. The Right hand Road leads to a charming warm Country, where the Spring is everlasting, and every Month is May; and as the year is always in its Youth, so are the People, and particularly the Women are bright as Stars, and never Scold.

That in this happy Climate there are Deer, Turkeys, Elks, and Buf-faloes innumerable, perpetually fat and gentle, while the Trees are loaded with delicious Fruit quite throughout the Seasons.

That the Soil brings forth Corn Spontaneously, without the curse of Labour, and so very wholesome, that None who have the happiness to eat of it are ever Sick, grow old, or dy.

Near the Entrance into this Blessed Land Sits a Venerable Old Man on a Mat richly woven, who examines Strictly all that are brought before Him, and if they have behav'd well, the Guards are order'd to open the Crystal Gate, and let them enter into the Land of Delights.



The left Hand Path is very rugged and uneven, leading to a dark and barren Country, where it is always Winter. The Ground is the whole year round cover'd with Snow, and nothing is to be seen upon the Trees but Icicles.

All the People are hungry, yet have not a Morsel of any thing to eat, except a bitter kind of Potato, that gives them the Dry-Gripes, and fills their whole Body with loathsome Ulcers, that Stink, and are unsupportably painfull.

Here all the women are old and ugly, having Claws like a Panther, with which they fly upon the Men that Slight their Passion. For it seems these haggard old Furies are intolerably fond, and expect a vast deal of Cherishing. They talk much and exceedingly Shrill, giving exquisite Pain to the Drum of the Ear, which in that Place of the Torment is so tender, that every Sharp Note wounds it to the Quick.

At the End of this Path sits a dreadful old Woman on a monstrous Toad-Stool, whose head is cover'd with Rattle-Snakes instead of Tresses, with glaring white Eyes, that strike a Terror unspeakable into all that behold her.

This Hag pronounces Sentence of Woe upon all the miserable Wretches that hold up their hands at her Tribunal. After this they are deliver'd over to huge Turkey-Buzzards, like harpys, that fly away with them to the Place above mentioned.

Here, after they have been tormented a certain Number of years, according to their several Degrees of Guilt, they are again driven back into this World, to try if they will mend their Manner, and merit a place the next time in the Regions of Bliss.

This was the Substance of Bearskin's Religion, and was as much to the purpose as cou'd be expected from a meer State of Nature, without one Glimpse of Revelation or Philosophy.

Byrd gives this description of the dress of the Indians, and the material from which it is made:

One of the men, who had been an old Indian Trader, brought me a Stem of Silk Grass, which was about as big as my little Finger. But, being so late in the Year that the Leaf was fallen off, I am not able to describe the Plant.

The Indians use it in all their little Manufactures, twisting a Thread of it that is prodigiously Strong. Of this they make their Baskets and the Aprons which their Women wear about their Middles, for Decency's Sake. These are long enough to wrap quite round them and reach down to their Knees, with a Fringe on the under part by way of Ornament.

They put on this modest covering with so much art, that the most impertinent curiosity can't in the Negligentest of their Motions or Postures make the least discovery. As this species of Silk Grass is much Stronger than Hemp, I make no doubt but Sail Cloth and Cordage might be made of it with considerable Improvement.

On October 16, Bryd gave the following description of the location of the Indian towns:

We traverst Several Small Indian Fields, where we conjectur'd the SAWRC'S had been used to plant Corn, the Town where they had liv'd

lying Seven or Eight Miles more Southerly, upon the Eastern side of the River.

These Indian Fields produc'd a Sweet kind of Grass, Almost knee-high, which was excellent Forage for the Horses.

It must be observ'd, by the way, that Indian Towns, like Religious Houses, are remarkable for a fruitful Situation; for being by Nature not very Industrious, they choose such a Situation as will Subsist them with the least labour.

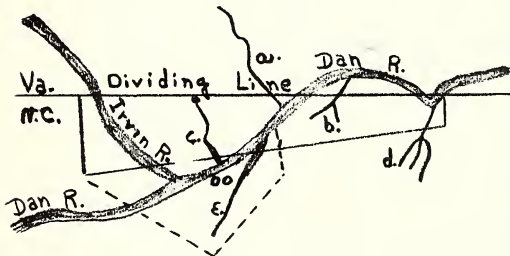
William K. Boyd, editor of William Byrd's Histories of the Dividing Line Betwixt Virginia and North Carolina, identifies the SAWRC'S as the Cheraws, who originally lived in the mountain region of Western North Carolina where they were known as the Suale. Some time prior to 1700 they moved to the valley of the Dan and established two villages. About 1710 they migrated to South Carolina, where they ultimately united with the Catawbas.

Boyd gives the following information about the Saponi. In 1701 Lawson found them on the Yadkin. Soon after they moved to the region of the Roanoke River, establishing Saponi Town about 15 miles west of Windsor, Bertie County, North Carolina; later they were located by Governor Spotswood at Fort Christanna. About 1740 they and the Tutelo, a kindred tribe, moved northward, stopping first at Shamokin, Pennsylvania, and then joined the Cayugas of New York. About 1779 the Tutelo went to Canada.

Byrd was not the first white man who had come into our area. Over fifty years prior to his expedition, Joseph and Henry Hatcher and Benjamin Bullington were trading with the Indians. Colonel Byrd wrote in his Journal while on a later expedition; and this is recorded in book form, entitled, A Journey to the Land of Eden.

...Near the Banks of this Creek (Hatcher's Creek) we found a large Beach Tree with the following Inscription cut upon the Bark of it-- "J. H., H. H., B. B. lay here the 24th of May, 1673." It was not difficult to fill up these initials with the following names, Joseph Hatcher, Henry Hatcher, and Benjamin Bullington, 3 Indian Traders, had lodged near that place 60 years before, in their way to the Sauro Town.

Byrd's Journey to the Land of Eden took place in the year 1733. He along with a company composed of Major Mayo, Major Mumford, Mr. Banister, Mr. Jones, Thomas Wilson, Joseph Colson, Harry Morris, Robert Bolling, Thomas Hooper, Mr. Lawson, three Indians, three Negroes, twenty horses, and four dogs set out to survey his land holdings in North Carolina and Virginia. Colonel Byrd's Plat of twenty thousand acres of land in North Carolina, surveyed in September 1733, by Mr. Mayo, being fifteen miles long, three broad at the west end, and one at the east. a. Cascade Creek; b. Lowland Creek; c. Kishan Branch; d. Sable Creek; e. Sauro Creek; o° Sauro town.



On his first Journey in 1728 Colonel Byrd had mentioned that there was not a white man living within fifty miles of our area. In 1733 he mentioned the following:

We landed three miles above the point of the fork, and, after marching three miles farther, reached the tenement of Peter Mitchell, the highest inhabitant on Roanoke River. Two miles above that we forded a water, which we named Birche's creek, not far from the mouth, where it discharges itself into the Dan. From thence we rode together through charming low-grounds, for six miles altogether, to a larger stream, which we agreed to call Banister river.

On their return from the surveying expedition, Byrd recorded:

Within two miles of the mouth (of the Hico) are good shows of copper mines, as Harry Morris told me, but we saw nothing of them. It runs into the Dan just below a large fall, but the chain of rocks does not reach quite across the river, to intercept the navigation. About a mile below lives Aaron Pinston, at a quarter belonging to Thomas Wilson, upon Tewahcominy Creek. This man is the highest inhabitant on the south side of the Dan, and yet reckons himself perfectly safe from danger. And if the bears, wolves, and panthers were as harmless as the Indians, his stock might be so too.

Tom Wilson offered to knock down a steer for us, but I would by no means accept of his generosity. However, we were glad of a few of his peas and potatoes, and some rashers of his bacon, upon which we made good cheer. This plantation lies about a mile from the mouth of Tewahcominy, and about the same distance from the mouth of Hico river, and contains a good piece of ground.

In his Journey to the Land of Eden, Colonel Byrd had this to say about the Indians:

One of the Indians shot a bear, which he lugged about half a mile for the good of the company. These gentiles have no distinction of days, but make every day a sabbath, except when they go out to war or a hunting, and then they will under go incredible fatigues. Of other work the men do none, think it below the dignity of their sex, but make the poor women do all the drudgery. They have a blind tradition amongst them, that work was first laid upon mankind by the fault of a female, and therefore it is but just that sex should do the greatest part of it. This they plead is their excuse; but the true reason is, that the weakest must always go to the wall, and superiority had from the beginning ungenerously imposed slavery on those who are not able to resist it.

#### THE SETTLEMENT OF THE AREA

After Byrd's expedition, and the news of the fertile land and abundant game reached the ears of the colonists of eastern Virginia, a steady trickle of pioneers began to arrive.

The South Boston News' Historical Edition of August 19, 1952 has a history of the Bomar family which is typical of the settlers who came first from England to northern or eastern Virginia, then moved on down to Southside Virginia and northern parts of North Carolina, as these regions began to open up, and the bears and wolves to move further west:

About the year 1778, three brothers, William, John and Thomas Bomar migrated from Essex County to Halifax County and settled on separate farms at and near the section now known as Hunting Creek. These brothers were natives of England and had come with their parents, Edward and Isabelle Bomar from their native land to Essex County, Virginia, in 1754. Their father died in Essex County in 1866. These new settlers were hard workers, reared large families and made a large contribution to the early history of Halifax County and to the South. Many of their descendants moved southwestward and helped settle North Carolina and Tennessee. Several members went to Kentucky and Missouri and then into Texas. A number of the Bomar family still resides around Hunting Creek and Mount Laurel and other parts of the county.

The same can be said of the Foard family which left Virgilina and settled in Kentucky, Missouri and Texas; or the Tuck's who can be found throughout the country; or the Chandler's, and many other prominent names of this area.

Concerning the settlement of and the pioneer conditions in Granville County, Rev. Robert I. Devin wrote in A History of Grassy Creek Baptist Church:

...It appears that Granville, as it now is, began to be settled about 1715; and about this date the Indians, the Red Men of the forest, migrated and left the whites in the unmolested possession of the soil. Among the first settlements, which were effected in Granville, were those along its northern border on Nutbush and Grassy Creek, and on the Tar River.

As in all frontier regions, the houses of the first settlers in Granville were mostly log-huts, which required but few tools, and very little skill in their erection. The axe, the augur, and the saw, were deemed sufficient in building these rude structures. They, with dirt and stick chimneys, covered with clap boards, hung on laths by wooden pegs, with doors turning on wooden hinges; and with locks made of the same material, were finished without iron work or nails. If the homestead was enclosed at all, it was with a rail fence of pales, which were wattled or wreathed in and out, making a firm fence, but as destitute of iron as the house which it surrounded. The articles of furniture within were few, and as roughly constructed as the building which contained them. They consisted of a few stools, a bedstead, a corner cupboard, containing some pewter plates, dishes, &c., and at that time, two other very important articles, a spinning wheel and a loom. But better houses with brick chimneys gradually arose, which were supplied with a better class of furniture. With the early emigrants, a number of mechanics, such as carpenters, masons, blacksmiths, tanners, hatters, and weavers, came into Granville and settled in various parts of the county. But

agriculture was the principal business of the people. All were in some way connected with the cultivation of the soil. This was necessarily so from its local position. The principal articles cultivated were, then as now, corn, wheat and tobacco. The citizens could then live well with comparatively little labor, as Indian corn yielded abundantly, and meat was obtained without much pains, besides the woods afforded plenty of wild game.

As to the women, all bear strong testimony to their virtue and industrious habits. In many instances they not only performed the household work, but also a large portion of what was done on the farm. Besides the work of the dairy, they kept the spinning-wheel and the loom busily employed. The domestic cloth, manufactured by their hands, out of their own cotton, wool and flax, served to keep their families decently clad. Dressed deer-skins were also much used in making garments. This was a common article in the apparel of the woodsman. The early settlers of Granville were remarkable for their kind and generous hospitality. This noble characteristic of their ancestors they still maintain. In regard to the amusements in which the people indulged, the writer would simply say, besides hunting and fishing, that dancing, foot-racing, quoits, horse-racing, shooting-matches, &c., were among the most common sports of that day.

The patriotism of Granville, for which it has ever been noted, shone brightly in the war of the Revolution. The county afforded quite a number of men, whose names are conspicuous in the annals of heroism, who distinguished themselves for wisdom in counsel and courage on the field of carnage during that long and terrible struggle for life and liberty, while the mass of the people gave their constant and hearty support to the cause of freedom. John Penn, one of the signers of the Declaration of Independence, was a resident of Granville. He lived in the vicinity of Grassy Creek meeting-house (some 6 miles distant.) He was not himself a member of any church, but several of his servants were members of the church at Grassy Creek.

It appears that a very large proportion of the early settlers were from Virginia, and were either Baptists or Presbyterians in religious sentiment. That there was a healthy religious sentiment pervading the early colonists of Granville, is evident from the fact that ministers of the Gospel, upon whom rested no suspicion of secular motives for preaching, seldom failed to obtain large congregations in all the settlements they visited.

Granville county was formed from Edgecombe in 1746, and was so named in honor of the Earl of Granville, the owner of the soil. When it was first established, it embraced a very large territory, comprehending Warren and Franklin counties on the east, and extending to the Pacific Ocean on the west. Bute county was formed from Granville in 1764, which was, in 1779, divided into Warren and Franklin, and the name of Bute was obliterated from the list of counties in North Carolina.

Concerning the later settlement of the area around Virgilina on the Virginia side, the following accounts are available from which to trace the background of the settlers:

Henry C. Tuck, in his book, Four Years at the University of Georgia, 1877-1881, wrote:

John Tuck was born in "Old England." His father emigrated to Virginia between the years 1745 and 1750, and settled in Prince Edward County. He brought three sons, all minors, with him.

John was born in 1735. Edward the second one, was born in 1739, and the third one, Thomas, was born in 1741. The original ancestor whose given or Christian name, I do not know for sure, for the Virginia Tucks say that his name was Thomas, but my old Uncle Marstin Tuck, who lived in and near Halifax County from date of his birth, in 1800 to year 1854, when he moved to Georgia and settled in this County, said emphatically that his name was Richard. Whether it was Richard or Thomas at this date, I do not think matters the least bit. It may be that he had both of these given names. This first ancestor died before his oldest son arrived at his majority. In 1756, John with his younger brothers, moved to Halifax County, where they all lived for life. John was the last to die and was only 66 when he died. It may be that the climate of the new County did not agree with them. It is probable that malaria was the cause of their deaths.

Parham Franklin Tuck, writing about the Tuck Family of Halifax County, has this to say about these early settlers:

The tithe list for 1749 showed only one Tuck living in Halifax County at this time. His name was Thomas Tuck. He did not come from Prince Edward County; in fact, I do not have a record of any Tuck coming from Prince Edward. I have a very good history of that county and have found the name of Tuck mentioned only once, and he was not a resident of the county. The foregoing Thomas Tuck had two sons in the Revolution, Thomas and John.

In the early 1750's, a John Tuck and his brother, Edward, came to Halifax County. A family tradition is that they came from King William County, Virginia, but I have heard (from some rather unreliable sources) that they came from England. I have also heard that they came from one of the New England states. In that connection, I have pictures of two Tucks from the section, and there is certainly a strong family resemblance. Both John and Edward Tuck took up land on Wynne's Creek (we now spell it Winn's) not too many miles from where Thomas Tuck had settled, which would indicate that they were kinsmen.

Soon after 1766, John Tuck disposed of all his holdings (I have heard to his brother, Edward) and moved to the Red Bank district of Halifax County, very near the North Carolina line, where he still has many descendants. In that section he first bought 258 acres on Blue Wing Creek, and his home he called "Blue Wing." A little later he obtained a grant for 450 acres; still later another grant for 400 acres, then several small grants or purchases until he had a little over 1500 acres at his death in 1801.

In an article written from Virgilina, Halifax County, Virginia, (old name was Tuck's Cross Roads) there is a claim that the first Tucks who came to Halifax were John and his two brothers, Bennett and Jerome, and they received a large grant of land from King George

the Third. This, you can see, is wrong, from the documentary proof of the grants made to John Tuck, when he came to the Red Bank Section, a generation after the settlement by many other families, whose descendants are still living in that section.

A family tradition is that John Tuck fought in the Battle of Guilford Courthouse (although he was 46 years old) and he brought his wounded son home on a ground slide a distance of about 70 miles.



This sketch is an imaginary scene of John Tuck (1735-1802) and his son, Edward (1762-1840) returning from Guilford Battle in March, 1781, to their home "Bluewing", near Red Bank. This sketch was made by Mary Tuck Echols, daughter of Parham Franklin Tuck.

P. F. Tuck concludes: "I am of the opinion that none of the descendants of Thomas Tuck of Cowford, or of John Tuck's brother, Edward, ever lived south of the Dan River, and that all of the Tucks around Virgilina descended from John Tuck, of Blue Wing."

In The Story of Virgilina, by Edwin Daniel, we read the following:

From the best information available, Edward Tuck, who should be called "Ned the First," was the original white settler of the hamlet called "Tuck's Cross Roads." In the latter part of the 18th or early 19th centuries, he built and lived in the house now occupied by Mr. Babe Adcock (now owned by Mr. Ray Snoddy, and occupied by Mr. Jordan Pulliam), and cleared his acreage out to Colonel Byrd's line as the authentic boundary of Virgilina on the south.



From the information available, it would seem that the Edward Tuck who settled Tuck's Cross Roads was the son of John and the one who had been wounded in the Battle of Guilford Courthouse.

The wills of Edward Tuck (1780), Thomas Tuck (1788), and John Tuck (1801) are on record at the Halifax County Courthouse. The exact relationship of these men, whether

First House Built in the Town of Virgilina, by Edward Tuck

brothers as stated by Henry C. Tuck or only kinsmen as stated by Parham Franklin Tuck, we will leave to the genealogists. For our purposes, we have decided that John was the only brother who settled south of the Dan and whose descendants now live in this section, and that his son, Edward was the first white settler to inhabit Tuck's Cross Roads.

John Tuck's will reads as follows and is included here to capture the style, content and sentiment of wills of this period:

#### WILL OF JOHN TUCK

September Court, 1801

In the name of God, Amen, this 7 day of January in the year of our Lord, eighteen hundred and one, I John Tuck, of Halifax County, being in a declining state of health, but in sense and memory, thanks be to God, but knowing this mortality of my body and knowing that it is appointed for all men to die, I make this my last will and testament; that is to say principally and first of all, I give and recommend my soul into the hands of God that gave it and my body to the earth to be buried at the discretion of my executors, nothing doubting but at the general resurrection I shall receive the same by the mighty power of God and as touching such worldly estate wherewith it hath pleased God to bless me with in this life, I give and dispose of the same in the following manner and form: First, my will and desire is that all my just debts be Justly paid. Item, I give and bequeath unto my daughter Sary Rakestraw, to her and to her heirs forever, the sum of 58 pounds which she has already had. Item, I give and bequeath unto my daughter Elizabeth Jones and her heirs forever, the sum of 30 pounds which she has already had. Item, I give and bequeath to my son Edward Tuck 63 pounds, to him and his heirs forever, which he has already had. Item, I give and bequeath unto my daughter Mary Fletcher, the sum of 21 pounds, to her and to her heirs forever, which she already had. I give and bequeath to my son Esry Tuck the sum of 30 pounds, to him and his heirs forever, which he had already had. I give to my daughter Achsa the sum of 22 pounds, to her and her heirs forever, which she has already had. Item, I give unto my son Robert Tuck the sum of 37 pounds, to him and his heirs forever, which he has already had. Item, I give and bequeath unto my son Richard Tuck the sum of 41 pounds, to him and his heirs forever, which he already had. Item, I give unto my son Benjamin Tuck the sum of 52 pounds, to him and his heirs forever, which he has already received. Item, I give to my son Richard Tuck one small track of land on Blew Wing Creek adjoining James Avery and Joseph Pinson to the amount of 18 pounds of the aforementioned sum. I give to my son John Tuck 74 acres of land in the East side of the North Fork adjoining James Avery. Ned Tuck, to him and his heirs forever, to the value of 20 pounds. Item, I give to my daughter Jane Pinson the sum of 16 pounds 10 shillings, to her and her heirs forever, which she had already had. Item, I give to my son David Tuck the tract of land where I now live, being 275 acres, to be taken in possession at the death of his Mother, valued to 25 pounds to him and his heirs forever. Item, I lend to my beloved wife Mary Tuck the land and plantation whereon I now live during her natural life. I also lend to my wife two Negroes (To wit) Phil and Beck during her natural life. I also lend to my beloved wife my stock of horses, cattle, sheep and hogs, together with all my household and kitchen furniture together with all my working tools of any sort and dimension whatsoever during her natural life and at her decease to be sold to the highest bidder by my Executors, the money arising therefrom to be applied to make my



several children equal according to this my last will and testament and if an over plush be left to be equally divided between my whole 12 children or their heirs above mentioned. Item, I also lend to my beloved wife all bonds, bills, notes on account, whatsoever sect or denomination. My will and desire is that my will and estate be not appraised. I do hereby revoke and disallow all wills heretofore made by me. I do hereby appoint Nathan Fletcher and Bennett Tuck whole and sole Executors of this my will and testament in witness whereof I have hereunto set my hand and seal in the year of our Lord 1801 in the presence of. Signed, sealed, and delivered this 7 day of January.

John Tuck Sen.

Test:  
Samuel Ward  
Frances Foard, William Thackston

Concerning the settlement of the Aarons Creek area, P. Franklin Tuck wrote a brief history of the Aarons Creek Community for Vivian Davis and had the following to say concerning this community:

Aarons Creek was named for Aaron Pinson, by Colonel William Byrd in 1733 when he passed through this area of the country. In reading the history of Grassy Creek in Granville County, North Carolina, I find that Aaron Pinson was up before the church more than once for being tardy and not attending church. We can certainly excuse him when we consider the great distance he had to travel to North Carolina to attend church. One of Aaron's children, Boyd, married one of my kinfolks and Pinson's branch up near Captain Richard Tuck's place at Ridgeway was named for this Pinson. Most of these Pinsons went to Georgia, and I have had considerable correspondence with them in the last few years.

One of the earliest settlers around Aarons Creek after Aaron Pinson was William Pettipole, who got a grant of five or six hundred acres of land to begin with and later got several more grants. Later grants that Mr. Pettipole got were put in the name of William P' Poole. He evidently decided in favor of shortening his name.

I am reasonably sure that Captain Robert Wade, Jr., lived on Morris Creek and near the mouth of same. He probably owned the land we now know as the Royster place on Hyco. He probably owned the Spanish Ridge and Hilly Creek since his son, Hampton, is shown as coming into possession of that land. Captain Wade was at one time a vestryman in Antrim Parish. This area was a part of Lunenburg County until 1752, at which time Halifax County was formed. Captain Wade's father, Robert Wade, Sr., gent., was one of the first justices of the County. In 1758 he was elected to the House of Burgesses and served with both George Washington and Patrick Henry, and in all probability he heard the great Stamp Act speech that Henry made before that body.

From what I am able to determine, the earliest settlers after Aaron Pinson were Pooles, Roysters, Torians, Cverbeys and Wades. Andrew Wade owned property in Mecklenburg and Halifax Counties around the Aarons Creek section. I do not know the relationship, but he had a son named Hampton, and Robert Wade's son was also named Hampton. Luke Smith was also a prominent man and leader in the community around 1750.

At one time there was a church on the east side of Morris Creek near the Chappelle Tan Yards which was called Gillgal Church and there were tombstones there as late as 40 years ago. Probably signs of the cemetery could be found there even today. I know the name of but one preacher who preached there, (William Hill) who was a son of the William Hill who accompanied Byrd on the survey of the dividing line.

Morris Creek was named for Colonel John Morris, one of the men accompanying Byrd.

On the land that the late Robert T. Smith owned, situated north of the church towards Route 58, stood the old Academy, which was a very noted school. I do not know the names of the teachers who taught there, but possibly Thomas A. Chappelle was one of them. As late as 1890 there was a Masonic Lodge that held meetings in the old Academy from time to time. My grandfather, Captain William Munford Tuck, was one of the officers of this lodge. At one time Mr. James Howerton was Master of this Lodge.

I will always remember going to Aarons Creek Church (65 years ago) when Mr. Thomas Poole, Mr. John Tcrian, Mr. A. J. Chappelle, Mr. J. C. Snead and Mr. C. F. Yancey always shook hands with me and made me feel like a big man calling me by my name. This was added incentive for attending church. In later years, Mr. David Perkins and Mr. C. W. Snead had a Sunday School at High Hill, which I helped them conduct, and later still, around 1920, I became Superintendent.

One of the most notable women writers was from this section. She was the daughter of Harvard Lockett of Lambardy Grove, Mecklenburg County, who owned the Lockett farm and was buried there soon after the turn of the century. This Georgia writer was his daughter and her name was Myrta Lockett Avery. She was still living in the early 1940s and was nearly 90 years old. She was very well to do, and Will Smith and I thought of writing to her to tell her that her father did not have a marker at his grave, which was on part of the Lockett farm now owned by my brother, William. However, we procrastinated about writing, and the large estate left by Mrs. Avery went to the State of Georgia.

I overlooked mentioning that two Talley brothers got a grant of 3800 acres of land on the north fork of Aarons Creek adjoining the large grant of Peter Overbey, Sr., and some of the Talley descendants were later members of Aarons Creek Church.

William Burton and Polly Wade were married on December 12, 1803. She was the daughter of Hampton Wade, Sergeant in the Revolution, and his wife, Elizabeth Tcrian. Hampton Wade owned Hilly Creek, which is now owned by one of Sam Smith's boys. Hampton Wade also owned a large tract of land between Hyc and Dan River, which was known as the Spanish Oak Tract. This is recognizable even today just west of Flournoy Poole's house by the ridge in the Spanish Oak. I noticed this the last time I was there. Hampton Wade was a son of Captain Robert Wade, Jr., who served in the French and Indian War under Colonel George Washington. The last raid made by the Indians in Halifax County was in August, 1758, during which time they took several scalps. Colonel Washington ordered Captain Wade to get 50 men together and pursue these Indians, who had fled to the Augusta County section. He was unable to get the entire 50 men and only got

34, including himself, and they traveled northwest to Pittsylvania County or Bedford County, which area was designated as the Blue Lodge. One of these men got homesick and returned home. The others continued their Journey and caught the Indians somewhere in the Blue Lodge in Augusta County. The Indians had the fresh scalps with them, proving them to be the right ones, so in retaliation several Indian scalps were taken. Captain Wade must have been a man of some means because he paid the per diem and all of the expenses of his men, and five years passed before he got reimbursed by the House of Burgesses.

Lunenburg County had been created on May 1, 1746 and consisted of the counties now known as Halifax, Bedford, Charlotte, Mecklenburg, Pittsylvania, Henry, Campbell, Franklin, and Patrick.

In February 1752, Halifax County was created to be effective May 10, 1752. The act provided that:

The said county of Lunenburg be divided into two counties; that is to say, all that part thereof lying on the south side of Blackwater Creek, and Staunton River, from the said river with the river Dan, and from thence to Aaron's Creek to the county line, shall be one distinct county and parish, and called and known by the name of Halifax and parish of Antrim. And all that other part thereof on the north side of the Staunton river, from the lower part to the extent of the county upwards, shall be one other distinct county, and retain the name of Lunenburg, and parish of Cumberland.

Mecklenburg county was created November 10, 1764:

That from and after the first day of March next ensuing the said County of Lunenburg be divided into three distinct counties, that is to say; all that part thereof lying within the lines and bounds of the parish of Cornwall, as by law established shall be one distinct county and shall be called and known by the name of Charlotte, that all that part thereof as is contained within the established lines and bounds of the parish of St. James shall be one other distinct county, and shall be called and known by the name of Mecklenburg; and that all the remaining part of the said county lying within the lines and bounds of the said parish of Cumberland as by law established, shall be one other distinct County, and shall retain the name of Lunenburg.

Other counties formed from Lunenburg were: Bedford (1763); Pittsylvania was formed from Halifax in 1767; Henry formed from Pittsylvania in 1777; Patrick formed from Henry in 1791; Campbell formed from Bedford in 1782; and Franklin formed from Bedford in 1786.

Concerning the settlement of Lunenburg, Landon C. Bell says in, The Old Free State:

It is not difficult to trace the influence of Prince George (County) in the settlement of the new territory. Scores and scores of the names of families in Prince George in the early days are found in the earliest annuals of Brunswick and of Lunenburg; the names of some of these are permanently preserved in names of localities or natural

features, such, for example, as Ledbetter and Mason's Creeks and Banister River.

A study of the racial strains which mingled in creating the early population of the County would be interesting indeed. Even a cursory glance at the facts is instructive. The early settlers of Lunenburg were but two or three generations from Jamestown. The same family names are found at Jamestown and among the early settlers of Lunenburg. Allen, Betts, Bell, Jones, Coles, White, Dixon, Boswell, Garland, Stokes, Edlow, Gee are illustrations of this fact. All of these were at Jamestown as early as 1635 and all are represented among the pioneers of Lunenburg County.

The English, the Scotch, the French, the Swiss, the Welch, the Palatines, the American Indians mingled to produce a population with characteristics of which any people might well be proud. The English were the most numerous, and embraced such well known names as Byrd, Randolph, Bolling, Garland, Coleman, Hardy, Buford, Bacon, Bell, Read, Bouldin, Jones, and Bland.

Concerning the settlement of Person County, it is believed that as early as 1740 there were settlers in the vicinity of Payne's Tavern, four miles south of present Roxboro.

The Roxboro Courier Sesquicentennial Edition of August 5, 1941, records the story of a VanHook family which migrated from Holland to America:

Kennell VanHook was the first of the family to emigrate to America. He came from Holland but the year is unknown and there is no record of his landing. The first information is that he came into Maryland and on into Virginia where he married a Miss Campbell of Campbell County, Virginia, to whom were born three sons.

The first son, Solomon VanHook, first settled and lived in North Carolina near the Virginia line. Members of the family have later left the state and are living in Oregon, Texas and Missouri.

The VanHooks are typically Dutch with large blue eyes, large mouth and nose, high forehead and short in stature. Generations of the family have held to these Dutch features.

They were also staunch believers in thrift but the majority of them were well educated. They liked sports, especially horse racing and kept many fine race horses. The old race track is still on the farm where Kennell VanHook settled. The farm has never gone out of the VanHook family.

Aubrey L. Brooks wrote of the Brooks' family which migrated from Virginia to Person County:

My ancestors on the Brooks side of the house trekked from Virginia into Person County soon after the Revolutionary War and settled at Bethel Hill. My grandfather, Larkin Brooks, had several brothers, and some of them migrated over to Tennessee, and one or two later went to Texas. They were all sturdy and capable people. My grandfather, Larkin Brooks, turned his attention to commerce and manufacture. He built, around 1830, one of the first and largest tobacco factories constructed in the state up to that time. As a boy I remember this big frame building still standing. It resembled a modern

warehouse, except it had two stories. When the leaf tobacco was manufactured into plug and smoking, he would take a fleet of wagons and haul this tobacco through Eastern Carolina and a part of South Carolina, selling it to merchants along the way. He was fond of horses, and several times rode horseback to Cincinnati where he would purchase a drove of horses and mules, sometimes as many as a hundred, and drive them back. He was a very powerful man physically and boasted of the fact that he never wore an overcoat. He built near Bethel Hill a rather pretentious home for those days, and was also interested in education. He donated the property upon which the original Bethel Hill Institute was built, and secured one of the famous Horner brothers, Jim Horner, to take charge of the school. My father was prepared for college there and at Tew's Military Institute near Hillsboro. He later attended the University of Virginia (the University of N. C. then being closed), and finished his medical education at Jefferson Medical College, Philadelphia.

My grandfather Brooks, as a result of the Civil War, and surety obligations, lost practically everything except his home, and died a broken and disappointed man.

Concerning the organization of Person County, John Pender Foard writes in The Foard Family that:

...the name "Foard" appears in the early history of North Carolina. In the "State and Colonial Records of North Carolina" Volume 9, Page 90, we find that in 1771, the name of Richard Foard appears on a petition to the Governor and House of Burgesses asking for Person County, North Carolina to be laid out. Many of the people now living in our area are descendants of Francis Foard, who was born in 1753, and who lived on a farm in the northern part of Person County, North Carolina. Part of his farm lay over the line in Virginia, but the house was in North Carolina. Where he was born and where he was buried we do not know. He died about the year 1834. The inscription on the tombstone of Alfred Tuck and his wife, Lucy Clay Foard Tuck, at Buckshoal, states that Francis Foard was a soldier of the American Revolution. Many of the descendants of Francis Foard migrated to Kentucky, Georgia, Mississippi, Texas, Missouri and other states. The occupation of the Foard Family has been predominantly that of farming and stock raising; however, from the fourth generation there has been a strong leaning to professional life. Teachers, preachers, and lawyers easily lead the professions. Some have invaded the political field, and with success. The most outstanding figure in political and public life in the Foard relationship is that of William Munford Tuck (of whom more will be said later in this history).

In January 1791, Person County was erected, the act saying that after February 1st Caswell County should be "equally divided by a line already run, beginning on the Virginia line and running from thence south to the line of Orange, and that part lying westward of said line, including the four eastern districts, is declared to be a distinct county and named Person."

The two counties are perfect squares, twenty miles each way, and the county seats are almost exactly in the center of each. Nine townships make up the county: Allenville, Bushy Fork, Cuningham, Flat River,

Holloway, Mt. Tirzah, Olive Hill, Roxboro and Woodsdale, with Roxboro township in the center of the checkerboard.

The county was named for Brigadier General Thomas Person, a large land owner of Granville County and a leader of the most vigorous states-righters of the post-revolutionary period. He favored setting up North Carolina as a free and independent county, opposing union with other colonies and ratification of the proposed Federal Constitution.

The Person faction dominated North Carolina at first, and this state, next to Rhode Island, was the last of the colonies to enter the union.

At the Hillsboro Constitutional Convention, Thomas Person denounced George Washington in the most bitter language, and his faction won for the moment.

But the following year, sentiment changed and North Carolina voted to enter the union. Person continued a stout patriot. He was a charter trustee of the University of North Carolina and when the university was about to close its doors for lack of funds, he loaned it \$20,000. without security--a large sum for that day. Person Hall on the campus was finished in 1797, a gift of the general, and now houses the art gallery.

Before the Revolution, Person was an affluent plantation owner, with his seat at Goshen, between Roxboro and Cxford. He was accused of being a leader in the Regulation, and attempts were made to remove him from the Assembly. Though Royalists sacked his property, Person himself escaped with a brief imprisonment. He was one of five brigadier generals named at the outbreak of the Revolution, member of all five provincial congresses, and for 17 years a member of the General Assembly.

During the French and Indian War (1754-1763) the frontiers of our area were active theatres of hostilities. Bell says in The Old Free State:

On April 18, 1758, Colonel Clement Read, the County Commander of Lunenburg, issued the following order to Captain Thomas Bouldin, a Captain of a company of Lunenburg Militia.

You, with the men under your command, are to march to Halifax Court-house, there to joyn a company raised by Col. Maury, whose orders you are to receive.

I am informed that Major Harris has received cost and orders from the government to furnish such forces as are sent to the assistance of Halifax County with provisions. To Col. Maury then you are to apply for his orders to Major Harris for a supply for your men. In the meantime you are to take the steps appointed by law to procure those necessary.

Col. Maury will meet you at the court-house, and give you directions where to march to the relief of the frontier of this county.

The dangerous state in which the inhabitants then lived, because of exposure to attack from the Indians, is indicated by the action taken by the County Court of Lunenburg at November Court, 1758; at that time "There was levied by the court the sum of fifty pounds, current money, to be collected by the sheriff and paid to Thomas Bouldin, Gent., for him to purchase armes for the poor, &c, according to Act of Assembly."

Trouble with the Indians continued until 1766 when a treaty was signed with Chief Pontiac. Thus, the way was paved for a more rapid settlement of the frontier.

In Land by the Roanoke, edited by William B. Hill, the following description is given of Mecklenburg County prior to the Revolutionary War:

This was "back country," remote from Tidewater, in a day of difficult travel. Our planters lived of necessity on a simple scale. All mercantile goods had to come overland from Petersburg, some seventy miles or more away, and all tobacco had to find its way back there. Many large tracts of land had been taken up years before by great landowners of Tidewater. The land was rich in promise; there were broad and fertile river lowgrounds, and creek bottoms as well. But the problem of the planter was to get his produce to market, and this was always to be a determining factor in the history of our economy.

A traveler who visited Mecklenburg County on the eve of the Revolution, Dr. John F. D. Smythe, wrote of the back country people:

A planter raises his own meats, beef and bacon, his own corn and bread, his drink, cyder, and brandy, his fruit, apples, peaches etc. and great part of his cloathing, which is cotton.

He has no market to repair to but the nearest store; which chiefly supplies him with finery, besides the useful and necessary articles for agriculture, and what little cloathing his slaves require, for which he pays his crop of tobacco, or whatever else may be his staple produce, and is always in arrear.

The houses here are almost all of wood, covered with the same; the roof with shingles, the sides and ends with thin boards, and not always lathed and plaistered within; only those of the better sort are finished in that manner, and painted on the outside. The chimneys are sometimes of brick, but more commonly of wood, coated on the inside with clay. The windows of the best sort have windows in them; the rest have none, and only wooden shutters.

Thus were the homes of our pioneer settlers; the great mansions of Tidewater were far away.

Later, the counties along the border developed a well-established plantation regime in contrast to this small farm, yeoman development of

the rest of the Piedmont. For example, General Person paid taxes on over 80,000 acres of land. William Byrd died in 1744, owning some 179,000 acres of land, of which approximately 131,000 acres were in the "Land of Eden." On this acreage were many plantations. John Tuck, of Bluewing, at his death in 1801, owned approximately 1,800 acres. Cedar Grove, a plantation located on Grassy Creek, consisted of 2,400 acres with over 100 slaves. Thus, was the plantation system which later developed along the border.

The Revolutionary War (1776-1783) saw many of the area's men



Cedar Grove Plantation

go off to fight the British. Some of these have been mentioned in this history. At this time tobacco had become well-established as the leading crop in the area. Grains, cattle and swine were next most important as money-making crops.

George Washington visited the northwestern section of our area in 1799. Mrs. W. C. Slate, Sr. of South Boston wrote in 1938, which article appears in Halifacts:

Near Cherry Hill, on the road between Cluster Springs and a place called Centerville, there stands an old house once owned by my great-great-grandfather, Joe Faulkner.....My grandmother, Harriett B. Faulkner, who married Dabney Ragland, was born in 1802, just three years after Washington's visit to Halifax County.

She often spoke to us about the interesting things her father told her about Colonial Days in Virginia. One thing that interested us most was the fact that George Washington stopped and took a meal with Joe Faulkner.

### THE CIVIL WAR ERA

Alexander R. Foushee, of Roxboro, North Carolina, in 1921, published a book entitled Reminiscences, A Sketch and Letters Descriptive of Life in Person County in Former Days. He gives the following description of life preceding the Civil War:

Simple was the life into which I was first ushered back in 1839; crude were the implements of civilization. Food and clothing were the outcome chiefly of home industry; life's needs were few and easily supplied; field and forest about my home were ignorant of sound of the steam whistle; the nearest railroad was many tens of miles away; the school house was a log hut of one room and the Blue Back Speller was a high mark in literature; the arrival of a stranger in the neighborhood was an event like a visitor from another world; of books there were few, and indeed little needed; for there were the Bible, Fox's Book of Martyrs: and Bunyan's Pilgrim's Progress; while nature with her book of fields, forest and seasons, her snow storms and her freshets ever called one to read; the teeming world beyond with cities and men was all but unknown and the noises of the world of business and of politics in State and nation drifted into that community planted in the woods like spent echoes.

Foushee continues his description of the country during 1853-1861:

This was the era of light-wood knots and tallow dip candles for light, of cotton cards, flax and cotton spinning wheels, hand looms, clock reels, home-spun, hand-made clothes. The sewing machine and cock stove had not been introduced. Cooking was done in ovens, skillets, frying pans and pots, over the fireplace, as in Colonial days. This was also the day of the old stage coach for the public conveyance of passengers and Uncle Sam's mail. A stage line then ran from Danville, Virginia, via Yanceyville, Milton, Leasburg, Roxboro, Oxford, to Henderson on the old Raleigh and Gaston railroad, now the Seaboard Air Line. I think the stage line was continued west from



Danville to the B. & O. Railroad in West Virginia, the nearest railroad west of us. Danville then had no railroad as the Richmond and Danville and the old North Carolina railroad had not been built. Henderson was our shipping point. Freighting was done largely by wagons from Petersburg, Richmond and Lynchburg, in Virginia. Tobacco was hauled in hogsheads to these markets and the wagons brought back loads of merchandise for the merchants. It required quite a time to make the round trip. I remember being told that wagons had been run from here even to Baltimore to haul goods.

The arrival of the stage coach in town was quite an event. People flocked to the hotel and post office to see the passengers, to get their mail and to hear the news. When the stage got in hearing of town, the driver would blow his bugle to announce its coming; he would then blow again giving the signal as to how many passengers on board wanted a meal at the hotel, so the hotel man could set about preparing it. The driver would change horses on arrival here and, after giving the passengers just time for eating, start right out for the next town.

As I now remember, the stage passed through town only about four or five times a week. They usually drove two or four horses, perhaps sometimes six, and carried from two to eight passengers and their baggage. No Saratoga trunks were allowed, only light weight baggage. It was very expensive traveling, costing about fifteen or twenty cents per mile. We had no kerosene oil, electric lights or telephones. Flint and steel guns were used mostly, but gun caps were coming into use. Schools were not neglected, as there were two flourishing schools here; one for boys, conducted by James H. Woody, and one for girls and young ladies, conducted by Mrs. William O. Bowler. Both were well patronized by the town and country people and from a distance. Good schools were kept up until the Civil War.

People in those days produced their supplies at home, lived at home and "boarded at the same place." Nearly everybody raised a flock of sheep. The wives and daughters spun and wove the wool into jeans for men and boys, also flannels, blankets, stockings and socks. In fact, almost every thing worn and used was raised and made on the farm. Even cotton and linen goods were produced at home and materials also for dyeing the goods were found on the farm except a few cents worth of copperas to "set the colors." Then nearly every man who claimed to be a farmer had meat, wheat, corn and other products for sale.

Perhaps our county was slower than other communities to get into the swing of the new tide of events; for we were almost a frontier. High hills east and south and hills and sullen streams north and west had always shut our people in and discouraged intercourse with other communities. Such streams as Hyco, Mayo, Country Line and Flat River were frequently flooded and impassable. The few bridges were often washed away. The roads were bad and getting worse, for adequate systems of working them had not been devised. No railroads touched our soil and more than two decades passed before the leaven worked results here and before the locomotive and the new contrivances of modern life came to sweep us into touch with the great busy life of the wide world.

At this time there was quite a number of tobacco factories in the county; and, in fact, over all this tobacco belt, they were almost

as numerous as cross-road stores, and it seems they made money. These factories made "flat tobacco" as plug tobacco was called, distinguishing it from the home-made twist. It was packed in plain oak boxes made in the factory, containing about 40, 50, or 100 pounds each. It was usually branded "Pound Lumps" in addition to the trade mark, the plugs weighing four and eight ounces. They made no twist or smoking tobacco, as smoking tobacco in commercial shape was very little known. Tobacco was scarce at the close of the war and brought good prices, for war disorganized labor, and, in fact, all our labor then was needed to raise supplies for the army and folks at home. Being a luxury, it could be dispensed with in a measure, though the soldiers of the Confederate army were supplied with tobacco rations most of the time during the war, and it was said they often swapped it to the Yankee soldiers for coffee as they had opportunity. No stamp tax nor license to manufacture it was required. A revenue officer had not been heard of in this part of the world, nor was any needed, as State and county taxes were all the revenue required in those days and they were collected by the sheriff.

Our tobacco manufacturers sold much of their tobacco "Down the Country" as they called the eastern part of North Carolina and Virginia. They ran wagons and "peddled" it out along the roads to farm houses and stores, often selling a whole load of ten to twenty boxes to one store. Many people made it their business to trade in plug tobacco the year round, and prospered at it. These peddlers usually camped by their wagons at night in town or village, often on the road side, and dealt out their tobacco by the plug or in "chunks" and found ready sale for it at big profit. As railroads were few and literally "far between" they had to return a long distance to load up their wagons for the next trip. At this time very little tobacco was grown east of Granville and Warren counties; thus the large scope of the country, even to the sea coast, offered a splendid market for this tobacco wagon trade. Good traders often loaded up for the return trip with salt fish--shad, herring, and rockfish--which found ready sale all the way back home. They thus made money both going and coming.

But the advent of the railroad and Federal revenue laws following the Civil War put an end to the wagon trade, and peddling of tobacco. Revenue laws forbade the retailing of tobacco except by local dealers who had government licenses. The sale of leaf tobacco was also forbidden to any one except dealers and manufacturers; this law is still in effect. The U. S. Government needed money with which to pay the war debt and levied a heavy tax of 40 cents a pound on all manufactured tobacco and snuff, and a tax of \$1.10 a gallon on liquors. Many a poor fellow got into trouble trying to evade the tax; for the government generally got the best of it in the courts.

The plantations had continued to grow and slave labor was used to operate them. The first slaves had been brought to Virginia by a Dutch Man-of-War in 1619. At this time twenty negroes were offered for sale. In 1671, the slave population of Virginia numbered 2,000 out of a total population of 40,000. In 1778, Virginia passed a law prohibiting, under heavy penalties, the further importation of Slaves. At this time the population was about 230,000 negroes as compared to 360,000 whites.

Bell, in The Old Free State, quotes from Hart's Slavery and Abolition:

"Albert Bushbell Hart, the Harvard Professor, says: 'Out of 12,500,000 persons, in the slave holding communities in 1860, only about 384,000 persons--or one in thirty-three--was a slaveholder.'"

And Admiral Chadwick in his analysis of the census returns for Virginia shows that of the 52,128 slaveholders in the state, one-third held but one or two slaves, half one to four, and that but one hundred and fourteen persons held as many as one hundred each.

However, at the time of the Civil War, the owners of large tracts of land, believed wholeheartedly, that its cultivation was dependent on slave labor. Most of them were to find that this was true.

In Cle Marster's Cedar Grove, The Story of a Virginia Plantation, by John Taylor Lewis, Jr., a letter from John Lewis to his two sons, describes the condition of the country in October 1860:

...Everything is now selling for nothing on account of the distracted condition of the country and I fear in less than six months, we shall be engaged in Civil War.

The Banks have all "stoped" discounting and the scarcity of money, as well as great panick that will seize upon the country, will exceed anything you have ever before witnessed.

The elder John Lewis was right in his prediction. South Carolina seceded from the union on December 20, 1860, and Virginia was herself in a turmoil. Her own act of secession came on April 17, 1861.

Foushee writes:

The five years beginning 1860 were for my native South a period of feverish excitement which penetrated to the remotest sections. At first, by the fireside, at the school, at church, wherever neighbors met, there was much talk of Constitution, of State's Rights, of Slavery, of coercion and of resistance to the "arrongance of the North." To most, it seemed an easy task to meet any invasion and to defend Southern soil; but for some few there were concealed doubts and fears. And then came the rumor followed by the undoubted truth of Fort Sumter taken, Lincoln's call for troops in the North and the call to arms in the South to maintain freemen's rights; and the whole land was swept into red war.

Light-hearted boys, who had played their school-boy pranks, pull the girls' hair and locked out the teacher, now put on their accoutrements of war, said farewell to heavy-hearted mothers and serious fathers, and went forth to battle. My father and his neighbors yielded their sons, and the farms were left with the old men and the women and the negroes--negroes who were the innocent cause of the deadly strife but who, to their everlasting praise, were true to their masters and faithful for four years to their trust.

There were no major battles in our area Along the Border, but several incidences are reported concerning Northern soldiers passing through the area. John Taylor Lewis, Jr. gives the following account of a raid on Cedar Grove:

A group of Sheridan's raiders came through the county and a band

of them paid Cedar Grove what might be called a "hit and run" visit. It must have gone hard indeed with "Cle Marster" to have had to submit to such an invasion of his home and privacy. The scoundrels, for such I will have to call them, ran my grandmother out of her room. I can see her now, as with fire in her eyes, she spoke of those Yankees and their dastardly actions. Others of the family deemed it wise to move, too, as the first thing the raiders did was to break into "Cle Marster's" wine cellar and gorge themselves with whatever they wanted of his special stock. The story is that not being able to drink it all, they broke out the barrel heads of everything in sight and let the contents run out on the Floor. In the course of the one night they spent here they just about wrecked everything they could put their hands on. When they needed logs to keep the fire going they chopped the posts off grandma's walnut tester bed. The bed is still in the family and looks rather strange with the posts sawed off about even with the mattress. The raiders' horses were broken down and needed rest and replacement. So the pick of "Cle Marster's" stable was appropriated and the raiders took off. However, they did not figure on Uncle Len and some faithful allies. They followed the raiders, and within a few days came proudly home on their mounts which in the middle of the night they had retrieved.

After the war a troop of Yankee cavalry drove through the C. D. Crowder home on Bluewing Creek, near Shady Grove Methodist Church. It is reported that the soldiers kicked a panel out of a wardrobe and took jewelry which had been hidden inside. No other damage was reported and the soldiers continued their journey northward.

The following Reminiscences of the Civil War were written by Joseph Edward Ragland, private in Company "C", 3rd Virginia Cavalry. Mr. Ragland was a citizen of Hyco community, and a member of Shady Grove Methodist Church. His pastor wrote of him:

The memory of his character and influence lingers like the sun's light upon the hilltops, long after life's setting, to inspire the prayer: "Let me die the death of the righteous and let my last end be like his." Joseph E, familiarly known as "Ned," established a large grist and flouring mill on Hyco river and did a large business in milling...He was a man, not of words, but of deeds; a living embodiment of those robust Christian graces which made for righteousness, temperance, justice in all life's relations, as husband, father, neighbor, citizen.

Mr. Ragland writes:

My Company was commanded by Captain William H. Easley; John A. Chappell, 1st Lieut.; Walter S. Tucker, 2nd Lieut.; Jas. W. Hall, 3rd Lieut.

We left Cluster Springs where we had been encamped for three weeks, on May 24th, 1861, for Richmond where we were mustered in the service of the Confederate States on the 28th of May 1861.

We left Richmond on the morning of May 30th on board the steamboat "Curtis Peck". This was a great sight for the country boys who had never seen a steamboat.

We landed late in the afternoon at "Kings Mill" wharf on the James

River, reaching Williamsburg about night. Some of us were quartered in William & Mary College. I slept in the Chapel of the College. The next day we went to Yorktown and camped a short distance from the spot where Cornwallis surrendered to General Washington in the War of the Revolution.

Our camp had no tents or anything to shelter us from the rains. A Baptist minister who had a son in the company visited us and seeing our condition came home and through private contributions had tents made for the Company and a wagon with the driver was sent to take them to us. Dr. Abram W. Poindexter was the preacher who took so much interest in us and I shall never forget him.

Early in the morning on the 10th of June we were ordered to saddle up as the Yankees were near Bethel Church about thirteen miles from Yorktown. We went in haste but the enemy were in full retreat.

When we got there we had only three companies of Cavalry. "Old Dominión Dragoons" with Capt. Phillips, "Charles City Cavalry" with Capt. Douthat and "Black Walnut Dragoons" with Capt. Wm. H. Easley.

General Magruder said to Capt. Douthat: "Follow up the retreat, and cut them up!" This sounded pretty rough, and was easier said than done. However we advanced on the field, saw some dead Yankees but no live ones. We gave up the chase near Hampton and returned to Bethel. Volunteers were asked for to stay at Bethel that night and our Company went back to camp. Sergeant Thos. B. Traynham and I volunteered to stay and we both spent a very miserable night. After this things moved along quietly for a long time.

While we were at "Adam's Ranche" I was detailed as Regimental Commissary Sergeant, with Capt. John A. Seldon and E. A. Sanders. I issued the rations to the Commissary's Sergeant of each Company. I issued the old Army Ration which consisted of nearly a dozen articles of food. The rations were abundant at this time.

In the fall and winter of 1861 I was detailed as a Courier for Col. Robert Johnston of the 3rd Regiment, whose camp was in Yorktown near Gen. Magruder's. The Regiment was at Lebanon, several miles from Headquarters. I was with Col. Johnston until the evacuation of Yorktown.

Thomas H. Hall was also a Courier and after the Col. was relieved from this Post, he had Thos. H. Hall and me to accompany him to Richmond. We returned to our Company at Slatersville.

I was with the Company on the retreat to Seven Pines, Frazier's Farm and Malvern Hill, after the enemy had changed their base.

I was taken sick and went to a private home in Manchester, now South Richmond, and from there I came home and was not fit for duty until October 1862.

I returned to my command at Martinsburg, Va. after the Sharpsburg fight. I was in all the Cavalry fights until the battle of Fredericksburg.

Our Winters Quarters for 1862 were near Bowling Green in Caroline County. The hardest Cavalry fight I was in was at Kelly's Ford on the 17th of March 1863. General Averall of the Northern Army, with over 3000 men met Fitz Lee with 800. We met the enemy in a charge near the River, but were forced to give up on account of the Stone fences. We made three charges during the day. The last charge we charged with all four of our Regiments--First, Second, Third and Fourth Reg. of Virginia Cavalry.

Capt. Chappell and Lieut. Jas. W. Hall were wounded. We were charging a Battery of Artillery. They were firing on us with Canister shot. Two of our men were killed. Sergeant George Betts and J. T. Wilkins. Sergeant Betts was killed in the first charge and Wilkins in the second. We found them buried the next day and their bodies were taken up and sent home.

One of the balls went through my jacket at the elbow, also the lining of the jacket, but did not break the skin. I had balls to go through my blankets behind the saddle, but I never had a horse wounded in any fight I was ever in. I was at the fight at Aldie. In this, we run the enemy over a mile. I was also at Trevilleans in 1864. We made a good fight under Gen. Wade Hampton. We saved Gordonsville and Lynchburg. I was in nearly all the fights until Apr. 1865.

I had a horse detail and left Appomattox on the 8th of April at 2 o'clock for home.

The day before the battle at Spotsylvania C. H. our brigade of Cavalry was moving towards Fredericksburg late in the evening near Tod's Tavern. We learned that a New York Regiment of Cavalry was in our front, near the C. H. The sun was down when we came in contact with them. The fight was going on in front and Col. Carter sent me with a verbal dispatch to the officer in front saying, "Hold your ground, we are in supporting distance." I went rapidly with drawn saber and had gone only a short distance when I was halted. They asked me to what Regiment I belonged. I said, "The 3d." He raised his pistol, as if he were going to shoot. I said to him, "I am your prisoner" and handed my saber to him. They opened fire on my Regiment and killed Col. Carter's horse. I found they were not paying any attention to me, as I had asked them to "Please take me back to the rear. I do not want to be killed by my own men." I went back in the pines and my hat was knocked off. I got down to get it and found that no one was guarding me, and I went back to my Regiment, with the loss of my saber. I kept my pistol.

There were about 20 or 30 Yankees who had ambushed our Regiment. They lost a few killed and wounded, and our loss was small.

A merciful Providence guided and protected me through these trying scenes. I had good health after 1862 to the end of the war.

I was with Gen. J. E. B. Stuart in his raid around Gen. Mead's army in June and July 1863. We crossed the Potomac River at "Bowser's Ford," 17 miles above Washington, struck the Chesapeake and Ohio Canal where we found many things to eat and drink from there to Rockville. From there we captured a train of over 200 wagons loaded with supplies for Meade's Army. We were nine days in getting to Gettysburg. We were in the saddle seven nights, with only two to rest or sleep. We went as far North as Carlisle, Pa. and back through York to Gettysburg. Most of the supplies were carried through, but I think it would have been better to have destroyed them and gone through in a shorter time. I think Gen. Lee missed Stuart during this raid. In closing these rambling thoughts I will state that Thos. R. Jordan is the only man now living near us who was with me when we left Cluster Springs in 1861. He was known as the "Baby" of the Company. He left us and joined a Battery of Artillery-Penick's Battery, I think it was.

Foushee writes:

After the first year of the war when Southern seaports were closed and there was no exchange of cotton and tobacco in foreign trade we had to depend almost entirely on home-made goods and supplies of all kinds, even for guns and all war ammunition. It was very difficult at times to procure even salt; the people finally dug up the dirt floor in their smoke houses and extracted the salt there. Our good women brought out their old hand looms, spinning wheels, cotton and wool cards which had been laid aside for years, spun and wove dress goods for themselves, cloth for men and boys, clothing, blankets, sheets, counterpanes, stockings, socks, and in fact almost everything to wear. They made and "wore their homespun dresses with much grace" as the old Dixie song expresses it. A great many things of necessity and especially of luxury had to be abandoned wholly, for instance, parched corn, wheat and rye were substituted for coffee, home-made sorghum for sugar and molasses. Sorghum was called "long sweetening." Pine knots and tallow dip candles, home-made hats for the ladies, their own make and fashion, wool hats for men and boys made at home, wood bottom shoes and many other substitutes were resorted to from necessity.

During the last year of the war prices "soared like the lark;" for instance, coffee, when it could be had at all, sold for \$15.00 to \$25.00 a pound; nails, \$10.00 a pound; a bunch of cotton warp, \$100.00; flour, \$100.00 a barrel, horses, \$1,000.00 to \$3,000.00 each, and other things in proportion. These prices were, of course, in depreciated money, which was more plentiful than anything else. Many of our people had invested their money in Confederate bonds and lost all with the downfall of the new government.

The close of the war left the whole of the Southern country bankrupt, our money and bank currency worthless; railroads and rolling stock were worn out; cities and farm houses in the war zone were burned down; cattle, hogs, horses and sheep were stolen or killed. The negroes being set free, our best labor was gone. Desolation prevailed on every side and, worst of all, thousands of our best men were left on the battle field to return no more, and there were thousands of sad homes, widows and orphans.

The attitude of the people after the war was varied. The following article appeared in the Historical Edition of the Roxboro Courier in August 1941, from Lewis Heath Daniel, author of "I Remember," and tells of the period immediately following the Civil War:

A few weeks after the surrender, my mother called all the slaves together and told them they were free, and could go if they chose to do so. She told them that if they wanted to stay, she would let them have all the land they wanted to work, and they could pay her rent; or, if they preferred to go, she would give them as much food and clothes as they wanted. All the women left except two. "Aunt Tildy" and "Chaney", the cook; but all the men stayed and made a crop.

For days and weeks after Lee's surrender, tired, ragged, hungry, soldiers passed our home at all hours. Some mornings we would wake up to find our front porch full of men who had stopped in the night and gone to sleep. My mother kept two women, Aunt Tildy and Chaney, cooking all the time and no one was ever turned away hungry. I shall

never for get how those men drank buttermilk! They drank, and drank and drank, as though they could never get enough. Many of them threw down their guns or blankets here, too tired to carry them on. Any number of men turned their horses loose because they did not want to worry with the famished animals. They would swap their saddles and blankets for food and go on home afoot.

Our men were mighty thankful to get back home to their wives and children. Some, of course, were shattered in health, and crippled, but others were in good health and without wounds. I shall always remember Col. John VanHook, one of our very best men, one who went all through the war and came home safe and sound. At a church meeting at Mt. Zion soon afterwards he rose and said, "Brethren, I want all of you to know that I am thankful for what God has done for me. He went with me through weary days and nights, through long marches and fierce battles, and I've come back home, and I want you all to know that from now on I'm hell-bent to serve the Lord."

A letter written on July 22, 1866, as found in Ole Marster's Cedar Grove, described the country after the Civil War as being in a state of destitution:

...In addition to all my state, Confederate, and Bank property of every kind and description I have lost, and shall loose, nearly the whole amount of my claims against individuals. Nearly every person is broke that owed me anything and all I have to depend on is what little produce I had on hand and the rent of my land and I fear it will take nearly all my rents to pay my taxes. I am only working three hands to try and make a little corn and do not believe that any person can make one cent by hiring negroes at one hundred and odd dollars to farm. I have rented out most of my land (all that I could) on shares. Our crops are very unpromising. We are now in the midst of a most distressing drought, not having any rain for four or five weeks. Our garden is completely burnt up. Have no vegetables at all except tomatoes and potatoes and if it doesn't rain shortly, there must be a famine in the land as the wheat crop was an entire failure. Your Uncle William is broke as well as the rest of the folks and has gone to work. I hope now he will quit horse trading as he has no credit. He is sued for more than he is worth. It is well for him that I retained the title to his land he lives on or his family would come to want without doubt.

Foushee reports:

Many of the people who had grown to maturity in the old days, thought, the war over, things would settle back to the old ways. The slaves were free, it was true, but surely there would be the leisure class supported by large acres who would rule and enjoy the fruits of life while others would toil and labor as before. They were quickly undeceived. The end of the war seemed to have brought new ideas; the individual demanded a place and a reward no matter what was his family backing. Business of various kinds sprang up and the new men showed scant respect for social and business ideas that once prevailed. New men from families formerly of little note in the community came into power and influence and jostled the old in the way.



Energy, business ability and general efficiency were the watchwords that opened the door to success now. We were living in a new world.

The two or three decades following the war saw many other changes and movements. Most interesting was the breaking up of the large landed estates that existed in the first half century of our State's history, the coming of small farms into the possession of the former renters and overseers, and more and more into the hands of industrious negroes; the rise of industrialism in towns and crossroads, and particularly the realization of the dignity of labor. It has taken a long time for men and women to learn that it is not degrading to labor with one's own hands.

During those years, there was also a great growth in the demand for more education and better schools. Temperance was a subject much discussed; societies for promoting it were organized over the county. Judge Edwin G. Reade, distinguished lawyer of the county, a Congressman and later State Supreme Court Judge, was a prominent advocate of temperance and wrote pamphlets on the subject in the name of "Picklerod." In addition to this a great wave of religious fervor swept over our county. This was manifested particularly in protracted meetings, which were held for many days in succession, attended by great crowds of people. The speakers were often eloquent and powerful and large numbers were added to the churches, particularly the Methodist and the Baptist, which grew in membership and influence during this period.

By the fall of the year 1865 the merchants of the town,..... opened up full stocks of goods and merchandise, as did some few country merchants, and had a lucrative trade. The sight of a full store of goods was as big a show as a circus. People came from far and near to trade; even a side of red sole leather, something we had not had for years, looked good and sold for 75 cents a pound. Goods of all kinds were scarce and high, even up North among the factories, when compared with the present quantities and prices, yet they were cheap compared with Confederate prices, to which we had been accustomed during the war period. It was not long before the country was fully stocked with all kinds of goods, wares and merchandise; prices declined with the price of cotton which had sold for forty cents at the close of the war, but soon went down to fifteen or sixteen cents. Real estate felt the gravitation to lower prices perhaps more than any other property. The negro being set free, his anxiety to enjoy his new-found freedom made his labor and services, as might be expected, a very uncertain commodity. The scarcity of labor meant idle land, which was aggravated by scarcity of money. Few people wanted to buy land. Those who owned much land were considered "land poor," and lands which sold then at \$1.50 to \$2.00 per acre are now worth from \$25.00 to \$100.00 per acre. Although land was so cheap Peruvian Guano, the only commercial fertilizer then used in this section, sold in 1867 at \$100.00 to \$110.00 per ton. These prices will look strange to the young farmers of today, who can buy their tobacco fertilizers at about one-fifth of these figures (1921).

The following article appears in Land by the Roanoke:

On Christmas Day, 1869, an anonymous planter sat down at his home somewhere in Mecklenburg County (he styled it Piney Wood) and wrote

a letter to the editor of The Tobacco Plant, then being published in Boydton. It had been a hard year, there had been a severe drought, five months without any real rain. Many people had already left to seek homes in more favorable places.

The fine house that he would never build now was on the mind of "Overseer of the Road," as he signed himself:

Is it not a sad thing that so many of your friends neglected to build fine houses when they were able to do so? Some of us could have built a dozen such, but now have to be thankful for any that we can get. To what should we attribute this great neglect in our people? Was it for the want of industry? or was it the effect of an example set us by our forefathers, our great and wise statesman, for instance Randolph and Macon taught us by their example that wise men did not always build fine houses--they were men of large minds, large fortunes of land and negroes, yet they lived in very common houses. Our idea of a fortune was nothing less than two plantations and a hundred negroes, out of debt and a plenty of money. When that fortune was attained your correspondent intended to build a fine house to die in and be buried near, but just before the break of day the dark time came, and we have determined, having food and raiment, therewith to be content. We Southern people regarded slavery as a fixed fact, right in the sight of God and man--that slaves were the best property that a man could hold or give his children, but no doubt, for some good and wise purpose, an overruling Providence permitted this good institution to be destroyed, though by its destruction it has brought many good and noble people to poverty.

. . . . .

After the Civil War, with the coming of the railroad, the area began to develop. Railroad depots and post offices were built at Mayc, Christie, Virgilina, and Nelson, Virginia.

The village of Nelson grew up around the depot located there. A school was located there for many years. Nelson Baptist Church moved to the village from White Wing in 1910. Mr. A. H. Nelson served as post master from 1890-1926 and S. M. Nelson from 1926-1964. Among the prominent business men of this community was John R. Thames, who was born about 1878 and died in October 1962. He was a large land-owner; part-owner in several warehouses; and a merchant and fertilizer dealer. At his retirement, his business interests were managed by his four sons--J. C., W. L., Billy, and Garland.

North of Christie, Virginia is an area known as Wilson-town. Among the heads of these families are Asa and Booker Wilson. Asa Wilson said that his grandfather left a 200 acre farm in Atkins Co., N. C. prior to the Civil War and settled in this area. His grandfather left to fight in the Civil War and was killed in action. On December 19, 1927, M. F. Willard wrote in the South Boston paper: "Saw "Bunny" Wilson and brother Asa while in Virgilina and they treated me civilly and with warmth. I appreciate that. They are the sons of Mr. Waite Wilson, now 80 years old; but gets about o.k. Wife died several years ago, called her children to her dying bed and urged them to live a clean, honest Christian life and they hope and are trying to follow her advice. Good mother to have!!"

## THE INDIANS OF PERSON COUNTY

The following information has been compiled from the indicated sources concerning the Indians of Person County:

HISTORY OF PROUD AND HANDSOME TRIBE OF INDIANS NEAR REXBORO  
MAY BE CONNECTED WITH LOST COLONY MYSTERY; ABOUT 70  
FAMILIES LIVE IN EXTENDED FARMING COMMUNITY

By Tom MacCaughelty

Taken from Durham Morning Herald, March 21, 1948

Straddling the North Carolina-Virginia border in the secluded hills east of U. S. Highway 501 is a community of American Indians whose history has remained as much a mystery as the fate of the Lost Colony.

Commonly termed a "mixed-blood" group, these proud people are probably the product of marriages long ago of whites and Indians, and, in fact, have a tradition among themselves which says they are the remnants of the Lost Colony.

In color they vary between blondes and even red-heads with grey or blue-gray eyes to tawny and sometimes swarthy brunettes with hazel, brown, or black eyes. Some have the straight black hair associated with pure Indian, while others have differing shades of brown hair, either straight or wavy.

In general appearance they are well-dressed and clean. In spirit they appear to be happy, and are certainly cordial. They are a handsome people.

Their history is mysterious. As Indians, they never have been positively identified. Can they be, as their tradition holds, the long-sought descendants of the friendly Indians who received the colonists of John White?

Strangely enough, among the approximately 350 people in the scattered farming community, only six family names are represented: Johnson, Martin, Coleman, Epps, Stewart (also spelled Stuart), and Shepherd. Stranger still, three of these names correspond closely with those among the list of Lost Colonists: Johnson, Colman, and Martyn. But theirs are common English names long familiar in North Carolina, and intermarriage with the proximity to whites would be expected to extend such names among them. (A seventh prominent name among this group is Tally.)

As far back as anyone knows, these people have displayed the manners and customs of white settlers, but in this they don't differ from identified Indians.

Unfortunately, as far as settling the question goes, not a single Indian word had been passed down to the present group. If their former manner of speech could somehow be resurrected, there would be a good clue to their identity; for then experts could judge with some degree of accuracy whether they indeed originated among the coastal Algonquin language tribes. If so, there would be a good argument for the Lost Colony theory. If their language were Siouan or some other branch of the inland tongues, the score would be against the Lost Colony tradition.

Dr. Douglas LeTell Rights, author of "The American Indian in North Carolina," (published by Duke University Press in 1947) says that there is a possibility that the people, officially designated as Person County Indians, are descendants of the Saponi, originally a Siouan tribe. He notes that Governor Dobbs reported in 1755 that 14 men and 14 women of

the Saponi were in Granville County. Person County was once a part of Granville County. (Dr. Rights also suggests that these Indians in Person County may be a branch of, or have mixed with, the Indians of Robeson County. The people themselves deny being a branch of the Robeson County Indians, but say that there have been a few marriages between members of the two groups.)

The Person County Indians, if they are of the Saponi, couldn't choose a more highly regarded tribe. (Col. William Byrd, in his History of The Dividing Line describes this tribe, and this description is included in the beginning pages of the book you are now reading.)

Whether a remnant of the Lost Colony, or of the proud Saponi, or of some other group, these people have lived in the rolling hills and high plains northeast of Roxboro for countless generations. No one knows how long.

According to E. L. Wehrenberg, for 17 years principal of the community school, it was not until 1920 that they were officially recognized by act of the North Carolina Legislature as Person County Indians. Before that, however, they had always insisted upon being treated either as Indians or whites. Back in the days of subscription schools, they hired their own white teachers; and under the present county school system have always had white or Indian teachers.

Wehrenberg estimates that there are about 70 families in the group, and that about two-thirds of the people live in Person County and the rest across the line in Virginia. This proportion has changed from time to time, he says.

Rev. P. H. Fontaine, who served many of the churches around Virgilina in the latter part of the 19th and early part of the 20th centuries, became interested in the Indians and was influential in their receiving official recognition. He was called by them, the "Great White Father." The following article was written from Woodsdale, North Carolina; and appeared in the newspaper in the early 1900's.

There is around Christie, Virginia, a race of people, commonly called "Cubans." They number about 350, some living in N. C. and some in Virginia. They have all the characteristics of the Indian race, prominent noses, rough cheek bones, small hands and small feet, high instep. They are of a lighter color than the Cherokee Indians.

The oldest people about here say their parents told them that these Indians had been living there a long time, and that some of them served in the American Army during the Revolutionary War. Col. William Byrd, in his history of the dividing line between Va. and N. C. speaks of this Indian settlement, and tells of the surveying party camping among them one night. They are good citizens, being industrious and sober.

I have never heard of one of them being convicted of any crime. They look exactly like the Robeson County Indians, who are acknowledged to be the descendants of the early Croatan Indians. They are as anxious to keep themselves separate from the colored race as white people are.

There are several other settlements of this race in N. C. Their name in the North Carolina code is "Croatan Indians." They are forbidden to marry colored people just as white people are (see revised code of North Carolina of 1905, section 2083), and were registered

for voting, just as white people were under the 'grandfather clause.'

They have a large school, with two teachers, and a flourishing church and Sunday School, with a white minister as pastor.

In the school election last January all of them, except one voted for the tax to support the Bethel Hill High School.

I have known them eighteen years, have examined their history, and am fully persuaded that they are the descendants of the Croatan Indians, with whom the English settlers of Roanoke Island lived.

The following is the history of these settlers, as given in "First Steps in North Carolina History," by Cornelia P. Spencer, pages 17 and 20. In 1585 an English Colony, sent by Sir Walter Raleigh, settled on Roanoke Island in Albermarle Sound. By harsh treatment they made enemies of the Indians near there, except those who lived on the North side of the Sound, called Croatan Indians. These remained friendly to the English all the time. In 1586 all the colonist returned to England except fifteen men, who were willing to remain until other Englishmen should come over and join them.

In 1587 John White, with a large number of settlers, was sent by Sir Walter Raleigh to Roanoke Island. After building houses and a fort, John White went back to England to get more help and more men.

About one hundred men, women and children remained on Roanoke Island. These told White, that if the hostile Indians should attack them in his absence, they would go across the Sound to Croatan, and take shelter among the friendly Indians, and if they should go, they would carve on a tree the word Croatan. If they had to go in any great straits of disaster, they would cut a cross over the letters.

White did not return for three years. When he arrived all the white settlers had disappeared. There was a tree with "Croatan" cut deep in it, but no cross was there. There were no Indians to be seen and no one of whom to ask questions. It seems very strange that White did not at once sail to Croatan to learn something of the settlers. He said, in excuse for not doing so, that he started to sail to Croatan, but was caught in a very severe storm, which injured his ship so much, he had to hurry back to England to have them repaired.

No doubt the silence and desolation of the island appalled the hearts of all, and they sailed back to England.

It is believed that the Colonist took refuge with the Croatan Indians, and living among them for years, hopeless of ever seeing white people again, gradually married among them.

About eighty years afterwards, when the next settlers came to Albermarle Sound, they found a tribe of Indians, some of whom had blue or gray eyes and light hair, who claimed to be descended from Roanoke Island.

In the Roxboro Courier Sesquicentennial Edition of August 5, 1941, E. L. Wehrenberg wrote concerning the Indians' schools, under the topic,

"Written Records of Indian School Dated From 1888"

The written records of the schools for the Indians of Person County are of very recent date. That information prior to 1888 was collected from the older residents of the section along each side of the state line.

Before the War between the States those Indians who did go to

school went to the white schools, a fair number of them going to the Bethel Hill School. Probably due to the ill-feeling aroused by the war they were not permitted to attend the white schools and would have been obliged to go to colored schools if they had wished to attend free schools.

As far as we can learn none attended "Subscription Schools" held in different parts of the Indian section and taught by men with excellent qualifications, mostly from the North. These included a Doctor Young, Milton Hughes, Elias Brundage, and a Mr. Horner, connected with Beam's Academy.

That brings us down to 1888 when a great friend of the Indians, Smith Humphries, the father of J. Y. and W. B. Humphries of the Bethel Hill community, decided it was time that the County recognized these Indians as a separate race, and helped get up a petition to furnish them with a free school. The County agreed to pay for the teacher if a building were provided. This, Green Martin, one of the Indians, promised, and furnished everything from two acres of land to all the logs--the county furnishing only the window sash.

The first teacher hired for the school was Henry Tuck, whose grandson lives near the community yet (1941). Mr. Tuck proved a fine teacher and had a large school. A number of the people are still living who attended his school and remember him kindly. He was followed by Mr. Humphries' son, James, who later entered the ministry.

A little later the school was moved about a mile farther east, which put it nearer the center of the community, and made it more convenient for those living over on the Virginia side. The teacher mentioned most in this period is Sam Martin.

Then for a short time there were a number of Indian teachers who came from Robeson County, who had received their training at Pembroke College. Then, other white teachers came, W. B. and J. Y. Humphries, W. H. Mullins, Henry Lamb, and John Link.

That brings us to the time when J. A. Beam became very much interested in this people, helping them to get a frame building on the lot of the present building. A number of them have expressed the opinion that they would not know what would have become of them if it had not been for Mr. Beam. That house went up in 1904. A room was added in 1912.

In 1924, during the superintendentship of Mrs. J. A. Beam, the present school building was erected.



In 1962, the above school was closed and the student body transferred to Bethel Hill and Allensville Schools.

The Indians attend their own church, Calvary Baptist Church, which is located just south of Christie, Virginia. This church is in fellowship with the Beulah Baptist Association. Their 1962 membership was 216, with a Sunday School enrollment of 194. Rev. Dan Johnson, a student of Southeastern Baptist Seminary is their pastor.

## THE GOLD AND COPPER MINES

Just prior to the Civil War, in 1852 or 1853, copper was discovered in the area. The Gillis mine was opened and was one of the earliest worked copper deposits in the United States. The pioneer miners began to come. The aspect of the community changed from that of farming to mining, and rocky pastures brought fabulous prices as mineral rights. Little mining was done during the Civil War period; however, after the war, development of the mines was well under way.

On May 13, 1901 W. H. Pannebaker wrote to the Editor Manufactures Record of Baltimore, Maryland: "The copper industry in this section has taken on new life with the opening of the season and all the operators are busy. Some of as fine ore as can be found anywhere has been taken out lately and active work in all directions is being pushed with vigor. As yet, however, this district is hardly out of the prospecting stage and it is generally believed that as good or better mines will be discovered than the ones now being worked."

In 1917, the Virginia Geological Survey and the North Carolina Geological and Economic Survey, had published a book entitled The Geology and Ore Deposits of the Virgilina District of Virginia and North Carolina. This book compiled by Francis Baker Laney gives the following information concerning the mines of the area; as of the year 1917:

The Seaboard Mine was owned by the Seaboard Copper Company of Boston, Massachusetts. It is located 4 1/2 miles northwest of the town of Virgilina. Copper was first found in 1899. Little more than development work was accomplished. Ore removed amounted to 2,200 tons of second grade material. Lee McCarn was superintendent of this mine for several years.

The Blue Wing Mine was owned by Boston and Carolina Copper Company, Boston, Massachusetts. It is located 1 1/2 miles southeast of the town of Virgilina. An estimated 50,000 tons of ore was removed with about 4% copper content.

The Holloway Mine is located 3 miles south and 1 mile west of the town of Virgilina. Copper was discovered here by William S. Holloway in 1880. In 1884 he sold the mine to Judge A. W. Graham of Oxford. In 1885 Judge Graham sold it to parties by the name of McPherson and Heitmar; later it passed on to W. H. Ragan, of Mocksville, N. C. and E. L. Gaither of High Point. In 1887 it was sold to William M. Pannebaker of Lewistown, Pa. In 1897 Mr. Pannebaker sold 1/2 interest to W. E. C. Eustis, of Boston and leased the other half to him. Then, the actual development of the mine began. During 1899-1900, about 120 men were employed in and around the mine, and the work was carried on in two shifts of 10 hours each. In 1903 Mr. Pannebaker purchased the mine back from Mr. Eustis. Mr. Pannebaker died in 1914 and the mine went into the hands of his estate. J. D. Battershill was superintendent of the mine throughout the whole period of its operation. Since 1905 no work has been attempted in this mine and it has remained closed and filled with water. Less than 180,000 tons of ore was taken from the mine during its operation. It is considered as one of the most promising prospects in the Virgilina area.

The development of High Hill mine began in 1899. It is located nine miles north of Virgilina. The development was brought about largely through the efforts of Judge A. W. Graham of Oxford and W. T. Harris of Virgilina, who interested Boston, Mass. capitalists in the property. In 1917 this mine was owned by the Virginia Copper Co., Ltd. This company

was organized under the laws of Great Britain, but maintained during the operation of the mine, an office in New York City. The mine closed about 1907, due to failure to find a profitable way to treat and concentrate the ores. It has not been reopened. The High Hill vein is one of the strongest in the Virgilina district. The ore removed amounted to 10,114 tons with an average of 3% copper with corresponding silver values.

The Durgy Mine is located 7 miles southwest of Virgilina. This was one of the early mines of the district and was in active operation in 1892. A concentrating plant and cabins and houses were built for the miners. The land on which the Durgy mine is located was, at the time of the discovery of copper, the property of Theron Yancey, and the first exploratory work was done by him and under his direction. The company failed, it is said, due not to lack of ore, but to mismanagement. The mine was allowed to fill with water and remained idle until 1899 or 1900. At this time it was purchased by a company of New Haven, Conn., men who organized the Person Consolidated Copper and Gold Mines Company. The organizers and promoters of the company, and, at the time of its organization, the owners of the property, were Fordyce Durgy and E. B. Beecher, both of New Haven. With the organization of the company the active development of the mine began. The mine operated under this management until 1908 when it was closed again. It remained idle until 1910 when it was leased by the Tennessee Copper Company, who operated the mine until 1911, when it was closed and allowed to fill with water once again. There is no way of ascertaining the total production of this mine, but it is said to have been one of the largest producers in this district.

The Duke Mine is the southernmost mine in the district and is about 15 miles southwest of Virgilina. It was formerly known as the Tingen Mine. These prospects were opened and actively worked at the time of the copper excitement in the district during the late nineties. The work thus far is only in the development stage. It was owned by Mr. Brodie Duke of Durham, North Carolina.

Following is a list of prospects and partially developed mines and their locations:

<u>Name of Prospect</u>	<u>Location</u>
Northeast Shaft	Part of Durgy Mine
Thomas Mine	Near Holloway Mine
Cross-cut Mine	1 mile southwest of Durgy Mine
Chappell Mine	On Hyco River, about 2 miles west of High Hill Mine
Pontiac Mine	Six miles northwest of Virgilina, formerly known as "Tuck Property," 1 1/2 miles west of Moffett
Pandora Mine	Six miles north of Virgilina and one mile south of Moffett
Morong Mine	Called "Mother Lode", located about 3 1/2 miles due north of Virgilina
Baynham Mine	Eight miles north and a short distance east of Virgilina
Anaconda Mine	One and one-half miles north of Virgilina on the east side of the public road, near the colored school.
Cornfield Property	Southeast part of the Virgilina town site; two or three prospect shafts
Pannebaker Property	About 1/2 mile south of old Blue Wing post office



Annie Maud Prospect	About 1/2 mile south of old Blue Wing post office
Gillis Mine	About 9 miles southwest of Virgilina, in Person County
Engle Prospect	One mile northeast of Gillis Mine
Copper King Mine	Three and one-half miles southwest of Virgilina
Copper World Mine	One and one-fourth miles southwest of Gillis Mine
Fourth of July Mine	Two miles south of Virgilina
Arringdale Mine	Two and one-half miles northwest of Durgy Mine
Littlejohn Mine	One-fourth mile west of the Seaboard Mine
Esther May Prospect	One mile north of Seaboard Mine
Wall Mine	Three-fourth mile south of Seaboard Mine

All the copper ores of the Virgilina District carry but variable values in gold. However, only one area shows the presence of gold in sufficient quantity to warrant prospecting for it. This is an area two miles wide extending from about two miles to six miles northeast of Virgilina. The southern half of this area stands a little higher than the surrounding country and is known as Gill's Mountain.

Red Bank Mine is located four and one-half miles northeast of Virgilina. It was the only gold mine in operation at the time of the survey in 1912. It is also the only gold mine developed to any extent in this region. The veins were discovered and active development was begun in 1903 by H. C. Crowell. W. T. Harris became associated with Crowell. In 1905 this mine was sold to the Virgilina Mining Company, with headquarters in Buffalo, New York. Up to 1912 it was reported that the mine had produced a total of \$22,000.00 worth of gold. In the early 1940's gold was produced in commercial quantity from the Red Bank mine, along with a small quantity of copper.

The Poole and Harris Prospects are located one and one-half miles south of the Red Bank Mine. Only a very little surface work has been undertaken here.

The Luce and Howard Mine is located one-fourth of a mile northeast of the Red Bank Mine.

Throughout his survey of the mines, Francis Baker Laney, states that the ore is available and that the productivity should be profitable. In the 1940's the federal government investigated the mines. It is reported that their recommendations were favorable to mining.

On July 10, 1927 the following article appeared in the Richmond Times-Dispatch:

Investigations are now under way as to the feasibility of using the "floation process" of recovering metals which, if successful, will mean the development of large copper mines in the Virgilina copper belt of Virginia and North Carolina. It is reported that ores as low as 1 per cent can be worked to a profit and as this belt has shown ores ranging from 2 1-2 to 17 per cent, it is believed that they can be opened and operated in competition with any in the country. Interests connected with some of the properties are now busy making an investigation as to the necessary equipment and its cost. Samples of the ores will be taken and after crushing will be treated in the latest approved manner with cost records kept with accuracy, after which further investigation as to the possibility of a market for the waste from the crusher will be investigated. It is thought that

it may find a local market as road material at a price that will pay crushing cost, with possibly a small margin for handling. With tractors and trailers and trucks on graded roads hauling expense has been reduced one-half from what it was twenty years ago and this alone, it is believed, will allow several mines in this belt to be operated at a profit.

In 1955 a Canadian mining company, one of the largest in the world, came into the area with geologists and engineers. They had acquired mineral rights to some 7,000 acres of land. They mapped the area, probed into the long abandoned mine shafts, poked into the rocks and rubble and drilled for ore deposits. After some time they left.

Edwin L. Daniel, in his Story of Virgilina, makes this statement:

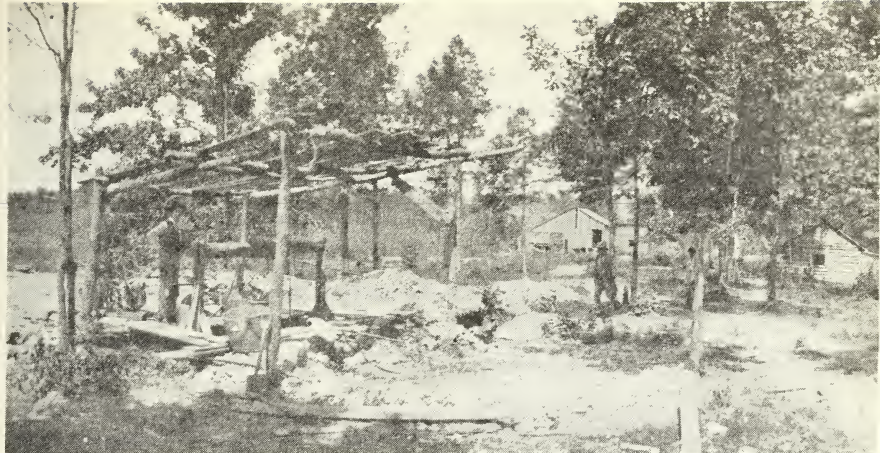
The fate of these mines is a mystery which it is in the power of some to clear up--for some reason people are reluctant to do so. The government reports that there is still plenty of ore available. Some say that operation costs are prohibitive, but since a good road is a fairly inexpensive proposition in these days, and the railroad is convenient, it is hard to see why the Virgilina mines should go out of business for this reason while other mines (California, 1849, the Yukon in the 1890's) should prosper under far worse conditions. Some say that a monopoly wants the whole group of mines--some say there's no more ore left. Whatever the reason for the shut-down, it left Virgilina a small village, after the promise of a large and bustling mine town.

Jack Rollins, a native of the Eastern Tennessee mountain region, came to Virgilina with the copper and gold boom of the early 1900's, and when the mines closed up "Captain" Jack stayed on because he liked the country and somehow never gave up hope of another strike. His High Hill farm is pock-marked with mine pits. It is said that he probably has more non-professional knowledge of the rock strata and geological make up of the mining district south of the Dan than any other man alive. He is a close friend, neighbor, and confidante of Congressman William M. Tuck and the two men enjoy each other's company immensely. Mr. Rollins has a hobby of making banjos, canes and other things of beauty and utility out of wood.

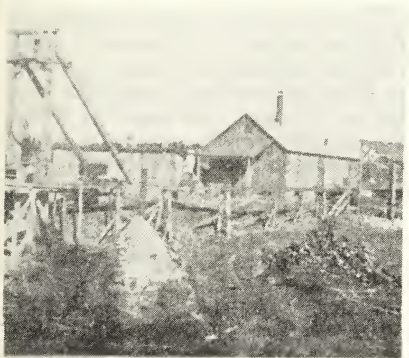
He has been called the "self-styled hermit of High Hill."



Jack Rollins



Sinking a Shaft at Red Bank Gold Mine



The Morong Copper Mine



The Holloway Copper Mine



Blue Wing Copper Mine

## THE ROAD BUILDERS OF VIRGINIA

The 1900's brought a new era in the history of Virgilina's industry. At the turn of the century there were very few highways in the country. One of the pioneer road builders of Virginia, West Virginia, and North Carolina was T. W. Chandler, who was born in Granville County in 1881.



Rufus E. Chandler, Aubrey B. Burton, T. W. Chandler, and Luke J. Chandler

Mr. Chandler had come to Virgilina in the 1890's as an employee of Torrian-Tuck Merchantile firm at a salary of \$5.00 per month, with room and board. He started road work in West Virginia in 1902. In 1908, after his marriage to Mary Watson of Elon College, North Carolina, he returned to Virgilina to make his home. He continued to build roads in the above states until after World War I. He was the first contractor in the state to use mechanized equipment in the late 1920's. Early in 1920, he and his brother, Luke Jackson Chandler, organized Chandler Brothers. In 1926 R. E. Chandler and A. B. Burton joined the firm. During the years 1926-1940 they built roads in Virginia, North Carolina, West Virginia, South Carolina, Georgia, and Mississippi. In 1941 A. B. Burton left the firm and organized A. B. Burton Company of Lynchburg, Virginia, which is still operating today. During World War II, the firm built airports. After World War II, the firm began coal mining operations in West Kentucky. While in Kentucky the Chandler-Jordan Company was formed, working with Chandler Brothers. Mr. T. W. Chandler was organizer and president of Chandler Brothers from 1920 to 1961 when it was liquidated. The firm of Chandler-Gregory was formed in the 1920's. After this organization was dissolved, the firm of Gregory-Poole was organized.

In all, twenty-seven contractors have come out of the small town of Virgilina. It has the distinction of furnishing more contractors to the highway industry in relation to its total population than any other community in Virginia.

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T. W. Chandler  
George R. Chandler  
Julian Gregory  
Jack Chandler  
Thomas Poole  
A. B. Burton  
Charles Poole, Sr.  
J. J. Battershill  
J. D. Battershill

George E. Morong  
Charles Poole, Jr.  
Walter W. Tuck  
Luke J. Chandler  
Emmett A. Tuck  
Marvin A. Goode  
Henry C. Forlines  
Dewitt Forlines  
Apple M. Tuck

Mr. Sherrill  
W. Lew Gregory  
R. E. Chandler  
William W. Tuck  
Tom Tuck  
Howell Forlines  
John Ford  
Gregory Poole  
Elvin Tuck

In 1910 the partnership of J. J. Battershill and J. M. Gregory was formed. Their first work was done in Pittsylvania County. This partnership was dissolved in 1916.

From 1916 to 1926 the partnership of Battershill and Goode did extensive work in Virginia, West Virginia, North Carolina and South Carolina.

From 1926 to 1940 Marvin A. Goode operated independently in the same area, doing much government work in Richmond and Norfolk.

In 1914 Virgilina Construction Company was organized and composed of Battershill, Julian Gregory, T. W. Chandler, and W. Lew Gregory. They operated in Virginia and West Virginia.

The following article, entitled "The Tuck Story," appeared in the January-February issue of the Virginia Road Builder magazine and is representative of the firms which have operated out of Virgilina:

Through the years these fine firms have built many of Virginia's highways beginning in the days of the horse-drawn grader and the team of mules hitched to a "Wheeler" and progressing from that point through the various evolutions of progress to the present moment in the history of road building in Virginia. We might reminisce over the accomplishments of these "old-timers," recalling to mind the endless train of obstacles which they faced and overcame, the eras of progress which they helped to generate, the improvement of methods and machines for the construction of highways in which they played no small part--for the number of their accomplishments are legion. Working together with the highway engineer, these men have played an important part in the construction of a system of highways which are a source of pride to the citizens of this Commonwealth.

We would ask that you turn back the calendar to the year 1921, a period in which the post-World War I had begun to slack off and when solid business was again coming into its own in these United States. It was in August of this year that the firm of W. W. Tuck and Sons began its business life in the field of highway construction. The greatest need in that day was in the field of excavation; for the motor vehicle was coming into its own as a medium of transportation over wide areas and the old horse-and-buggy locations were not the easiest roads over which to drive the automobiles of 1921.

Mr. W. W. Tuck and two of his sons, Emmett and Elvin, formed the partnership and took the name which was destined to be well known over a long period of time in the history of road building in Virginia and the South. The first public contract which the new firm secured was in North Carolina, on Route 70, between Mebane and Haw River. This project was performed with twenty-one mules as the main source of power for the construction machinery which consisted of wheelers, wagons, and road machines for the final shaping up of the roadway.

For the next five years Mr. Tuck and his sons constructed various projects in both Virginia and North Carolina. On each of these the power was supplied by mules but



W. W. Tuck

the numbers had increased from year to year and job to job as the magnitude of the construction items grew. Perhaps the main item of surfacing in those days was the soil from the adjacent farms, the gravel from pits located not too far away and other local materials, each of which proved to be adaptable to handling with the type of equipment normally used in the grading operations. It was not until the mid-Twenties that we began to use bituminous materials to treat types of surfaces and most of that type of work was done as a subsequent operation rather than as a part of the normal construction work which the contractor performed with his forces.

In 1926 W. W. Tuck and Sons teamed up with Chandler Brothers and moved their outfit to Tunnel Hill, Georgia for the construction of a project there. This work must have been of considerable magnitude since it was a joint venture. On it the Tuck firm employed a large number of mules. From Georgia the firm moved into the State of South Carolina and the calendar then showed 1928 as the current year. The work in South Carolina consumed some three years of the life of this fine firm. It must have been of considerable magnitude, for at the end of the first ten years of its life the Tuck firm now operated with seventy-five mules as compared to the original twenty-one with which they started on the Haw River project. During that three year period seventy-five miles of roads were built by them in the Palmetto State...largely due to the fact that they were enabled to take advantage of the newer type of wheelers which carried more earth than the older type of slip pans or Fresnos which were in vogue in the early Twenties. The year 1929 marked another step in the progress of W. W. Tuck and Sons for it was at that time that they purchased their first power shovel, an instrument which literally ate up the dirt when compared to the mules and wheelers.

In 1931 W. W. Tuck and his sons came home to Virginia and took up the work of building highways in Virginia. In this phase of construction work they continued to advance with the times, purchasing the newer types of equipment when they were placed on the market after the usual trial period. The decade which is spoken of as the "Thirties" was one of progress so far as construction work and construction equipment is concerned. The best brains of the industry had dedicated itself to the task of trying valiantly to keep pace with the demands of the ever-increasing numbers of motor vehicles on our highways and their ever-increasing cry for more and better highways upon which they might drive them. Our economy was changing, in the early years of this decade, from one which was static to one which was rolling. All America was visiting back and forth and people were seeing new parts of the nation every day.

It was during this decade that the first work was done on the Sky-line Drive and the Blue Ridge Parkway. The construction of a highway along the crest of the Blue Ridge Mountains was a gigantic task in which many of our Virginia Road Builders shared. It fell to the lot of W. W. Tuck and Sons to obtain work on the section which lay in Rockbridge County where the going was rough. They were also the builders of one of the sections of the Parkway in Floyd County on that section of the long link which stretches between the Shenandoah National Park and the Great Smoky National Park.

The story of road building is the story of progress in the field

of construction machines, in the ability of men to adapt these machines to their methods of operating and in the ability of the engineers to develop satisfactory surfaces out of local materials, in the sense that the costs of transporting such materials to the roadway under construction were reduced to the minimum. The power shovel was one of the first steps. The Tuck firm moved to use this type of machine in 1929. The tractor-drawn scraper was another link in the chain of progress in the earthmoving field. W. W. Tuck and Sons purchased their first outfit of this kind in 1939. The rubber-tired earthmovers came into their own in the late years of the decade between 1940 and 1950, and the Tuck firm now uses this newest type of earthmoving equipment in the conduct of its business of moving earth in order that the automobile may travel far and fast.

The history of the Tuck firm is typical of many of our older construction companies. It is tied up with the development of equipment and the ability of the owners to adapt the newer types of equipment to their proper and efficient use. Those who are successful in this effort remain in business and continue to make their own substantial contributions of knowledge and skill to the problem of building more, better and safer roads. Those who fail to solve this problem and who refuse to see the potentialities of new equipment and to gauge its effect upon construction prices, fade away and are forced out of business by their more progressive competitors. As in nature, so in construction, does the axiom covering the "survival of the fittest" apply. In 1942 the senior partner, Mr. W. W. Tuck

passed away and the firm underwent some changes. The interest held by the estate was purchased and the company went into the hands of Emmett A. Tuck and William W. Tuck. On March 11, 1956 Mr. Emmett Tuck passed away and the firm went into the hands of William W. Tuck. Today, it continues to use the name W. W. Tuck and Sons, and is operated by William W. Tuck of Virgilina and Archie Morgan of South Boston.

In addition to the W. W. Tuck and Sons Company, the following firms are still operating in other areas: the A. B. Burton Company of Lynchburg, Virginia; Apple M. Tuck and Company, who is one of the largest bridge contractors, and operates out of Greenwood, South Carolina. Mr. Apple M. Tuck is a member of the Methodist church and is very prominent in civic and community work in the State of South Carolina. He is considered very highly in our community. When Union Church built



Emmett A. and William W. Tuck

its Educational Building, Mr. Tuck was very generous and sent \$1,000.00 to help defray the cost. Gregory-Poole Equipment Company of Raleigh, North Carolina, owned by Gregory Poole and Charles Poole, Jr., sons of Charles Poole, Sr., is very active in the equipment business.

## EDUCATION

At the outbreak of the Civil War, public education was just getting underway in North Carolina. It was not until after the war that it was to begin in our part of Virginia.

Prior to the era of public education, private schools were organized in two manners. Mrs. Sue Markey Caldwell, editor of the South Boston News Historical Edition of August 19, 1952, describes the private schools as follows:

An educated man or woman with sufficient space in his or her private home would teach the children of the neighborhood for a fee of some type. Mrs. Sally Craddock taught such a school in what is now the Tucker Watkins home in Halifax.

The other kind of private school was held in a special room of a large country mansion. The tutor was employed by the father of the household to teach his own children, and frequently a neighbor's youngster would be invited to learn from this same tutor. Although this was extremely generous of the tutor's employer, the plantation owner recognized several distinct advantages of making this offer to his less wealthy friends: his children would not be taught all by themselves. They would not just be in the bosom of their own family, with little competition in their studies, and too much favoritism. Also, the competition thus furnished--since it was invited competition--also provided the wealthy planter's sons and daughters with friends and playmates of acceptable background, manners and morals. Even after the public schools were opened in Halifax County, many planters, who could still afford a private tutor, preferred thus to organize their own private school, and so to keep their young from degrading contact with the hoy-poloy! This snobbism was bound to disappear, however, as the public school established itself and was gradually enabled to offer more to the students than could ever have been possible in the private home.

In addition to these private schools were the academies. The academies were usually private, although they were chartered by the state. Such academies in our area were the Bethel Hill Academy in Person County and the Cluster Springs Academy at Cluster Springs. Information about these academies may be found in the histories of Bethel Hill High School and Cluster Springs Elementary School.

The first public school law was passed in North Carolina in 1839. Each county had the option to vote on the issue of schools or no schools. However, it was not until the early 1870's that the public school program was firmly established both in North Carolina and Virginia. During these early years of education, the schools were haphazardly organized and more haphazardly attended. If you went at all, it was "for a while"--a few years, or a few months of the year. Many of the wealthy planters continued their private schools, as did some of the educators. Interest in the free schools was slow in taking hold among the people.

Compulsory education was not enforced in Virginia until 1940. Both states tried to pass a compulsory law about 1869-70. In Virginia, in 1903, a compulsory law was passed for ages eight through twelve, but its enforcement was left up to the local communities and counties. In 1922,



another state law was passed, but was not enforced. Students were excused if they did not have transportation, if they had to work on the farm, etc. In 1940, a law was passed that ages seven through fifteen had to attend school; unless employed. The following article appeared in the South Boston newspaper in 1927:

This community was frightened to death the other day when it was decided to close the High Hill School because the pupils had been too busy to come in, but they have now come in and the school is going on. We are glad of this. It would have been a biting blow to many worthy patrons if the object had been carried out; however, all is well that ends well. We hope now that there may not be any further jar. Miss Neville Tuck, the brilliant daughter of the Honorable R. J. Tuck is the worthy teacher.

The first school bus in Halifax County operated at Oak Level High School in 1913-14. It was a long covered wagon, carried about twenty-five pupils and was drawn by two horses in good weather and by two horses and two mules when the roads were muddy.

Trucks for transporting students to school were not provided by the county until 1928. In September of 1928, twelve trucks were allocated to the various districts, with the exception of Red Bank, which was disallowed a truck, but given \$560. to be used for the transportation of the children to and from school. In 1928, the Record Advertiser and Week-End of August 23, stated that the following schools were in operation in the Red Bank district, with the following teachers:

Virgilina - Mrs. C. E. Newman, Mrs. Sudie Ferrell, Miss Mary Reakes  
Omega - Miss Geraldine Hodskin and Mrs. Dixie S. Pulliam  
Red Bank - Mrs. Mabel Lee  
High Hill - Miss Neville Tuck  
Ridgeway - Miss Orlar Cole  
Hyco Falls - Miss Reba Hill  
Midway - Miss Edna Hendricks, Miss Bertha Loftis, Miss Fannie Jones

Hitesburg, Aarons Creek, Shady Grove, and Mountain Schools were also in operation during the early twentieth century. Since 1930, these schools have been closed and the pupils of these areas attend Virgilina or Cluster Springs' Schools.

The Halifax County School Board was organized in 1872. Members of the Board representing Red Bank District were Dr. P. I. Palmer, Col. W. Overbey, and I. H. Howerton; Black Walnut District, Dr. J. V. Brooks, W. S. Betts, and I. A. Robertson. The School Board was reorganized in September 1922, with R. W. Sizemore representing Red Bank and Sarah Craddock representing Black Walnut.

Prior to 1876, when Ridgeway School was opened, there was a school house on the Hubbard place, several miles from North Fork Church, on the road towards Shady Grove Church. This was a one room school and was called the five-corner school. It received its name "five-corner" due to a pointed triangle fire-place jutting out one side of the building. Students walked for miles to attend the "five-corner school."

Another of the early schools was located about one-fourth of a mile from North Fork Church. It was a log constructed building and was given for the school by R. S. Hite of the North Fork Community. Prior to the founding of this school, Mrs. Ida Goodacre taught in the R. S. Hite home

for one year. Miss Elizabeth Yancey taught at this small one-room school.



Old North Fork School About the Year 1900

After the dissolution of this school, R. S. Hite gave land for another school which was located across from the present North Fork Church. This was part of the public school system of Halifax County.

M. F. Willard wrote concerning Ridgeway School:

On September 11, 1876, when I was 20½ years old, I stepped out of the old parent's home near Dryburg where I was born and raised and went South of Dan and took charge of the Ridgeway School, taught in a Negro cabin, known as Aunt Mary Lambeth's home, a faithful and trusted old colored woman that stood high among the people of all that section. I seemed to produce so fine an impression upon the people and the school board, Major Howerton, Sam Ryburn and Colonel Wilborn Cverbey, that a new and quite good house was built before my school term of five months ended, and the school was moved to the new house, built by Captain R. F. Tuck and Sam H. Sydnor some half-mile from the Mary Lambeth house. The Ridgeway School became one of the very best schools of the district of Red Bank. It soon grew to need two good teachers.

Two of the teachers who taught at Ridgeway School were the Jennings sisters. The elder sister resigned and left a year prior to the younger. Her resignation speech is heart-warming and soul-stirring and offers sound advice for the parents of today, even as it did to the fathers and mothers of the 1870's. This speech is reproduced below:

In Sept. 1886, I came among you a stranger. I think I can truly say that I was sent by God. "I was a stranger and ye took me in."

Your homes have always been open to me and I have spent many pleasant hours with you. I have felt free to do and say what I wished, knowing that I was with friends. Some of the greatest trials of my life have met me here, but the God who sent the trials has enabled me to endure them. You can never know how much your kind words and little visits at Ridgeway have cheered me sometimes. My position has been a very responsible one. I have prayed for guidance knowing that I have been dealing with immortal souls, and that I must one day render an account before the Great Judge. I have tried to do what is right, regardless of consequences. I have done my best to fulfill every duty, but "To err is human, to forgive divine." So when I form as I shall soon do a part of the past; if you speak of my faults and errors, remember--I have had the good of the children always at heart, believing myself in the right and thinking if I am misunderstood now, the day will come when all will be better understood. I hope the results will be those for which I have hoped and prayed. If my pupils make the men and women I have tried to make them, I am willing to bear a hundredfold more abuse than I have ever received. I shall not lose my interest in you when I leave, but I shall lovingly and earnestly pray for you. I want to thank you for your kindness to Emma and me, for your hospitality and for the support and help you have given Ridgeway school. I want to ask you to stand firmly by your school always. Build it up for your children and your neighbor's children. Many people do not care to whom their school is given. They make a grave mistake. I think it is a matter of the greatest importance. The teacher does so much towards shaping the child's whole life, that you should be careful to whom you trust that great responsibility--more careful about that than you are about the food and clothing you give your child. Remember that no teacher is perfect. A kind, polite conversation with a teacher will always do more good than oceans of abuse of the teacher to your neighbors or the Board. Remember that children often misunderstand things and misrepresent them unintentionally. Do not be afraid to show your teacher that his work is appreciated, it will not spoil him but it will encourage him. Never think that the little money a teacher gets will repay him for all his care and entitle you to abuse him as much as you like. You have bright capable children. Encourage and aid them all you can. Take an interest in their studies. Take papers for them to read and when you are busy sewing or shoemaking let them read to you. Buy them new books to read. They need something to read outside of the school books. Never allow a child to remain out of school one hour when he ought to be there, if you can possibly let him go. I have urged this matter and I have been greatly misunderstood about it. Many have thought that I wished to take some of the parents authority. If you do not understand me now, hire a man to work on your farm or to cook for you and let him lose every other day and try to do two days work in one and see how it works.

Ask God to send you better teachers and remember the motto, "United we stand, divided we fall." Raise your children to reverence all good things. Take him to the Sunday school if possible, but if you cannot go with him, send him. Have family prayer, gather your family about you, read God's word, sing, pray and above all try to live your religion. Take an active part in the church work. Our

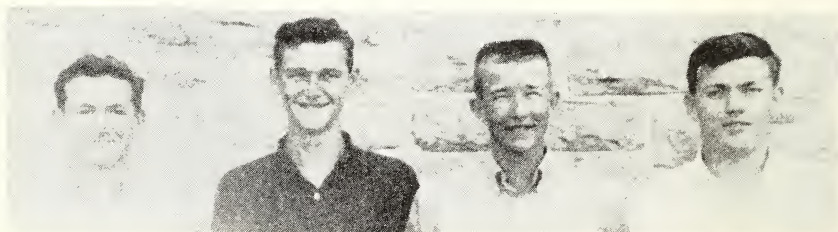
churches need you and your families. Do not let some little misunderstanding or trouble with some professor of religion keep you out of the church or keep you from working there when you are a member. Remember it is God's work and none of us have a right to neglect it. If your feelings get hurt, put them in your pocket, tell God about it and work on. I would not dare to have a home and not have family prayer:

I leave the Ridgeway school and Sunday school to your care, trusting that with God's aid you will do what is best for both. Do not stand back from the great temperance movement saying, "It is nothing to me." Is it nothing to us that our fellow creatures are being injured and killed by whiskey?

With many thanks for all your kindness and best wishes for your future, I will say goodbye and God bless you. May God be with you, till we meet at Jesus' feet.

W. E. Hite, of Route 2, South Boston stated in the Record-Advertiser of December 21, 1961, that he believed Hitesburg School was built about 1885. In 1914-15 the teachers were two sisters, Misses Rosella and Ethel Ihorn. Of the approximately seventy-five pupils attending then, seventeen were Hites and sixteen were Ewens. Other family names included Hughes, Simmons, Daniels, Cverby, Phillips, Pulliam, Elliott, Wilkins, Whitt, Forlines, and Fletcher.

The following picture was taken at the school reunion on August 12, 1962:



The 4-H and FFA Clubs Operate Through the Public Schools  
The Young Men Pictured Above Won State or National  
Recognition in 4-H Work During the Year 1963

OLD SCHOOLS OF VIRGINIA, HALIFAX COUNTY AREA



Shady Grove School



Ridgeway School



Mountain School



Rice School

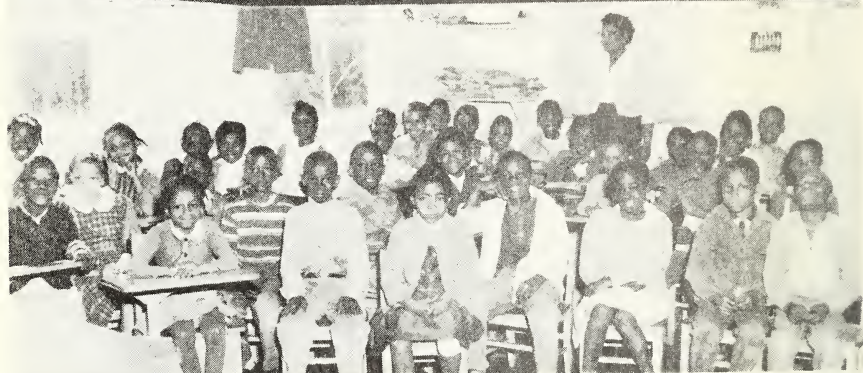


Red Bank School

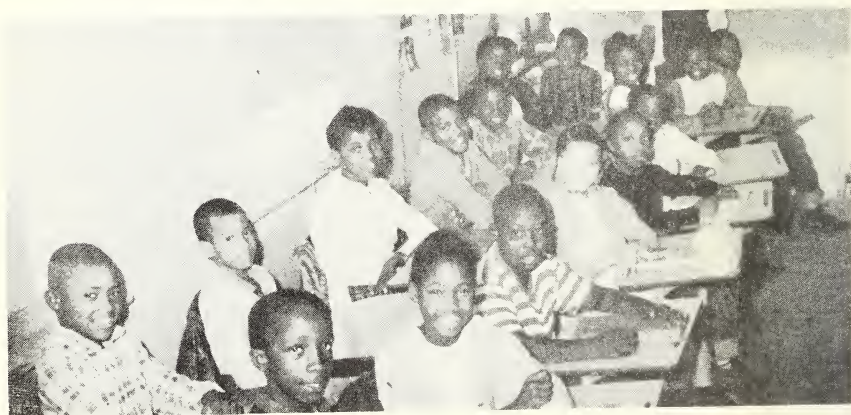


Aaron's Creek School

THE NEGRO SCHOOLS OF THE AREA  
Virgilina Elementary School No. 2



Mrs. Marie C. Williams - Grades One through Three - 1962-63



Mrs. Thurlia W. Brandon, principal - Grades Four and Five - 1963-64

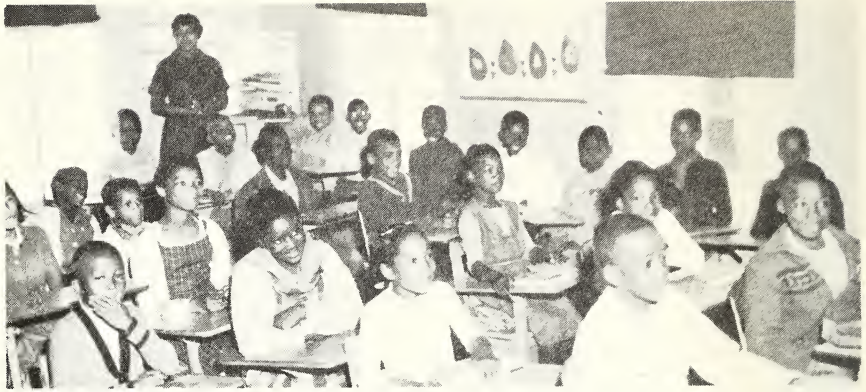


Mrs. Thurlia W. Brandon - Grades Six and Seven - 1963-64

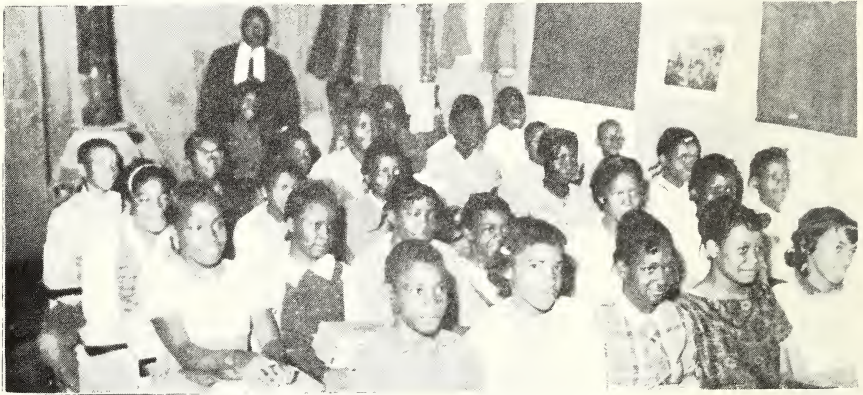
Omega Elementary School (Halifax County)



Mrs. Margerie F. Kent - Grades One and Two - 1962-63



Mrs. Rcsa E. Evans - Third and Fourth Grades - 1962-63



Wilton E. Ragland, Principal - Grades Five through Seven - 1962-63

Cwen's Grove Elementary School (Halifax County)







Mrs. Delilah Cunningham - Grades One and Two - 1963-64



Mrs. Laura D. Carson - Grade Two - 1963-64



Mrs. Laura D. Carson - Grade Three - 1963-64



Mrs. Edna L. Bowman - Grades Four and Five - 1963-64



Miss Eva Frances Gerst, Principal - Grades Six and Seven - 1963-64



Main Building of Toler School for Negroes in Granville County

## A HISTORY OF CLUSTER SPRINGS SCHOOL

This history is taken from historical sketches appearing in the Cluster Springs Academy annual, Hits and Strikes, for the year 1913; from the academy's catalogue for 1901-02; from the catalogue of 1915-16; from the 1953 Cluster Springs High School Annual, The Reflector; and from information supplied by Mrs. Robert W. Stevens, 7th grade teacher and librarian of Cluster Springs Elementary School.

Before considering the history of Cluster Springs Elementary School as it is today, it is proper and fitting that we consider the forerunners of the present school--those organizations, which progressing through the years, led up to the modern and up-to-date school now located at Cluster Springs.

It was in the year 1862 that Rev. J. J. B. Shearer, D. D., LL. D., who later became president of Davidson College (1868), came to Cluster Springs and took charge of the Spring Hill Presbyterian Church. The area had been settled in the early 1800's because of its medicinal waters. Visitors came from many counties in southside Virginia and from North Carolina to reap the benefits of these "healing waters." In the 1830's, Dr. Henry Easley developed the place and erected permanent buildings. He operated the place as a resort until 1861.

After the arrival of Dr. Shearer, he began teaching a small family school for Richard V. Watkins. After a year and a half, he moved to Black Walnut and taught a day school until 1866. In the fall of 1865 he bought the Cluster Springs property from Dr. Easley and occupied it as a boarding and day school for both boys and girls. After two years he limited it to a school for boys. His pupils consisted of boarders from adjoining counties, from Richmond and Petersburg, and a half-dozen from Texas, besides day scholars.

In 1870, Dr. Shearer accepted the presidency of Stewart College in Clarksville, Tennessee, which later became the Southwestern Presbyterian University. He remained there eighteen years, until 1888, and then accepted the presidency of Davidson College.

In 1870, the Cluster Springs property was leased to Mr. T. Oscar Rogers, a teacher of repute, for three years. Mr. Rogers was a ruling elder of the Spring Hill Presbyterian Church, a man of sterling Christian character, and of high purpose. He purchased the property in 1873, and, with an occasional break of a year or so at a time, continued to conduct the school on the same high plane already established by his illustrious predecessor. While he maintained the school as a boarding school for boys and young men, in order to meet a large local demand, he admitted also the girls of the community. Mr. Rogers operated the school until the late 1880's when he moved to another part of the state and the school was closed. Five of the pupils of this period entered the Gospel ministry.

The school remained closed for several years, when in 1892, the Presbytery of Roanoke became profoundly impressed with the needs of a Presbyterian male academy within the bounds of Roanoke Presbytery. The Presbytery appointed a committee, of which Rev. T. S. Wilson was chairman, to devise ways and means to found such a school. The committee received a generous proposition from Messrs. D. W., A. A., and Rufus Cwen, Dr. F. S. Whaley, Thomas Easley, and T. S. Wilson, to have this school established at Cluster Springs, a place recognized by the committee and by the Presbytery as affording a most admirable location, and who would buy the property and finance the movement.

This proposition was accepted. The property was bought and a Presbyterian High School was established, called Cluster Springs High School. However, by 1900, the name had been changed to Cluster Springs Academy. Rev. T. S. Wilson, though pastor of a large group of churches, was induced to move to the Springs and add this arduous work to his other exacting duties. Cut of love for his church and the promotion of a worthy end, he undertook it. The prospect was not bright; but in the fall of 1892 Cluster Springs again threw open its doors and invited the young men and boys of the State to come and enjoy its benefits.

Rev. W.S. Friend, A.B., of Hampden-Sidney College, was Mr. Wilson's assistant, and Mrs. Wilson was head of the home. The school grew steadily in the number and attendance, the patronage covering year by year a wider range; and Professors Hampden Wilson, Goodman, E. C. Wingfield and others were brought into the school as assistants.

Cluster Springs boys of this period ranked high in the several colleges and universities which they entered; two entered the ministry, four became doctors, and others filled good positions as teachers or successful business men. T. S. Wilson served as headmaster until 1895.

Professor E. L. Barnes, a successful teacher of Lenoir, North Carolina took charge of the school in 1896 and served as headmaster for the year. The Reverends B. W. and W. N. Mebane succeeded him, but only remained a short time. The school closed for several years, after which the Ecard succeeded in bringing Prof. Hampden Wilson back to the school as headmaster. Under his wise and energetic management the school grew in

popularity and strength until it ranked among the foremost academies in the State. In June 1900, Professor Hampden Wilson purchased the academy. He had been a graduate student at the University of Virginia in 1891-2; had served as principal of Private Academy from 1892-93; as instructor at the Cluster Springs Academy from 1893-6 & as headmaster and business manager of Hoge Military Academy from 1896-1900. In 1900 the enrollment totaled thirty-four, of which twenty-six were boarding pupils and eight were day pupils. The first year there were only three instructors, including the headmaster, who did an equal part of teaching. The other two instructors were W. C. Ryburn and G. F. Bell. In 1916, in addition to the headmaster, were four teachers: W.W. Arbuckle, F. A. Sams, S. D. Smith, and Miss S. W. Craddock. The enrollment for the year 1915-16 totaled fifty-



Hampden Wilson

eight. In 1900, board and tuition cost the student \$200.00. In 1913, it had increased to \$350.00 and in 1916, to \$375.00.

Courses taught at the academy included French, German, English, Latin, Greek, Mathematics, Sciences, History, Business, Bible, and Moral Philosophy. Upon graduation students were admitted to the universities of the State without examination.

The academy also participated in athletics, having football, baseball, basketball, and tennis teams. The 1913 football team played such teams as State champions, Lynchburg High School; Randolph-Macdonald Academy of Bedford City, Virginia; and Danville School for Boys.

The 1901-02 session ran from September 10, 1901 until June 2, 1902. The 1916-17 session ran from September 12, 1916 until May 30, 1917. Some of the rules of the academy, as taken from the catalogue were:

Parents can not give their sons permission to do what is against the rules of the school.

No student will be allowed to absent himself from the Academy without the consent of parent or guardian oftener than once each month, and then only at the discretion of the Principal.

The use or possession of intoxicating liquors is positively prohibited.

The use of tobacco is not approved, but we can not enforce a prohibition of its use, and hence our regulation in regard to it is only to report each offense to parents that comes under our observation and attach such penalty as we deem expedient.

Parents are requested not to send boxes of eatables to pupils at any time except the Christmas and Easter holidays without the consent of the Principal. Boxes are always a source of injury to pupils both as regards their work and their health and it is our desire to discourage the custom as far as practicable.

All are required to attend the Presbyterian Sabbath School every Sunday morning, and preaching morning and night at one of the several churches which are within easy walking distance.

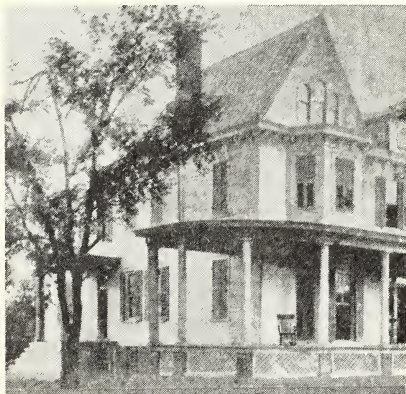
By the year 1916, the following rules and regulations had been added or altered:

All use of tobacco is discouraged. Those boys who have written permission to smoke pipe may do so under certain restrictions. Cigarette smoking will not be allowed under any condition and no boy will be kept in the school who is not willing to comply with this regulation.

The use or possession of intoxicating liquors or cards is positively prohibited, and any pupil found violating this requirement will be dismissed.

Pistols and rifles will not be allowed in the School.

After a long and successful service the Academy closed its doors in 1917, when many of its boys enlisted in the Armed Services.



The Home



The School Building

In addition to the academy, there were several small schools in operation in the Cluster Springs area. There was a two room school near the present Black Walnut Baptist Church. Mrs. Calvin Thompson's mother, then Fannie Thomas, went there, as did Mr. Tom Crowder and Miss Mary Craddock (Mrs. L.D. Johnston). Miss Mary Owen and Miss Mary Easley (Dr. Andrew Easley's daughter), taught there.

The school which the children of the area attended prior to 1917 was a little two room weatherboard building on the Cherry Hill Road. It was the typical country school with a pot-bellied stove, a water bucket, and cracks around the windows. Miss Lizzie Traynham (Mrs. Stillman) was the first principal. Some of the teachers were Misses Sue Jordan, Bertha Wade (Mrs. Johnson), Fannie Howard (Mrs. W. A. Dixon), Mary Fulp (Mrs. W. I. Crews), and Lily Tuck, who was the last teacher there. One year school was not held there so that the people might work harder for the new school. It opened the next year.

There were many other small schools in this section. One was at Shady Grove, from which area many present day students come. A small two room log cabin was built by the people themselves. Soon it was outgrown. Then there was need of both a high school and a school for colored children. The high school was built (a picture appears on page 49) and the other turned into a school for colored children. Larew was the first principal at the high school. Unruh taught there, as did Rev. Joseph B. Merritt in the summer.

After the academy closed its doors, a high school was established at Cluster Springs. The School Board of Black Walnut District, which consisted of Mr. Emmett Crawley, Mr. W. C. Slate, and Mr. Sam Adams, told the people of the community that if they would raise \$1,000.00, the Board would build a \$4,000.00 school for them. Mr. Ned Traynham and Mr. Ryburn "dug up" the money, and Mr. Ryburn gave the land. The school was built, costing \$5,709.00. The community was assessed locally for the school.

When the school board changed from district to county, Miss Sarah Craddock was appointed trustee. She secured the auditorium for the school. It had four rooms and an auditorium upstairs. It was to have been a gymnasium, but while Miss Craddock was away at summer school, the plans were changed. During her time as trustee, buses were started; prior to that time, horse-drawn hacks had brought the children to school.

The first principal of the high school was W. W. Carson, a scholar, farmer, and Presbyterian minister. The principals who followed were Miss Ellen Bouldin, Mr. Bedinger, Mr. Joe Harker, Mr. Edwin Snead, Mr. F.A. Burruss, Mr. L. K. Parker, and Mr. Ralph Leete.

Teachers who have taught at Cluster Springs School have been:

Miss Sarah Craddock	Miss Margaret Martin	Miss Grace Edmunds
Miss Mary E. Holliday	Miss Reba Johnson	Mrs. W. W. Carson
Miss Mildred Edmunds	Miss Hallie Roller	Miss Elise Glenn
Miss Lightfoot Jordan	Frances Weltz	Mrs. Randolph Barksdale
Sydney Hirshelm	Sterling Bagby	Mrs. Irby Turnbull
Mrs. Morton Miller	C. P. Baker	Mrs. A. W. Callas
Miss Ruth Baabe	Harry James	Reginald Walton
Mrs. Robert W. Stevens	Mrs. A. O. King	Mrs. J. E. Crawley
Miss Jane Blackwell	Miss Frances Howard	Kenneth F. Palmer
Ralph Leete	Mrs. Florence Boswell	Mrs. Frances D. Leete
Mrs. Clarice Thompson	Miss Mary Anne Ford	Mrs. Calvin Thompson
Mrs. Mary McLaughlin	Mrs. Rufus Owen	Mrs. Orin Tune
Mrs. Bluebell Downey	Miss Grace Barrow	Mrs. Lilly A. Daniel
Mrs. June Adams		

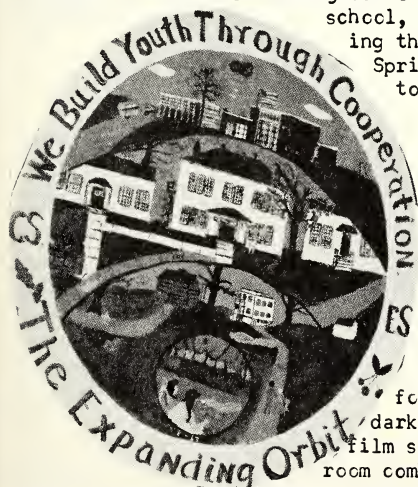
The Balfour Award, standing for scholarship, character, and leadership, was first given to an outstanding student in 1930. The recipients are as follows:

Armistead Traynham	1930	Allen B. Clark	1942
Gwen Paynter	1931	Lucille B. Simmons	1943
Eugene Dixon	1932	Bessie H. Gordon	1944
Charles Link	1933	William H. Dixon	1945
Elizabeth L. King	1934	Elsie F. Long and Helen Traynham	1946
Frances D. Leete	1935	Ramona G. Aliff	1947
John E. Crawley, Jr.	1936	Inez Clark & Mary Reaves	1948
Haydee King	1937	Russell O. Cliborne	1950
Marion L. Howerton	1938	John R. Cole & Harry Reaves	1951
John Duff & Thelma Hunt	1939	Delora M. Barnett	1952
Mamie G. Bagby	1940	Sue Washington Owen	1953
Mildred Traynham	1941		

The high school had a home economics department. The home economic cabin was built at the suggestion of Miss Harding, who suggested that the patrons each bring a log or other needed material and build the cabin themselves. This was done. Others who taught in the home economics department were: Mrs. Jimmie Bohannon, Delia Gregory, Ruth Williams (Mrs. John Crawley), Janet Sturgall (Mrs. Faulkner), Mrs. Bill Green, and Annie Belle Walker.

The term ending in 1953 was the last year Cluster Springs High School was in operation. Beginning in 1953 the eighth through twelfth grades were consolidated into Halifax County High School, located between South Boston and Halifax. In 1953 Cluster Springs became an elementary school and Rev. Harry T. James has served as principal since this time. Teachers who have taught since 1953 who had not previously taught at Cluster Springs have been: Mrs. Nannie M. Martin, Mrs. Bonnie H. Simmeman, Mrs. Margaret F. Routh, Mrs. Diane S. Powell, Mrs. Mary Sue L. Rose, Mrs. Charlotte H. Smith, Mrs. Doris W. Edwins, and Mrs. Charlotte P. Tetterton.

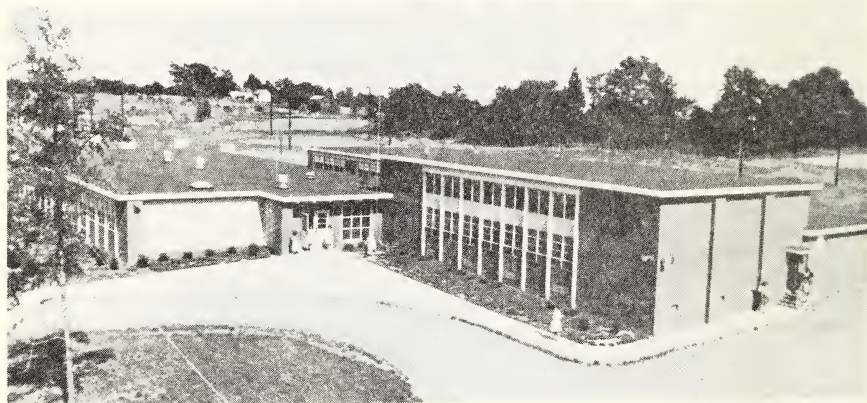
Mrs. Steven's seventh graders of 1962-63 have prepared a seal of the school, entitled, "The Expanding Orbit," showing the progress of education in the Cluster Springs area. The orbit begins at the bottom, showing the Indians gathered around the springs. In the next orbit we see the two-room building located on Cherry Hill Road, with cherries in the margin, symbolizing the road. To the right in the same orbit is the Cluster Springs Academy. In the next orbit is the Cluster Springs High School, with its three main buildings, showing further progress. Finally, we see the new elementary building which opened its doors in September 1962. The new building has fourteen classrooms, a library with a dark room for use of movie projectors and film script projectors, an auditorium-lunch room combination, principal and secretary offices, a modern up-to-date kitchen, and plenty of storage space. In 1963



the school and Ruritan Club, with the help of the community, cooperated in lighting the ball field for night time activities. The play ground is well developed.



The Old Cluster Springs High School



The New Cluster Springs Elementary School



Mr. Harry James, Principal and Miss Ella F. Traynham, Secretary





The Library



The Cafeteria Staff: Mrs. Ray J. Wilburn, Manager; Mrs. James W. Woody and Mrs. Melvin Lloyd, Dieticians



Miss Grace Barrow, Mrs. Robert W. Stevens, and Mrs. Thelma Dixon



Mrs. Shuford O. Edwins, Jr. - First Grade - 1963-64



Mrs. Willard Downey - First Grade - 1963-64



Mrs. Grace Barrow - Second Grade, 1963-64 - Mrs. Calvin Thompson, Substitute



Mrs. David Tetterton - Second Grade - 1963-64



Mrs. Austin H. Boswell - Third Grade - 1963-64



Mrs. Elmo Smith - Third and Fourth Grade - 1963-64



Mrs. Luther W. Dixon - Fourth Grade - Substitute, Mrs. Mary Belle Woody



Mrs. Eddie K. Green - Fifth Grade - 1963-64



Mrs. Calvin Powell - Fifth Grade - 1963-64



Mrs. James E. M. Rose - Sixth Grade - 1963-64



Mrs. Archer Daniel - Sixth Grade - 1963-64



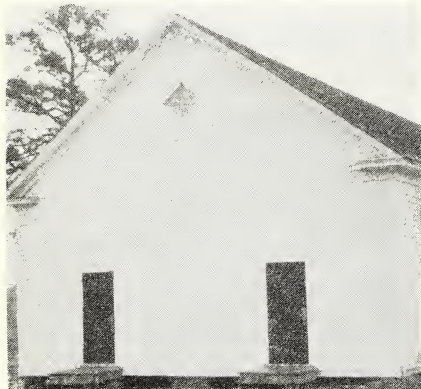
Mrs. Robert W. Stevens, Seventh Grade - Substitute, Mrs. Frazier Pool

## HISTORY OF THE VIRGILINA PUBLIC SCHOOL

From The Border, dated 1953, revised by  
Mrs. W. S. Daniel and Mrs. Fred Freidenstein

Imagine yourself back in 1899 at Virgilina going to the one-room log school which was secured through the efforts of Dr. P. R. Hardee, the town's first resident physician. Miss Ida Apt, who later became Mrs. Ida Apt Tuck, was the school's first teacher and taught successfully for a number of years. Other pioneer teachers were Mr. Mullins, Miss Lula Royster, Miss Anna King, and Mrs. Max Horn. Outstanding among these was Mrs. Max Horn, who taught from 1902 through 1916 and who began the first library. Her influence will be long felt throughout the community.

This school developed into a junior high school in 1908 with Professor A. L. G. Stephenson, principal, Mrs. Max Horn, Miss Anna Apt, and Miss Mary Ford, teachers. About this time a School League was organized. Through the efforts of this League the present auditorium was built and furnished, and the first piano for the school was bought. Mr. W. W. Tuck and the Rev. T. B. Hill gave the foundation lumber and framing for the auditorium. At the first graduation exercises in the auditorium, with Rev. Hill preaching the first baccalaureate address, the people sat on benches made of outside lumber. That same night enough money was raised to buy the present seats. The auditorium which has long been an eyesore is a standing proof of the school's early progress.



Following Professor Stephenson as principal was Mr. Tom Harwood who taught for one year. Reverend C. E. Newman was appointed to succeed him and served as principal for nine successful years, from 1917-1925. While Mr. Newman was principal (1923) the Parent-Teacher Association was organized. Mrs. G. C. Tuck served as the first president. She was followed by Mrs. I. S. Tuck, Mr. A. Hayes, Mrs. A. P. Echanan, Mrs. W. S. Daniel, Mr. A. R. Seat, Mr. R. S. Glasscock, Mr. R. E. Long, Mrs. C. B. Wilkins, and Mr. A. W. Murray up until 1951. It was then discontinued. Some of the accomplishments of the Parent Teacher Association were maintaining a library, sponsoring a pre-school clinic, establishing a home economics department, providing playground equipment, assisting in installing the water system, sponsoring public school music, and in recent years helping to establish a school cafeteria, under Mr. Aubrey Keese, principal.



Mrs. G. C. Tuck

Mr. A. M. Shelton also served a term as principal, following Dr. Newman. In 1926, \$5,000.00 in bonds were issued by the town to supplement state funds for the erection of a modern brick high school. This, together with a valuable library, were burned one month after completion, but out of ashes arose a grander structure which is part of the present school.



New School That Burned

The school became accredited in 1929-30 when R. M. Hook was principal. For a school to be accredited, it had to meet certain requirements--such as offering forty-five minutes per recitation period, a nine month term, certain requirements for lighting and blackboard space in class rooms. If the school met these requirements, it would be

recognized by the State Board of Education and graduates could enter colleges of the State without taking entrance examinations.

In the fall of 1935 a modern home economics department was added to the school, but was discontinued in 1952-53.

With a faculty of ten teachers under the direction of Mr. A. G. Carter, principal and S. M. Torian, trustee, this school held its place among the high schools of the County in 1933-34. The increase in enrollment in the 1930's was due to the closing of many smaller schools in the district such as Red Bank, High Hill, Hitesburg, Aaron's Creek, Mountain, Ridgeway, and Rice Schools. The school started under the direction of Mr. William Barksdale as Superintendent of Halifax County Schools. He was followed by Mr. H. J. Watkins, and then by Mr. R. L. Lacy, who is the present Superintendent of Schools.

Mr. A. G. Carter served as principal until 1942-43 when Mr. Tom Gillis was appointed with a faculty of ten teachers. Mr. A. M. Shelton also served a term as principal, following Dr. Newman. The death of Mr. Torian, trustee, in 1944 left a vacancy which was filled by Mr. Arthur Tuck until his death in 1960.

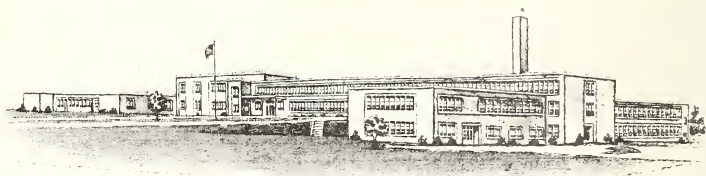
In 1943-44 Mr. H. J. Meredith was principal and was followed by Mr. Aubrey Keese in 1948-49. Many improvements were made during Mr. Keese's principalship. Two new rooms were added, a lunchroom was installed, an expansion of the playground was made, the library was remodeled and shrubs and grasses were planted.

Mr. E. C. Vaughan, was appointed following Mr. Keese's resignation in 1949-50. Mr. Vaughan continued to make many improvements for the school. Better lighting and improved grounds have been two objectives which are now accomplishments.

The last year the high school operated, the faculty consisted of Mesdames Mary Jones, Ethelyn Thompson, Virginia Daniel, Norma Calloway, Georgia Freidenstein, Bertha Gravitt, Frances Pulliam, Grace Smith, Misses Marguerite Daniel, Reba Smith, Messers Keith Tuck, Carl Crews, and Carlton Vaughan.

You know, it's sort of sad to have to write the History of Virgilina High School, this time, but we must if we are to remember it, since all high schools in the county will be consolidated next year. Just look back over the years and think what grand times all the students have had, where some of those who graduated from this school are and the positions they hold. It makes you feel patriotic and even proud to think that you went to "Virgilina High School." In 1954 the high school students began

attending Halifax County High School in South Boston.



### Halifax County High School

Mr. E. Carlton Vaughan was principal from 1950-1956, a term of six years. During this time many changes took place, namely;

1. The bush thicket became a nice playground.
2. Sidewalks were extended to the rear of building.
3. In 1953-54 the high school was moved to Halifax County High School, leaving only the elementary grades.
4. With extra rooms available a modern kitchen and lunchroom was equipped.
5. A music room was added and Mrs. Edith Hutchison taught private piano lessons.
6. Coal stoves were replaced with oil heaters.

In August 1956 Mr. Vaughan resigned (to accept position as principal of Emporia Elementary School). Mrs. Georgia Freidenstein, assistant principal, became principal and continues to serve in this capacity. Mrs. Frances Pulliam became assistant principal. Mrs. Effie Harris took Mrs. Freidenstein's place in third grade.

The death of Mr. Arthur Tuck, trustee in 1960, left a vacancy that was filled by Mr. George Smith.

In March 1963 a Parent-Teacher Association was organized in the Elementary School. The planning committee was composed of Rev. Harry R. Mathis, chairman; Mrs. Georgia Freidenstein, principal; and Mr. Leon C. Murray, Mrs. Mary Jones, and Mrs. Louis P. Woltz. This committee took a census of the parents interested and desiring to organize a Parent-Teacher Association. After a favorable return, a constitution was drafted, a slate of officers prepared, and committees set up. A meeting was called in March for the organization of a Parent-Teacher Association. Mr. J. R. Crgain, of Altavista, Virginia came to help with the organizational meeting. The following names appear on the adopted constitution:

Leon C. Murray  
Mrs. Leon C. Murray  
Mrs. Louis P. Woltz  
Mrs. Bill Nunn  
Miss Marguerite Daniel  
Mrs. Albert Vaughan  
Mrs. Everette Martin  
Everette Martin  
Mrs. Lawrence Matthews  
Albert Vaughan  
Lawrence Matthews

Mrs. David Thomas Rice  
David Thomas Rice  
Mrs. William H. Glasscock  
Mrs. Arneida Elliott  
Mrs. Lottie E. Wilkerson  
Mrs. Harry R. Mathis  
Rev. Clarence Bishop  
Mrs. Clarence Bishop  
George P. Smith  
James E. Murray  
Mrs. Evelyn B. Murray



Mrs. Bertha L. Gravitt  
Mrs. Virginia B. Bailey  
Mrs. Grace G. Smith  
Mrs. Gladys Newcomb  
Rev. M. E. Newcomb  
Mrs. Flossie C. Puryear  
Mrs. Margaret Cranford  
Mrs. Cla Nunn  
Mrs. Graham Davis  
Mrs. John R. Pulliam  
Mrs. Joyce Glasscock

George H. Daniel  
Mrs. Nell C. Daniel  
Mrs. Gladys King  
Mr. K. H. King  
Alfred Ellicott  
Mrs. Norma Elliott  
Mrs. Georgia Freidenstein  
Mrs. Mary Jones  
Rev. Harry R. Mathis  
Mrs. Virginia Watts  
Mr. Dallas Gravitt

Mrs. Dallas Gravitt

The following officers were elected by the new group:

President	Rev. Edward Newcomb
Vice-President	K. H. King
Secretary	Mrs. Evelyn B. Murray
Treasurer	Dallas Gravitt

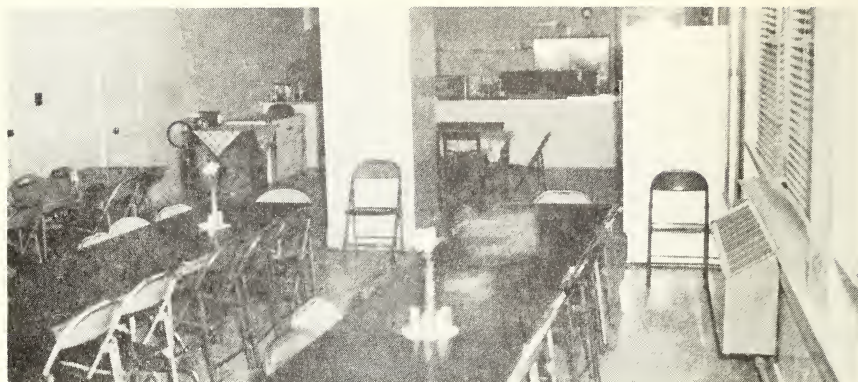
In 1963, the Parent-Teacher Association took as its first project, the developing and lighting of the school ground ball field, working in cooperation with the Ruritan Club and ball players.



Virgilina Elementary School Parent-Teacher Association

Progress continues to move on in Virgilina School. Today we have a nice modern building, central heat, toilets, televisions, motion picture machines, opaque projectors, a well equipped central library, besides classroom libraries. The playground has been supplied with modern devices, also. Even the old auditorium has taken on a new look.

The present faculty consists of: Mesdames Georgia Freidenstein, Principal; Mary Jones, first grade; Virginia Bailey, second grade; Effie Harris, third grade; Frances Pulliam, fourth grade; Grace Smith, fifth grade; Marguerite Daniel, sixth grade and Bertha Gravitt, seventh grade. Mesdames Gay Forlines and Edith Hutchinson teach piano.



Cafeteria



Mrs. Mary Jones - First Grade - 1962-63



Mrs. Mary Jones - First Grade - 1963-64



Virgilina Elementary School



Mrs. Georgia Freidenstein, Principal



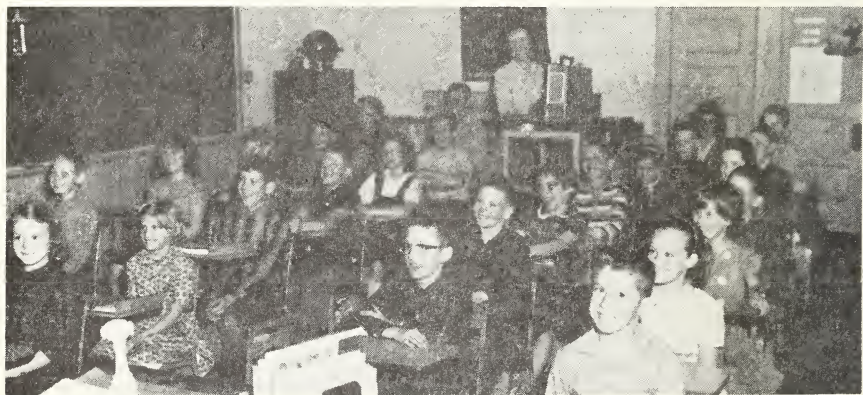
A Section of the Library



Mrs. Virginia Bailey - Second Grade - 1962-63



Mrs. Effie Harris - Third Grade - 1962-63



Mrs. Frances Pulliam - Fourth Grade - 1962-63



Mrs. Grace Smith - Fifth Grade - 1962-63



Miss Marguerite Daniel - Sixth Grade - 1962-63



Mrs. Bertha Gravitt - Seventh Grade - 1962-63

## HISTORY OF OAK HILL HIGH SCHOOL

Previous to 1924 there were numerous small schools scattered throughout this community. In 1924, however, broadminded men saw the need of a consolidated school. The four schools of Poole, Clark, Cornwall, and Royster were consolidated at this time. By spring of that year a building, consisting of six rooms and an auditorium, was completed. Mr. R. B. Dawes was principal.

By the summer of 1925 additional rooms were built, both downstairs and upstairs. Mr. Poe was principal that year. In May of 1926 the first graduation exercises took place.

In 1936 a modern brick teacherage was constructed across the highway from the school.

In 1940 the Agricultural Department was added.

During the year of 1939-40 our Home Economics Department was added. Among the major improvements since that time have been the construction of two unit kitchens in the department and the installation of a central heating system.

The cannery, built in 1946, has proved to be a valuable asset to the Community and county.

Our school gymnasium was built during the year 1940. However, this was completely destroyed by a tornado on November 19, 1952. The tornado not only destroyed the gymnasium but did extensive damage to the roof, windows, walls, and equipment of all other campus buildings. During the time needed for building repairs our school shared the Stovall School on a half-day basis. Two weeks following the tornado the principal, Mr. S. R. Murray died of a heart attack. Mr. Adcock completed the year and has remained as our principal. In the fall of 1955 our new modern gymnasium was completed.

In the fall of 1952 a typing class was added to the courses of study. Since that time, that department has grown from twelve to twenty-two machines. An electric mimeograph machine, mimeoscope and stylus equipment was added to the typing class of 1954 to aid in publishing a school newspaper.

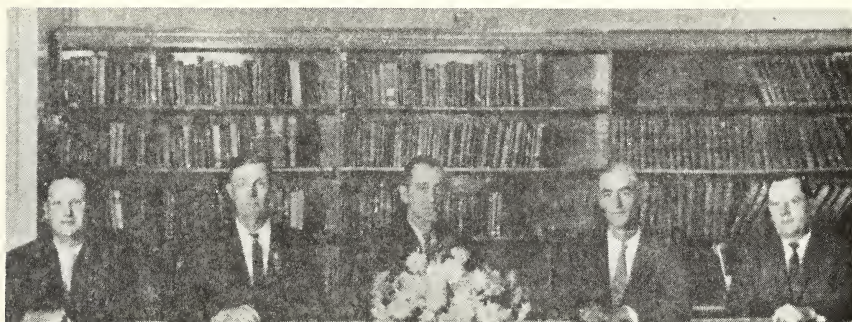
The overall school program has been expanded and improved through the years. June brings to an end the high school department of Oak Hill. Hereafter, our high school will be merged with Stovall, Berea, and Oxford, high schools to form Webb High School. It is with both joy and sorrow that we face this abrupt change. We know that time marches on and that we must keep pace with progress.

Principals of Oak Hill High School have been:

Mr. R. B. Dawes	1923-24	Mr. George	
Mr. John Farmer	1924-25	Mr. C. E. Mabe	
Mr. W. C. Poe	1925-29	Mr. Cannon	1945-46
Mr. R. N. Grimes	1929-31	Mr. Hugh E. Rose	1946-47
Mr. F. M. Bailey	1931-38	Mr. S. R. Murray	1947-52
Mr. George Baker	1938-45	Mr. L. C. Adcock	1952-63

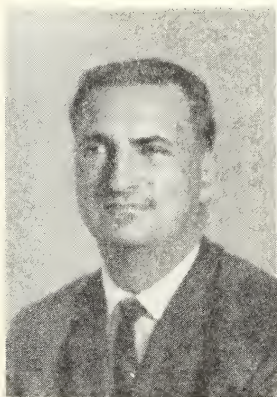


Oak Hill High School



Oak Hill School Board

C.A. Timberlake, D.R. Blackwell, G.D. Pittard, J.R. Elliott, E.J. Yancey



L. C. Adcock,  
Principal, 1962-63



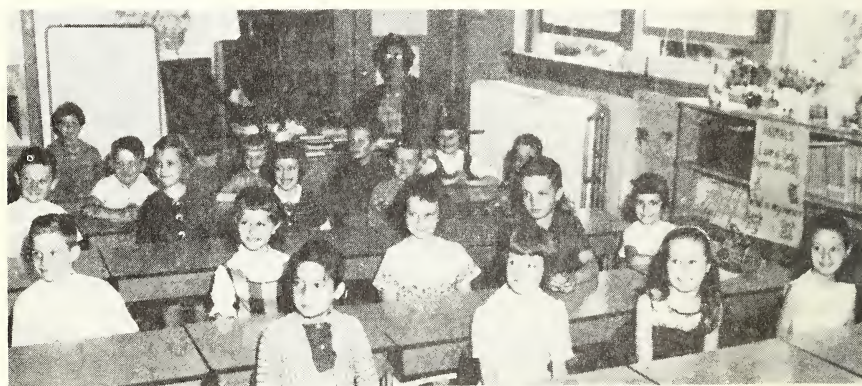
Stuart Pool,  
Principal, 1963-64



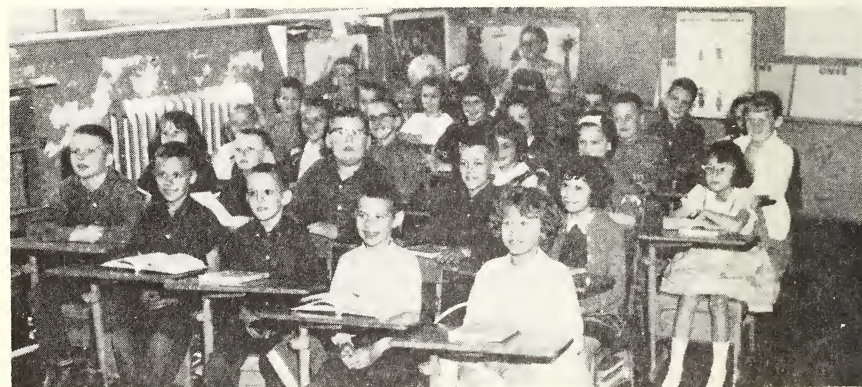
Barbara Blackwell  
Secretary



Mrs. Jewel Nelson - First Grade - 1962-63



Mrs. Frank Clark - Second Grade - 1962-63



Mrs. Clifton Brooks - Third Grade - 1962-63





Mrs. John Roy Williams - Fourth Grade - 1962-63



Mrs. Jim H. Hart - Fifth Grade - 1962-63



Mrs. Ray Elliott - Sixth Grade - 1962-63



Mrs. Fred Lamp - Seventh Grade - 1962-63



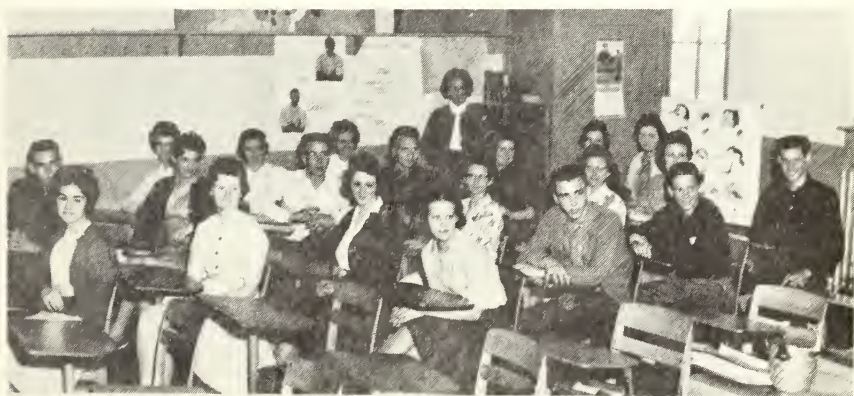
Mr. Stuart Pool - Eighth Grade - 1962-63



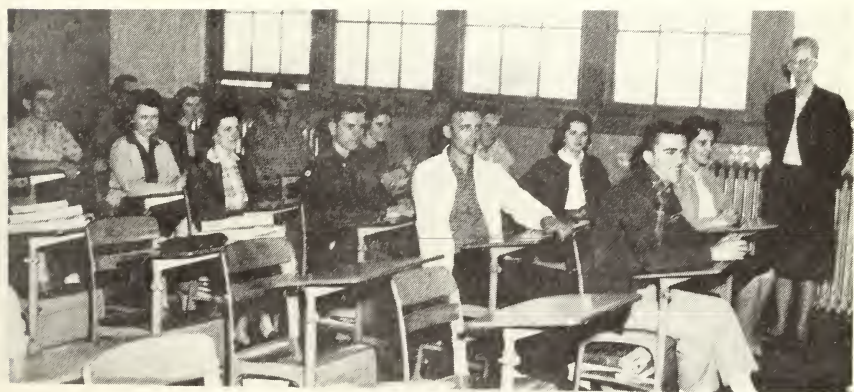
Mrs. Eugene Puryear - Ninth Grade - 1962-63



Mrs. Arthur Ray Currin - Tenth Grade - 1962-63



Mrs. William Stovall - Eleventh Grade - 1962-63



Mrs. Sam Watkins - Twelfth Grade - 1962-63

## A HISTORY OF ALLENSVILLE SCHOOL

This brief history is taken from an article contributed by Mrs. George Gentry Williams to the Rexburg Courier Sesquicentennial Edition of August 5, 1951, and brought up to date according to information furnished by T. C. Gentry, the present principal.

In the early fall of 1917 plans for the consolidation of the Parham, Trilby, Black Gum, and O'Briant Schools were completed. The new school was to be called Allensville. The present site was chosen, and four acres of land was given by A. H. Gentry. Besides donations by the county and citizens of the community, a special tax was voted by the district to finance the building of the school.

A four room wooden structure was completed and ready for occupation by January 1918. The teachers and pupils from the above named schools moved to the new building. Miss Clara Wilson was the principal. The other three teachers were: Miss Hallie Rogers, Miss Myrtle Riley, and Miss Myrtle Pass. In 1941, the school had twelve teachers.

Several years after 1918, two more rooms were added to the original structure. In 1928, a four room brick building was erected for the high school. In 1932-33, two basement rooms were added in the high school building and a water system was put in the school. The wooden building was torn down and a complete new brick building was erected in 1938-1939 for the elementary school.

The principals of Allensville School have been:

Miss Clara Wilson	Rev. N. J. Todd	M. A. Quick
Miss Mildred Bradsher	S. B. Satterwhite	W. B. Bateman
Miss Mary Montague	C. L. Shuford	L. R. Presley
Rev. Joe B. Currin	D. W. Kancy	R. H. Bryant
Hunter Crumpton		T. C. Gentry

In the 1940's a metal gymnasium was built at the school. This has proved very valuable for the physical education periods and recesses during inclement weather.

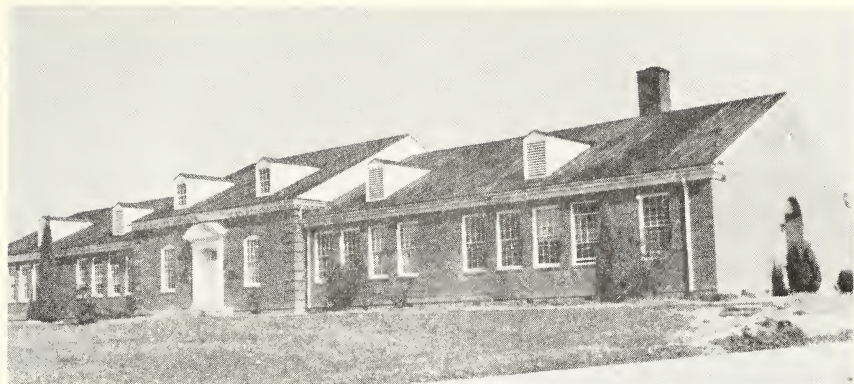
In 1952, the high school students were transferred to Bethel Hill High School and Allensville became an elementary school.

In 1962, the Indian school at High Plain was closed, and about one-half of the Indians of elementary age were transferred to Allensville school and the other half to Bethel Hill.

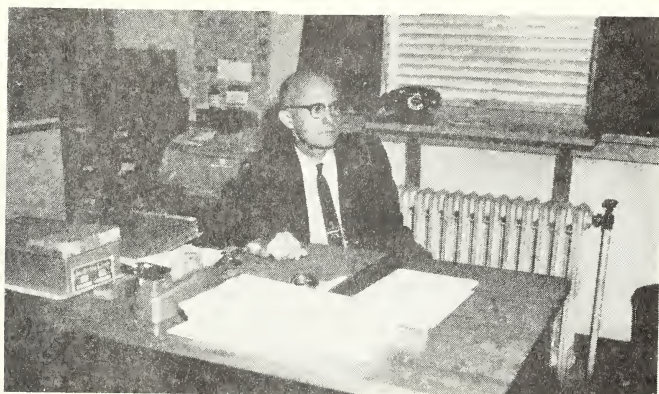
The enrollment in 1963 is approximately 286, of which about 39 are Indians. Seven school buses are in operation, transporting the children to and from school.

In addition to the principal, the following nine teachers compose the present faculty of Allensville School:

Mrs. Cleo R. Bailey	Mrs. Bonnie W. Gentry	Mrs. Mildred L. Montague
Mrs. Mary G. Barnette	Mrs. Minnie M. Gentry	Mrs. Sarah R. Poindexter
Mrs. Mary D. Cates	Mrs. Viola B. Lunsford	Mrs. Naomi B. Strum



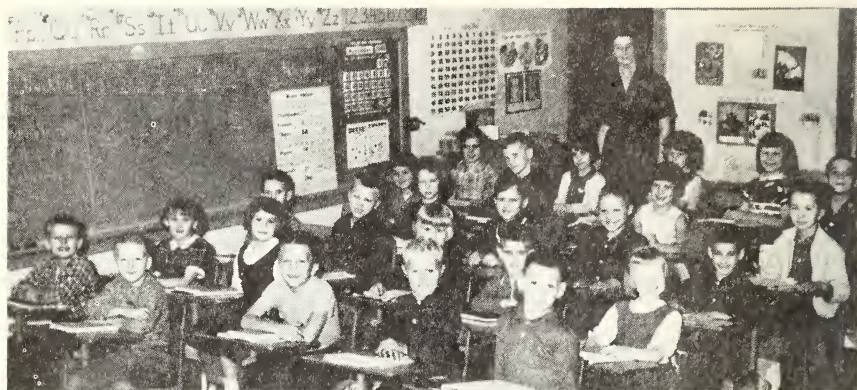
Allensville School



Mr. T. O. Gentry - Principal



Mrs. Bonnie W. Gentry - First Grade - 1963-64



Mrs. Mildred L. Montague - Second Grade - 1963-64



Mrs. Mary D. Cates - Second Grade - 1963-64



Mrs. Clec R. Bailey - Third Grade - 1963-64



Mrs. Mary W. Barnett - Fourth Grade - 1963-64



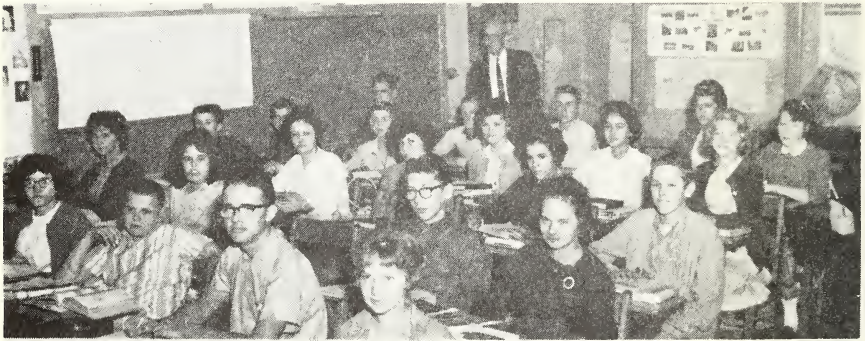
Mrs. Naomi B. Strum - Fifth Grade - 1963-64



Mrs. Viola B. Lunsford - Sixth Grade - 1963-64



Mrs. Sarah R. Poindexter - Seventh Grade - 1963-64



Mr. T. O. Gentry - Eighth Grade - 1963-64



Mrs. Minnie W. Gentry - Special Education - 1963-64



## A HISTORY OF BETHEL HILL HIGH SCHOOL

By Mrs. J. R. Hayes (Written in 1941)  
Revised and Edited by Rev. Harry R. Mathis

Before going into the history of Bethel Hill High School I will give briefly a few sketches of the earlier schools of Bethel Hill community and a few of the early educational leaders. These must be credited with paving the way that we in later years, step by step, could begin making plans for Bethel Hill's growth and development. Their educational interest, attitude and work were the real corner stones upon which we were enabled to begin laying a foundation for our Bethel Hill High School of today.

About the first of these earlier schools was called the Tom Horner High School, taught in a two-room building near Bethel Hill Baptist Church. This was called Bethel Hill Academy and in later years was remodeled and was the home of the Beam family after their other home was burned. Later, W. E. Hatchet, Mrs. Anna Harrison, Mrs. Pat Harrison, and J. S. (Shanks) Merritt, taught there. The late T. C. Brooks and Miss Emma Humphries also taught in the Bethel Hill community. They taught in a one-room building not far from the church. All of the above, I learn, were outstanding instructors, noted for their thorough work and splendid discipline. Let us not forget the fact that these had not the comforts, conveniences and equipment that our schools of today have. All this happened prior to 1838. At this time a young man from Cleveland County came to begin teaching in the Bethel Hill Academy. He was Rev. J. A. Beam. Among his co-workers were Miss Mollie Lucas of South Carolina and Miss Lucy Ranes. These ladies became Mrs. J. A. Beam and Mrs. W. A. Woody. They have meant much to the school, church, community and county.

After teaching in the academy awhile, Mr. Beam had great visions. He began to reach out for a better building. But how was this to be done? It seems that Mr. Beam had the energy, will power, determination, and personality to get what he went after.

Many of Mr. Beam's young men students pledged their support by giving their work in cutting logs and helping get them to a saw mill. The patrons cooperated by giving the lumber. All these cooperating together went to work. It almost looked like a miracle to think about it, but soon a large, nice building was erected on the site where W. H. Mullins now lives. If I do not make a mistake this site was given to the school by the late Stephen Gentry.

For a while all went well. The school kept growing, more teachers were employed. This was known as Bethel Hill Institute. Many young men and ladies all around here and elsewhere often think of the many happy days spent at this school. Rev. J. T. Ridderick, Bob Bateman, Pearce Graves, Tom Hudson and many others went out from this school.

This was a private school, but the doors of Mr. and Mrs. Beam's home were never closed on any person who showed the will and determination to work for an education. The work and influence of these two beloved and noble people will never die. Mr. Beam's work is still a shining monument to the memory of the great work he had done.

One cold January day in 1905, when the wind was high, this building caught fire and burned. This was such a shock, and such a loss.

Mr. and Mrs. Beam left Bethel Hill for several years, going to Leaksville to teach and later to a school in Danville and then to Kentucky.

For a period of several years the progress of Bethel Hill School was retarded. School was again taught in the old academy, but it was on a smaller scale. Finally Mr. and Mrs. Beam came back to Person County to make their home.

Mr. Beam was elected County Superintendent of Public Instruction. This position he held until his health became impaired and Mrs. Beam was put in his place as County Superintendent. Both Mr. and Mrs. Beam filled this office well.

About this time the state was helping develop with county and state schools. Only meager salaries were paid teachers. Nearly all the schools had short terms here before the schools were graded. The students were allowed to take up the work they were capable of doing. When the state took over the county certificates, the graded system soon went into effect. Numerous summer schools were held in order that teachers might improve and raise their certificates and keep them in force for five years.

Prior to this, teachers were examined every year on all the subjects taught in order to renew their certificates.

The Bethel Hill School was at this time being taught on the same site of the building that had burned. The Terrell Public School Building of the community had been moved and remodeled, with Abner C. Gentry as principal.

In a few years a great educational interest possessed Moses S. Jones. He gave the site and much material for erecting the building now known as Bethel Hill's Elementary School Building. This was in 1921.

I am unable to state definitely the amounts given by different ones but I do remember Mr. Jones' being very liberal in giving money to Bethel Hill High School. (It is reported that Mr. Jones gave thirteen acres of land and \$10,000. for the establishing of the new Bethel Hill plant.)

A. C. Gentry served the school as principal until 1923. He was followed by King D. Brown in 1924; E. L. Wehrenburg, 1925; Mrs. J. A. Beam, 1926, and in 1927 R. B. Griffin came during the middle of the 1927-28 term to fill a vacancy made by a teacher resigning. Mrs. Beam was not a candidate for reelection as principal. Mr. Griffin was elected to take the principal's place. This position he filled well until he resigned to accept the Superintendent's place in July 1935. In 1935, Lewis S. Cannon became principal and served very splendidly until 1941. He was succeeded by William T. Gibson, who served until 1942; Robert Eugene Howard, who served until 1944; James Alfred Stanley, 1944-45; and Lee Douglas Wellens, who served until 1947. W. C. Hopkins came in 1947 and has served well and faithfully for seventeen years.

About 1924 the high school building and teacherage were built. In this same year the high school was accredited. Some years later the elementary department became accredited.

After the consolidation program of smaller schools, Bethel Hill's attendance began to increase. In 1941, sixteen teachers were employed by the school.

During the period 1920-40, many improvements were made in the school. An agricultural, home economics and commercial department were added. A full-time public school music teacher was also acquired.

Dr. J. H. Merritt spent about \$2,000. on the football field, known as the Merritt Field. This was certainly appreciated. Dr. Jack Woody, who was born and reared in the Bethel Hill community, but who was connected with John Hopkins Hospital in Baltimore, Maryland, contributed around \$200. to the high school library. His contributions included fiction, current magazines, at least two sets of encyclopedias and other

books in memory of his mother, the late Mrs. Sam Woody. This library in 1941 was one of the best equipped in the state for its size. The elementary room libraries were also improved during the latter part of the 1930's.

In 1940, the elementary building was remodeled, making the building more attractive. Five new class rooms and a music room were added. Sanitary facilities were also installed in the elementary building and better drinking facilities were added. Much work was done on beautifying the school grounds.

With the coming of W. C. Hopkins in 1947, the school underwent another series of improvements. A new auditorium has been built. Two new classrooms and a rest room have been added to the high school. Agricultural classrooms and a shop have been built. A community cannery was built, which in 1962 was converted into elementary classrooms for grades seven and eight. The old agricultural building was converted to classrooms for the first and second grades. A new cafeteria, with a seating capacity of approximately 400 students has been added. The old high school building was renovated, removing the old tile and replacing it with brick.

Vocational home economics has been added to the curriculum.

In 1963 the faculty consists of 22, including Mr. Hopkins. The present enrollment is 533, of which 215 are high school students and 318 are elementary. Twelve school buses are used in transporting the students.

In September 1962, the Indian school, High Plains, which the Indians of Person County had attended since 1888, was consolidated into the Bethel Hill School.



Bethel Hill School



Mr. W. C. Hopkins, Principal and Mrs. Sue Jackson, Secretary



R. B. Griffin  
Superintendent



Bethel Hill Institute



Mrs. Emma Boswell - First Grade - 1963-64



Mrs. Mary Hendren - First and Second Grade - 1963-64



Mrs. Carolyn West - Second Grade - 1963-64



Mrs. Frances Stem - Third Grade - 1963-64



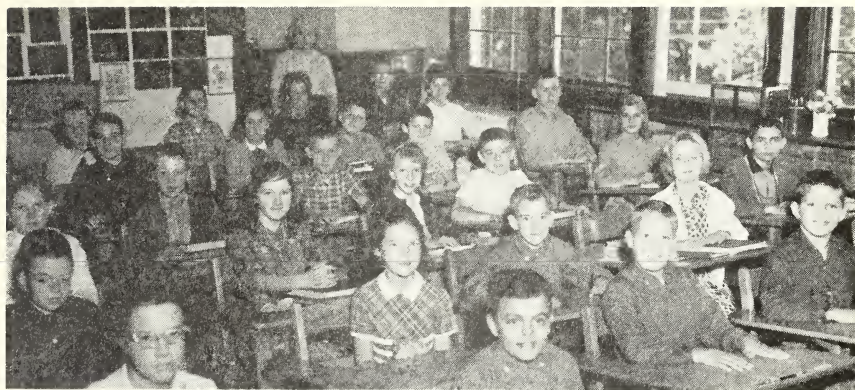
Mrs. Jane Burns - Third and Fourth Grade - 1963-64



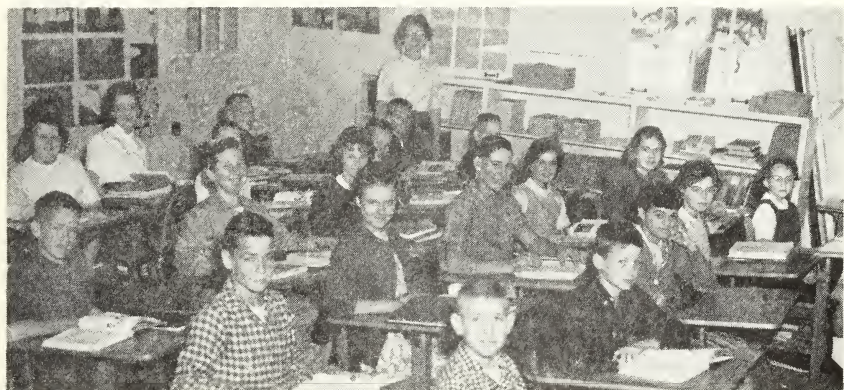
Mrs. Jennie Wagstaff - Fourth Grade - 1963-64



Mrs. Musette Bailey - Fifth Grade - 1963-64



Mrs. Grace Clayton - Sixth Grade - 1963-64



Mrs. Earl Rogers - Sixth and Seventh Grade - 1963-64



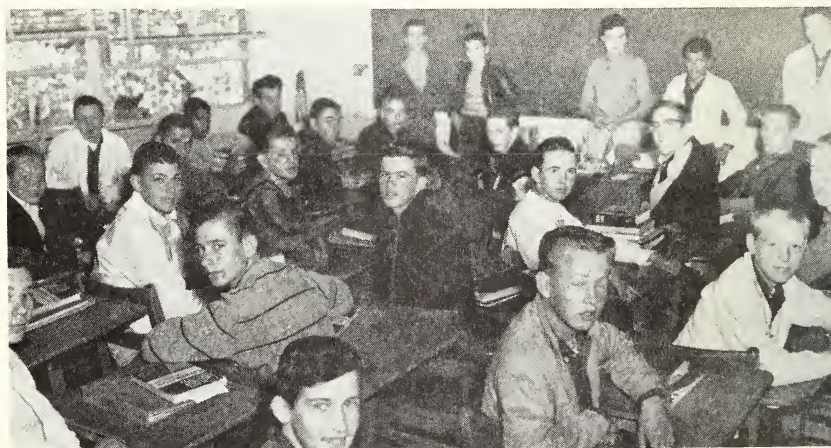
Mrs. Alma Harris Woody - Seventh Grade - 1963-64



Mrs. Christine Powell - Eighth Grade - 1963-64



Mrs. Billie C. Carver - Ninth Grade Girls - 1963-64

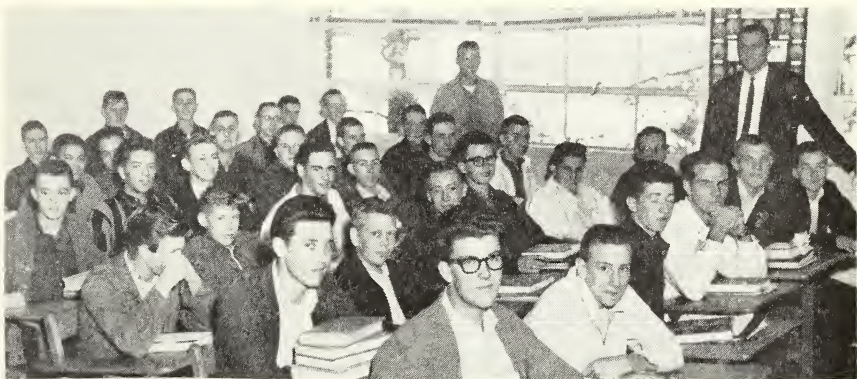


Miss Jane Chaney - Ninth Grade Boys - 1963-64





Mrs. Earl Blalock - Tenth Grade Girls - 1963-64



Mr. Earl Blalock - Tenth Grade Boys - 1963-64



Mrs. Bradsher - Eleventh Grade Girls - 1963-64



Miss Virginia Welborn - Eleventh Grade Boys - 1963-64



Miss Myrtle Chambers - Twelfth Grade Girls - 1963-64



Mrs. Harriett Adcock - Twelfth Grade Boys - 1963-64

## A HISTORY OF THE TOWN OF VIRGININA

By Rev. Harry R. Mathis

The Town of Virgilina was incorporated February 5, 1900 by the General Assembly of Virginia. The act of incorporation reads as follows:

Be it enacted by the general assembly of Virginia, that the town of Virgilina, in the county of Halifax, as the same has heretofore or may hereafter be laid off into lots, streets or alleys, shall be, and the same is hereby, made a town corporate by the name of Virgilina, and by that name shall have and exercise the powers conferred upon towns by Chapter forty-four of the code of Virginia of the said chapter applicable to towns, and all laws which may hereafter be enacted by the general assembly of Virginia for towns, so far as the same are not in conflict with this act.

The boundaries of said town shall be as follows: Beginning in the center of Florence Avenue, where the same crosses the State line between Virginia and North Carolina; thence with said state line in an easterly direction one-half mile to a rock; thence under right angle to said state line in a northerly direction one-half mile to a rock; thence under right angle and parallel with said state line in a westerly direction one mile to a rock; thence under right angle and in a southerly direction one-half mile to a rock in the state line; thence with the said state line in an easterly direction one-half mile to the beginning.

The above act of incorporation was sponsored by the Honorable W. P. Barksdale of the Senate and Honorables R. J. Tuck and J. T. Lacy of the House of Delegates.

Mrs. S. Reams Long has in her possession the Bible on which the town's first mayor and councilmen were sworn in. The Bible had been presented to W. H. Pannebaker, by his friend, E. C. A. Tuck, on November 5, 1892.

Inscribed in the front of this Bible are the following words: On this Bible the first mayor and town council were sworn into office at Virgilina, Virginia, February 9, 1900.

W. H. Pannebaker, Mayor

John Ford	Walter W. Tuck
Alfred Hayes	S. M. Torian
C. S. Garner	M. D. Hubbard

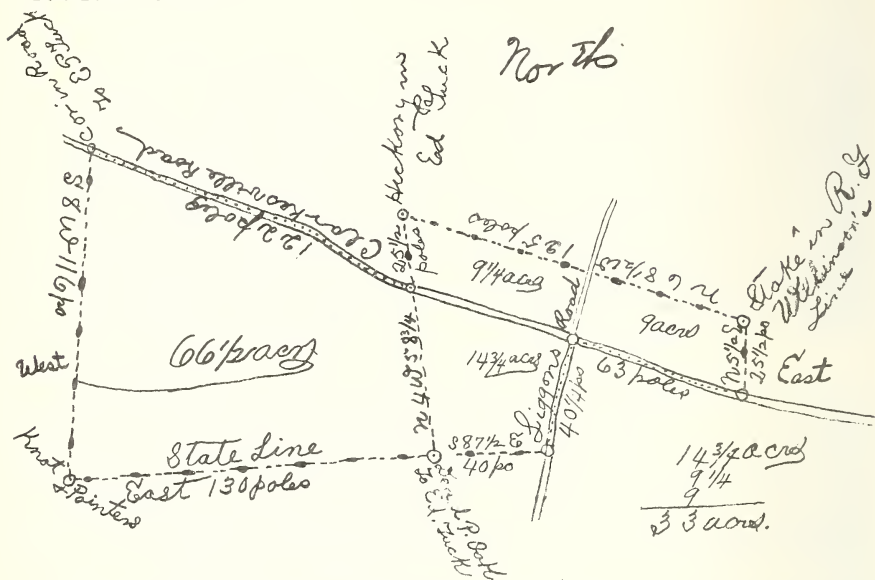
Council Men



E. C. A. Tuck and  
W. H. Pannebaker

The site of Virgilina was first settled by Edward Tuck, son of John Tuck, and these details have been mentioned on pages 9-13 of the early settlement of the area. The land on which Virgilina is situated passed from the hands of Edward Tuck to David Apt. The map which follows was traced from the original which is in the hands of Edgar Tuck, and shows that

David Apt bought of Edward Tuck, thirty-three acres and from Rev. M. L. Hurley, sixty-six and one-half acres. M. L. Hurley served Union Church from 1876 to 1883.



The above plot was surveyed October 11, 1875 by R. T. Wilkins.

About 1878, it appears that the farmers of the area fell upon evil days, for the area on which the town is situated was sold for taxes. Mr. C. A. Tuck bought it in for \$300.00.

The land next went into the hands of W. M. Pannebaker. The following map, dated January 1, 1920 shows the town as sub-divided into lots:



Up until the 1880's, the nearest trading posts for the crossroads area were Holloway's Store at Blue Wing, North Carolina and the David Apt



David Apt's Store

(1822-1905) Store at Red Bank. With the discovery of copper in the area in the 1880's, the town began to grow. Stores were built at the four corners and down near the depot. The coming of the railroad in 1889 added to its growth. The crossroads became a shipping point for the entire area, because of its direct rail connection with the port of Norfolk. With the coming of the railroad, the name was changed from "Tuck's Crossroads" to Vicarol. Afterwards, it was given its present name of Virgilina.

On May 13, 1901, W. H. Pannebaker wrote to the Editor Manufactures Record of Baltimore, Maryland, concerning the town: A number of new houses and store buildings are being erected and the contractors and builders are all busy. Buildings here are rented before the foundation is laid. Saw mills, planeing mills and timber men have all they can do. In fact, some are considerably behind with their orders."

W. M. Pannebaker, with his son, W. H. Pannebaker, came to the Virgilina area from Pennsylvania about the year 1887. His wife and daughters, Florence and Esther came later. They had invested in the Blue Wing Copper mine and were very active in the mining industry. Mr. W. M. Pannebaker has been called by some, "the Father of Virgilina." His land holdings were over 2,000 acres mineral, over 1,400 acres surface and timber, of which 740 acres comprised the town of Virgilina.

W. H. Pannebaker was a surveyor and laid off the town limits into lots. His interest and enthusiasm in the mines sent him near and far, caused him to write many letters and articles to newspapers, etc. to attract northern capitalists to invest in the mines. From a reading of the history of the mining operations, one can see the results of his work.

Miss Florence Pannebaker was also active in the development and promotion of the mines. Up until the time of her death she was busy trying



to attract capitalists to come in and develop the mines. Miss Pannebaker was a native of Lewistown, Pennsylvania before coming to Virgilina. She was educated at Bucknell University and was a member of the Presbyterian Church. At her death in February 1958, at the age of eighty-four, she bequeathed \$90,000. in cash, along with many acres of land and mineral rights, remembering many of the local citizens. Ten thousand dollars each, was left to the following religious organizations: Voice of Prophecy, Radio Bible Class, and Christian Home Association. She requested burial, if feasible, in the family lot in Lewistown, with none other than a true believer in the virgin born Christ should officiate. This request was complied with by her executrix.



W. D. Amis & Company - View of 7th Street - About 1895



Florence Avenue - About 1895



W. D. Amis & Company - View of 7th Street - About 1912







Two hotels have operated in Virgilina. The first was Hill's Hotel and was operated by Mrs. W. W. Hill. The second was the Virgilina Hotel and was operated by Mrs. L. B. Tuck. Hill's Hotel closed its doors about 1910 and the Virgilina Hotel about 1920.

One of the first barbers to serve the town was Jim Curtis, a Negro, who cut hair in the early 1900's. He was followed by Luther T. Francisco, who was barber until 1916. From 1916 until 1918, Jim Smart and Otha Nelson were the barbers. Following these men, Francisco served in 1918-20; Sam Sherrill from 1920-24; Charles Allen, 1924-28; and Allie P. Glasscock since 1928. A newspaper advertisement in 1929 read: "Ladies Work a Specialty."

Several blacksmiths have served the town and surrounding area. They have been: Joseph Upton, Cabell Murray, Walter Hite, and at the present time, Fraser Murray.

With the coming of the railroad, a post office was opened in Virgilina. Joe Tuck was the first postmaster and was followed by: W. D. Amis, Alfred Hayes, Alcenza Jones, Walter W. Tuck, Willie R. Slagle, and the present postmaster, Mrs. S. Reams Long. The present staff, in addition to Mrs. Long, are Mr. S. Reams Long, Willie R. Slagle, A. Russell Seat and Leon C. Murray.



Post Office Staff - 1963

Substitute clerks are Mrs. A. P. Glasscock and Mrs. J. W. Hill. Substitute carriers are H. Roland Frazier, John R. Puryear and A. G. Jones. Mr. Fred E. Winfree, who carried the mail on Route 1, which winds in and out of Virginia and North Carolina, retired on November 1, 1960 after fifty years service. At a testimonial dinner, he was presented with a certificate for fifty years service and a thirty year safe driving award by Postmaster General Arthur Summerfield. Mr. Winfree is pictured in the front of the group. Mrs. Long holds

the position of postmaster counselor for all 3rd Class Postmasters in Halifax County, which requires that she help train all new postmasters in the county.

The first town doctor was Dr. P. R. Hardee, who served the town from 1892-1901. Doctors who followed him were F. D. Drewry, Nat Daniel, Peter T. Causey, W. A. Plecker, S. R. Jordan, Dr. Houston, A. P. Echannan, Paul M. Burd, Henry W. Pocre, William Thomas, and George W. Bell. Dr. Bell and Dr. Echannan are the present doctors. In the early 1900's, Dr. R. F. Waller, presently a dentist in South Boston, Virginia, had his office in Virgilina. He had his office in his residence, which was located right on the state line.

Other doctors who served the area prior to the growth of Virgilina were: Dr. James Sanford, Dr. John W. Tuck, Dr. W. T. Pellard, Dr. William Merritt, and Dr. John H. Merritt.

In 1895 the first tobacco warehouse was built in Virgilina by Peyton Puryear, Sr. It was known as the Virgilina Warehouse and was operated by John Ragland of Hycc. In 1900 W. W. Tuck and John Ford opened the Border Warehouse, which was operated by W. W. Tuck and M. A. Chandler. The Farmer's Warehouse followed in 1903, under the management of Taylor Jackson, Filmore Crowell, J. Holland Cole, W. D. Gregory, and Willie Smart. These warehouses continued until about 1926 when they succumbed to the proximity of larger and better equipped warehouses.

The liquor industry had its beginning in the early 1880's, with licensed distilleries operated by C. A. Tuck of Blue Wing, and Peyton Puryear, Sr. of Red Bank. Mr. Puryear operated the first government distillery in Virgilina, back of the site of Slagle's old store. This business passed out before the town was incorporated, but with the incorporation, Mr. Puryear and A. L. Jones both opened stores, properly licensed by state and federal governments, for the sale of ardent spirits. These stores, or saloons, were voted out in 1903 as a resentment against the Mann Act. In 1905 followed an institution known as the dispensary, which was operated by the town and from which the town received the revenue. The Board of Directors for the dispensary was composed of Max Horn, J. R. Hill, and W. S. Daniel, with Arthur Tuck, purchasing agent, and J. F. Puryear as operator. This dispensary, with a licensed distillery east of town, operated by A. L. Jones, and one on the west, operated by Ed Jones, and later by L. B. Shoemaker, continued in business until 1916.

Three newspapers have been printed in Virgilina: The Silver Dollar, 1894; The Virgilina Enterprise, 1900, P. C. Mills, Editor; and the Twin Town Trumpet, 1909, A. L. G. Stephenson, Editor. The price of the Trumpet was 52 copies for 50¢. The following advertisement appeared in the July 28, 1911 edition: "The Trumpet will blow to you 52 times for 50¢. That's blowing some!"

Two banks have operated in Virgilina. The Bank of Virgilina opened its doors in 1900 with the following officers: J. J. Lawson, President; W. D. Amis, Vice-President; John T. O'Briant, Cashier; W. M. Pannebaker, W. W. Tuck, W. D. Amis, John Ford, and S. M. Torian, Directors. In 1911 its officers were: S. M. Torian, President; T. G. Pool, Cashier; and W. D. Amis, Vice-President.

Citizen's Bank and Trust Company of South Boston was organized in Virgilina in 1918. Its officers were J. T. Torian, President; L. W. Chandler, Vice-President; R. C. Tuck, Cashier; Directors: J. T. Torian, T. W. Chandler, W. W. Tuck, Arthur Tuck, S. M. Torian, and W. L. Gregcry. A shortage occurred in this bank in 1920, which the directors made up, saving a loss by the depositors. This bank did not close its doors during the depression, and no depositor has ever lost a penny in its history. In 1935 Citizen's Bank moved to South Boston and is operating there today.

Several drug stores have operated in Virgilina. The first was called the Virgilina Pharmacy and was operated by Drs. F. D. Drewry and Nat Daniel, with Sol Chandler as pharmacist. Dr. Drewry sold the business to B. F. Eubanks, who was followed by Dr. J. W. Stephenson, R. C. Tuck, and J. F. Puryear. The third drug store was established by Dr. A. P. Bohannan and J. W. Whitmore in 1907. Three doctors were practicing in the town at this time: Dr. Jordan, Dr. Drewry, and Dr. Bohannan. This drug store was first called the Red Cross Drug Store, but later changed its name to Red Star. At the death of J. W. Whitmore, his son, R. B. became associated with Dr. Bohannan, and at R. B. Whitmore's death, Dr. Bohannan assumed proprietorship of the drug store. The druggists for R. B. Whitmore

were Johnson and Witte. W. D. Watkins, presently of Clarksville, Virginia, also operated a drug store in Virgilina prior to the coming of J. W. Whitmore.

The first store opened at Tuck Cross Roads was in 1888, by Cornelius A. Tuck, was located on the corner of Florence Avenue and Seventh Street, and was operated by Alfred Hayes. This store was sold to W. M. Pannebaker, and later to W. D. Amis and Company. W. D. Amis had operated a store in Person County, and it was in 1890 that he moved to Virgilina with his two brothers, R. T. and R. E. The store was operated in the beginning by W. D. and R. T., and at the death of R. T., R. E. joined W. D. in the business. At the death of Willie D. Amis in 1927, M. F. Willard wrote of him: "Willie was a pioneer merchant who opened a small store in that place, then an open straw field and pine bushes, and has been identified with the growth and development of that town ever since. He was an energetic, industrious merchant and built up a large business there. He was a man of likeable, agreeable turn and had a large circle of friends." In 1911 the following advertisement appeared in the Twin Town Trumpet:

W. D. Amis & Company, Undertakers - Coffins and Caskets - From \$3.50 to \$75.00 - Full line of Robes - Call us Day or Night - Phone No. 16  
The town's post office was located in the W. D. Amis store in the early days after the coming of the railroad.

The second store in Virgilina was named Farmer's Alliance Company, and was first operated by Paul Wall; and later by Hubbard and Easley and continued in business until about 1900.

The third store was operated by J. C. King. Following J. C. King, J. P. Wilkins and Sons operated a general store in the same building. Other stores operated in the town were Brooks and Humphries, Robert Wilkins and G. C. Tuck; later, T. J. Humphries, Gus C. Tuck, and Robert Wilkins all operated stores independently.

John T. Torian and son operated a store at Midway in the later part of the nineteenth century. About 1893-94, S. M. Torian, Sr., John's son moved to Virgilina and formed a partnership with Arthur Tuck, and organized the general merchandising firm of Torian-Tuck. Mr. John Torian came in the early 1900's and opened a hardware store next door. Later, a grocery store was added to the firm of Torian-Tuck. This store continued in business until about 1949. Marvin Godde operated the store until 1951, when the buildings were burned to the ground, thus ending about fifty-eight years service to the people of the Virgilina area.

In 1888, Lou Burton, a Negro lady, opened and operated a restaurant for a number of years. Her son, Jim Burton operated the first meat market downstairs in Slagle's old store.

In 1888, another restaurant was opened by another Negro lady, Rene Street. This restaurant was in operation in the latter part of 1940, being operated by Rene's son, Johnny Bob Street.

In the early years a lumber and milling business was established by W. M. Pannebaker. Later, John Ford and W. W. Tuck organized a lumber and milling business, which developed into the Virgilina Lumber Company, composed of W. W. Tuck, John Ford, T. G. Pool, and Max Horn. Max Horn (1856-1921) was born in Magdeburg, Germany, came to America when he was about eighteen years of age, lived in South Boston for about fifteen years, and finally moved to Virgilina, where he married Mollie Apt (1862-1916) of Red Bank. He was an expert accountant, prominent in Masonic circles, and a staunch democrat. He was still connected with the Virgilina Lumber Company at the time of his death.

The following residents have served the town in official positions:

Mayors

W. H. Pannebaker)		Alfred Hayes	1921-1934
J. T. Tcrian )	1900-1914	Walter W. Tuck	1934-1940
R. C. Tuck	1914-1918	George W. Pcellard	1941-1958
Dr. S. R. Jordan	1918-1921	Marvin A. Goode	1958-1963

Councilmen

John Ford	John C. Daniel	C. B. Wilkins
Alfred Hayes	Dr. S. R. Jordan	J. J. Battershill
C. S. Garner	Dr. R. F. Waller	Dr. A. P. Bohannan
Walter W. Tuck	L. G. Gillis	E. A. Tuck
S. M. Tcrian	J. R. Wilkins	R. E. Chandler
M. D. Hubbard	H. L. Ford	W. M. Daniel
J. R. Hill	W. W. Chandler	E. Carlton Vaughan
Max Horn	Arthur Tuck	Jack L. Slagle
T. G. Pool	W. R. Slagle, Sr.	F. M. Bailey
J. W. Pleasants, Sr.	W. H. Hill	R. E. Campbell
R. E. Amis	M. A. Goode	R. C. Murray
W. S. Daniel	A. P. Glasscock	Henry Tuck
W. D. Gregory	R. B. Whitmore	S. E. Pinney
Dr. F. D. Drewry	R. W. Glasscock	Marshall E. Norwood, Jr.



Town Council - 1963

Town Clerks

W. L. Gregory	R. W. Glasscock	A. P. Glasscock
T. G. Pool	R. E. Amis	Marshall Norwood, Jr.
R. B. Floyd	C. B. Wilkins	Miss Lucy Bray
J. C. Daniel	Alberta Rainey	Mrs. William W. Tuck
G. C. Tuck	A. G. Carter	Mrs. A. P. Glasscock

## Sergeants and Police Chiefs

The duties of the sergeant are explained in the town ordinances which were adopted June 7, 1905.

The Sergeant shall be on duty every day from 9 o'clock A. M., to 10 o'clock, P. M., except on Saturday, when he shall be on duty until 11 o'clock, P. M., and all other times when called upon. The Sergeant shall meet all passenger trains during his hours of duty and maintain order at the depot.

On Saturdays and Saturday nights the Sergeant shall patrol the town every two hours, between Ninth Street and the Dry Bridge and between E. E. Ford's and A. L. Jones', and elsewhere, as may be necessary.

The Sergeant shall attend to the lighting and keeping in order of the street lamps and shall superintend all the public improvements to be carried on in the town under orders from the Street Committee or the Mayor.

The Sergeant shall not engage in any business outside his office, except with the consent of the Council.

The Sergeant shall collect all taxes, licenses, fines and costs, and make a settlement for such collections with the Treasurer every Monday morning.

It shall be the duty of the Sergeant to enforce all health laws, which have been or may be adopted upon the recommendation of the Board of Health or which may be in force by ordinance of the council.

It shall be the duty of the Sergeant to acquaint himself with all the ordinances of the town and enforce them.

It is the sense of the Council that the Sergeant should wear a neat uniform when on duty.

The Sergeant shall attend all regular and called meetings of the Council, summon all members of the same or other persons, at the request of the Mayor or the Council.

Any neglect of duty conforming to the above regulations, or enforcing any of the General Ordinances of the town, shall subject the Sergeant to a fine of not less than one or more than ten dollars, at the discretion of the Council in regular meeting assembled.



J. F. Puryear - Sergeant  
for 26 years



Herbert Tuck - Present Police Chief, with  
view of Florence Avenue looking North

The first town sergeant was John Rogers, who was followed by Bob Cakley, Matt Hobgood, Quinney Atkins and E. C. A. Tuck, who served up until 1914. Beginning in 1914 the following have served as sergeant or police chief:

T. J. Humphries	1914-1922	Jack Sparks	1948-1950
C. C. Atkins	1922 (2 months)	G. W. Ellixson	1950-1957
J. F. Puryear	1922-1948	F. L. Loyd (5 months)	1957-1958
M. A. Loyd	1948 (1 month)	James New (8 months)	1958
	Herbert Tuck	1958-Present	



Virgilina's other arm of the law is R. Fenton Atkins, Deputy Sheriff of Halifax County. He resides on 7th Street in the town of Virgilina and is assigned to the Southern part of the County. The picture to the left is looking up 7th Street to the West end of town.

In 1913, sidewalks were put down in the town. The town council was very particular about them, as can be seen from the council minutes of 1913-15:

It shall be unlawful for any person to coast on the sidewalks at any time with wagons, sleds or any thing of the kind, a fine of not less than \$1.00 or more than \$5.00 to be required for each offense.

All children playing on sidewalks with toy wagons, tricycles, and things of the kind are to be reported to their parents and if they didn't put a stop to same, the toy was to be taken and locked up.

Be it ordained that it shall be unlawful to roll any truck, wheel barrow or any thing of like manner on the sidewalks.

A petition to allow children to skate on the sidewalks was read and for lack of motion same was not carried.

Prior to 1916, the town's lights consisted of oil lamps on posts for street lighting. The Sergeant lighted the lamps and cut them off, and according to the council minutes of September 9, 1914, he was not "allowed anything extra for lighting or putting out the street lamps." The lights were cut out at 2 o'clock a.m., with the exception of four in the business section which were allowed to burn all night. On March 7, 1916, the Street and Light Committee, composed of T. G. Pool, R. E. Amis, and Dr. F. D. Drewry, reported that the cost of installing an electric plant in Virgilina would be \$4,215.34. This was approved by the council and in August 1916, T. J. Humphries, in addition to being sergeant, was employed to operate the electric plant at a salary of \$40.00 per month. In 1919, a flat rate of \$2.00 per month was charged for electric lights. In this year, Mr. Humphries' salary was raised to \$100.00 per month. In 1922, the

old electric plant was traded for a new one for the difference of \$2,199.15. In 1937, it was voted to sell the power plant and equipment for \$4,500.00. In 1938, a light franchise was signed with Virginia Electric and Power Company, and twenty-four hour electrical service was available for the town.

The Town Ordinances of 1905 had the following law concerning speeding in the town limits:

All persons running or racing horses, mules, bicycles or automobiles at a greater speed than one mile in five minutes, shall be fined, upon conviction, not less than one (\$1.00) dollar nor more than ten (\$10.00) dollars for each offense, or be committed to the lock up, or jail, for a term not exceeding ten days.

Virgilina has had its share of fires. On several occasions, large segments of the town have been burned out. The following article appeared in the Durham Morning Herald on Sunday, June 3, 1951:

### ALL VIRGILINA NEEDS IS ANOTHER FIRE

By Walter Carroll, Herald Staff Writer

Since last Tuesday night the lights have been burning brightly in Virgilina, a little town of 500 that straddles the Virginia-North Carolina line about 45 miles north of Durham.

The frightened citizens of Virgilina wondered whose business establishment, whose home would be next on the list for burning. Early Tuesday morning seven buildings in the heart of Virgilina's business section were burned to the ground. This was the second time within a week that fire had broken out in the town which has no water system, no fire department of its own. Early last Sunday morning the frame three-story Virgilina Hotel burst into flames and was razed to its foundation.

The people of Virgilina had reason to believe someone was deliberately trying to burn down the town, though no one would venture a guess as to whom. "I'm not saying who I think did it or anything about it," one woman said. "I know we're all scared here and we can't get any sleep. We don't know where fire is going to break out next. You don't know what it is to live in a town where you have to run through the streets in a car tooting your horn to get folks up so they can fight a fire with buckets."

A sleepy police chief, Gerald Ellixson, believed the fires had been deliberately set and he would not deny the possibility that a grudge was behind the burnings. Ellixson, the town's only policeman, was one of those most heavily hit by the burnings. Three months ago his filling station and barber shop were burned to the ground. The hotel that went up in flames Sunday night was also his, but Ellixson was tight-lipped when asked if someone might not have a grudge against him. "All we can do is wait and see what happens," he said. "We're going to have a council meeting tonight to see if something can be done about posting a guard down town at night." Ellixson had lost a lot of sleep since the fires began.

As a result of Tuesday's fire, Wednesday was a day of mourning for Virgilina. Sixty-five year old Robert B. Whitmore, the town's druggist for 30 years, was buried in Virgilina's Union Cemetery. At 3:30 A.M. Tuesday morning Whitmore had rushed to the fire. When he saw the ruins of his drug store he collapsed with a heart attack. Whitmore died on the way to the South Boston hospital.

Tragedy had struck elsewhere, too. The office of Dr. A. P. Bohannon, who had come to Virgilina in 1907 and had delivered an estimated 2,000 babies during his practice there, had been destroyed. The doctor lost \$10,000 worth of equipment in Tuesday's fire, including his large medical library, account books, drugs, licenses and diploma. His office was insured for only \$2,000. Dr. Bohannon had licenses that permitted him to practice in three states: North Carolina, Virginia and Maryland. But what saddened him most was the loss of the diploma he received from the University of Maryland Medical School. "It was an old fashioned diploma," Dr. Bohannon said. "I wanted to hand it on to my grandchildren." He bent over and lifted a fire-rusted scalpel from the ashes that had once been his office. "I used this scalpel for 25 years," he said, and then his eyes traveled to other things: a rusted, twisted piece of metal that had been his operating table, melted, shapeless pieces of glass that had contained medicine and the charred binding of a medical book. "All he does," Dr. Bohannon's wife said, "is stand down there and look at the ashes where his office used to be."

Mrs. Bohannon, Virgilina's registrar, said that all records of births and deaths in the town since 1919 had been destroyed in Tuesday's fire.

Ailing 65-year-old J. F. Smith, who had been asleep in a room at the rear of his furniture store, had to be roused and led from the building or he would have been burned to death. The stock in Smith's store was valued at \$8,000. It was insured for \$1,500.

M. A. Goode, whose hardware store went up in flames, said that it would take approximately \$18,000 to replace his stock. Goode pointed to a pile of ashes in the middle of what used to be his store. "That was 600 pounds of sugar," he said, "you should have seen it burn."

Three storage warehouses and the Masonic Lodge were also destroyed. The total damage caused by Tuesday's fire was estimated at \$60,000.

Meanwhile, the people of Virgilina are waiting for something or someone to start another fire. There are some buildings left that look like candidates for it, dusty frame houses constructed nearly a century ago. Virgilina's citizens gather in little groups about the ashes. There is something fascinating about the objects and rubble left after a store has burned: a rusted stack of plow points, a string of bridle bits, a pile of melted glass dishes, an old gun barrel. Policeman Ellixson has stretched a strand of barbed wire around the wreckage to keep people out.

Another fire or two and Virgilina will be a ghost town. Her citizens are hoping that some night soon someone will get caught behind a building with a can of kerosene and a burning match. . . caught before he can burn anything else, and then the town can get some sleep.



Back in 1904 this is the way the humpback bridge spanning the Atlantic and Danville Railway at Virgilina looked. It was used as a "courting place" or kind of lover's lane by the village swains and their girls, old residents recall. On the bridge are Mrs. A. P. Bohannon and Arthur Tuck. A good guessing game today would be to identify them.



## A HISTORY OF THE VIRGINIA RURITAN CLUB

By Rev. Harry R. Mathis

The first Ruritan Club in Halifax County was organized at Virgilina, Virginia on June 11, 1951. The objects of this club were to be those of Ruritan National, namely:

We, believing that the greatest handicap to rural communities is the inability of rural people to get together regularly where problems affecting the community, the state, and the nation may be systematically and thoroughly considered, declare the objects of this organization to be as follows:

- A. To promote among its members fellowship and goodwill.
- B. To unify the efforts of individuals and institutions in the community in making it a better place in which to live.
- C. To promote those agencies in the community that contribute directly to the progress of the community.
- D. To inspire each other to higher effort.
- E. To encourage and foster the ideal of SERVICE as the basis of all worthy enterprise.

The charter members and those who joined in 1951 were as follows:

E. Carlton Vaughan	Sam J. Callaway	R. E. Amis
Cecil B. Wilkins	Edward Murray	A. E. Cole
Marvin A. Goode	Henry Hite	R. E. Chandler, Sr.
S. Reams Long	W. T. Averett	C. C. Moore
Arthur Tuck	James Pleasants	Gerald Ellixson
Jack Slagle	Rev. Mark Andes	Owen R. Murray
Willie S. Young	F. M. Bailey	Leon C. Murray
W. V. Ellixson	Ben P. Tuck	Albert W. Murray
Peyton Puryear	George W. Pollard	W. R. Slagle
W. Lou Gregory	Allie P. Glasscock	George Royster
George E. Morong	Sidney Wilkerson	Stanley Tuck
Clinton Vaughan	Randolph Elliott	Douglas Hite
W. Morris Daniel	Sam Robertson	Fraser Murray
James Elliott	Wilson Jones	Horace Elliott
Woodis Vaughan	Rev. I. C. Moak	T. Whitt Greer
Rev. E. U. Hoover	William W. Tuck	James D. Gillispie
	Merritt Young	

Others who have been members of the club since 1951 are:

John Horton	Russell Campbell	Rev. David Shepherd
Ben J. Neal	L. C. Adcock	George Smith
J. W. Hill	Marshall Norwood, Jr.	Woodrow Murray
Rev. Bob Lambert	Clarence Newton	Fred Lamp
Rev. Walter W. Hall	Rev. Clarence Bishop	R. E. Chandler, Jr.
Norval Wilborne	Dr. Henry W. Poore	Herbert Tuck
Rev. Harry R. Mathis	Eugene Cifers	

The Honorable William M. Tuck, former Governor of Virginia and presently Representative to Congress from the Fifth District of Virginia, was voted a member of the Virgilina Club in October, 1951. Mr. Tuck was received into the membership of the club on April 14, 1952. Congressman

Thomas B. Stanley was speaker for this initiation meeting. On September 20, 1955, Mr. Tuck entertained the club with a stew at his cabin on the Hyco.

The following officers have served the club:

	<u>Presidents</u>	<u>Vice-Presidents</u>	<u>Secretaries</u>
1951-3	E. Carlton Vaughan	Sam J. Callaway	R. E. Amis
1954-5	E. Carlton Vaughan	Marvin A. Goode	C. C. Moore
1956	Marvin A. Goode	Dr. David Shepherd	C. C. Moore
1957	Dr. David Shepherd	Ben J. Neal	George P. Smith
1958	George P. Smith	Ben J. Neal	S. Reams Long
1959	Ben J. Neal	Jack Slagle	S. Reams Long
1960	Jack Slagle	S. Reams Long	Rev. Clarence Bishop
1961	Rev. Clarence Bishop	Woodrow Murray	L. C. Adcock
1962	Woodrow Murray	L. C. Adcock	Cecil Wilkins
1963	Rev. Clarence Bishop	Woodrow Murray	Rev. Harry R. Mathis

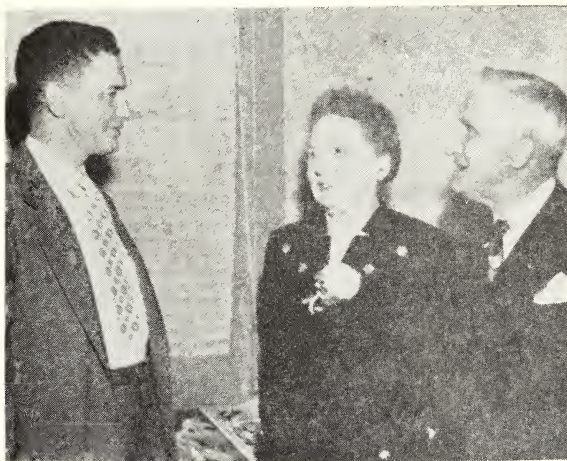
	<u>Treasurers</u>	<u>Directors</u>
1951	Cecil B. Wilkins	M. A. Goode, Willie Young, Edward Murray
1952-3	Cecil B. Wilkins	Not Available
1954	Jack Slagle	C. B. Wilkins, G. W. Pollard, S. J. Callaway
1955-6	Jack Slagle	Not Available
1957	Jack Slagle	Marshall Norwood, C. B. Wilkins, G. W. Pollard
1958	Jack Slagle	D. W. Shepherd, M. A. Goode, C. B. Wilkins
1959	Woodrow Murray	Arthur Tuck, S. J. Callaway, M. A. Goode
1960	Woodrow Murray	W. L. Gregory, Arthur Tuck, S. J. Callaway
1961	Cecil B. Wilkins	F. M. Bailey, W. L. Gregory, M. A. Goode
1962	George P. Smith	W. L. Gregory, F. M. Bailey, Fred Lamp
1963	George P. Smith	Marshall Norwood, S. Reams Long, George Pollard

The Ruritan Club has been very instrumental in the development of our community in keeping with the objects of Ruritan National.

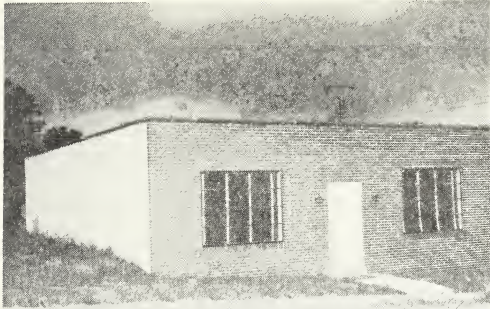
The street signs in the corporate limits were erected at the instigation of the club.

In 1954 work was begun to get an additional doctor, clinic, drug

store and druggist for the area. The club, with the help of the Virginia Council on Health and Medical Care, wrote many letters to doctors throughout the country. The club paid travel expenses for doctors to come to Virgilina to look the community over. On March 18, 1955, the club held a supper meeting for Dr. Paul M. Burd. Dr. Burd decided to come to Virgilina to take up his practice. The picture to the left shows Mayor George W. Pollard and Mrs. Pollard welcoming Dr. Burd to Virgilina.



Work began on the clinic on June 11, 1955, the owners being R. E. Chandler, W. Lou Gregory, and M. A. Goode. Opening day for the new clinic was set for August 27 at which time the club sponsored an open house.



After many letters to druggists around the country, and being unsuccessful in obtaining a druggist, the club gave up the prospect of building the drug store.

In March 1954 a committee was appointed by the club to secure industry for our area. This committee contacted Virginia Electric and Power Company and secured their services in preparing an Industrial

Site Survey of the Virgilina area. This survey was completed in May 1954 and made available to industries which might be interested in locating here.

The club has promoted clean-up day several times in Virgilina. It has been in constant touch with the Board of Supervisors in trying to get a trash dump for the Red Bank area. Recently, it was among the Ruritan Clubs which sent in a petition for such dumps. It has sought to have the roads leading into Virgilina cleaned up.

The club has worked with the Virgilina Volunteer Fire Department each year in sponsoring a Christmas Party for the children of the area.

The club has made contributions to the Fire Department and helped it in the purchase of equipment.

Its rural utilities committee has been in constant touch with the telephone company. A pay telephone was installed in the corporate limits in January 1958. Lines were extended north of Virgilina in 1961. In May 1960, the club invited a telephone representative to speak to the club. He spoke about telephone service in Virgilina and the possibility of an exchange for Virgilina. In May 1963, the exchange building was started on a lot beside Slagle's Store.

The club has made contributions to worthy organizations throughout the years of its history.

It has sponsored the blood mobile program in our area and has gone on record to give blood monthly.

The club has given towards the scholarship fund for a worthy senior of Halifax County High School each year.

It has sponsored boy's baseball teams when leadership has been available.

On February 19, 1957 the club sent letters requesting inside rest rooms for the Virgilina Elementary School to the School Board, the Health Department and the Town Council. The amount of \$842.75 was raised by the club. Of this amount, \$790.00 was paid to the contractor and the balance of \$52.75 was turned over to Mrs. Freidenstein to use at the school's discretion. This work was finished on November 22, 1957.

In May 1958 the club sponsored First Aid Classes for the residents of the community.

The Public Highways, Streets, and Buildings Committee has been active

during the years of the club's existence. It was instrumental in the town getting such a nice bridge over the railroad on the North Carolina side of town. It has also been instrumental in having the roads and streets improved.

The club has paid the expense for ministers of the community to attend the Rural Ministers Conference at Blacksburg, Virginia during the summer.

In November 1958 the club voted to honor Dr. A. P. Bohannon, the town's physician for 52 years. On January 20, 1959 a four-course dinner was served to sixty-five members and their guests; eight doctors and their wives were present from Halifax County; two reporters from South Boston; and one reporter from Oxford. Dr. J. D. Hagood of Clover, Virginia was the speaker.

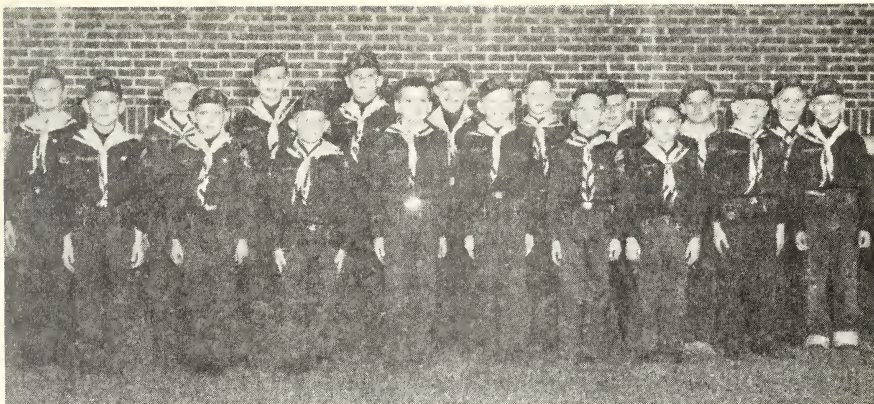
Dr. Burd left Virgilina in 1956. In April 1959 Russell Campbell reported that Dr. Henry W. Poore would begin practice here in July. On July 21, a supper was held for Dr. Poore. Several doctors were present, as were the administrators of the two South Boston Hospitals. Several hundred people were served by the club.

In November 1959 the club endorsed the ambulance project of the Fire Department. The ambulance was purchased in the early part of 1960 for \$150.00 The club gave a check for \$25.00 towards this cost.

In November 1958 the club sent a letter to Colonel C. W. Woodson, Supt. of the State Police in Richmond to see if they would consider putting a state police station in Virgilina. In December 1958 the club heard from Colonel Woodson who said he would look into the matter. In December 1960 the club received word that the troopers discouraged the idea. The club dropped its request.

In 1961 the club sponsored a Cub Scout Pack and a Boy Scout Troop, donating cash to each and purchasing a uniform for the cub master.





In 1961 the club promoted a community birthday calendar which has since proven to be a great help in the community.

The present project of the club is that of acquiring land for a community building and developing a lighted ball field. A committee is at work seeking to bring this project to fruition.

The present membership of the club is composed of:

F. M. Bailey  
Eugene Cifers  
S. Reams Long  
Ben Neal  
George P. Smith

Rev. Clarence Bishop  
M. A. Goode  
Rev. Harry R. Mathis  
Marshall Norwood  
Merritt Young

S. J. Callaway  
W. Lou Gregory  
Woodrow Murray  
Jack Slagle  
William M. Tuck

One of our members has served outside the local club in Ruritan work. He is Rev. Clarence Bishop, our present president, who has served two terms as Lieutenant Governor of District Eight.



The 1963 Boy's Baseball Team

The summer of 1963 saw an increased activity in recreation for the young people and adults of the area. The club was instrumental in organizing the boys of the community into a baseball team. Soon, adult men and women teams were organized. Games were played with Nelson, Aaron's Creek, Amis Chapel, Cluster Springs, and Alton. Work was done on the school playground. A backstop was erected and a fence placed along the wooded area. Many people of the community helped in this work, among whom were: Roy Glasscock, Claude Rice, William Rice, William "B" Glasscock, Claude Rice, Jr., Jimmy Murray, Owen Murray, Cooke Murray, Henry Hite, Tom Puryear, Jr., Merritt Young, Cecil Rice, Douglas Rice, Aubrey Bowen, Lawrence Watts, and their wives. Brunswick stews, a chicken supper, and a talent show has been promoted and sponsored by the Ruritan Club, in cooperation with this group, and over half of the finances needed to light the ball field has already been raised.

The officers of the Ruritan Club for 1964 are as follows:

President	Rev. Harry R. Mathis
Vice-President	Marshall Norwood, Jr.
Secretary	Rev. Clarence Bishop
Treasurer	George Smith
Director-Three Years	Merritt Young
Director-Two Years	Marshall Norwood
Director-One Year	S. Reams Long



The Virgilina Ruritan Club

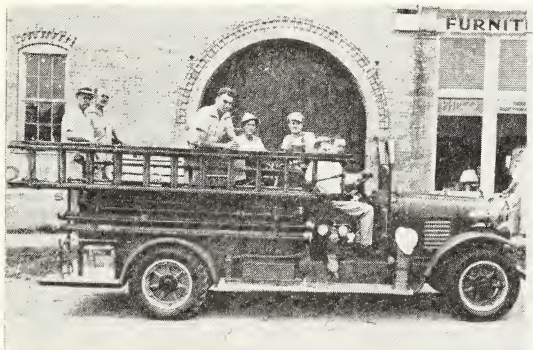
## A HISTORY OF THE VIRGILINA VOLUNTEER FIRE DEPARTMENT

By Rev. Harry R. Mathis

The Virgilina Volunteer Fire Department was organized in August 1951. In the Spring of 1951, three fires within a month's time destroyed approximately one-third of the town's business section and caused damages estimated as high as \$100,000.00. Virgilina had no fire-fighting equipment at this time, and responding fire trucks from South Boston, Oxford, and Roxboro arrived too late to prevent the fires from leveling the buildings. Walter Carroll, Sunday Editor of the Herald-Sun Papers in Durham, N. C. covered the story and it appeared in the Durham paper and others. Fire Chief Herman M. Deigl of the Hillandale Volunteer Fire Department in Hillandale, Maryland saw the story in the June 25th issue of The Washington Daily News. Hillandale is a small town twenty-one miles northwest of the nation's capitol. The firemen there read the story and thought what a terrible thing it was for a community to be at the complete mercy of a blaze. They had a 1930 model Brockway truck that was just setting there catching dust. It was still a good truck but there was little need for it, they reasoned. Why not offer the truck to Virgilina?

All of them agreed that Chief Deigl should write to Virgilina's Mayor George W. Pollard and offer the truck to them. Virgilina lost no time in

dispatching a crew to Hillandale for the truck. On August 20 they brought the truck to Virgilina and housed it in the abandoned tobacco warehouse which was to be the fire station until 1957. The truck was in excellent condition. In giving the truck to Virgilina Chief Deigl said, "We started something we hope will be copied throughout the United States. There are a lot of fire stations in this country that have equipment they aren't using and have no need for.



Virgilina's  
First Fire Truck

There are many other places just like Virgilina that need help. It would be a great thing if we could get together and send them aid."

The men of the community responded to the call for firemen. Within two months the department had thirty-six volunteer firemen meeting for regular fire drills. The Roxboro Fire Department was very helpful during the first few months. They staged fire truck drills, with the Virgilina truck doing the pumping. The Roxboro department made several trips to put on demonstrations and assist the community with its fire fighting and prevention plans.

The County of Halifax gave the department \$750.00 for permanent improvements. One of the first improvements was to add a two-hundred gallon

tank to the Hillandale truck which brought its capacity to three-hundred gallons.

Persons who have been members of the department are:

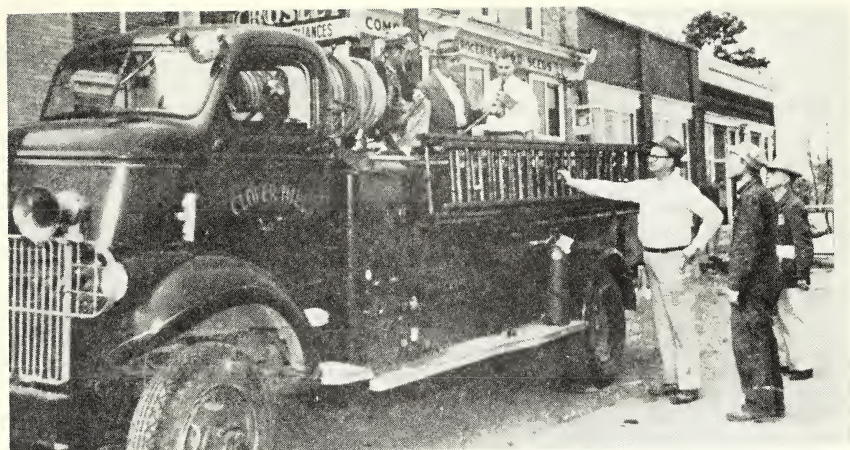
Jack Slagle	Clarence Newton	Russell Seat, Jr.
Fenton Atkins	Grady Tuck	A. P. Glasscock
C. B. Wilkins	Thomas Tuck	John Shepherd
Walter Snead	G. W. Ellixson	Marshall Norwood, Jr.
Robert Little	Guy Haskins	Fenton Tuck
Fraser Murray	James Overby	Frazier Puryear
Sammy Torian	Charlton Honeycutt	Willie Wilkerson
Owen Murray	Ted Hughes	Fred Lamp
Robert Clack	Russell Campbell	W. B. Wyatt
Elmo Powell	Dewey Kierster	George Fulp
Harold Brodgen	Stanley Hite	James Pleasants, Jr.
Woodrow W. Ellixson	Ben J. Neal	L. C. Adcock
George Currin	Rudney Tuck	Sonny Murray
James New	Rev. Robert Lambert	Billy Snead
Herbert Tuck	Rev. Walter Hall	Grant Hall
David Tuck	Rob Atkins	Walter Wilson
Dr. Henry W. Poore	Jimmy Pleasants	Rennie Wilkins
Woodrow Murray	Eugene Cifers	Marion Overby
Billy Newton	Walter Smith	Stover Long
Walter Averett	Lawrence Watts	Edward Tuck
Buster Childress	Merritt Young	Roosevelt Nelson
O. D. Long	Allen Murray	Andrew Redd
Wayne Young	George Owen	Phil Puryear
Louis Morris	Henry Morris	

The Officers of the department have been:

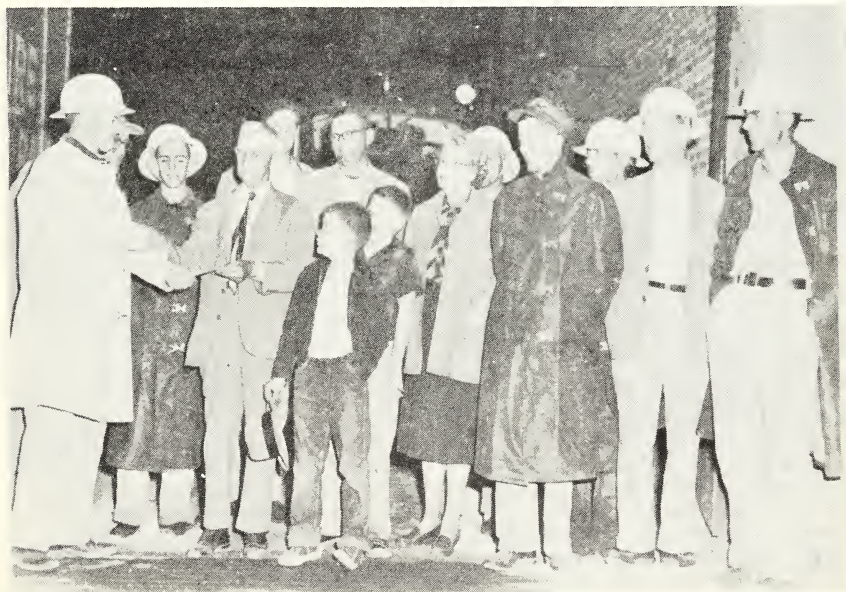
<u>President</u>	<u>Vice President</u>	<u>Secretary</u>
Russell Campbell	Russell Seat, Jr.	John Shepherd
Owen Murray	Fred Lamp	Stanley Hite
Fraser Murray	James Pleasants, Jr.	David Tuck
James Pleasants, Jr.	Fred Lamp	Edward Tuck
	Walter Averitte	
<u>Treasurer</u>	<u>Fire Chief</u>	<u>Asst. Chiefs</u>
Fraser Murray	Jack L. Slagle	W. J. Snead
Owen Murray	Owen R. Murray	C. B. Wilkins
		Frazier Puryear
	<u>Captains</u>	<u>Sgt. at Arms</u>
Robert Lyttle	Clarence Newton	Merritt Young
Billy Snead	Fred Lamp	C. B. Wilkins
Stanley Hite	Stover Long	

The department purchased its second truck on October 13, 1953 from the Clover Hill Fire Department in Chesterfield County at a cost of \$603.00. The Virgilina Ruritan Club agreed to go in with the department on the project, and M. A. Goode and A. P. Glascock loaned the necessary money without interest. The loan was repaid through public subscriptions and the two groups working together on other projects. The second truck was a 1942 ton-and-a-half Chevrolet, with a 525 gallon water tank. It contained two booster reels, fog nozzles, extinguishers, pump, ladders, and other necessary fire-fighting equipment.



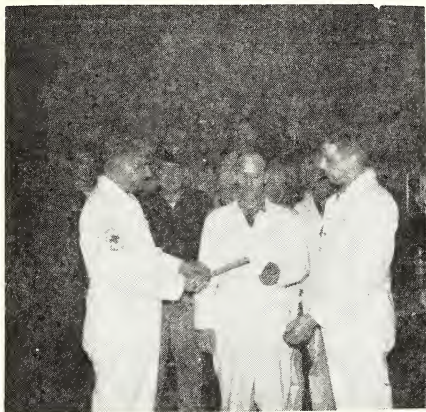


In May 1954 Henry O'Briant of the Roxboro Fire Department taught a course in fire-fighting to the Virgilina group. In the picture below Mayor G. W. Pollard is shown presenting a certificate to Jack Slagle, chief. Also in the picture is Mrs. Arthur Tuck, president of the Virgilina Woman's Club. The Club adopted the Department as their major project for this year.



In May of 1956 the department began work on a 30-by-60 foot fire station. All of the work, with the exception of laying the cinderblock walls and installing the big doors, was done by volunteer labor. The cash outlay was around \$3,000.00; however, due to the free labor, the building is valued at \$7,000.00. Work on the building was not confined to the members of the department. Chief Slagle reported that one day they had an eight year old on the roof working with the best of them. Even some of the wives pitched in. The whole community was behind the project. Chief Slagle was head of the building committee. Walter J. Snead served as volunteer building foreman. The walls of the station house were finished in July and then the volunteer workers went to work on the roof, windows and interior. Much of the work requiring heavy equipment was donated by the equipment owners. A bulldozer leveled the site at no cost and a trucker hauled gravel from twenty-five miles away for only the cost of gasoline. The use of a crane to install the heavy steel roof beams was obtained at a price the owner would go broke fast if he charged everybody accordingly.

The building was completed in the early part of 1957. The three trucks of the department were moved from the old tobacco warehouse to their new quarters. The station house also contains space for a meeting room and storage. At ceremonies during the first week of April 1958 the firemen burned the note on the new fire station. While department president Owen Murray looks on, treasurer, Fraser Murray sticks a match to the \$1,200.00 note held by Chief Jack Slagle. At the rear of the picture are members of the department.



Note Burning Ceremonies

acquired through Civil Defense and has been of great service in fighting woods fires. In 1961 it was taken to Stovall to help search for a man who had been missing for several days. The jeep did the work of a Trojan, as it bulled over trees, went through the bush, and through the sand. The man was found dead of a heart attack only a few yards from the cabin in which he was staying.

The fourth truck of the department was purchased in August of 1960 and a gala celebration was held--the first parade in Virgilina since the Hoover carts moved down Florence Avenue in 1932 celebrating the better days that some people seemed sure would come. The Durham Morning Herald of Sunday, September 11, describes the event as follows:

Better days did come and the sleek horses flanking convertibles bearing elaborately-gowned girls and preceding the town's new fire truck--the reason for having the parade--showed how far in the past

were the bleak days of the Depression.

Flashes of lightning and the rumble of thunder gave promise of rain as the Roxboro, N. C. High School band hove into view. Behind the band came a car bearing Congressman William M. Tuck, Virgilina Mayor Marvin Goode, and W. Lou Gregory, supervisor of Red Bank District.

Three "Misses" followed: Patsy Murray, "Miss Virgilina"; Margaret Hall, "Miss Ruritan"; and Judy Williams, "Miss Oak Hill High School."

Astride handsome mounts, Beverly Burke of Roxboro and Sylvia Pleasants of Virgilina led a group of other riders from Chase City and Dundas.

Halifax County Sheriff Tom Coats rode with his driver in a county car, followed at some paces, in a real Hoover cart, by Hardy Blanks and Mrs. Virginia Bailey.

The chairman of the parade, J. W. Pleasants, Jr. was on the driver's box of a brougham, whose fading pink velvet upholstery attested to a once elegant existence.

The first truck owned by the Virgilina fire department carried a placard proclaiming, "I was a babe in 1951." Each of the other three vehicles carried a placard showing, "... and I grew."

Those four vehicles passed, the sirens screamed into full intensity and the new truck rounded the corner onto Florence Avenue, its red light blinking through the steadily-falling rain. On its side a placard declared, "And now I Am Grown."

Ending the parade, members of the Halifax County High School marched nonchalantly through the rain, the majorettes apparently ignoring their wet, stringy hair.

At the newly-constructed fire department, the Rev. Clarence Bishop of the Florence Avenue Baptist Church gave the invocation and Mayor Marvin Goode the address of welcome. Russell Campbell, in his history of the department, told how it had paid off all the debt on the new building.

Master of ceremonies Walter Hall read congratulatory telegrams from officials of Roxboro just before Cecil Wilkins received the keys to the new truck.

Henry O'Briant presided over the christening, prayer for which was led by Dr. W. W. Glass of the South Boston Presbyterian Church.

Wearing thick gloves, Virgil Slagle, young son of Fire Chief Jack Slagle, slammed the bottle of champagne against the bumper of the truck several times before it broke, sending the tingling odor of the wine through the garage.

Chief Slagle of the fire department introduced a number of visiting officials, among them Morgan Daniels, chairman of the Granville County Commissioners; Wilbur Yeargin, Granville Commissioner; W. H. Gravitte, Person County Commissioner; Charles Wood, Person County attorney; Wyatt Wall, Mayor of South Boston; and former Virgilina Mayor G. W. Pollard.

Joseph McFarland, of Roxboro, one of five remaining veterans of the Spanish-American War, was recognized.

After a speech by Congressman Tuck, a supper was served for all visiting firemen and guests.

This fourth truck was a 1960 John Beam F-800, Ford, costing \$14,000. This amount was completely paid off by the latter part of 1962.

In 1960 the department purchased an ambulance which operated until November, 1961 when it was sold.

The department now has four pieces of fire-fighting equipment.



The department has fought fire in the four counties around Virgilina. It has journeyed to South Boston, Roxboro, Clarksville, and Oxford to assist in fire-fighting. In the beginning, financial assistance came rather slow. The department sponsored many fund-raising projects, out of which much of the above equipment was acquired. Today, the department is receiving assistance from the Town of Virgilina and the four counties surrounding the town; also, from individuals who are grateful for the work the department has done and wish to express it in a concrete way.

Virgilina is proud of its Volunteer Fire Department and of the men who have made it what it is today.

## A HISTORY OF MOUNTAIN CREEK COMMUNITY CLUB

A representative group of people from all the community met at Mountain Creek Church on Monday night, April 21, 1958 with B. J. Neal, the local Vocational Agriculture Teacher, to consider organizing the community. Those present were Mr. and Mrs. Hesley Clark, Mrs. E. T. Frazier, W. S. Overton, Fontaine Jones, Elbert Blackwell and Mr. and Mrs. B. J. Neal. It was decided to hold an organizational meeting on May 7 at the church.

Every family in the community was contacted personally about the organizational meeting. It was voted unanimously to organize with these main objectives: 1. Increase income; 2. Community Improvements; 3. Home Improvements; 4. Youth Activities. The group also voted to compete in the Seven County Capital Area Development Association Community Development Contest. The seven counties are Granville, Vance, Warren, Wake, Johnson, Harnett and Franklin.

The Mountain Creek Community is approximately six miles square and has eighty-eight families that are active in the organization. Cooperation has been wonderful as evidenced by the many awards and accomplishments. The first five years the following awards were won: 1958, First place in Granville County and first place in Capital area; 1959, Second place in Granville County; 1960, First place in Granville County and first place in Capital area; 1961, Second place in the county; and in 1962, First place in Granville County and third place in the Capital area.

The main objectives of the people; however, were not to win awards but to make their community a better place to live and rear their families.

In 1959 the Richard Wilkinson family donated 6.3 acres of land for a community center. The North Carolina Recreation Commission was contacted and drew up a proposed recreation plan for the entire area. This plan was to be followed closely in developing the area. The land was cleared and the basement dug for the building this same year. Also in 1959, after many hours of work from people in the community and surrounding areas, telephone service was secured. Several trips to Raleigh were necessary, surveys were made, and right-of-ways signed before work could get underway. There were forty-eight phones installed the first year.

The main objective in 1960 was to build the Community Building. The building is a 30'x60' cement block construction with a vestibule in front and a full basement. The main assembly room is 30'x40'. It also has a 15'x20' kitchen, two rest rooms and a storage room. Both the up and down stairs have a large fireplace. All labor for the building was donated by members except approximately 500 hours. The community borrowed \$6000.00 on the building to be paid back \$1000.00, plus interest each year.

In 1961 further improvements were made in the building. Members and friends donated 115 metal chairs for the building. Members also made thirteen tables to be used for suppers, etc. Seven groups from other counties visited the building in 1961. Seven organizations other than the Community Development Club used the building in 1961.

The Community Center plan was further developed in 1962. The ball field was graded by families donating one hour of bulldozer work each. The spring on the Community Center property was cleaned out and a pump put in to furnish water for the building. Lights were added to the parking lot.

Money for operation of the center and paying back the debt is handled through the Fund Raising Committee. We generally have a stew and barbecue chicken supper in the Spring and a stew and pork barbecue supper in the Fall. Food is prepared for 1,000 persons. Other smaller projects

are carried out, along with donations from community members. In 1962 \$2,260.42 was raised for all purposes.

Next to our Community Center the people feel that working with our youth should be our main objective. Each year they have been responsible for at least one meeting. They have also helped serve all fund raising suppers. Baseball teams for the boys have been sponsored each year in two different age groups.

In 1961 a youth program for the community was developed. Rules and Regulations were drawn up and approved. The recreation nights were planned for every other Saturday night with three couples serving as chaperones each night. Also in 1961 a Boy Scout troop was organized and chartered.

In 1962 the community expanded its youth activities by sponsoring the 4-H Club.

#### BY LAWS OF THE MOUNTAIN CREEK COMMUNITY CENTER

- I. The Community Center shall have a Board of Trustees composed of five persons.
  - A. The Board of Trustees shall be appointed by the Board of Directors from the members.
  - B. The Board of Trustees shall all keep a key.
  - C. There shall be a date book kept in the building and each person wishing to use the building shall register as far in advance as possible.
  - D. The Chairman of the Board of Trustees shall have the authority to appoint any committee necessary to carry out the decisions of the Board of Trustees.
  - E. The Chairman of the Board of Trustees shall have the authority to call a meeting of the members of the Community Center whenever the Board of Trustees decides it is necessary. Any member or members desiring to have a meeting of the Community Center shall contact a member of the Board.
  - F. The Board of Trustees shall work out plans concerning the use and care of the Community Building keeping the following rules in mind.
    1. The building is to be used for social relationship, mental improvements, amusements and recreations. All types of recreation will be permitted providing the participants conduct themselves at all times as ladies and gentlemen.
    2. Playing Bingo for prizes will be permitted as long as no money shall be given as prizes.
    3. Dancing will be permitted; however, no public dances will be allowed.
    4. No intoxicating beverages will be allowed in the building.
  - G. The Board of Trustees shall have the authority to designate who shall and who shall not use the community building.
    1. A member desiring to use the community building must secure the permission of one member of the Board.
    2. Any non-member who wishes to use the building must secure the permission of five of the Board members.
      - a. The Trustee that gives permission shall inspect the building before and after it is used.
    3. The Board shall make a charge of \$10.00 for non-members to use the building.
    4. There shall be no charge for Community organizations using the building except for breakage.
    5. Any individual member or private party shall pay a charge of \$5.00.
    6. Each person coming to visit the building shall be escorted by a Trustee.

#### II. Membership.

- A. Any white person residing in the boundaries of the map which is

attached to the charter is automatically a member.

- B. A person may be expelled from membership by a vote of five members of the Board of Trustees.
- C. The Board shall determine the length of time that the member shall be expelled.

RULES AND REGULATIONS FOR THE YOUTH PROGRAM OF  
MOUNTAIN CREEK COMMUNITY CENTER

1. Any children between the ages of 13 and 19 of any white person residing the boundaries of the map which is attached to the charter is automatically a member of this program.
2. A girl may invite one boy and a boy may invite one girl and invitations may be issued only by children whose parents are members of this community.
3. Parents are invited to attend at any time.
4. Three couples are to be in charge of supervising and chaperoning each recreation night both inside and outside. These couples will be on rotation basis.
5. Boys and girls are to come in immediately upon arrival and will not be permitted to leave the building without permission of the chaperone until the time of departure.
6. The recreation will begin at 7 o'clock p.m. and ending at 10 o'clock p.m.
7. This recreation will be on every other Saturday night.
8. The following games can be played and will be arranged: Checkers, ping pong, bingo, rook, monopoly, scrabble, volley ball, horseshoe, softball, baseball, dancing and other similar games.
9. Each person attending these and all meetings are expected to conduct themselves as ladies and gentlemen.
10. Each person is asked to encourage their children to abide by the rules, respect the other people, building and property.
11. Any person that does not obey these rules will be suspended for a period of time decided upon by the Youth Committee.
12. The chaperones are to arrive thirty minutes before and see that every thing is closed and in order afterwards.



Mountain Creek Community Club

## A HISTORY OF THE OLD OAK HILL COMMUNITY CLUB

By Mrs. Jack Adcock

The Old Oak Hill Community Development Club was organized in the Oak Hill Presbyterian Church on Thursday night, February 5, 1959. On hand to assist in formation of the group was Ben J. Neal, President of the Virgilina Ruritan Club and Agricultural teacher in the Oak Hill High School. Culvern Adcock, principal of the school was also on hand to assist. At this meeting officers were elected.

A follow up meeting was held at the church on March 5 at which time Rev. Foster Smith, pastor of Oak Hill Church, conducted the devotional and Mr. Jerry Harris, of the Union National Bank in Oxford, had charge of the program.

Due to the fact that refreshments were being served, the group felt that another meeting place should be decided on in order not to dirty up the church building. Jack Adcock offered the use of the old school house on his land to be used free of charge for a meeting place. There were four rooms to the building, so in order to accommodate the people, one wall was taken out and the room was painted and seats bought from Sharon Baptist Church. This has been the meeting place of the group since its third meeting. Mr. Clifton Adcock gave a piano.

During the first year the club made good progress and was named first place winner in the county, receiving \$75.00 as an award. Our first project was to erect new mail box posts and paint the boxes, in which everyone participated. We also conducted a general clean-up job of all places on the roadside and around the buildings, which added to the appearance of the community so very much.

During 1960 the club sought to have all the families raise at least one-half of the food supply needed for their use. Soil samples were taken and the procedures recommended were followed. An increase in the dairy herd of the members was noted. Several homes were remodeled inside and out. Running water was added to many homes as well as central heat. The most outstanding project for this year was helping to secure a county commissioner from this district, which position was filled by Mr. Samuel Watkins. The club also had a fund raising campaign and a one-acre corn project, the proceeds of which went to help with club finances.

The outstanding projects for 1961 were: the securing of a highway by the community house, a distance of 2.4 miles; one acre of Hybrid Test Corn was sold as a fund raising project; a Barbeque Supper was prepared and sold; a talent show and box sale were held; along with all the general improvements of the farm and home.

In 1962, signs for the highways and at the ending of each community were made, painted and erected.

In 1963, the signs were repainted and new pastures seeded.

Through all these years the club has sought to bring the community together and through our efforts to raise our standards of living through increased income, farm and home improvements, better church attendance, helping in fund raising campaigns, doing a general clean-up job of the homes, roads and surroundings, and in all, striving for a better standard of living.

The following officers have served the club:



Presidents

Floyd Elliott 1959	Horace Elliott 1961	E. E. Smith 1963
Horace Elliott 1960	Horace Elliott 1962	Floyd Elliott 1964

Vice-Presidents

E. E. Smith 1959	Floyd Elliott 1961	Floyd Elliott 1963
E. E. Smith 1960	Floyd Elliott 1962	James Elliott 1964

Secretaries-Treasurers

Mrs. Woodrow Daniel 1959	Mrs. Edward E. Smith 1960
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Secretaries

Mrs. Floyd Elliott 1961	Mrs. James Elliott 1963
Mrs. Floyd Elliott 1962	Mrs. Floyd Elliott 1964

Treasurers

Mrs. Albert Daniel 1961-1964

Reporters

Mrs. Floyd Elliott 1959	Mrs. Taylor Laws 1961
Floyd Elliott 1960	Mrs. Taylor Laws 1962
Mrs. Jack Adcock 1963	

Photographers

Billy Adcock 1959	Mrs. Taylor Laws 1960	Burley Adcock 1961
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A HISTORY OF AMERICAN LEGION POST NO. 337 - VIRGINIA, VIRGINIA

The American Legion Post No. 337 was organized in 1946 with the help of Mr. T. Whitt Greer of South Boston, Virginia. Mr. R. W. Glascock was the first commander. Most of the first meetings were held in the Woodmen of the World Hall.

In August 1947, the Legion was granted its first charter.

# The American Legion

NATIONAL HEADQUARTERS, INDIANAPOLIS, IND.

Charter for VIRGINIA Post, Department of VIRGINIA, No. 337

This is to Certify, that the National Executive Committee of THE AMERICAN LEGION hereby grants a charter to

JOB D. HUGHES	A. EARLEY SEAWARD	WILFRED M. EUBANK	WESLEY G. POWEN	THOMAS B. ELLIOTT
JOSEPH L. BAIL	THELMA L. BOWEN	OSCAR C. CLEBERG	WILLIAM F. CLACK, JR.	SLATER S. BISH
EDMUND A. LOFTIS	ROBERT W. GLASCOCK	WILLIAM M. TUCK	WILFRED L. CREE	VILLEN M. BENTLEY
THEODORE L. WELLS	ARNOLD U. TALLEY	CLARENCE L. JONES	CLARENCE W. GLASCOCK	PERRY P. SAYS
WESLEY C. KAYNES	JOSEPH B. MCKENITE	RALPH D. MURPHY	WYOMAN W. GLASCOCK	JOSEPH F. STOUT
WESLEY E. CAMPBELL	IRMA T. TUCK	GRABIN W. LOFTIS	RED TUCK, JR.	LEWIS F. GRIFFITH
BERRY B. MURPHY	BEN WILLARD	ELDOR H. SIMONS	JAMES E. ELLIOTT	BURTON L. MURRAY
EDWARD W. HAY	ROBERT E. TALLEY	ANDREW G. COMER	ALBERT E. MERRIS	JAMES E. MURPHY
BENNY P. GLASCOCK	JOHN M. YOUNG	THOMAS F. TUCK	KENNETH L. MERRINGEAR	TED J. TUCK
ROY F. GLASCOCK	WILLIAM G. BRIDGER	DREWRY F. TALLEY	WILLIAM E. CLEBERG	

for the formation of a Post of THE AMERICAN LEGION at VIRGINIA, Department of VIRGINIA, under the name of VIRGINIA Post, Department of VIRGINIA, No. 337

This charter is granted on the recommendation of the Department Organization and in the following terms and conditions:

1. All acts heretofore duly and properly taken for the formation of the above named Post are recognized and confirmed by the National Executive Committee.
2. The above named Post shall uphold the declared principles of THE AMERICAN LEGION and shall conform to and abide by the regulations and decisions of the Department Organization and of the National Executive Committee, or other duly constituted national governing body of THE AMERICAN LEGION.
3. This charter is subject to revocation by the National Executive Committee, on the recommendation of the Department Organization, or by such authority that may hereafter be established by the National Convention.

In Witness Whereof, we have hereunto set our hands this eleventh day of August, 1947

*Charles B. ...*  
 Department Commander  
*John ...*  
 Department Adjutant

*Paul H. Griffith*  
 Commander  
*Donald G. Glascock*  
 National Adjutant

Several years later, the following twenty-eight members were added:

Francis M. Bailey	Henry H. Loftis	Arthur R. Seat, Jr.
Lorenza T. Carmical	Clarence C. Moore	James F. Tuck
Walter W. Carmical	George W. Morris	J. Harold Tuck
James T. Childress	Herman G. Murray	Woodis L. Vaughn
Harold R. Clark	Leon C. Murray	Robert B. Whitmore, Jr.
Dallas A. Gravitt	James W. Murray	Naval E. Wilborn
Thomas E. Gravitt	James E. Newton	Joe D. Wilson
Eugene C. Harris	Robert Nelson	John R. Wilson
John W. Hill, Jr.	John R. Puryear	Willie Sue Young
	James P. Royster	

At this time the old hotel (Reine Street's) was purchased for a meeting place, and is now known as the American Legion Hall. Other members who have joined in the past few years include:

George P. Smith	George Elliott	Rev. Clarence Bishop
Rev. Harry R. Mathis	H. E. Hudson	Marshall Norwood, Jr.
John Poole	William L. Gravitt	Arthur Rae Currin
Sol D. Harris	Franklin Morris	

The following members have served as post commander:

R. W. Glascock	Edward Murray	Henry B. Hite
F. M. Bailey	Willie Sue Young	Graham W. Loftis
C. C. Moore	Leon C. Murray	J. W. Hill
Woodis Vaughn	George Elliott	

The trustees have been: F. M. Bailey, C. C. Moore, Edward Murray, and George Elliott.

#### THE AMERICAN LEGION AUXILIARY UNIT NO. 337

The American Legion Auxiliary Unit No. 337 was organized in 1950. The first discussion was held in the home of Mrs. Fred Lamp. The first meeting for the election of officers was held in the home of Mrs. Clarence C. Moore, Sr., whose home is now in Courtland, Virginia. The charter was presented to the unit in 1951. The first officers were: President, Mrs. F. M. Bailey; Secretary, Mrs. Henry B. Hite; Treasurer, Mrs. Clarence C. Moore, Sr. Other presidents have been:

Mrs. J. Edward Murray, Sr.	Mrs. Leon C. Murray
Mrs. Henry B. Hite	Mrs. W. R. Slagle, Jr.

The present officers are: President, Mrs. J. Edward Murray; Vice-President, Mrs. Henry B. Hite; Secretary, Mrs. Roy Glascock; Treasurer, Mrs. J. W. Hill; Sgt. at Arms, Mrs. Lula Seate; Chaplain, Mrs. George Morris; and Historian, Mrs. Leon C. Murray.

Meetings are held once a month. When the unit first organized, it met when the Legion members met, for convenience. The children accompanied the parents and sat around the heaters.

Funds have been raised by bazaars, bake sales, parties, and selling at the Legion Hall "snack bar."



American Legion Hall No. 337

THE VIRGILINA MASONIC LODGE NO. 248

The Virgilina Masonic Lodge No. 248 was organized in 1911. The following is a list of the Lodge Masters and Master Masons.

Masters of the Lodge

A. L. G. Stephenson	1911	R. B. Whitmore	1924-38
Max Horn	1912	W. H. Lee	1939-40
E. C. A. Tuck	1913	A. R. Seat	1941
A. L. G. Stephenson	1914	O. D. Jones	1942
F. D. Drewry	1915	A. R. Seat	1943-50
R. F. Waller	1916	R. F. Atkins	1951-60
W. W. Tuck	1917-19	G. P. Smith	1961
J. C. Daniel	1920-23	J. W. Hill	1962
	Ryland Harris		1963

Present Roll of Master Masons

R. E. Amis	Ryland Harris	M. L. Norwood, Sr.
R. T. Amis	Henry Hite	G. P. Royster
R. F. Atkins	H. W. Hite	A. R. Seat, Jr.
F. M. Bailey	J. W. Hill	A. R. Seat, Sr.
R. E. Campbell	W. H. Hill	R. C. Seat
R. E. Chandler, Jr.	H. E. Hudson, Jr.	Jack Slagle
R. E. Chandler, Sr.	Adolphus Jones	George P. Smith
A. E. Cole	Roosevelt Jones	W. J. Sneed
Henry Lewis Ford	Donald Loftis	E. P. Tuck
H. C. Fcrlines	S. R. Long	G. C. Tuck
H. R. Fcrlines	A. T. Morgan	N. B. Tuck
J. N. Glasscock	Louis A. Morris	W. M. Tuck
A. P. Glasscock	J. Edward Murray	W. W. Tuck
M. A. Goode	Leon C. Murray	C. C. Vaughan
Dallas Gravitt	O. Frasier Murray	C. B. Wilkins
W. L. Gregory	Ralph C. Murray	A. M. Wilson
W. W. Hall	Clarence O. Newton	F. E. Winfree
	M. L. Norwood, Jr.	

Deceased Members Not Listed Above

William S. Daniel	Rev. C. E. Newman	Alonzo L. Jones	Emmett A. Tuck
Roscoe C. Tuck	Benjamin Pool Tuck	Thomas Wilborn	Arthur Tuck



ADONIRAM MASONIC LODGE NO. 149 A. F. & A. M.

Following is a list of the present members of Lodge No. 149, A. F. & A. M., which meets at Cornwall, North Carolina. Those by whose name appears an asterick (\*) have served the Lodge as Master.

- |                        |                        |                       |
|------------------------|------------------------|-----------------------|
| Larence E. Davis       | Larence G. Blackwell   | Robert A. Nelson      |
| J. Pratt Winston       | Dr. Jullian C. Elliott | * William H. Sizemore |
| Jce A. Watkins         | * Charlie D. Winston   | * Bailey A. Yancey    |
| * Lewis W. Parham      | Dr. Patrick H. Winston | H. Marsh Puckett      |
| Allen E. Capps         | * Jcseph J. Moore      | Robert J. Noblin      |
| * Francis A. Winston   | Robert L. Eakes        | James W. Winston      |
| * Jerry A. Timberlake  | R. Clifton Pittard     | Harold E. Culbreth    |
| Lee J. Harris          | * Herbert B. Tilley    | Paul T. Morgan        |
| * Henry F. Gill        | * Reubin T. Eakes      | James E. Cooper       |
| Rev. Dennis M. Larkins | * Atkins H. Clark      | Noah W. Smith         |
| George T. Winston      | Guy L. Whitehurts      | Horace T. Gill        |
| Clifton T. Walker      | Willie L. Frazier      | Raymond W. Newton     |
| * Robert K. Hyler      | Marvin M. Evans        | Robert L. Winston     |
| Lee J. Yancey          | John W. Woods          | Will D. Watkins       |
| Dr. Roy L. Noblin      | Howard N. Winston      | George H. Williams    |
| Shirley M. Loftis      | Stephen M. Nelson      |                       |



Lodge No. 149, Ccrnwll, North Carolina

VIRGILINA WOODMEN OF THE WRCLD CAMP NO. 102

The Woodmen of the World insurance and fraternal organization was organized June 6, 1890, by Jcseph Cullen Root. It arose out of his desire for the protection of widows and orphans. The following objectives of Woodcraft are listed in the Ritual of the Woodmen of the Worlds:

Woodcraft is to ennoble its membership; to minister to the afflicted; to relieve distress; to seek employment for those without it; to casta sheltering arm about the defenseless living; to give honorable burial to our sacred dead; to place a permanent token of our esteem upon his grave; to so impress the grand doctrine of the brotherhood of man upon our membership as to make it an important factor in our daily lives; to encourage broad, charitable views; to make us more intelligent citizens, truer friends, gentler sons, more thoughtful brothers, more considerate husbands and more reasonable fathers.

It is not a recruiting office for the saloon, or an asylum for that class of men who are too lazy of body and mind to make an honest effort in their own behalf in the battle of life. It is for mutual benefit when misfortune assails us. It is for substantial aid to our loved ones when we are gone. It is for the entertainment of our families and friends in social sessions, and thus more firmly weld the fraternal bonds which so pleasantly unite us, and finally it is to build a progressive and permanent institution, which shall prove a "valiant knight" in the defense of home and country through the coming ages.

It is for fraternal benefits upon fraternal principles. It is for business benefits upon sound, conservative business principles. It is for social benefits upon the highest social principles known to the moral law. It is a happy intermingling of fraternal, social and business relations, each standing upon its own merits, each having its own individuality, each being responsible for its own department.

Camp No. 102 is presently composed of the following members:

Rufus E. Amis	James E. Elliott, Jr.	James E. Murray
Daniel G. Atkins	L. L. Ellicott	Herman G. Murray
Henry H. Atkins	Clarence M. Elliott	James E. Murray, Jr.
Robert F. Atkins	Robert Elliott	Glenn Murray
Clarence A. Bowen	Edgar W. Ford	Marshall L. Norwood
Garland H. Bowen	John C. Ford	Jimmy C. Nunn
Harold M. Bowen	Willard F. Ford	William S. Nunn
Oscar G. Bowen	William H. Ford	Henry C. Cverbey
Reginald R. Bowen	F. S. Frazier	Ernest D. Perkins
Roy P. Bowen	Robert C. Garner	Stanley E. Pinney
Truett L. Bowen	Clarence F. Glasscock	Robert L. Puryear
Watson B. Bowen	Morris F. Glasscock	James B. Poole
Herbert S. Bowen	Irvin H. Gooch	Lindy W. Puryear
Dural L. Bowen	Oscar R. Gravitt	John L. Rollins
Dwight C. Bowen	William L. Gregory	Andrew J. Redd
Curtis Bowen	John W. Gray	A. Russell Seat
John O. Bradshaw	William H. Hill	R. Maynard Smart
Oscar O. Buchanan	George T. Hite	Willie M. Smart
Casper L. Clack	Stanley C. Hite	Walter J. Snead
Harmon A. Clark	Henry E. Hudson	Woodrow W. Snead
Herley Bruce Clark	James W. Hudson	Mellville R. Snoddy
James M. Clark	Kent E. Hudson	Wayne E. Smith
Nelson B. Clark	Stephen W. Hudson	Edgar L. Smith
Ctha W. Clark	William J. Hudson	James B. Shotwell, Jr.
William B. Clark	Henry B. Hite	William Shotwell
Harry W. Cole	Charles P. Lowry	Alvah R. Talley
James E. Cole	Robert S. Lowrey	Bobby R. Talley
James W. Collier	Rossie R. L. Lowery	Cecil G. Talley
Clarence E. Comer	William W. L. Lowery	Charlie E. Talley
Cralle Z. Comer	Rev. Harry R. Mathis	Shirley W. Talley
Hester Comer	Clyde W. Mangum	Tomie R. Talley
John T. Crowder	John R. Murray	Apt P. Tuck
George G. Clack	Leon C. Murray	Edgar P. Tuck
Bennie P. Daniel	Ralph C. Murray	Graham A. Tuck
Bert T. Dickenson	William A. Murray	Gustavous C. Tuck
Eddie T. Elliott	Daniel P. Mangum	Richard B. Tuck

Thomas K. Tuck  
Willie E. Tuck  
James L. Tuck  
David P. Tuck  
Edward Tuck

Herbert Tuck  
Robert L. Tysinger  
Robert M. Tysinger  
Clinton C. Vaughan  
Frank S. Vaughan

Richard C. Vick  
James E. Watts  
Sterling L. Wilborn  
Abner Y. Wilkerson  
Thomas B. Williams  
Thomas L. Wilson  
Fred E. Winfree  
Floyd C. Welcher  
Wayland W. Wilson  
James Wilkerson  
George W. Yancy  
Robert L. Yancey  
John M. Young



Some Active Woodmen.

### BETHEL HILL WOMAN'S CLUB

By: Mrs. J. H. Merritt

(As appeared in the Roxboro Courier's Historical Edition of 1941)

In October 1921, Mrs. J. H. Merritt invited the ladies of Bethel Hill to her home for the purpose of organizing a club, but was careful not to disclose the purpose because she was not quite sure of success. She had previously been told by several old residents that there had never been any such organization in the community and that, "It just couldn't be done in the first place and if it was it certainly wouldn't last long." Many reasons for failure were cited, none of which seemed adequate though they did have their weight in that they inspired a spirit of determination, tact and careful planning instead of a flimsy get together with hazy ideas and no definite goal.

With the exception of one sick lady, all the guests came and with so much curiosity in evidence that the hostess knew she had bet on the right thing to get them there.

After a pre-arranged Halloween program of readings and music, light refreshments were served and then the hostess presented her plan of a club with a three-fold objective, as follows:

first, it was to be a monthly social hour for busy homemakers; second, it was to be a cultural medium through which the members would be inspired to keep abreast of the times and grow in cultural knowledge; third, it was to work for Bethel Hill High School and for the upbuilding of the community in general.

The guests voted enthusiastically to organize and officers were elected. A committee was appointed to draw up rules and by-laws. Also club colors of white and gold were chosen; club flower, daisy; club motto, "Esse Quam Videri" (To be rather than to seem). The programs during the first eight years were varied with no central theme. Each member chose her own subject and secured her material from current events, Pathfinder, The Mentor, National Geographic Magazine or any other source she liked.

By this time, the club realized that a measure of advancement had been achieved and that an extension course from the University of North Carolina would be advisable. So, in 1929, a course, "History of North Carolina" was selected and ever since, through 1939, the club has used various courses from UNC, such as Art History, Travels, Music and Musicians, Famous Women, American Humor, etc.

But in 1940 the club decided the extension series was growing somewhat stale and at times not to our taste, so for two years, the club has arranged through a committee, a program of their own choosing, getting the material from the State Library in Raleigh.

The third objective of the club has been accomplished to some extent. The material aid from the club to the school has been as follows: 1923, Stage equipment, \$1000.; 1924, Bell, \$6.50, swings, material and work donated; 1926, books to match same amount from county and meet state requirements, \$50.00; 1926, Window shades to darken auditorium for day movies in teaching, \$18.00; 1927, Victrola records for music appreciation, \$10.00; total, \$1,084.50.

The club has two songs. The words of the first one were written by one of our members now deceased, Mrs. Sarah Sampson, in 1925. They were lovely and appropriate, but were set to an old tune, the music of which was never secured. So by request of the club, a second one, words and music, was written by Mrs. J. H. Merritt in 1939.

(In the year of 1941, there were still seven charter members in the club. The club is not active at the present time.)

#### A HISTORY OF THE VIRGINIA WOMAN'S CLUB

(From information submitted by Mrs. W. S. Daniel and Mrs. Jack L. Slagle)

The Virginia Woman's Club was organized as a book club by Mrs. T. W. Chandler in September 1913, with twelve charter members. This number rapidly grew to seventeen. Each member contributed a popular book of fiction and these were exchanged at the meetings which were held bimonthly until all the books had been read. There were also programs presented at each meeting, the theme of which centered around interesting countries, including our own North America, South America, Alaska, Japan, and many of the islands. Famous people, and their contributions to the world in statesmanship, literature, medicine, architecture and art, were also studied. Dues were twenty-five cents a year and five cents monthly for flowers.

Members who have served the club as officers have been:

##### Presidents

Mrs. T. W. Chandler	Mrs. W. T. Harris	Mrs. Arthur Tuck
Mrs. S. R. Jordan	Mrs. R. B. Whitmore	Mrs. Emron King
Miss Mary Ford	Mrs. W. D. Amis	Mrs. Jack L. Slagle
Mrs. Alfred Hayes	Mrs. W. S. Daniel	Mrs. A. Russell Seat, Jr.
Mrs. E. R. Harris	Mrs. A. P. Bohannon	

##### Vice-Presidents

Mrs. J. E. Bouldin	Mrs. A. P. Bohannon	Mrs. E. R. Harris
Mrs. Alfred Hayes	Mrs. F. M. Bailey, Jr.	Mrs. G. W. Pollard
Mrs. W. P. Morrow	Mrs. William Tuck	Mrs. Otis D. Jones



### Secretaries-Treasurers

Miss Mary Ford	Mrs. E. R. Harris	Mrs. W. S. Daniel
Mrs. R. B. Whitmore	Mrs. R. C. Tuck	Mrs. S. Reams Long
Mrs. W. W. Tuck, Jr.	Mrs. A. R. Seat, Sr.	Mrs. F. M. Bailey, Jr.
Miss Myrtle Reynolds	Mrs. John C. Daniel	Mrs. Sam Robertson
Mrs. Otis D. Jones	Mrs. Frazier Murray	Mrs. Sam Callaway
Mrs. Stover Long	Mrs. Clifton Brocks	Mrs. Edward Chandler

### Directors

Mrs. R. B. Whitmore	Mrs. Arthur Tuck	Mrs. A. P. Bohannan
Mrs. C. D. Jones	Mrs. G. W. Pollard	Mrs. W. S. Daniel
Mrs. M. E. King	Miss Marguerite Daniel	Mrs. Jack L. Slagle
	Mrs. William Tuck	

### Historians

Mrs. Sam J. Callaway	Mrs. W. P. Morrow	Mrs. Otis D. Jones
Mrs. Kirke Davis	Mrs. W. S. Daniel	Mrs. R. B. Whitmore
	Mrs. G. W. Pollard	

### Parliamentarians

Mrs. A. R. Seat, Sr.	Mrs. C. B. Wilkins
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The club became affiliated with the Virginia Federation of Women's Clubs, and changed its name to "Virgilina Woman's Club" in February, 1922. A Constitution and By-laws was drawn up, which was later replaced by a more up-to-date one suggested by the State Federation. Up until this time the club had been strictly literary.

Beginning in 1922, the club took on a civic nature in addition to its literary interest. It began to concern itself with clean-up campaigns, beautification of the area by planting flowers, shrubbery and trees, and began a project known as "Cemetery Improvement and Upkeep." Mrs. T. W. Chandler was the first chairman of this committee, and upon her resignation, was replaced by her daughter, Mrs. Cecil B. Wilkins. Both have been ably assisted by Mrs. A. P. Bohannan, Mrs. W. S. Daniel, and the other members of the club. In recent years, a perpetual care for the cemetery has been established through trust funds, with cooperation of the Town Council. The cemetery committee is presently composed of Mrs. C. B. Wilkins, Mrs. W. S. Daniel, Mrs. S. Reams Long, Mrs. A. P. Bohannan and Mrs. A. P. Glasscock. The club has also assisted needy families at Christmas and during the winter months. A library was begun for the colored school in Virgilina, by donating a bookcase and used books. A Red Cross Nursing and First Aid Class was offered for the residents of the area. A public lecture by Dr. Guy Horsley of Richmond, on cancer control, was sponsored by the club. The club distributed literature and loaned books on syphilis. A youth recreation center was organized by the club in the town of Virgilina and continued for several years, being operated by volunteers from the club. Cash prizes were awarded to school pupils for best citizenship essays and best bird books. A contribution of \$150.00 was contributed to the school lunch room when it began operation. One year the Virgilina Volunteer Fire Department was sponsored and funds raised to aid them. The amount of \$25.00 was donated to the school library and the same amount to Community Hospital. A chest X-Ray survey and T.B. Clinic were sponsored.

Contributions have been made to the following projects: Helen Keller Foundation for the Blind; \$200.00 raised to support two Chinese orphans of World War II; American Red Cross Ambulance Fund; supported one English orphan through the generosity of Mrs. A. R. Seat, Sr.; sent Christmas gifts to children at the U.S. Chinese Relocation Center during World War II; gave \$10.00 toward ceiling projector for Veterans Hospital, and donated numerous useful articles and musical instruments, harps and a violin; collected \$200.00 for canned goods to be sent overseas; sent "Care" packages; members cut and made nurses uniforms; gave a go-cart to a crippled child; Halifax High School Education Scholarship; Patrick Henry Boy's Town Foundation; cemetery upkeep; playground equipment for school; county library; Latin American Fellowship; Greek youth; Phillipine Club House; Disabled American Veterans; Mary Macon McGuire Scholarship; Medical College of Virginia, Richmond; Easter Seals for Crippled Children; United Fund; Veterans Hospital; Salk Institute.

During the war years, the club participated in two clothing drives for overseas relief and collected scrap iron, waste paper, fats, etc. for defense. The club also contributed toward the purchase of a Navy bomber. Refreshments were not served during the war years, and instead, each member paid a stated amount into a fund with which the club bought Savings stamps. The club sold over \$41,000.00 in bonds; also members and families bought over \$29,000.00 in bonds. The club received a certificate of merit from U. S. Treasurer Morganthau. The club went over the top in the Victory Bond Sale, selling \$1,675.00.

In 1926, Representatives W. M. Tuck and M. B. Bocker were contacted and asked to support a pending bill against flogging prisoners, known as the Sheppard-Turner Act. In 1939, the club endorsed a three point education program and asked our Legislators to support the bill when it was presented to The General Assembly. It also discussed the Legislative Program of the State Federation on Health, Education, and Welfare at Home and Abroad, endorsed same, and contacted our Representatives and received favorable replies.

In 1944, the club was awarded the News-Leader Citizenship Award and received \$50.00.

The club has raised money through rummage sales, bazaars, plays, advertising card tables, bake sales, sale of card tables, dinners, Brunswick stews, and the sale of fruit cakes.

A bequest of \$3,000. was left the club by Miss Florence Pannebaker, with which a bond was purchased, and the interest received therefrom to be used for welfare projects of the club.

In 1959, the Rev. Walter W. Hall family was selected as the All-American family in the community.

In 1961, the Halifax County High School Concert Choir was presented to the community for a Christmas Program at the Christian Church.

The club went on record as opposing the serving of alcoholic beverages in public eating places and wrote the Legislators concerning this action.

In 1963, the Community Improvement Committee, consisting of Mrs. William Tuck, Mrs. F. M. Bailey, Mrs. Edward Chandler, Mrs. Stover Long, and Mrs. A. R. Seat, with the approval of the club, directed the planting of shrubbery at the entrance of the cemetery, valued at almost \$350.00.

Club members have prepared food and served at the Bloodmobile in South Boston on several occasions.



Virgilina Woman's Club Fiftieth Anniversary Meeting, October 1963



Virgilina Woman's Club Charter Members, October 1963

## OUTSTANDING LEADERS OF OUR AREA

The following section contains biographical sketches and pictures, when available, of the people of our area who have distinguished themselves through service to their community, county, state, or nation. Selection has been limited to those who have served through election or appointment to public office or to those who have been outstanding in the field of business, education, medicine, etc.

### AARON'S CREEK, HIGH HILL, OMEGA

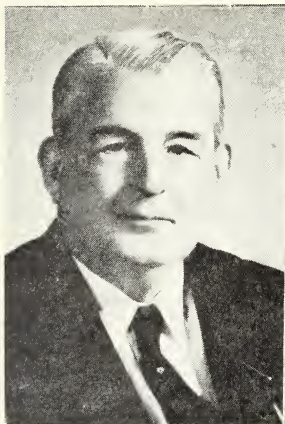
**CAPTAIN WILLIAM MUNFORD TUCK** (1832-1899) was born in the High Hill section of Red Bank District of Halifax County, the son of Alfred and Lucy Foard (1805-1881) Tuck. He was a member of the Board of Supervisors of Halifax County for many years and was serving as a member at the time of his death. He served in Company K, Third Virginia Infantry, Kemper's Brigade, Pickett's Division, Longstreet's Corps, C. S. A.; was wounded in the Battle of Fredericksburg; was captured at Gettysburg on July 3, 1863, while commanding his company in Pickett's immortal charge, was imprisoned throughout the remainder of the war at Johnson's Island in Lake Erie, established for the incarceration of captured Confederate officers. He was married to Jane Wilkinson on November 12, 1859 and to this union were born three children.

**ROBERT J. TUCK** was born at Euckshoalin the High Hill section of Red Bank District of Halifax County, on November 23, 1863, the son of Captain William Munford and Lucy Clay Foard Tuck. He died October 2, 1930, at the age of 66. He was a pioneer warehouseman and tobacconist, entering the tobacco business on the South Boston market in 1885. It was written of him that he was an unusual judge of tobacco and had the confidence of buyer as well as the seller. He had the reputation as a warehouseman, equalled by few, surpassed by none. He represented Halifax County in the Virginia Legislature, serving in the House of Delegates from 1899 to 1901. At the time of his death, he was chairman of the Halifax County School Trustee Electoral Board, having served on the Board for twenty years. He was twice married. On December 12, 1883 he married Virginia Susan Fitts (1860-1909). To this union were born ten children. In September 1917, he married Margaret Pollard who died December 18, 1921. To this union was born one daughter.



**WILLIAM MUNFORD TUCK**, former Governor of Virginia and presently the Representative to Congress from the Fifth District of Virginia, was born at Euckshoal in the High Hill section of Red Bank District of Halifax County, on September 28, 1896, the son of Robert James and Virginia Fitts Tuck. He was the eighth of ten children. He was educated in the public schools of Halifax County, graduating from Virgilina High School. He graduated from the College of William and Mary and from the Washington and Lee University Law School in 1921. In 1921, he entered the legal profession in South Boston and in 1920 organized the law partnership of Martin

and Tuck, with offices in Halifax and South Boston. He is presently associated with the law firm of Tuck, Eagwell, Dillard and Mapp, with offices in South Boston and Halifax.



During World War I he served in the Third Regiment of the United States Marines. His political career has been one of much color. From 1928-30 he served as chairman of the Democratic Party in Halifax County. He was a member of the Virginia House of Delegates from 1924-22; a member of the Virginia Senate, 1932-42; served as Lieutenant Governor, 1942-46; and was inaugurated Governor of the State of Virginia in January 1946 for a term ending in January 1950. He served as Chairman of the Southern Governor's Conference in 1949. In 1953 he was elected to Congress from the Fifth District of Virginia and has been serving in this capacity since that time. He has been awarded the honorary degree of Doctor of Laws by Hampden-Sydney College, the College of William and Mary, Elon College and Washington and Lee University. He is a member of the Baptist Church, Masons, Shrine, Eagles, Elks, Ruritan, Woodmen of the World, Sigma Phi Epsilon and Phi Delta Phi Fraternities, and other fraternal and civic organizations. He is a member of the Sons of the American Revolution by virtue of three lines--John Tuck, Hampton Wade and William Wilkinson. He is married to the former Eva Lovelace Dillard.

PARHAM FRANKLIN TUCK was born at Buckshoal in Halifax County on January 18, 1887, the son of Robert J. and Virginia Fitts Tuck. He was educated in the public schools of Halifax County and attended Yadkin Valley Institute in North Carolina and Massey Business College in Richmond. He clerked in the General Assembly of Virginia in the sessions of 1908, 1910 and 1912. In 1910 he joined his father as partner in the warehouse business in South Boston. In 1922, they sold the warehouse to the Tobacco Cooperative Association and P. F. Tuck joined the Association as a market manager in North Carolina. When the Tobacco Cooperative Association was dissolved, he again entered the warehouse business, and during this period he was engaged in the life insurance business between tobacco seasons. In 1932, he joined the Comptroller's Office of the Commonwealth of Virginia in Richmond, where he served for over twenty-seven years, retiring June 30, 1959. Mr. Tuck has a long record of activity in civic and church affairs. While in South Boston he served as Chairman of the Halifax County Democratic Committee, Director of the Halifax County Fair Association, Director of the South Boston Young Men's Business Club, Director of the South Boston Commercial Association, Master of South Boston Lodge #91, High Priest of the Royal Arch Masons #38, and Chancellor Commander of the Knights of Pythias Lodge #67. He was a member of Aaron's Creek Baptist Church in Halifax County for forty years, serving as deacon for twenty-three years. In Richmond, he became a member of St. John's Episcopal Church, where he served fifteen years as a vestryman and is now an honorary Vestryman for life, served as President of the Men's Bible Class for several years, was President of the Brotherhood of St. Andrew, and for ten years was a member of the Episcopal Council. Among his other activities has been a life long interest in history, biography, and genealogy. He is a member of the Virginia Historical Society, the Sons of

the American Revolution, and is a trustee of the St. John's Church Foundation. Mr. Tuck married, first, Rosella Thorne of Fauquier County, Virginia, September 14, 1916. She died October 4, 1918, leaving two children, Robert Thorne (married Jane Weston) and Rosella Thorne (married Paul Davidson). He married, second, Cornelia Carrington Scott of Brookneal, Virginia, July 15, 1922. Their children are Richard Cabell, Mary Spotswood (married James Robert Echols), and Franklin Dandridge (married Pauline Speights). He has four grandchildren.

**RICHARD W. SIZEMORE** (c. 1874-1958) was the son of Thomas and Kate Gold Sizemore. He was born in Mecklenburg County and operated a store at Midway until ill health forced him to retire. He was very active in the religious and civic life of the community and county, serving as a deacon of Aaron's Creek Baptist Church and as a School Board Trustee from RedBank District, among other offices.

**HERMAN MASON SIZEMORE** was born April 19, 1913 at Midway in Halifax County, Virginia, the son of Richard W. and Georgia Snead Sizemore. He



received his elementary school training at Aaron's Creek Grammar School, and was graduated from C. H. Friend High School in South Boston, Virginia in 1931. He attended the College of William and Mary, receiving his B. S. Degree in 1935. After graduation from college he taught in the Turbeville High School of Halifax County for two years before going to South Boston in 1937 as Assistant Manager of the City Water Works. In 1938 he became Deputy Clerk of the Circuit Court of Halifax County, and served in this capacity until 1955, at which time he was appointed Clerk of the Circuit Court of Halifax County, which position he holds at the present time. On August 19, 1936 he married Hazel Johnson

of Greenwich, New Jersey. Three sons were born of this union: William Christian, June 19, 1938; H. Mason, Jr., April 15, 1941; and Peter Johnson, May 2, 1944. Mr. Sizemore is a member of the Baptist church and is very active in the local church and denominational work.

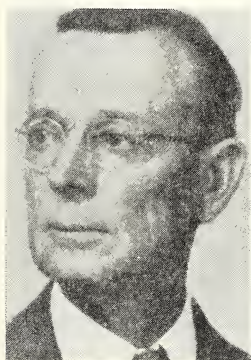
**Frank Wallace Sizemore** was born May 5, 1908 at Midway in Halifax County, the son of Richard W. and Georgia Snead Sizemore. He attended



the County schools and graduated from C. H. Friend High School in South Boston. After graduating from high school, he began working in a local bank, where he continued to work for fifteen years, reaching the position of Head Teller. He left the bank in 1946 and organized Sizemore Appliance Company, Inc., which he still owns and operates. He was a charter member of the South Boston Jaycees and served as the first secretary and later as president and as a member of the Board. He is a member of the Lion's Club and has served as president, secretary and a member of the Board. He has served as Chapter Chairman of the Halifax County Red Cross and is presently serving as associate chairman. He is

a member of the South Boston Planning Commission and the city council. He served as mayor of the City of South Ecston for four years. He has served as secretary-treasurer of the South Boston-Halifax County Industrial Board and as secretary-treasurer of the South Ecston Recreation Commission. He is a member of the Faulkner Memorial Masonic Lodge No. 91. He is superintendent of the First Baptist Church Sunday School and a member of the Board of Deacons. He also serves as a member of the Board of Trustees of Virginia Intermont College, Bristol, Virginia. He is married to the former Louise Pool of Virgilina and have two children, Dorothy Anne (now Mrs. Zac Walker of Pasadena, California) and one son, Wallace, now attending North Carolina State College, Raleigh, North Carolina.

**ROBERT THOMAS SMITH** was born in Red Bank District of Halifax County on August 23, 1882, the



third of nine children born to George W. and Mary Lizza Fitts Smith. He was educated in the county schools and for a short time attended a young men's school at Eoone, N.C. He worked in the Livery Stable at Virgilina for James L. Pleasants until his marriage to Myrtle P'Pool on December 26, 1907, at which time he became a farmer. He was one of the county's most progressive farmers and was a pioneer in diversified farming, turning to sheep and cattle to augment his tobacco income. In public life he served in the following offices: for twenty-eight years as a member of the Halifax County School Electoral Board; for approximately eighteen years as a member of the Halifax County Selective Service Board, of which he was chairman at the time of his death; assisted in the Red Cross drives and other civic affairs whenever and wherever needed; was

Judge at the Midway voting precinct for many years; and was on the Board of Directors of the Cooperative Fertilizer Purchasers, Inc. of Kenbridge. He was long active in Aaron's Creek Baptist Church, serving as treasurer and trustee for many years. He was a member of the Virgilina Camp of the Woodmen of the World, and was a member of the County A. S. A. committee. Five children were born to the union of R. T. and Myrtle P'Pool Smith. Mr. Smith passed away on Monday, January 19, 1959.

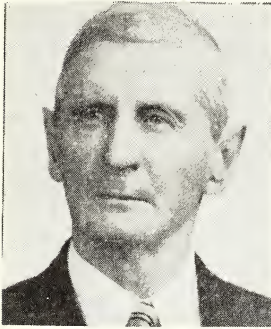
**STEPHEN P. POOL** was born at Poolville, Virginia, the son of Thomas P. and Virginia Jeanette



Owen Pool. He was educated at Chase City and in the schools of Halifax County. He married Miss Ida P. Snead on November 15, 1896. He served Red Bank District as County Supervisor for many years and was a leader in obtaining better roads for the county. His influence was also felt in every move for the advancement of local agriculture. He was considered one of the county's best farmers and was also engaged in the milling business. He was a member of Aaron's Creek Baptist Church, where he served for years as a deacon and where his services in the cause of Christianity will be long remembered. He also served as Sunday School Superintendent in this church. He died in December 1933 and the South Ecston paper carried these remarks: "Mr. Pool was one of the best friends that the town of South Ecston and especially the tobacco market ever had and his passing will be keenly felt and deeply regretted by the entire community."

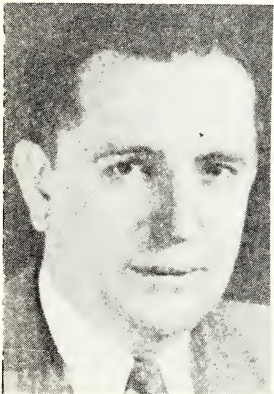
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ALFRED OWEN KING was born in Caswell County, North Carolina on June 22, 1880. He was educated in the public schools of Red Bank District and



South Eoston. On April 22, 1914, he married Elizabeth L. Hodges (1883-1962), who was likewise educated in the county schools and at Jeter College in Bedford, and who taught in the county school system for forty years. Mr. King's life has been spent as a farmer, tobacconist and public official. He was Magistrate of the Red Bank District for eight years; Commissioner of Revenue for the Southern district of Halifax County from 1916 to 1927; a member of the Virginia House of Delegates in 1930-31 and from 1934 until 1947; a member of the Democratic Executive Committee of Halifax County; and a member of Black Walnut Baptist Church at Cluster Springs, Virginia.

OSCAR LITTLETON CHAPMAN was born at Omega, October 22, 1896. He received his education in the local schools and at Randolph-Macon Academy in Bedford, University of Denver, University of New Mexico, and Westminster Law School, Denver. He received honorary LL.D degrees from Colorado State College of Education and from Augustana College, Rock Island, Illinois. He was admitted to practice before the bar in 1929. He is a member of Phi Alpha Delta, legal fraternity.



He was appointed to the following positions by the President of the United States: Assistant Secretary of the Interior (1933); membership on the Inter-departmental Committee to Coordinate Health and Welfare Activities; membership on the Board of Visitors, St. Elizabeth's Hospital; and membership on the Board of Visitors, National Training School for Boys.

From 1922 to 1928 he was associated with Judge Ben B. Lindsay in the Juvenile Court of Denver, as Chief Probation Officer. He was also associated with former Senator Edward P. Costigan in the practice of law, and managed his campaign for the United States Senate in 1930.

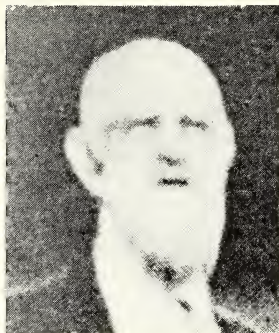
From 1930 to 1937, he was president of the Colorado State Board of Boys' Industrial Schools. He is a former member of the American Legion National Committee on Child Welfare and of the City Club of Denver. He served in the Navy during World War I and is a Progressive Democrat.

From - Halifacts, p. 199

MILLARD F. WILLARD was born near Dryburg, Halifax County, Virginia on January 23, 1856. He was known far and wide as the "Sage of Bushy Woods." His vocations were as varied as his life was active. At various times he had served as Justice of the Peace (forty-five years), public school teacher, Sunday School teacher, conducted funerals and marriages, pulled teeth, administered to the sick, farmed and operated a mill, a filling station and a store. He wrote a weekly column for the county newspapers for sixty years, and was called by World-News the "Dean of News Writers." Mr. Willard lived at Mcfett for over fifty-five years, where he



operated a filling station and store. He was a teacher at Ridgeway, Rice, Mcfett and other schools of the area. He wrote concerning teaching: "The period of my teaching life was, I think, the great heyday of my long and eventful career. I always loved to teach and down to the singing schools which I taught in the later years of my life brought back much of the happy enjoyment incident to my earlier period of teaching which I left off many long years ago. Those that I taught, both as to boys and girls in day school and the men, women and boys and girls, always seem to entice sincere appreciation of the pains and labor that I put into my work of instruction and produced a happy effect upon me, which added wonderfully to my pleasures in serving them." Mr. Willard's wide circle of friends ranged from statesman, farmers, laborers, and men in all walks of life, many of whom visited him regularly. Congressman William M. Tuck was a particularly close friend of his and once said of him: "He is so constituted that he can find always some Justifying or extenuating circumstance for the shortcomings or evil doings of other people, which makes him one of the kindest and most generous men in his thoughts and views I have ever seen." Mr. Willard married Miss Nannie Elnora Perkins, daughter of Acey Marshall and Margaret Yancey Perkins, in 1878. Mrs. Willard was born October 31, 1863, received her education in the public schools of the county and from private tutors, and taught for thirty-one years in the public schools of the county. She was a member of Aaron's Creek Baptist Church since early childhood and was a faithful Christian worker. Mr. Willard had rather bad luck with his store. The one pictured at the left was burned in the latter 1920's and was rebuilt. After rebuilding the store, in January 1928, it was robbed, during a crime wave which was terrorizing the area. Mr. Willard wrote: "It does seem that one would yield to despair and give up the race; but God being my Shepherd, I am going to keep it up and try it again. May God forgive those who damaged me in this way and greatly bless those who have so magnanimously helped us."



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#### SHADY GROVE, HYCO, AND MAYO LEADERS

JOSEPH EDWARD RAGLAND was born in the Hyco Community on October 1, 1828, the son of Dabney and Harriett Faulkner Ragland. He was a man of prominence in his church, Shady Grove; in his community, Hyco; and in his county, Halifax. In early life he became a member of Shady Grove Methodist

Church and held various offices in that church. Each Mother's Day he would sing, "My Mother's Bible." He was a Civil War veteran and served during the entire war. His memoirs of the war are recorded on pages 24-26 of this book. After the war he entered the mercantile business with John Owen at Cluster Springs. Later he went into the mercantile business at Harmony in the firm of Ragland and Traynham and Company. In 1871 he moved back to Hyco where he spent the next fifty-one years, being one of the leading merchants and farmers in the county. For forty years he was postmaster at Hyco. In 1868 he married Mary Bailey Ragland and to this union was born one son, Charles D. Ragland (1869-1900) who was a professor at Randolph Macon College. His first wife died an early death and in 1870 he married Lucy Lawson (1842-1925), the daughter of David and Jane Lawson of Harmony. To this union were born two children--David J. Ragland who entered business life and Jannie Ragland, who became Mrs. W. C. Slate. Mr. Ragland died on January 29, 1929. His pastor, J. E. DeShazo said of him: "He was known in the gates, when he sat among the elders of the land. There was no doubt as to where he stood on any question of ethics or morals. His was a conscience fully enlightened and controlled by God's word. In the temperance revolution, begun in Black Water District and that swept through Halifax, he and his brothers were in the vanguard of the reform."

**JOHN P. RAGLAND** was born in the Hyco Community on October 12, 1830, the son of Dabney and Harriett Faulkner Ragland. He served in the State Legislature of Virginia. He operated a grain and flour mill and a saw mill on Bluewing Creek. He was a veteran of the Civil War, serving with the Cluster Springs group and was wounded in combat. About 1910 he operated a tobacco warehouse in Virgilina and later moved to Oxford. He married Anne Beasley (1830-1903). He served as Sunday School Superintendent at Shady Grove Church in the 1870's when it was called Blue Wing Sunday School. He was Chairman of the Official Board of the Church. At his death on December 19, 1905, the church passed the following resolution: Resolved: "That he was eminently worthy of the confidence reposed in him and that he has left to us and to his loved ones left behind as a priceless legacy, a cherished memory, a spotless reputation, and an honored name. As an official member of our church he exhibited the qualities of fidelity and efficiency, kindness and firmness, prudence and courage. His wise counsel and valued opinions were sought after and respected and his punctuality in the discharge of every obligation an example worthy of imitation."

**MAJOR R. L. RAGLAND** was born in the Hyco Community on April 23, 1824, the son of Dabney and Harriett Faulkner Ragland. He also served in the State Legislature of Virginia. He acquired the art of producing varieties of tobaccos and in 1866 began selling tobacco seed to his neighbors. At the time of his death, March 19, 1893, he was selling as much as one bushel a year. Tobacco seed being the smallest agricultural seed grown, this amount of seed was worthy of notice by the newspaper. He was a naturalist and botanist and wrote much concerning farm problems.

**WALTER ROBERT RAGLAND** was born in the Hyco Community on July 7, 1871, the son of John P. and Anne Beasley Ragland. He was educated in the local schools and at the University of Kentucky. He married Lizzie Hubbard (1879-1959) on April 14, 1908, and to this union was born one daughter, Rosa Ragland (Mrs. Crowder B. Robertson). He worked in Richmond for a number of years and later he and his brother operated a mercantile business near Mayo. Upon the death of his brother, he returned to the old homeplace where he engaged in farming until his death on August 25, 1944. He was a member of Shady Grove Church and served as steward and trustee.

REV. GILES N. CROWDER was born in the Hyco Community on March 23, 1817 and died on July 20, 1907. He lived to be ninety years old and the last few years of his life he was entirely blind. He was married to Nancy Spencer (1822-1901). He was a Confederate Officer in the Civil War and had his horse stolen at Clarksville, Virginia, by a Yankee soldier. Several days later, near his home, he saw his horse coming up the road with the Yankee riding and he went out to request that his horse be returned, whereupon the soldier drew a gun. W. R. Crowder, eldest son of Rev. Crowder, was standing at the window with his rifle drawn, whereupon the Yankee gave up the horse and continued on foot. He was a member of Shady Grove Church and was a lay preacher or "exalter" in the Methodist denomination. The duties of the exalter were to teach and preach, to perform pastoral duties, and to exalt the members to higher levels of Christian living, in the absence of the pastor or circuit rider. It was written of him: "He was an honorable Christian gentleman, a faithful member of the Methodist Church, and ever ready to work for his Lord wherever he could. He always had a special love for little children, and many of them were taught to call him "Uncle Crowder."

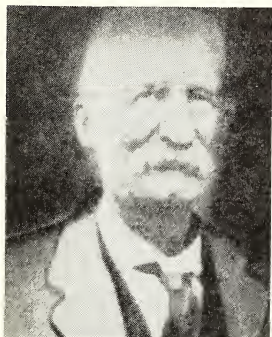
GEORGE THOMAS CROWDER was born in the Hyco Community on March 26, 1855, the son of Rev. Giles N. and Nancy Spencer Crowder. He married Miss Mary Toot (1875-1961), daughter of John S. Toot of Mayo. He and his brother, Henry, were the first two students to work their way through V.P.I. He was an able farmer. He served the county in various capacities, serving on the Board of Supervisors of Halifax County, as a member of the Tax Board, and was one of the county's most influential members of the Democratic Party. He was postmaster at Mayo and agent for the Atlantic and Danville Railroad. He was a member of Shady Grove Methodist Church for more than eighty years and served faithfully in various capacities, among which were Sunday School Superintendent, Steward, Treasurer and Trustee. He died at the age of ninety-one on November 6, 1946. One of his pet phrases and hallmarks of his life was: "Extra effort is what counts!"

SAM P. BAGBY was born and reared at the Bagby home near old Buckshoal, above Griffin's Bridge on the Hyco, on August 30, 1842, the son of Sterling Bagby. He married Mary Annie Crowder, a daughter of Rev. Giles N. Crowder, and moved to the Hyco Community. He was a Confederate soldier, serving in Stuart's Calvary, 61st Virginia Regiment and fought until the surrender of Lee at Appomattox. He faced the danger and hardships of the battle line and trench and tented field with courage. He was a Justice in Black Walnut District for many years and stood high as a square, correct, upright, even-minded divider of the rights between man and man. He was for many years an honored and highly trusted member of Shady Grove Methodist Church and served as Sunday School Superintendent, as well as other positions. He died November 26, 1926 and is buried in the Shady Grove cemetery.

WILLIAM C. SLATE was born in the Hyco Community on January 2, 1865. He was married twice. First, he married Fannie Easley, the daughter of Charles Easley. She died in 1899 and in 1900 he married Jannie Ragland, daughter of J. Edward Ragland. After the death of Major R. L. Ragland, Mr. Slate continued the tobacco seed business and immediately made plans to sell the seed in every corner of the world. At the time of his death, on July 8, 1934, his company was selling as much as two hundred bushels

of seed per year. His two sons, Robert R. and William, were associated with him and continued the operation of the farm for several years. The seed were raised on a two acre farm near Hyco and offices and storage were in South Boston. Forty plants were required to produce one pound of seed or sixteen hundred plants to produce one bushel. The plantation was certified by the State Department of Agriculture. After the plantation was closed down, the Slate Brothers operated a seed business in South Boston until 1963 when they retired.

**RICHARD FRANCIS TUCK** (1841-1919) was born in the High Hill section of Red Bank District of Halifax County, the son of Alfred and Lucy Foard



Tuck. He was a brother of Captain William Munford Tuck. He was married to Lethia Passé, a daughter of Captain Joseph D. Sydnor, and to this union were born three children. He served as Justice of the Peace for some time. He was a Confederate soldier and served gallantly in the service of his state and Southland. He was a member of Shady Grove Methodist Church. He served as Supervisor from Red Bank District for twelve years. He rode from his home to the county seat on his mare, "Fanny," a horse with a tail reaching nearly to the ground. This mare was the apple of the old man's eye and was a descendant of one he rode during the war. Upon his retirement from the Board of Supervisors, he was presented with a fine gold

headed cane by his colleagues on the Board as a token of their friendship and high regard in which he was held by them. He was urged to remain on the Board, "but he thought he had grown too old and had to travel too great a distance to attend the meetings, to give the duties of the office the proper attention it deserved and should have."

**SAM J. CALLAWAY** resides at Christie, Virginia. He has served as Supervisor of Black Walnut District of Halifax County for four years. He



has been postmaster of Christie for approximately fifteen years, and has served as the agent for the Atlantic and Danville Railroad for twenty-three years. He has operated a mercantile business at Christie for many years, and has served as a Director of the Dan River Farmer's Mutual Fire Insurance Company since May 1925. He is also a member of the Halifax Selective Service Board. Mr. Callaway has been very active in the work of the Methodist Church, serving as a leader in both the Christie Church and Shady Grove Church. He has served as Recording Secretary of the Hyco Circuit since 1925, as a steward, and church lay-leader, as well as other official positions in the church and conference.

He is a charter member of the Virginia Ruritan Club.

**CALEB J. ROBERTSON** was born and reared at Christie, Virginia, the son of James A. and Fanny Mason Robertson. He was regarded as one of the most prominent men of his community and was held in high esteem by all

who knew him. He was a Justice of the Peace and was Business Manager of the Dan River Farmer's Mutual Fire Insurance Company. He was a member of the Christie Methodist Church and at his death bequeathed \$5,000.00 to that church as an endowment.

MISS SUE J. ROBERTSON was born at Christie in 1866, the daughter of James A. and Fanny Mason Robertson. She was educated in the county schools and was prepared for teaching at one of the state's higher institutions of learning. She taught at Shady Grove and Christie when the churches served as school and church. She retired from teaching twenty-five years before her death. After retiring, she became postmaster of Christie and served in that position for several years.

MRS. SAM J. CALLAWAY and MISS SALLIE THOMPSON have also served as postmaster at Christie.

### NORTH FORK

#### R. S. HITE FAMILY

REUBEN STANLEY HITE was born in the North Fork Section of Halifax County on March 6, 1854. He was one of the most prominent citizens of his community. He aided in establishing the first school in the North Fork section and was very active politically. On December 25, 1881, he married Miss Mary Jane Tuck (1858-1915) and to this union were born six sons and three daughters, all of whom have made a great success in life.

JOHN S. HITE (1883-1951), the oldest son of R. S. and Mary Tuck Hite attended Hampden Sydney College for two years. Afterwards he attended Smithdeal Business College in Richmond, Virginia. After graduation from business college, he became bookkeeper for Camp Manufacturing Company of Franklin, Virginia. He was later promoted to private secretary for Mr. Camp, the manager of the company. In 1915, on account of the death of his mother John returned home in order that he and his wife might hold the home together for his younger sisters to attend school. He was an outstanding citizen of his community. He married the former Miss Mary Harrell, who is a niece of the late Dr. R. T. Vann, the famous, armless minister of North Carolina. Mrs. Hite, a native North Carolinian, having spent a good many years teaching school, was rather reluctant to settle in the "Bushy Woods" section of Virginia. However, she soon learned to love the Old Dominion and especially her neighbors and church. She became an outstanding leader in her church and served in almost every capacity any woman ever served.

LOUIS C. HITE was born September 5, 1884 in the North Fork Community of Virginia, Virginia. He was the second son of Reuben S. Hite and Mary Tuck Hite. He married Margaret McAllister of Mt. Pleasant, N. C. About

1916 he moved to Florence, South Carolina, where he became a successful business man. He was president and treasurer of one of Florence's largest wholesale firms, the Massey-Hite Grocery Company. He later became sole owner of this firm. He was also president of The Guaranty Bank and Trust Company of Florence. The Florence Morning News wrote of him at his death in 1945.



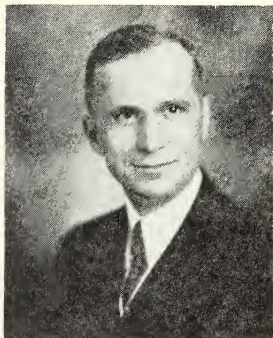
He possessed a Christian character which won for him the respect and esteem of this entire community. He was at all times ready and unselfish in his efforts to make this city a better place in which to live. Much of his time was given to his leadership in the First Baptist Church which he served as deacon and as superintendent of the Sunday School. He was a member of the board of directors and treasurer of the Y.M.C.A., a member and a past president of the Rotary Club, a trustee of The McLeod Infirmary, a mason of Hampton Lodge 204 A.F.M., and a former Shriner. Mr. Hite was interested in and received a great deal of pleasure from hunting and fishing, being a member and treasurer of the Rosebank Plantation and the Woodberry Farms, both hunting and fishing clubs.

CALEB G. HITE was the third son of R. S. and Mary Tuck Hite. After graduation from Smithdeal Business College, Caleb began working as bookkeeper for The Business Men's Club of Richmond, Virginia. He later became manager of a store in Bennettsville, S. C. He left this position in order to serve his country during World War I. On being discharged from the army he went into business for himself, founding the Gaddy-Hite Company of Bennettsville, S. C. In 1928 he sold out his business in order to accept a position with P. H. Volk Company of Baltimore, Maryland as salesman. Due to his sincerity, honesty and pleasant personality he made a most successful salesman and held this position until he retired in 1959 on account of ill health. Since retirement, Mr. Hite's hobby has been gardening, both vegetables and flowers. He is a shiner and past Master of the Masonic Lodge in Bennettsville.



JESSE R. HITE was the fourth child of Reuben S. Hite and Mary Jane Tuck Hite. He was reared in the North Fork Community and was a member of North Fork Church. He was educated in the schools of Halifax County--Ridgeway, North Fork, and Virgilina. He completed his high school training at Oak Ridge Institute. He received his Bachelor of Arts degree from the University of Richmond. In 1920 he matriculated at the Southern Baptist Theological Seminary at Louisville, Kentucky, where he received the degree of Master of Theology. Upon graduation from the seminary he received a call from the Keen Street Baptist Church, Danville, Virginia. He began his pastorate at this church on July 1, 1923, and served until December 31, 1945. He was ordained at this church on Sunday afternoon, October 21, 1923. During this pastorate the church grew from a congregation of 149 to that of 600 members. A new brick edifice was constructed

seating 600 in the auditorium and an educational building providing for 500 in the Sunday School. While in Danville, Rev. Hite was active in community and denominational life. The City Council of Danville appointed him Chairman of the City Home Commission, in which capacity he served for twelve years. He also served as a member of The Recreation Commission of Danville, and as a member of the Y.M.C.A. and Community Chest Campaign Committees. He was a member of the Danville Rotary Club and The Roman Eagle Lodge of Masons. His denominational activities included being Secretary of the Baptist Council, Superintendent of the Sunday School work in the Pittsylvania Baptist Association, Chairman of the Financial Campaign for the University of Richmond, in the City of Danville and Pittsylvania County area, a member of the Board of Trustees of the Virginia Baptist Children's



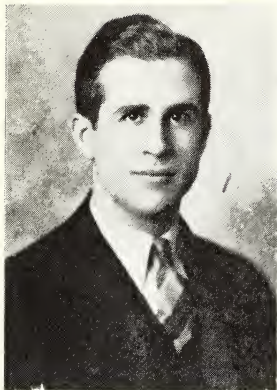
Home, a member of the Board of Trustees of Southwestern Baptist Theological Seminary, as well as many other committees and boards. While pastor in Danville he taught Bible for four or five semesters at Averett College. In January 1946, he became pastor of Virginia Avenue Baptist Church of Hagerstown, Maryland. While in Maryland he was president of the Maryland Baptist Pastors' Conference, Trustee of the Southern Baptist Theological Seminary, Clerk and Moderator of the Seneca Baptist Association, a member of the Lions Club, and taught for several years in the summer assemblies. Since May 1958, Rev. Hite has been minister at large and has preached in some of the finest Methodist churches in Danville, as well as in many of our Baptist churches.

HOWARD W. HITE was the fifth son of Reuben S. and Mary Tuck Hite. In 1913 he left the Eushy Woods section of Virgilina and went to work with R. J. Reynolds Tobacco Company. Howard attended the schools of the county. After his graduation from high school at Oak Ridge Institute near Greensboro, he went to work with Reynolds in the sales division in the St. Louis, Missouri division, as detail promotion salesman. After five years he was promoted to assistant division manager of the Evansville, Indiana division. In three more years he was placed in charge of the Harrisburg, Pennsylvania division where he served for 14 years. For twenty years he served as manager of the Reynolds Baltimore, Maryland division. In 1955 he retired from R. J. Reynolds Tobacco Company after forty-two years of service.



The sixth son of Reuben S. Hite and Mary Tuck Hite is DR. OSCAR L. HITE, of Richmond, Virginia. In Richmond, Dr. Hite is a prominent physician, has served as chairman of the staff of Johnston-Willis Hospital for several years, is a member of the hospital's Journal Club and maintains offices in the Professional Building. He is on the Board of Governors

of the Richmond Home for Boys and on the Board of Trustees of Pi Kappa



Alpha Fraternity at the University of Richmond. He is a member of the Southern Baptist Foreign Mission Board, is medical advisor to that Board, and is physician for the Richmond Baptist Home for Aged Women. In 1957 Dr. Hite received a citation for "meritorious Christian service" at the 90th annual convocation of Crozier Theological Seminary at Chester, Pa. He was one of eight recipients of the award, chosen from throughout the United States. The honor was conferred upon him for his leadership in helping to organize River Road Baptist Church of Richmond, whose plant is estimated at \$1,500,000. Dr. Hite has served as deacon of this church, as a member of the Board of Trustees, as a member of the building committee and on the Board of Administration for the church.

MARY E. HITE is the second daughter of R. S. and Mary Tuck Hite. The first daughter died at the early age of eleven months. After graduating from high school Mary married. Soon thereafter she and her husband bought a farm near Burkeville, Virginia where they lived until 1930, when she returned home to care for her father who was in declining health. Since that date she has kept the home fires burning in the old homestead where some member of the family occasionally returns to visit and reminisce of olden days. In addition to keeping the home, she has also been loyal and faithful to her church and its activities, having served, among other things, as pianist for the past eighteen years.

ELIZABETH D. HITE is the third daughter in the Hite family, and the youngest child. She completed a commercial course at Averett College, Danville, Virginia, graduated from Virginia Intermont College, Bristol, Virginia, and received her Bachelor of Arts degree from William and Mary College, Williamsburg, Virginia. For three years she did secretarial work in Dan River Cotton Mills, Danville, Virginia. She taught Latin and mathematics in Scottsburg High School, Scottsburg, Virginia and several years at Grundy High School, Grundy, Virginia. In 1937 she ceased working on advice of her physician on account of a heart condition. Since that date she has devoted a good part of her time to her church which she considers a privilege to serve.

GAILLARD O. TUCK was born in 1876, the son of Dr. John W. and Flora Apt Tuck. When a young man he went to Danville, where much of his early life was spent and there began his career as a tobaccoist. In 1922 he organized the Tobacco Trading Corporation of Richmond, Virginia and Louisville, Kentucky. As president of this firm, he traveled extensively for about thirty years throughout the world in the export tobacco business. He did much toward spreading the use of Virginia tobacco throughout the world. He was President of the Burley Leaf Tobacco Dealer's Association and a Director of the Leaf Tobacco Exporter's Association. At the time of his death in January 1944 he was residing in Louisville, Kentucky.



One of the outstanding civic and religious leaders in the North Fork Community and Red Bank District of Halifax County is **H. WISE LOFTIS**. He



served the Red Bank District as County Supervisor from 1932 to 1952, a period of twenty years. Of this time, four years were served as Chairman of the Board and eight years as Vice-Chairman. He missed only one business meeting during the entire twenty years, that being on February 5, 1951, when he was hospitalized. During World War II he was chairman of Halifax County's Defense Commission. He is at present a member of the County Draft Board and a Democratic Committeeman for Halifax County. He has been active throughout his life as a member of North Fork Baptist Church. Mr. Loftis tells of the depression days of the 1930's when very much welfare work was done. Supplies, including food and clothing, were distributed to the needy. Some of these supplies were through the Red Cross. The supervisors of each district appointed workers to help them in the different parts of their district so that needy persons would not be left out. In 1908, Mr. Loftis married Miss Zelda Walker of Buffalo Springs, Virginia and to this union were born eight children, four boys and four girls.

**PROFESSOR THOMAS WILBORN** (1889-1959) was born in the North Fork Community, the son of **Julius C.** and **Mattie Howerton Wilborn**. He was educated in the county schools, at **Massey Business College** in **Richmond**, **Piedmont Business College** in **Lynchburg**, and at **Poughkeepsie Business College** in **Poughkeepsie, New Ycrk**. He taught at **Danville Military Institute** and was the last president of this institution before it closed down approaching World War I when it became a German prisoner of war camp. He was a veteran of World War I. He also taught at the old **Blackstone Military Academy, Blackstone, Virginia**, for many years. He never married and lived alone. He was a member of **Blackstone Baptist Church** and a member of the **Virgilina Masonic Lodge**.

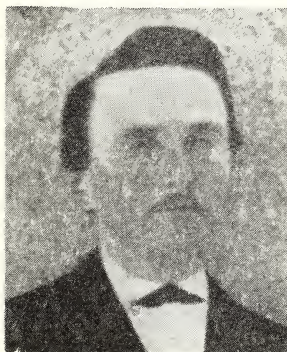
**STEPHEN M. WILBORN** was born in the North Fork section of Halifax County on December 20, 1852 and died June 2, 1935. He married **Mary Susan Tuck** (1855-1934), daughter of **W. S. P. "Winn" Tuck** and **Julia Wilkins Tuck**, on January 11, 1878. To this union were born thirteen living children. Mr. Wilborn was a leader in his community and county, and was especially noted for his ability as a Sunday School organizer.

**JAMES B. WILBORN** was born in the North Fork Community of Virgilina, Halifax County, Virginia, the son of **Stephen M.** and **Mary Susan Tuck Wilborn**. As a young man, he left the North Fork section and moved to the town of **Virgilina**, where he worked for several firms--including the **W.D. Amis Company** and later, the hardware store. After some years in **Virgilina**, he moved to **Scuth Boston, Virginia** where he organized **Wilborn Hardware Company**, and operated until his death. He was elected to the city's highest office, that of mayor, which position he filled from **September 6, 1949** to **August 31, 1951**.



## VIRGINIA

CAPTAIN EDWARD A. TUCK (1841-1884) was the son of Phaltiel and Sarah Tuck. He was a supervisor of Halifax County from the Red Bank District.

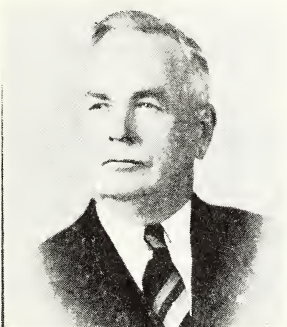


The following tribute of respect was offered at the November 1884 meeting of the Board of Supervisors, by Dr. H. B. Melvin and approved by the Board:

For the second time in the last ten months death has again invaded our ranks and taken from our midst Captain E. A. Tuck, Supervisor for Red Bank District. When the tocsin of war was sounded in 1861, E. A. Tuck leaped in the fore front of the fray and enlisted in Company K, 14th Regiment, Virginia Volunteers, as brave a set of men as ever fixed abayonet or charged a battery. He was afterwards made Captain of his company. As a soldier, Captain Tuck was true to himself and country, as a citizen he was

honored and respected, as a husband and parent, none excelled him in tenderness and affection.

ARTHUR TUCK (1876-1960) was the son of Captain Edward A. and Julia Overby Tuck. He married Miss Muriel Coen and to this union was born two



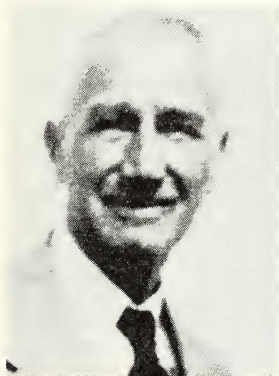
children who died in early youth. He was a member of the School Board Trustees from 1944 until his death. He was a member of the Virgilina Town Council, a member of the Ruritan Club and Virgilina Lodge No. 248, A.F. & A.M., and served as secretary for a number of years. He was a member of Union Christian Church and served as a deacon and member of the Official Board. He served on the Halifax County Democratic Committee for many years. Mr. Tuck owned and operated Arthur Tuck Insurance Agency in South Boston for approximately thirty years. He went to South Boston in 1935 when the Citizen's Bank moved from Virgilina. He was cashier and director in the bank at South Boston for two

years and was a director at the time of his death. He had been associated with the bank in Virgilina in the same capacity from 1917 until its move to South Boston. Prior to 1917, he was one of the founders and partners in Torian and Tuck general mercantile store, said to be one of the largest rural stores in the state.

EMMETT APPLE TUCK (1896-1956) whose picture appears on page 43, was the son of Walter W. and Ella Overby Tuck. He married Miss Pauline Waller and four children were born to this union. He was educated in the county schools and received his formal education at Elcn College. Afterwards he entered the construction business with his father. He was a member of the Virgilina town council, a member of the Board of Directors of the Virginia Road Builders Association, a member of the Board of Directors of Citizen's Bank of South Boston, a member of Virgilina Lodge No. 248, A.F. & A.M. and a member of Union Congregational Christian Church.

WALTER W. TUCK (1868-1942), whose picture appears on page 41 of this book, along with a history of his road building firm, was the son of Captain E. A. and Julia Overby Tuck. He was married to Miss Ella Overby in 1891 and to this union was born eight children, four boys and four girls. He was a member of the Halifax County Board of Supervisors from Red Bank District, was mayor of Virgilina for ten years, a member of the town council for over thirty years, and postmaster of Virgilina for eight years. He was a member of Virgilina Lodge No. 248, A.F. & A.M. and a member of Woodmen of the World Camp No. 102. He was a strong figure in political circles and his wise counsel was sought by many. He was a member of Union Congregational Christian Church and served the church as a deacon.

SAMUEL M. TORIAN, SR. was born at Midway, Halifax County, Virginia, the son of John T. (1844-1920) and Rebecca Singleton Torian (d.1925). He came to Virgilina about 1893-94 and formed a partnership with Arthur Tuck, which was known as Torian-Tuck. He, along with his father and others, helped found the Citizen's Bank of which he was a director. He was a trustee of the School Board for nearly nineteen years. The Halifax County School Board passed the following resolution at the time of his death in 1944:



"Be it resolved that we place on record our deep appreciation of him as a man; a citizen, and a leader. Gifted with sound business judgment and a lovable personality; animated by lofty ideals of service to and love for his fellowmen; endowed with an unexcelled native courtesy and courage of his conviction when a principle of right or wrong was involved; and possessing the essential qualities of a Christian

gentleman, he merited the love and respect of all who were privileged to know him.

The P.T.A. of Virgilina High School resolved: "For nineteen years he was a faithful member, regular in attendance, gave freely of his means, and was wise in counsel for the upbuilding of school and community. The debt we owe to him for his years of faithful service can best be paid by following his example." He was a member of Florence Avenue Baptist Church and served as deacon and treasurer. He married Miss Frances Dickinson, daughter of Dr. Alfred E. and Frances Taylor Dickinson. She was a retired school teacher and taught the Bible Class at Florence Avenue for many years. One of the children, Mrs. Frances Torian Johnson, wife of a Methodist minister, wrote a novel, entitled The Whippoorwill, published by Exposition Press, which tells of life in a backwoods Methodist charge.

R. E. AMIS was born in Granville County, the son of Captain Rufus and Dabury Ragland Amis. Captain Rufus was a democrat, well educated, and served Granville County in the North Carolina Legislature for several terms; he was also one of the founders of Amis Chapel Baptist Church. R. E. Amis is a retired merchant in the town of Virgilina and has served the town as councilman and clerk. He is considered as "Mr. Republican" in Halifax County and served as County Chairman for six years, 1948-53.



In a Democratic section, in 1953, he had voted the Republican ticket for fifty-three years. In 1953, at the invitation of State Senator S. Floyd Landreth of Galax, Mr. Amis was given a trip to the Inaugural of Dwight D. Eisenhower, the first Republican President to take office in twenty years. Mrs. R. E. Amis (1890-1963) was a retired teacher of Smithdeal-Massey Business College in Richmond. She had taught in the State of Washington, in Middlesex County, Virginia and in the local school in Virgilina and had also served as secretary of Averett College in Danville for several years.

**ALFRED HAYES** was born June 8, 1872 in Person County, North Carolina, the son of Mr. and Mrs. James Hayes. He came to Virgilina when quite a young boy. He was prominent in the social, business, political, and religious life of the town of Virgilina. He operated the first store which



was built at the crossroads by Cornelius A. Tuck in 1888, and later established and operated other businesses. He served the town as Mayor from 1921 until his death on October 15, 1934. He was mayor when the new school building was erected in Virgilina. At the time of his death he was the oldest citizen of Virgilina in point of residence. He also served the town as postmaster. He was county chairman of the Republican Party for a number of years. He was a devout member of Union Christian Church, holding a post of honor, having served as Sunday School Superintendent for many years. Mr. Hayes was married twice: first, to Miss Lula Has-

kins and second, to Miss Anna Apt (1869-1955).

**DR. S. ROBERT JORDAN** was born May 6, 1873, in the Republican Grove community in the northern part of Halifax County. He was the son of Mr. and Mrs. Clem Jordan. He was married twice: first, to Miss Sarah Poin-dexter (1831-1926), of Greenville, Mississippi, from which union three children survived at his death: Clement Jordan of Fayetteville, N. C., Robert Jordan of Danville, Virginia, and Mrs. W. W. Neblett of Greenville, Mississippi. At his death, he was survived by his second wife, Mrs. Annie Belle Fields, and their son, Sandy. Dr. Jordan practiced medicine in the Town of Virgilina and surrounding area for many years. He was also very active in the civic, religious, and political life of the town and county. He was a member of Florence Avenue Baptist Church, where he served as a deacon and on various committees. He served the Town of Virgilina as councilman for several terms and as mayor from 1918-1921. In 1922 he moved with his family to Carolina Beach, North Carolina. He died at Carolina Beach on February 6, 1958. His body was returned to Virgilina and he was buried in the town cemetery.

## THE W. D. GREGORY FAMILY

(Information submitted by Mr. and Mrs. Russell E. Campbell)

WILLIAM (BILL) DANIEL GREGORY (d. Aug. 1946) and Will Smart operated Farmer's Warehouse, one of three tobacco warehouses, selling leaf tobacco about 1910. Mr. Gregory was born and raised on a tobacco farm. He loved to fox hunt and always kept a horse or pony to ride after the dogs. He owned and operated a tobacco farm all his life.

WILLIAM LEWIS "LEW" GREGORY is the son of William D. Gregory and started as a clerk in Torian-Tuck's Store when the front door was opened at 5 o'clock in the morning and usually closed near midnight. All merchandise was handled in carload lots; sugar, salt, apples, etc. After working for a few years in the store Lew Joined Chandler Brothers Road Contractors. In a short time, he organized his own company and started building roads in Virginia, West Virginia, Tennessee, and North Carolina. Mr. Gregory continued in this work until World War II. In 1942 Mr. Gregory organized a company to strike coal in Clarksburg, West Virginia. This work is still in operation and was started with equipment used in building roads. In the early thirties, he joined a group of men in Clarkton, North Carolina to operate tobacco warehouses. They moved from Clarkton to Fairmont and still operate houses there. In the meantime, they were operating warehouses in Oxford, North Carolina and still do. In 1955, he and two nephews, J. G. Poole and C. G. Poole, Jr. organized a company to sell and service road equipment with headquarters in Raleigh, North Carolina. He was active in the Bank of Virgilina before it was moved to South Boston. This bank is now known as Citizens Bank of South Boston and Lew is an officer and a director. He served on the Halifax County Board of Supervisors. He owns several farms where tobacco is raised, also grain and livestock. He serves on the Board of Trustees of Elon College, North Carolina. He is active in church and many other civic organizations.

JULIAN MAPLE GREGORY (d. March 1963) started as a young man working for road contractors. He formed his own organization after working a few years for others. He built roads in West Virginia, North Carolina, South Carolina, Virginia, and Kentucky. He was also a general contractor, building commercial units such as the U. S. Post Office, Raleigh, North Carolina and many more. He had started with mules and wheelers but had the most modern equipment available when he quit after World War II. In 1941 he went to Miami, Florida and started a Rock and Sand Quarry business. After a few years, Julian and his brother Lew moved this quarry to a new location in Miami and started to buy all new equipment to make it one of the most modern plants in the area. Most of the equipment was not available until after World War II. He was active in this business until his death. He owned farms where tobacco was raised, also grain and livestock. He was interested in beef cattle. He owned a group of storage warehouses which were leased to various companies in Raleigh, North Carolina. He was interested in buying and selling land, farms and real estate. He owned farms and land in and near Virgilina. He was an active member of Union Church and civic minded.

EDWARD SANFORD GREGORY (d. Feb. 1960) left school to join the army in World War I and went overseas. When he returned to civilian life, he decided to seek his fortunes in New York. After a short time there, he

and a friend formed a company to manufacture and sell men's and women's hosiery. They had a plant in North Carolina and a sales office in New York. They sold hosiery to companies throughout the United States. His New York brokerage house sold to large businesses like Sears, Roebuck and Company, large department stores and chains in huge quantities. After marrying a New York girl, Edward and his father-in-law bought rental and

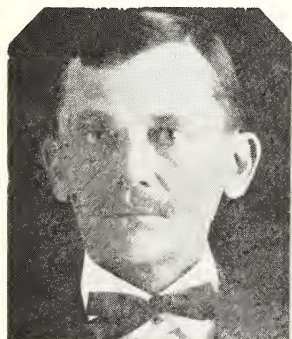
storage property in New York. He devoted all his spare time to managing these properties. He was a very active church and civic worker, serving on many boards. He was interested in many other types of business.



The Gregory Brothers  
(Left to Right)

Edward  
Lew  
Julian

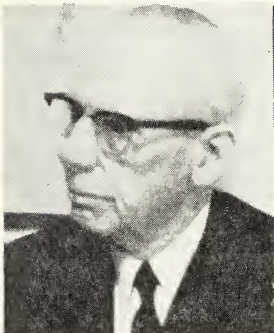
ALONZO LYCURGEUS JONES was born in Person County, N. C., on May 17, 1874, the son of Herbert and Susan Neal Jones. According to family tradition his earliest American ancestor was Thomas Jones who came from Scotland. It is not known why this early ancestor left Scotland for the new world, but all the early settlers expected that in spite of hardships their conditions would be bettered. Neither do we know the date of his coming, but as he was the grandfather--



five generations removed--of Alonzo, it must have been early in the eighteenth century. Alonzo spent his boyhood on the home farm in Person County, attending the public schools and acquiring the education that is outlined as adequate for the American man of business. Departing from family precedent, he left the farm and chose a mercantile career. In the 1890's he

moved to Virgilina where he became a prominent business man. He was officially connected with the Bank of Virgilina, was Postmaster for twelve years, Chairman of the Republican Party in Halifax County, a member of Union Congregational Christian Church and a member of the Masons and Elks. On June 14, 1897, Mr. Jones married Lulu Gertrude Sanford, also of Person County. To this union were born fourteen children, of which ten lived. These were Otis Dewey Jones, Herbert Sanford Jones, Earl Eugene Jones, Alonzo L. Jones, Jr., Richard Limuel Jones, Margaret Jones, and Claude Lee Jones. Alonzo L. Jones died in September 1943, a prominent and highly regarded citizen of Halifax County and one of the old landmarks of Virgilina. A sketch of his life is found in the book, Makers of America, published in 1922 by B. F. Johnson, Inc., Washington, D. C.

DR. ALVAH P. BOHANNAN, of Halifax County medicine and one of the oldest physicians in the State of Virginia in point of service, came to Virgilina in 1907, from Norfolk, Virginia, where he had completed his internship. He was born and reared in Urbanna, Middlesex County, Virginia and graduated from the University of Maryland Medical School. He came to Virgilina as the assistant of Dr. Fenton D. Drewry, who was the only physician in the then active mining district. After accepting the position with Dr. Drewry, Dr. Bohannan was offered a good position with a Norfolk physician who offered to pay his expenses to Virgilina to ask Dr. Drewry to release him from his agreement. Dr. Bohannan talked to Dr. Drewry, but Dr. Drewry was reluctant to void the agreement. Dr. Bohannan would not go back on his word, so he remained in Virgilina. From this incident, he has been called "The man who came to dinner and stayed."



In 1959, the Virgilina Ruritan Club gave a banquet in his honor. Dr. James D. Hagood, of Clover, a member of the State Senate and past president of the Medical Society of Virginia, said of him: "He has proven himself not only as a man of medicine, but as a gentleman, a valuable friend, a church and community leader. He has been sufficiently dedicated to seek initiative, curiosity, yes, even the courage to give his patients all that he can of his own knowledge, and to recognize the moment he should send them to some more specially trained consultant. I go back to my first observation--he does this because he has his heart in his work and bears a love for those committed to his care. We, in turn, love him and here this evening we offer him proof of that love by our presence and the affection with which we regard him." During his fifty-five years as a country doctor, Dr. Bohannan has brought over 3,000 babies into the world, and by his own admission, this is a conservative estimate. He has faced all of the situations demanded of a doctor in a rural society and with a deplorable scarcity, lacking health and medical services of doctors, dentists, pharmacists, and nurses. He could lance a boil, or stop a fever, fill a prescription from his own drug supply or perform minor surgery (often on a kitchen table with a minimum of anaesthetics being used), ease the pain of lumbago or pull a tooth. He is out of the tooth pulling business, since his forceps burned in May 1952 along with his office, store and supplies. Until 1916 when he bought his first car, a model T Ford touring car which cost him \$381.10, Dr. Bohannan relied on a horse and buggy to transport him over roads and highways throughout a four county area. Neither rain nor snow, heat nor hail, stayed him from the home where sickness, pain and injury needed his attention. In 1909, Dr. Bohannan married Miss Annie V. Crowell, a native of Stanley County, North Carolina, daughter of Henry C. Crowell, co-owner of the Red Bank Gold Mine. Dr. Bohannan is a member of Florence Avenue Baptist Church, a charter member of the Virgilina Masonic Lodge, a former member of the Woodmen of the World, the Modern Woodmen of the World, and the Junior Order of American Mechanics. In 1938 he served as president of the Piedmont Medical Society.

DR. JOHN W. TUCK was born November 8, 1847 and died April 14, 1906. He was a practicing physician in this section for a long number of years. He served in the Confederate Army in the latter part of the war and was one of the soldiers who guarded the Sutherland house in Danville when President Jefferson Davis was stopping there after the evacuation of Richmond. He married Miss Flora Apt (born November 17, 1852 and died June 27, 1910).

DR. J. L. SANFORD was born February 5, 1830 and died February 19, 1890. He married Rebecca King (born February 23, 1831 and died May 27, 1899).

DR. WILLIAM THOMAS POLLARD was born at the fork of the Hyco and Dan River, north of Aaron's Creek on May 28, 1839, the son of Issac and Elizabeth Hodges Pollard. He married Caroline Zarah Woltz (1839-1903) in July 1870. He received his medical training in Philadelphia. He was a doctor in the Confederate Army. After the Civil War, around 1881, he moved to the High Hill section of Virgilina. From this residence he practiced medicine, riding horseback and with horse and buggy, in Halifax, Mecklenburg and Granville Counties. He was the father of seven children, among whom is Virgilina's G. W. Pollard. Dr. Pollard was a member of Mt. Cana Methodist Church at Omega. He died on March 25, 1886.

Other doctors who have served the town are listed under the Town of Virgilina. Latter day doctors who have practiced in the town are pictured below: (1. to r., Drs. Henry W. Poore, William Thomas and George M. Bell).



#### GRANVILLE COUNTY

JOSEPH THOMAS CURRIN was born March 3, 1887, the son of Ansel and Betty Adcock Currin. He was married to Miss Beatrice West, to which union were born five children. He died on March 16, 1963. In the late 1920's he became Deputy Sheriff of Northern Granville County, a position which he held for twenty-six years, serving under three sheriffs. In his capacity of Deputy Sheriff, he worked with law enforcement officers in Halifax, Mecklenburg, and Person Counties. He was also a farmer and merchant. The Oxford Ledger of March 29, 1963 said of him: "Joseph T. Currin perhaps served as long as any other man of his generation as Deputy Sheriff in Granville County. He persevered in cutting down the liquor traffic in Granville and was





an influence for good as long as he lived."

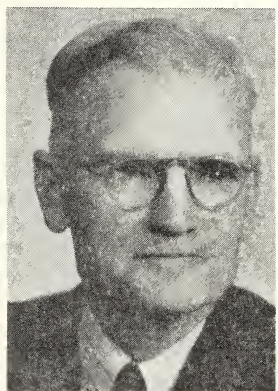
**JOSEPH ADAMS WATKINS** was born in Granville County on May 25, 1908. He is the son of John S. and Belle Norwood Watkins. He received his education at Cornwall Grade School, 1914-22; Oak Hill High School, 1922-27; and Wake Forest College, where he received the A.B. degree in 1931.



He is a Democrat and is presently serving in the State Legislature as a Representative from Granville County and has served in that capacity since 1955. He was a commissioner for the City of Oxford from 1945 to 1954 and was Mayor Protem in the years 1953-54. He is an automobile dealer and a member of the North Carolina Auto Dealers Association and the National Automobile Dealers Association. His other business activity includes: Director, Cxford National Bank; Director, Cxford Credit Union; President, N. C. Auto Dealers Association 1958-59; former Vice-President and Director of the Granville County Chamber of Commerce. He is a member of Adoniram Masonic Lodge; Cxford Kiwanis Club, in which he

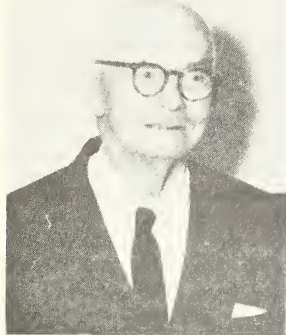
has served as Director, Vice-President and President; and is a member of the Baptist Church. On October 1, 1938 he married Doris Poole of Virginia and they have two daughters, Jo Anna Watkins (Mrs. Dan M. Averett) and Doris Poole Watkins.

**JOHN S. WATKINS** was born in Oak Hill Township of Granville County in the year 1880 and died April 24, 1962. He was a distinguished citizen of the county and state, having served Granville County in the House of Representatives in 1923, 1925, 1927, and 1945, and having served in the State Senate in 1935, 1939, 1943, and 1947. He was the son of John A. and Margaret Reid Watkins. He attended the public schools of the county and Scottsburg Normal College in Virginia. At the time of his death, he held extensive farming properties in Oak Hill Township and was a partner in Owen Warehouse in Cxford. He served as president of the Cxford Tobacco Board of Trade and as president of the Middle Belt Warehouse Association. He was an original member of the Board of Governors of the Bright Belt Warehouse Association. He was secretary-treasurer of the Granville County Branch of the Farmers Mutual Fire Insurance Company for forty-six years, 1914 to 1960, and was president of the N. C. Farmers Mutual Fire Insurance Association for twenty years. During his legislative service, he became a champion of better schools and had a voting record in support of public education. He was for many years a committeeman in the Oak Hill School District. He also served for a long period as a member of the Board of Directors of the Colored Orphanage of North Carolina. He was a member of Mountain Creek Baptist Church and served the church in many capacities, including several terms as deacon and as chairman of



the Board. He was also Superintendent of the Sunday School for many years. He was also a member of the Masonic Order and Woodmen of the World. He was married to Miss Belle Norwood and ten children were born to this union.

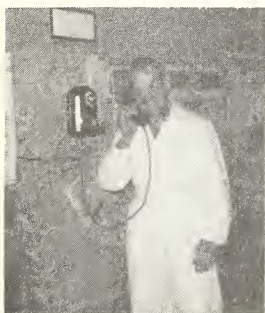
**REUBEN T. EAKES** was born in Granville County in 1883. During the eighty years of his life his influence for good has been felt throughout his community and county. For twenty years he served as a County Commissioner, and for twenty years as a Director of the Farmer's Mutual Exchange of Granville County. He has also served on the County Welfare Board. He is also a master Mason. Mr. Eakes is a member of Mountain Creek Baptist Church and served as its Clerk for fifty years. He retired from this position on August 31, 1960. His pastor at the time, the Rev. Norman Bennett said of him: "His faithfulness to his task and sound business judgement have been valuable contributions to Mountain Creek Church through the years. We wish to commend him for a job well done." Not only has he served his church well and faithfully in the capacity of clerk, but he is a member of the



Board of Deacons, has taught the Adult Men's Sunday School Class for a number of years, has served on the Finance Committee and as Sunday School Superintendent. He also compiled a history of his church which was read at the centennial celebration in 1960 and which appears in the church history section of this book.

**CALVIN EAKES** was born in 1910 in Granville County, the son of Mr. and Mrs. R. T. Eakes and died in July 1960 while attending a revival service at Mountain Creek Church, to which he belonged. He was a farm leader of his community, a member of the Granville County A.S.C. Committee and had been a community committeeman for twenty years. He was educated in the schools of the county and attended Campbell College at Buie's Creek, N. C. He served as tax lister in his community for twenty-five years and was a former Director of Henderson Production Credit Association. He was a member of the Junior Order. In his church, he was a Sunday School teacher and had been the Baptist Training Union Director. He was married to Miss Cozette Hobgood and to this union was born two children, Calvin, Jr. and Mildred Ann.

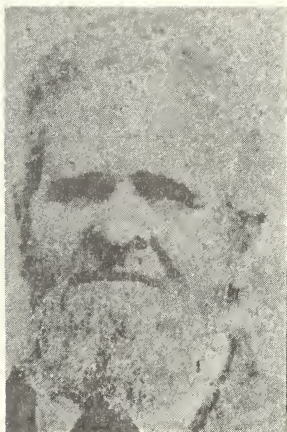
**FRED LAMP** was born in Los Angeles, California about the year 1909 and died in August 1962. Mr. Lamp moved to the Amis Chapel community of Virgilina after being stationed at Camp Butler during World War II. He married Miss Elizabeth Daniel. He was a very active leader in his community and church. He was an active member of the Virgilina Fire Department and served as Assistant Fire Chief in this organization. He was one of the organizers of the Virgilina Rescue Squad. He was a member of the Virgilina Ruritan Club and was a faithful and devoted Ruritan, serving the club in many capacities. He was concerned for the youth of the community and operated a Teen-Age Club for them for several years. He was an active member of Amis Chapel Baptist Church. Mrs. W. S. Daniel



wrote of him: "He was a gentleman of many talents, and who was proficient in all of them. He was kind, gentle, unselfish, and accomodating, and an enthusiastic worker."

#### PERSON COUNTY

DR. WILLIAM MERRITT, who established the Merritt family in Person County, was born in 1824 in Halifax County, Virginia. He was graduated



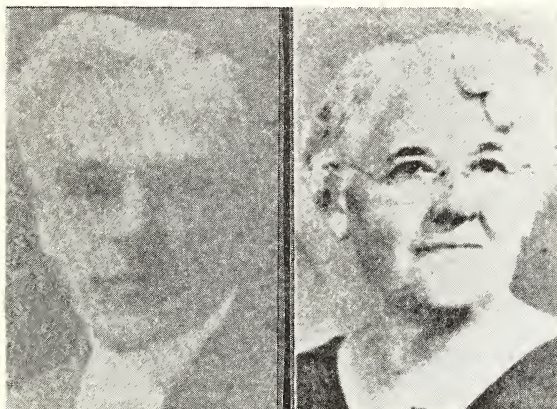
in medicine from the University of Virginia in 1850 and subsequently was graduated from Jefferson Medical College in Philadelphia. Before studying medicine and while quite a young man, Dr. Merritt taught school a few sessions. One session he taught in the old Webb home in Roxboro. In 1848 while teaching in Milton he received an invitation to become a member of the Adelpian Literary Society of Hillsboro. Upon graduation from Jefferson, Dr. Merritt settled in the northern part of Person County and there lived to the ripe age of eighty, throughout the years a distinguished figure in the field of medicine and government in his state. He was a man of forceful influence, inimitable manner, and great mental ability. He was a member of the Methodist church, a devout Christian and well known for his beautiful prayers. Dr. Merritt was devoted to his work and was ever ready to respond to any call for help even to the point

of sacrifice. During the serious smallpox epidemic he went among the sufferers, ministering to them with his own hands. In all his life he is said to have never presented a bill for professional service. In 1868 Dr. Merritt was appointed a member of the state constitutional convention and later was elected State Senator representing the Populist Party. During this session he worked untiringly for the cause of the Normal, now Woman's College of the University of North Carolina. At his death, Dr. McIver made recognition of his valuable services to this school. He was twice married. His first wife was Eglantine Long of a well known and well to do family of northern Person County. To this union was born two children. His second wife was Mary Catherine Hamlett. who was descended from the colonial families in Virginia of Hamlett, Bedford, Ligon and Harris. To this union were born five children. Dr. Merritt died in 1904 having lived a long life of service in Person County. His epitaph written by his son, W. D. Merritt, beautifully describes his life: "To all mankind a friend, To none a bitter foe. His life did service lend, To lessen human woe."

DR. J. H. MERRITT was born at Bethel Hill in Person County, North Carolina, the son of Dr. and Mrs. William Merritt. For thirty-five years he was a prominent physician of Person County. He was graduated from the University of North Carolina in 1906 and after completing medical training, began the practice of medicine in his home community of Bethel Hill, but his practice extended throughout Person County and Virginia, as did that of his father. Dr. Merritt was a member of Mill Creek Baptist Church. He was a member of Person Lodge No. 113, Roxboro, and received a twenty-five year certificate for service in Masonry. He served on the Bethel

Hill School Board, was a member of the Person County Board of Health and was active in other civic and community affairs. He married Miss Ellen Cox of Red Springs, N. C. and to this union were born five children.

REV. J. A. BEAM was born December 23, 1857, not far from Shelby, North Carolina in Cleveland County. At an early age he dedicated his life to



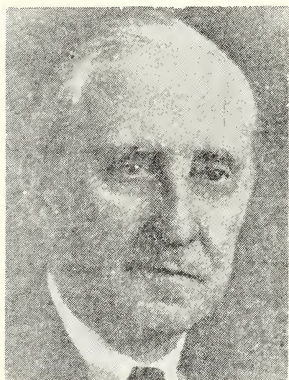
Rev. and Mrs. J. A. Beam

Christian service, joining the Baptist Church when he was eleven years old. His grandmother had prophesied that he would become "her little preacher" and it was she that had a great influence in shaping the course of his life. His early schooling was irregular and meagre. Since his father needed him to help with the farm work, he missed many days at school. When the weather was too inclement for farm work, he always went to school. He often said that he learned his multiplication table at the plow handles. He

struggled through elementary school and was soon qualified to teach a one-teacher school. Disciplinary problems were easily handled by him. His influence turned many unruly boys into good citizens, many of whom became ministers. After teaching for a while, he accumulated enough money to begin a college career. He entered Wake Forest College and graduated from there with an A.B. degree in 1885. He then went to the Theological Seminary but was called home after eight months on account of the death of his father. He did not go back. In 1886 he came to Person County as pastor of Bethel Hill, Antioch, Red Mountain, and Cross Roads Baptist churches. In that year he organized Berry's Grove Church. The next year he bought the old Flat River Association school building and opened school with seventeen pupils, among them W. D. Merritt of Roxboro and A. L. Brocks, who in 1941 was considered the state's foremost attorney. When in 1914, Mr. Beam became Superintendent of Person County Schools, there were only two part time high schools in the county--Bethel Hill and Bushy Fork. At that time teachers holding first grade certificates received only \$40. per month. The entire bill for Person County Schools did not exceed \$20,000. Under Mr. Beam's administration, the following new buildings were erected: Bethel Hill, Bushy Fork, Allensville, Helena, Longhurst and Olive Hill. In 1923, Mr. Beam became physically disabled and was unable to continue his work. At his retirement, Mrs. Beam served as Superintendent. During her tenure of office the following buildings were erected: High Hill School; teacherage at Bethel Hill; Bethel Hill Negro school; High Plains Indian School; and Cunningham School. Mrs. Beam served as Superintendent until 1925, when she again assumed the principalship of Bethel Hill School for one year. She taught until 1942 and at her retirement she had devoted sixty years of her life to the education of young

people. These were people of vision and courage. To them Person County owes a deep debt of gratitude for their successful pioneering in the realm of education, as well as religion.

AUBREY L. BROOKS was born at Bethel Hill, Person County, North Carolina, on May 21, 1871. He was the son of Zachary Taylor Brooks and Chestine Hall Brooks. He was educated at Bethel Hill Academy, the University of North Carolina, the University of Kentucky and obtained his LL.B. degree from the University of North Carolina.



He began his practice of law in Roxboro in 1893. In 1898 he was elected solicitor of the ninth Judicial District and was twice reelected, serving ten years in that capacity. In 1900 he was admitted to the bar of the United States Supreme Court. In 1906 he was nominated as a Democratic presidential elector. In 1908 he was chosen as Democratic nominee for Congress for the Fifth Congressional District. In 1920 he was a candidate for the United States Senate. In 1917 he was president of the North Carolina State Bar Association. He also served as president of the Greensboro Chamber of Commerce, and the Greensboro Country Club. He was a member of the Independent Order of Odd Fellows and a member of the First Presbyterian Church of Greensboro.

DR. GEORGE W. JOYNER was born in the Cluster Springs-Bethel Hill section, located on the Halifax-Person County border. He was reared in the Cluster Springs section and attended school in this area. He received the B.S. degree from Wake Forest College and his medical training at Duke University, where he was president of the first graduating class of the Medical School. He also spent part of a year as a visiting student in obstetrics and gynecology at Rotunda Hospital in Dublin, Ireland. He served both his internship and residency at Duke, and was an instructor in surgery there in 1937-38. In 1939, Dr. Joyner went to Asheboro, N.C. as Chief-of-Staff for the new Randolph Hospital, in which position he served until 1955, when he stepped aside to become Chief of Surgery. Under his leadership, the hospital grew from thirty beds to one-hundred seventy-five. His twenty-three years of continuous community service in a small town setting has earned an international honor for Dr. Joyner. In 1963 he was elected as a fellow in the International College of Surgeons, a select group with rigid professional and ethical standards. The degree is to be officially conferred at the college's 1964 convocation in Chicago. Dr. Joyner is married to the former Miss Sue Brewer of Wake Forest, N. C. He is an active member of the Methodist Church and is a certified lay speaker, speaking frequently for youth groups and other church affairs.



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## HISTORY OF GRASSY CREEK BAPTIST CHURCH

Compiled and Edited by Rev. Harry R. Mathis, from A History of Grassy Creek Baptist Church From Its Foundation to 1880, by Robert I. Devin, and revised to date by the present pastor, Truman A. Moore.

### Early Baptists

At the time when Grassy Creek Church was founded, by far the larger portion of the county was a wilderness, with here and there a settlement, interspersed with log cabins, and small cleared fields. There were no public roads or mail facilities; for, in 1812, Williamsboro was the only post office in the county, and up to 1816, there were only three: Williamsboro, Oxford, and Lemay's X Roads.

Among the early Baptists in Granville, there were some men of means, but the most of them were in the humble walks of life--moderate in their pretensions, coveting no positions of worldly honor, or titles of rank. Having been harrassed and persecuted for conscience's sake, in the land of their nativity or adoption, they came to North Carolina to find repose and gladly moved along in the retired paths of life, having as little to do in public political affairs as possible, asking only to be allowed to worship God as they judged right, unmolested. Their influence was efficient in assisting to give that religious and moral tone to society, for which Granville has been noted. They were as a strong under-current, which but seldom appears upon the surface, but still it is not the less powerful. They have abundantly proved themselves to be eminent alike for their patriotism and Christianity.

As many of the first settlers of Granville were Baptists, consequently, as might be expected, there has ever existed a strong Baptist element in the county. The number and influence of the denomination have kept pace with the increase of its population. The Baptists at a very early period, gained important and permanent standing in society, which they have with the Divine blessing, maintained up to the present time.

### The Church Covenant

(Supposed to have been written by Elder Shubael Stearns, about 1757)

Holding believers' baptism; the laying on of hands; particular election of grace by the predestination of God in Christ; effectual calling by the Holy Ghost; free justification through the imputed righteousness of Christ; progressive sanctification through God's grace and truth; the final perseverance, or continuance of the saints in grace; the resurrection of these bodies after death, at that day which God has appointed to judge the quick and dead by Jesus Christ, by the power of God, and by the resurrection of Christ; and life everlasting. Amen.

1st. We do, as in the presence of the great and everlasting God, who knows the secrets of all hearts, and in the presence of angels and men, acknowledge ourselves to be under the most solemn covenant with the Lord, to live for him and no other. We take the only living and true God to be our God, one God in three persons, Father, Son and Holy Ghost.

2d. We receive the Holy Scriptures of the Old and New Testament to be the revealed mind and will of God, believing them to contain a perfect rule for our faith and practice, and promise through the assistance of

the Holy Spirit, to make them the rule of our life and practice, in all church discipline, acknowledging ourselves by nature children of wrath, and our hope of mercy with God, to be only through the righteousness of Jesus Christ, apprehended by faith.

3dly. We do promise to bear with one another's infirmities and weaknesses, with much tenderness, not discovering them to any in the church, but by gospel rule and order, which is laid down in Matthew 18: 15, 16, 17.

4th. We do believe that God has ordained that they who preach the gospel shall live of the gospel; and we call heaven and earth to witness that we without the least reserve, give up ourselves, through the help and aiding grace of God's Spirit, our Souls and bodies and all that we have to this one God, to be entirely at his disposal, both ourselves, our names and estates, as God shall see best for his own glory; and that we will faithfully do, by the help of God's Spirit, whatsoever our consciences, influenced by the word and Spirit of God, shall direct to be our duty, both to God and man; and we do, by the assistance of Divine grace, unitedly give up ourselves to one another in covenant, promising by the grace of God to act towards one another as brethren in Christ, watching over one another in the love of God, especially to watch against all jesting, light and foolish talking which are not convenient, (Eph. 5:4)--- everything that does not become the followers of the holy Lamb of God; and that we will seek the good of each other, and the church universally, for God's glory; and hold communion together in the worship of God, in the ordinances and discipline of this church of God, according to Christ's visible kingdom, so far as the providence of God admits of the same: "Not forsaking the assembling of ourselves together, as the manner of some is," but submitting ourselves unto the discipline of the church, as a part of Christ's mystical body, according as we shall be guided by the word and Spirit of God, and by the help of Divine grace, still looking for more light from God, as contained in the Holy Scriptures, believing that there are greater mysteries to be unfolded and shine in the church, beyond what she has ever enjoyed: looking and waiting for the glorious day when the Lord Jesus shall take to himself his great power, and "have dominion also from sea to sea, and from the river unto the ends of the earth."

This Covenant we make with full and free consent of our minds, believing that through free and boundless grace, it is owned of God and ratified in heaven, before the throne of God and the Lamb. Amen. Even so, come, Lord Jesus. Amen, and amen.

#### Origin and Early History

Some of the first permanent settlements effected in Granville County, North Carolina, were along the Northern border on Grassy Creek, near the Virginia line. It appears that a considerable number of the early colonists in this region were Baptists, or Baptists in sentiment. They soon began to hold meetings and at length built a house (a large frame building) for divine worship, and named it Grassy Creek, after the water course--a tributary of the Roanoke River--on which it was located. The Meeting House is situated in the northern part of Granville, sixteen miles from Oxford, the county seat, and some two miles from the line of Mecklenburg county in Virginia.

As to the exact date when this church began to be founded, I have not been able to learn, but it must have been at least as early as 1754. After diligent enquiry by the best information which I have been able to obtain, there was doubtless a Baptist Meeting-house on Grassy Creek in

1755. It is stated as one of the undisputed facts in history that Rev. Hugh McAden, a Presbyterian minister, did, on his way south, "preach at the Baptist church at Grassy Creek on 14th August, in 1755." Although the Baptists at that time possessed a house for religious worship, yet it does not appear that the church had been regularly constituted. The records of the church, previous to October, 1769, cannot be found. Who were its constituent members, or who was its first clerk, I have not been able to learn. The date of its organization, as given by Benedict and other Baptist historians, is in 1762-'65. They are doubtless mistaken about it, having been led into error by their correspondents, who fixed the date by mere conjecture, without investigation. While it is true that in the absence of the records of the church in its first movements, the precise period of its regular constitution must remain a matter of conjecture, still, from the facts gathered up, and by construction, it can be approximated.

About 1754 a small company of Baptists, with Elder Shubael Stearns at their head, set out from New England on a Southern excursion to proclaim the glad tidings of salvation in portions of our country, which were more destitute of the preached gospel. These Baptist pioneers in their benevolent enterprise, with hearts burning with zeal for the glory of God and the salvation of sinners, at one time halt to preach the gospel of the kingdom and plant the standard of the cross, and at another time push forward to regions beyond, both increasing and diminishing their number at every stage of their sojourn, until the long line of travel terminated in 1771, in the settlement of Elder Daniel Marshall, with other Baptist emigrants, on the Kiokee, a frontier region of Georgia. All along their course they preached the blessed gospel of Jesus, and promulgated Baptist faith and practice. They planted churches of Christ, and then left a part of their company as preachers or exhorters to carry forward the Master's work. Elder Stearns permanently settled on Sandy Creek in Guilford (now Randolph) county, North Carolina, in 1755. I think it more than probable that this company of Baptist pioneers, or a part of them, passed through this very section on their way south, sometime in 1754, and paused for a while to raise the Redeemer's standard and propagate the glorious gospel of the blessed God.

It is evident that Rev. Daniel Marshall, the coadjutor of Elder Stearns, who came into North Carolina with him, visited this section of the country very soon after his arrival, and labored efficiently and zealously for the upbuilding of Zion and the conversion of souls. His preaching at this place (Grassy Creek) was crowned with a large measure of success. Large and attentive congregations waited upon his ministrations, and many were converted to God through his instrumentality, and among the number was James Reed, a man of considerable gifts, but very illiterate, who at once began to exhort the people to flee from the wrath to come, and shortly afterwards entered the ministry, and became the first pastor of this church.

At what precise period Mr. Marshall made his first visit to the Grassy Creek section cannot now be determined, but he was, without question, here on a preaching tour in 1756. Elder Stearns traveled extensively in Virginia and North Carolina after he settled at Sandy Creek, and he, doubtless, visited this community which was then an inviting field for evangelical labors, in his preaching excursions after he came into this colony.

I cannot ascertain with any degree of certainty that he was at Grassy Creek earlier than 1757, when he visited the church and explained to



the brethren his plan of forming an Association. He showed them its necessity for extending the interests of the Redeemer's kingdom, and urged the importance of sending messengers to Sandy Creek meeting house in January, 1758, for the purpose of organizing a Baptist Association. The delegates were appointed according to his request, and the Association was organized at the time designated.

Elder James Reed, who was baptized about the year 1756, by Elder Stearns, and ordained to the ministry probably in 1757, was a delegate from Grassy Creek to the first meeting of the Sandy Creek Association in 1758. He says in a manuscript which he left: "At our first Association we continued together three or four days; great crowds of people attended, mostly through curiosity. The great power of God was among us; the preaching every day seemed to be attended with God's blessing. We carried on our Association with sweet decorum and fellowship to the end. Then we took our leave of one another with many solemn charges from our reverend old father, Shubael Stearns, to stand fast unto the end."

From the foregoing facts and considerations, I have arrived at the conclusion that Grassy Creek Baptist Church was regularly constituted some time between 1755 and 1758, probably in 1757, by Elders Shubael Stearns and Daniel Marshall.

This church continued in connection with the Sandy Creek Association till 1770--a space of twelve years--when it was, by mutual consent, divided. This wide-spread community frequently held its annual sessions with this church.

The church, very soon after it was founded, became a strong and flourishing body, having a good house of worship for that day, with a large membership, many of whom possessed considerable wealth and occupied a high social position. At this early date the members were much scattered over the country, both in Virginia and North Carolina--some living fifty miles or more from the location of the church.

It was for many years the seat of operations for the denomination in this region. It was the center of a radius extending forty miles or more in almost every direction. It spread out its arms or branches on every side, which rapidly matured into churches, and Grassy Creek soon became the mother of many daughters.

Most of our ministers in those early times were very deficient on the score of education, but they were full of zeal, energy, enterprise, and perseverance. With ardent piety and firm faith in God, they went forth proclaiming the gospel, exposed as they were to great hardships and privations, and for the most part, without fee or reward, except a good conscience and the Divine blessing. Their labors, however, were abundant and successful.

The early Baptist churches made but little provision for the support of their pastors. The preachers themselves were much to blame in the matter. In denouncing church establishments as wrong, and the clergy that was supported by taxation as mere hirelings, for the want of correct discrimination, they unwittingly inculcated unscriptural views upon the subject of ministerial support, and some went even so far as to refuse receiving anything for preaching the gospel, choosing to support themselves and their families the best they could by secular engagements. In avoiding one extreme they fell into another. They not only injured themselves and impaired their usefulness in declining to receive the "reward" to which the Saviour said the workman is justly entitled, but they inflicted much injury upon the churches by encouraging the spirit of

selfishness, which muzzles the ox that treads out the corn.

For a period of a century and a quarter, notwithstanding so many churches have been either wholly or partly formed out of this one, and the civil commotions, the calamities of several wars and the various other vicissitudes through which it has passed, still under the blessing of God it has maintained up to the present a large membership, who have been faithful to the truth, and contended earnestly for the faith once delivered to the saints. This church, as a place for public worship from its early history, has been particularly noted for the large congregations that attend upon its meetings.

This church, in its commencement, entertained some peculiar sentiments which do not prevail at the present time. They believed that the laying on of hands should follow every case of baptism; but it seems that it was never observed as a rite that occupied a place so distinct in church economy as to make it necessary to constitute a true profession of Christianity; and therefore they did not make it a test of fellowship. In a few years they became satisfied that it was without divine warrant, and was accordingly laid aside as unauthorized by the New Testament.

The practice of the imposition of hands came into existence from mistaken views of such passages of Scripture as speak of the laying on of hands as a symbolic act that was used when a person was publicly set apart to some office, (Acts 6:6) or as the appointed sign by which the miraculous influences of the Holy Spirit were imparted in Apostolic times, (Acts 8:17) or in setting apart the sin offerings under the Mosaic dispensation, (Heb. 6:2). In Hebrews, 6; 1, 2, the Apostle Paul speaks of the rudiments or first principles of the doctrine of Christ as having been taught in the old dispensation by its rites and ceremonies. In the second verse he refers to the "laying on of hands." Remember the phrase, "Not laying again the foundation," is understood before it, and by supplying the ellipsis, the passage reads thus: "not laying again the foundation of the laying on of hands."

It is evident that this passage does not refer to the imposition of hands, either in setting apart a person to office, or in conferring the extraordinary gifts of the Holy Spirit, or to that of confirmation; for in neither case is there any doctrine taught by the act. But it is very clear that it alludes to what took place under the Old Testament dispensation. The laying on of the hands of the priests and of the people on their sacrifices which distinctly prefigured the imputation of sin to Christ, the great anti-type in every sin-offering. The Jews were accustomed to call this act the laying on of hands. The doctrine taught by this act, as one of the introductory elements of Christianity, was the imputation of sin to Christ as the sinner's substitute. The Apostle was addressing Hebrews, who very well understood what he was writing about. He was instructing them as believers in Christ, that they should not go back to learn by this type of the old dispensation the first principles of this important doctrine in the Christian system, since Jesus, the Messiah, had come as the true sin-offering, and bore our sins in his own body on the cross.

As to the feet-washing ceremony, it seems that it was observed to some extent, not, however, as a church ordinance, but only as a social ordinance, in their individual capacity. As strict constructionists, they endeavored to follow out literally all the commands of the Master. The rite was founded on the injunction of Christ to his disciples, (John 13:14): "ye ought also to wash one another's feet." But the practice soon fell into disuse, and feet-washing, as a religious ceremony, for many

long years has been numbered among the things of the past.

In ancient times, the people of Palestine generally traveled bare-footed, or wore sandals--soles tied to the feet with strings--which did not protect them from dust and mud, so that when any person came from a Journey it was customary to wash his feet as an act of kindness and hospitality. This service was usually performed by menials--servants of the lowest order. Our blessed Saviour, in washing his disciples feet, intended, doubtless, to teach us by his holy example, our duty to perform the humblest services for one another as brethren in Christ Jesus. The command is, at the present day, generally understood to mean that Christians should possess that humility which would lead them to perform the lowest act of kindness to the very least of the saints, if it were necessary for his comfort and happiness, and not simply and literally washing each other's feet, when there is no need of performing such an act, which seems to partake somewhat of the nature of "a voluntary humility." Christians should imbibe the spirit of Christ, and imitate his example in humility, in deeds of love and kindness, in order to promote the welfare of his followers.

This church, besides the office of the deaconship, retained for many years that also of lay-elders. They were not ruling elders in the Presbyterian sense of that term; for they did not exercise any more authority in its government than any other member. It appears that the church has always been governed upon purely democratic principles. The elders aided the pastor in the discipline of the church, and attended to such other matters as are usually assigned to the deacons. They were held to be just about the same in office; the difference seems to have been more in names than in anything else.

It may not be out of place to observe what revival measures were employed in 1770, and how such meetings were conducted. At the close of his sermon, the minister would come down from the pulpit and while singing a suitable hymn would go around among the brethren shaking hands. The hymn being sung, he would then extend an invitation to such persons as felt themselves to be poor guilty sinners, and were anxiously enquiring the way of salvation, to come forward and kneel near the stand, or, if they preferred to do so, they could kneel at their seats, proffering to unite with them in prayer for their conversion. After prayer, singing and exhortation, prolonged according to circumstances, the congregation would be dismissed to meet again at night at the meeting house or at some private residence, either for preaching or in the capacity of a prayer-meeting. They held afternoon or night meetings during the week, or several nights during the week. In these night meetings there would occasionally be preaching, but generally they were only for prayer, praise and exhortation, and direct personal conversation with those who might be concerned about their soul's salvation. In seasons of religious awakening, large crowds would attend these meetings, which were blessed in the conversion of many souls. It was not uncommon for the brethren, and especially the sisters, to give expression to their feelings in outbursts of joy and praise; but it appears that they were free from those wild and fantastic exercises which prevailed in many other places. It seems that protracted meetings as now held, and what is termed the anxious seat system did not come into use at Grassy Creek till about 1825 or '30. I would remark in passing, that after a careful examination of the church records running back more than a hundred and ten years, and from an intimate relation with it as pastor for nearly thirty, I am convinced that as large

a proportion of the converts, that have united with the church under the present revival measures, which have been practiced for more than fifty years, are as consistent church-members and as faithful in maintaining an exemplary Christian character, as those did before the anxious seat system was employed. The anxious seat, like everything else that is good, is liable to be abused, but that is not a sufficient reason why its prudent use should be abandoned.

While the manner of conducting revival meetings then differed, in some respects, from that of the present day, yet then, as now, in effect it was the same. They were called big or great meetings, which are but other names for protracted meetings. An entry is found on the church records showing that "a great meeting commenced on the 23d of July, 1775," --the year before the Revolution--which resulted in adding 18 members to the church by baptism.

Devin says of his own service to the church, "On the 4th Sabbath in September, 1850, Elder D., the pastor, baptized fifty happy converts in that old noble stream which flows near the house of God, from which it received its name, which has become hallowed by its sacred use, and in which, perhaps, a thousand believing souls have, by his hands, been plunged beneath its yielding waves. It was a bright autumn day. A crowd of unusual size early assembled on its lovely banks to witness the solemn ordinance. It was indeed an impressive scene--so deeply imprinted on memory's page--that, perhaps, time itself will never efface. The young, the old and middle aged, in glad obedience to their Master's will, went down into the water and were buried with their Lord in holy baptism, many of whom became exemplary Christians and valuable church members; and while some are still lingering on the shores of time, eminent for piety and usefulness, awaiting the Master's summons, others have crossed the river and are now upon the other shore, enjoying its rest and its rewards.

Wars as always made their imprint on the history of the Grassy Creek Church. But even the stormy Revolutionary War failed to deter the progress of this Baptist group.

Church history shows that, "during the war of the Revolution, in spite of its injurious effects upon morals and religion, maintained its standing, kept up its stated meetings, and sustained the regular ministrations of the gospel. While some churches were swept away by the storm, and others scattered and so reduced in number as to have scarcely an existence, yet Grassy Creek Church, though suffering much by declension in common with others, survived the war, still retaining comparatively a large membership of earnest Christians.

The original meeting house served the group until 1833. When it became evident that a new structure was needed the members were quick to gather the funds and labor required for a new building.

The second church of Grassy Creek was built across the road from the original building.

Church records describe this change of location:

In 1833, the original meeting-house (a large frame building) having become dilapidated by age--having stood the corrodings of time more than three-score years and ten--the brethren erected a new and commodious house of worship, some two hundred yards from the old site, in a beautiful grove on the public road.

In 1879, the church determined to repair their house of worship. The

building having become old and somewhat antiquated, it was repaired and remodelled in accordance with modern taste, which having been handsomely painted, presents not only a beautiful appearance, but it is in reality one of the neatest and most comfortable meeting-houses now to be found in the country. Love for God and his cause, and reverence for his house and worship, ought to be sufficient to influence Christians to beautify the sanctuary of the Lord, "the place where his honor dwelleth." A good, comfortable house for divine service, speaks well for the morals and refinement of the community in which it is located, and reflects favorably upon the church and pastor that build it.

The present building was erected in 1935. Rev. J. U. Teague, pastor, lead in the erection of this building. On January 26, 1935 a motion was made and carried that a new church building be erected. W. E. Yancey, T. L. Boyd, and J. T. Yancey were appointed as a committee to offer a building committee and finance committee. The following were offered: Building Committee: W. L. Carrington, Chairman; J. A. Timberlake, J. A. Yancey, C. B. Loftis, Conway Elliott, F. A. Winston, A. L. Loftis, and J. L. Sizemore. Finance Committee: S. L. Noblin, Chairman; C. C. Timberlake, Miss Cpie Elliott, F. L. Pittard, C. D. Winston, W. E. Yancey, W. H. Callahan, and L. J. Yancey. The above committees were accepted. On June 23, 1935 plans were adopted. The work, for the most part, with the exception of plastering and brick work, was done voluntarily by the male members of the church who were organized and supervised throughout. About January 25, 1936 the basement began to be used for services. There was no debt at any time and the church was ready for dedication when the pews and heating system were installed. The dedication took place on October 25, 1936, with an estimated crowd of from 1,500 to 2,000 in attendance. An all-day service was held, with dinner on the grounds. Dr. George W. Paschal of Wake Forest College, Judge W. A. Devin and Dr. J. Powell Tucker, pastor of the First Baptist Church in Raleigh took part on the program. D. T. Winston read the history of the church.

In November, 1959 Rev. Glen Holt was called as the church's first full time pastor. On November 8, 1959 a building committee, composed of Richard Clack, Chairman; David Winston, Mrs. George T. Winston, J. A. Timberlake and Mrs. Joe Noblin, were elected to plan for a parsonage to be erected on the church grounds. The Finance committee was composed of C. A. Timberlake, Chairman; Joe Noblin, F. L. Pittard, James W. Winston, and Mrs. C. E. Winston. Rev. Holt began his pastorate on January 17, 1960 and occupied the parsonage on April 29, 1960. On January 15, 1961 the announcement was made that the parsonage note had been paid in full. The cost of the parsonage came to \$15,000. Note-burning ceremonies and dedication of the parsonage were held March 26, 1961, with open house in the afternoon.

As early as 1829 a Missionary Society was formed in this church and collected during the year nearly a hundred dollars for the cause of missions. The aim of this society was to supply the destitute with the gospel in our state.

In 1879, seeing the need of missionary work around the church, a committee was appointed to organize Sunday Schools, prayer meetings, and revive interest in spiritual matters.

In 1947 and 1948 the church supported a foreign missionary.

The Women's Missionary Society, as it now is, was organized in the church in 1914 by Miss Sue Kelly of Henderson, N. C., a W.M.U. worker. Mrs. Sallie Winston Pittard was the first president and served until 1921.

Others who have served as president are:

Mrs. Maude Sizemore	1922-1923	Mrs. R. C. Pittard	1941
Mrs. G. P. Wilkerson	1924-1925	Mrs. Conway Elliott	1942-1943
No name listed	1926-1927	Mrs. R. C. Pittard	1944-1946
Mrs. Floyd E. Yancey	1928	Mrs. Conway Elliott	1947-1950
No name listed	1929-1934	Mrs. G. P. Wilkerson	1951
Miss Mary Winston	1935-1936	Mrs. George T. Winston	1952-1954
Mrs. G. P. Wilkerson	1936-1938	Mrs. Joe Noblin	1955
Mrs. Conway Elliott	1939-1940	Mrs. Conway Elliott	1956-1963

The pastors with whom she has been blessed, with few exceptions, were men of God, sound in doctrine, and devoted to the work of the ministry. And it also appears that she has never been much troubled with "itching ears"--that love of novelty and variety--which demand frequent changes, but on the contrary favored and sustained long pastorates. Four pastors, Elders Reed, Vass, King, and Devin, have served the church about 100 years.

The pastors and their years of service are as follows:

James Reed	1754-1770	Moses Baldwin	1858-1859
Samuel Harris	1770-1772	Robert I. Devin	1859-1862
James Reed	1772-1789	Robert H. Marsh	1863-1865
Henry Lester	1789-1793	Robert I. Devin	1865-1886
Thomas Vass	1793-1805	Robert H. Marsh	1886-1896
Reuben Pickett	1805-1808	P. H. Fontaine	1897-1915
Thomas Vass	1808-1814	Jerre Reeves	1915-1922
Elisha Battle	1814-1819	J. U. Teague	1922-1941
Robert T. Daniel	1819-1821	W. Barry Garrett	1941-1942
William B. Wcrrrell	1821-1824	J. W. Cummings	1943-1945
Thomas D. Mason	1824-1827	Isaac Terrell	1945-1950
Samuel Duty	1827-1829	D. M. Larkins	1951-1959
James King	1829-1846	Glen Holt	1960-1962
Robert I. Devin	1846-1858	Truman A. Moore	1962-1963

Ministers sent out either as Ordained or Licentiate Preachers from Grassy Creek Church are:

Sanders Walker	William Richards	William B. Worrell
William Creath	Zachariah Allen	John E. Montague
William Whitehead	Daniel Gould	George N. Pittard
Edward Yancey (Now Ministerial Student)		

Church Clerks and their dates of office are:

Charles Harris	1770-1793	Bridges T. Winston	1869-1886
William Royster	1793-1814	J. R. Ragsdale	1886-1896
Thomas Vass, Jr.	1814-1827	H. W. Davis	1896-1900
James Hester	1827-1832	J. W. Winston	1900-1911
Thomas Hester	1832-1869	D. T. Winston	1911-1930
C. D. Winston		1930-present	

Lay Elders of the Church during its early years were: Samuel Whitehead, Sanders Walker, Henry Howard, and William Cockrill.

The following deacons have served the church:

Richard Harris	Charles Harris	Jesse Barnett
William Graves	Thomas Cwens	George Hunt
Thomas Barnett, Sr.	Henry Hester	Joseph Hart
Jonathan Johnson	Samuel Allen	George Norman

Francis Hester	H. M. Tally	C. A. Timberlake
William Hester	H. S. Cox	Woodrow Yancey
Thomas B. Barnett	J. H. Chandler	Robert Timberlake
John Stcvall	C. B. Wilkerson	Claude Callahan
John S. Cverby	W. E. Yancey	Shirley Loftis
L. B. Stone	J. T. Powell	R. C. Pittard
George W. Pittard	W. P. Wilkinson	J. J. Moore
James Hester	L. S. Sizemore	Johnnie Clack
Thomas Hester	E. G. Buchanan	Richard Clack
Richard Elam	J. A. Yancey	William Boyd
S. Y. Ragsdale	W. A. Boyd	Howard Currin
B. T. Winston	W. D. Adcock	Joe Noblin
Thomas J. Pittard	Tom L. Boyd	Calvin Vaughan
John W. Gordon	Lee J. Yancey	Jack Yancey
L. A. Royster	C. R. Yancey	Garnie Elliott
John L. Pittard	C. C. Timberlake	Pratt Winston
Joseph Noblin	J. G. Vaughan	Garland Elliott
Robert W. Davis	C. D. Winston	Earlie Yancey
William Davis	J. A. Timberlake	Taylor Vaughan
	Woody Boyd	

The following Sunday School Superintendents have served the church:

J. I. Pittard	1877	J. L. Clark	1896
J. I. Pittard and W. Davis	1878	C. B. Wilkinson	1897
J. G. Pittard	1879	Not recorded	1898
G. W. Pittard	1880	J. H. Chandler	1899-1902
J. G. Pittard	1881	W. E. Yancey	1903-1904
Not recorded	1882	J. W. Winston	1905-1910
G. N. Pittard,		W. E. Yancey	1911
C. M. Gordon,		L. Elliott	1912-1913
W. S. Gordon, and		John A. Yancey	1914
D. J. Winston	1883	Fred L. Pittard	1915
Not recorded	1884	W. E. Yancey	1916
C. M. Gordon and		L. M. Carrington	1917
Jos. Noblin	1885	C. H. Morgan	1918
Robert Hester and		W. E. Yancey	1919
J. L. Clark	1886	J. A. Yancey	1920-1921
J. G. Pittard and		L. Elliott	1922-1923
J. R. Calahan	1887	Lee J. Yancey	1924
R. R. Ragsdale and		W. E. Yancey	1925-1927
J. R. Calahan	1888	L. Elliott	1928
L. A. Royster	1889	L. J. Yancey	1929
J. L. Pittard	1890	C. D. Winston	1930
J. R. Ragsdale	1891	J. A. Timberlake	1931-1933
L. A. Royster	1892	J. A. Yancey	1934-1935
J. M. Pittard	1893	J. A. Timberlake	1936-1952
J. L. Pittard	1894-1895	C. A. Timberlake	1952-1955
		Woodrow Yancey	1956-1963

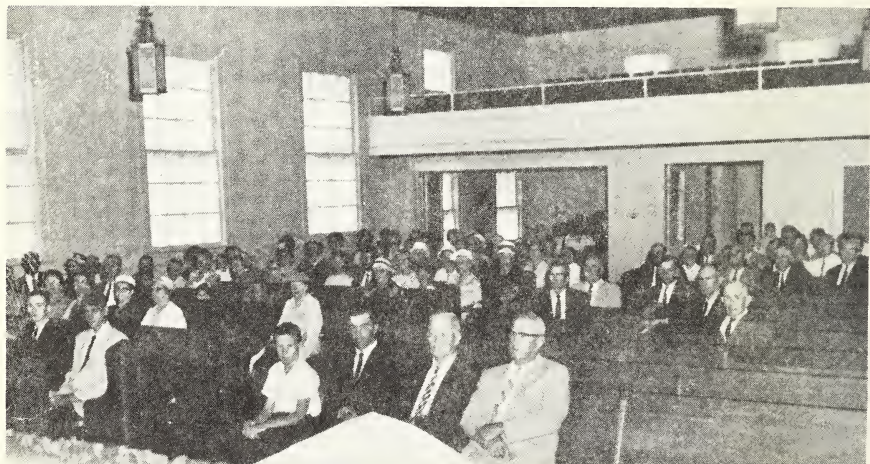
It is difficult at this day to make out a complete list of the churches which have sprung from this old mother church, for from her originated nearly all the churches in the surrounding country. The following churches were formed wholly or partly of members from this church: Meherrin, Bethel, Buffalo, and probably others, in Virginia; Tabb's Creek, Shearman's,

Tanner's, Island Creek, Clive Branch, Amis Chapel, Hester's and Mountain Creek in North Carolina.

Today's church is more than the survival of three structures and a staunch congregation. It is the history of all its members. It is the record of the institution. It is the grounds and the building and the graveyard behind the church. It is even the graves and the interred remains. It is the will to survive and the belief and need for a church.

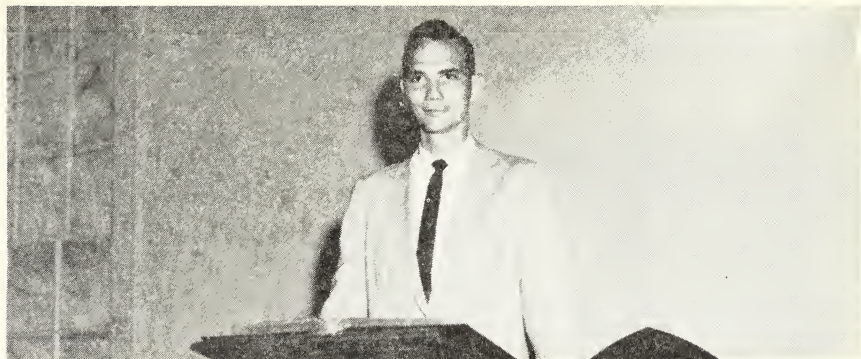


Grassy Creek Baptist Church



Congregation





Rev. Truman Moore



Deacons



Choir

## A HISTORY OF BETHEL HILL BAPTIST CHURCH

By Rev. James O. Shurling

The information for this short history was gleaned from a reading of the extant records of the church, from a study of the church by Mrs. J. H. Merritt of Roxboro, and from the Sesquicentennial Edition of the Roxboro Courier of August 5, 1941.

Just two miles south of the Virginia line in Person County, North Carolina, atop a graceful hill, rests the building that houses the Bethel Hill Baptist Church. Those who selected the site for the church may or may not have had in mind that the Hebrew word "Beth El" means "House of God." But across the years it has stood as the "Hill of the House of God."

In the Colonial Days of our nation when the Frontier was being opened and when the scars of the Revolutionary War had not yet healed, young Reuben Pickett came from southern Virginia and established the church in the year 1779. There is some uncertainty about the actual date, for it is recorded as 1774, 1779, and 1799. At least one of the church records has 1799 as the date, but this seems to be the date of the merger between the Head of Mayo and the Black Walnut Churches. In her research Mrs. Merritt has recorded that the date is 1774, but this is quite unlikely since the founder had just established the Reedy Bottom Church in Halifax County, Virginia, in 1772. The most probable date is 1779, arrived at on the basis of the available evidence. Mr. Pickett served the church as its pastor until July 1, 1820.

The first structure was destroyed by fire; all of the written records also burned at the same time, in January of 1803. The second building was constructed by September of the same year. This building underwent major repairs in 1832. The third church house was erected in 1868 and stood until it was razed and the present building replaced it in the winter and spring of 1962-63. The current building was dedicated on June 2, 1963, with the cornerstone bearing the inscription, "To the Honor and Glory of God."

Out of the history and rich tradition of the church have come several other churches and several ordained ministers. Olive Branch Church was born in 1826, Mill Creek followed in 1832; Ephesus Church was established in 1850. At least two Negro Churches were born of this gentle mother. The Blue Wing (Bleuing, Bleuwing are both spellings recorded in the minutes) was founded prior to July 13, 1867, when Negro members were granted letters to join the Blue Wing Church. In August of 1866, just after the Civil War, the Negro members of Bethel Hill were given use of the building one Sunday a month "to form themselves into a separate church." It was the result of this action that Blue Wing Church was born. In 1871, the Mayo Grove Church of Halifax County, Virginia, sought admission as a member of the association. This was denied, however, and the chairman of the committee, T. J. Horner, suggested that the church remain "as an arm of the church at Bethel."

In March of 1838 Bethel sustained the only split in its long and varied history; six members, three husbands and their wives, withdrew because of the establishment of Mill Creek Church, and because of the missionary attitude of the Brethren at Bethel. Out of this event came the Shiloh Primitive Baptist Church of Woodsdale.

Cut of her bosom came at least four preachers and there may be others.

On August 31 of 1805, B. Buchanan was given the freedom to preach as was John Holt in 1817. James King was made an "evangelist" by a vote of the church in November of 1827 and was "to be at liberty to go forward in the cause of God and to warn sinners to flee from the wrath to come." R. R. Dunkley was ordained in April of 1879.

Once a quarter the church took a special offering to assist in the support of Mrs. Emma Humphries Blalock, missionary to China. Sailing for China in November of 1894, she left her home as Miss Humphries of the Olive Branch Community and the eldest daughter of Mr. and Mrs. Smith C. Humphries. She was married to the Reverend T.L. Blalock, also a missionary, on September 17, 1896. Together they served for twenty-four years in China, where she died and was buried. In fact, her story is one part of the church's participation in the mission enterprise. On October 5, 1839, E. L. Pugh was sent to the State Baptist Convention with a gift of \$5 for foreign missions, \$2 to the Home Mission Society, and \$3 for the Foreign Bible Society. In the years that followed an offering was taken regularly once a month for all mission causes. At present, Bethel Hill has the honor and privilege of having one of her daughters serving as missionary in Nigeria. She is Miss Carol Leigh Humphries, the daughter of Mr. and Mrs. Will Humphries. Mrs. Humphries still lives within sight of the church. An active Women's Missionary Society undergirds the education of the folk in the missionary program. The Women's Missionary Society Presidents are here listed. The society organized in 1889 with Mrs. J. A. Beam president.

Mrs. W. A. Woody	Mrs. W. B. Humphries	Mrs. W. P. Hopkins
Mrs. C. T. Plybon	Mrs. J. F. Funderburk	Mrs. W. M. Woody, Jr.
Mrs. Lillian Day	Mrs. G. G. Woody	Mrs. Margaret Collie
Mrs. W. R. Day	Mrs. W. M. Woody, Sr.	

The Church gives to missions each year through the Cooperative Program of the Southern Baptist Convention, through the Lottie Moon Christmas Offering for Foreign Missions, and through other special offerings that feature various mission needs.

The theological thinking of the church has had a fascinating development across the years, changing in many respects. The "Church" was the people in the church house assembled together for the purpose of worship and work. Today, the "Church" is the people of God whether they are in the building or not. From the very earliest times the "Church" met to consider problems among its membership, to settle arguments, and to pass judgment on offences against the church. A real turning point for the church came in September of 1832 when the church in conference met and decided to retain its power in its own hands and thus clearly established itself along the historical and traditional lines of a "Baptist" church. The church adopted the following rules of order:

- Rule 1st. It shall be the duty of each member of the church to attend all church meetings, whether stated or called.
- Rule 2nd. It shall be the duty of the clerk to call the roll of the male members at each church session and they shall answer to their name.
- Rule 3rd. Any male member who shall fail to attend any church meeting shall render a satisfactory excuse at the next meeting.
- Rule 4th. It shall be the duty of the clerk to call the absentees every meeting.
- Rule 5th. Any male members who shall fail to attend three church meetings in succession shall be dealt with by the church unless he

- has a leave of absence.
- Rule 6th. It shall be the duty of the clerk to call names of absentees when they have missed three meetings.
- Rule 7th. No member shall absent himself in time of church business without leave of the church.
- Rule 8th. Each church session shall be opened with prayer.
- Rule 9th. The regular officiating minister shall be the moderator, preside at each session and enforce order.
- Rule 10th. Any member who may have anything to offer shall rise from his seat and address the moderator, and while speaking all others shall be silent and give attention.
- Rule 11th. Every matter shall be discussed with gravity and modesty. It is the privilege of each member to participate in the debate before the church.
- Rule 12th. That we will determine all matters which may come before us by a majority of the church present, and the minority peaceably submitting, except calling a pastor and receiving members, of which both should be unanimous.
- Rule 13th. All motions and resolutions to be submitted to the church shall be put to the church, unless withdrawn by the mover.
- Rule 14th. It shall be the privilege of the moderator to take part in all discussions before the church.
- Rule 15th. If two or more members shall rise at the same time, the moderator shall decide which shall speak first.
- Rule 16th. It shall be the duty of the pastor to preach on the days of regular church meeting, as on the Sabbath. It shall be his privilege to have other preachers of good standing to preach in his stead.
- Rule 17th. No member shall have music with dancing in his house, and no member shall dance after music in any form. If they do, it shall be considered disorderly and they dealt with by the church.
- Rule 18th. All letters granted at this church shall be limited from three to six months.
- Rule 19th. It shall be the duty of the church to call their pastor annually and to pay him without delay.
- Rule 20th. No male member shall be granted a letter of dismission until he has paid his dues on pastor's salary.

It was not until January of 1874 that the church first called itself Baptist. The Church of 1833 decided that a free person could not marry a slave. In 1835 it denounced a brother as "unfaithful" for aligning himself with the Methodist Church. Today the church both denounces slavery in all of its aspects and looks upon all others of the evangelical strain as Brothers in Christ. The minutes record repeatedly the names of brethren who were "churched" for drunkenness. Apparently there was widespread use of alcohol. Today our covenant disdains either manufacture, sale, or use of alcohol as a beverage.

Education played an important role in the growth of Bethel Hill Church. In December of 1854, the church bought its first hymnal and first pulpit Bible. The Church voted to organize a "Sabbath School" in May of 1874, and Ruffin Woody became the first elected superintendent in 1876. Other members who have served as Sunday School Superintendents are:

B. F. Gentry	W. A. Woody	W. S. Humphries
J. B. Barrett	E. Y. Jones	O. D. Carlton
J. L. Gentry	A. J. Crutchfield	W. M. Woody, Sr.
G. E. Woody	E. D. Jones	W. W. Rogers, Jr.
Sam Weekey	L. H. Boyd	Earl Rogers
T. D. Woody	Earl Humphries	Woody Rogers
	Alfred Oliver	

Among those who have served as clerk are:

William H. Lawson	1836-1873	Newton Day	1931-1935
S. C. Humphries	1874-1883	T. J. Montague	1936
John F. Woody	1884	Newton Day	1937-1940
S. C. Humphries	1885-1900	R. H. Evans	1941
A. J. Crutchfield	1901-1922	J. Bryan Boswell	1942-1954
G. W. Joyner	1923-1930	Cecil B. Jones	1955-1963

Among those who have served as treasurer are:

A. C. Gentry	1922-1925	Newton Day	1940
H. V. Woody	1926-1927	T. J. Montague	1941-1943
T. J. Montague	1928-1939	W. M. Woody, Sr.	1944-1956
	J. B. Boswell	1957-1963	

Across its history the church has had a long and, more often than not, distinguished group of ministers to serve the church. From its birth until July 31, 1954, the church was served on a part-time basis, without interruption. With the coming of the Reverend Hugh Ross Williams, at that time a student of Southeastern Baptist Theological Seminary, the church became full-time, and so it now is. With the passing of its founder, Reuben Pickett, who served as pastor for some forty-four years, John Brooks became pastor in July of 1820 and served until 1832. James King, whom the church had ordained in 1827 and who organized Olive Branch Church in 1826, was called as pastor for the year of 1832. It is consequential to note that during these days the call was always made a year at a time and the minutes record this fact repeatedly. The next pastor who is named is Stephen Pleasants who was unable to come in 1842, with the call being then given to a Brother Mills for the period of September of 1842 until Pleasants could come in March of 1843. He served well until his death on December 18, 1852, when the church was called together to mourn the death of their pastor. A monument was erected to the memory of this man who also served the Clement Baptist Church, in which cemetery he is buried. It was this man whose foresight and prayerful planning resulted in the formation of the Beulah Baptist Association. In 1962 the churches of the association joined together to erect another monument to the memory of this man Mr. Pleasants. On April 9, 1853, John Montague was called as pastor and he served the church for some 10 years. F. M. Jordan (Jordan, Jerdon both are used in the minutes) followed and served from March 7, 1863 until January of 1865. During these war years no mention is made of the war except for the taking of a special offering of \$80.00 which was to be equally divided between the foreign mission interest and the Confederate soldiers. A. B. Cavanis served for the term of April 8, 1865 until November 10 of 1866 when J. A. Stradley came as pastor and served until 1870. In February of 1871, John E. Montague was again pastor and served until 1886. From 1887 to 1893, J. A. Beam served the church. P. H. Fontaine served from 1894 until his resignation in 1910. Again Mr. J. A.

Stradley was called upon to serve from September 30, 1911 until April 4, 1914 when J. A. Beam was called again as pastor. At this time he had been elected the Superintendent of the Person County School system. From May 4, 1918 M. C. Walton served until August 3 of that year when Mr. C. T. Plybon was called. He resigned on February 1, 1922, and the church responded with the second published resolution in its history honoring Mr. and Mrs. Plybon. On February 12, 1922, N. J. Todd was called as pastor. Under his pastoral leadership an offering was taken in April of 1923 in the amount of \$14.30 to help the persons suffering from the ravages of storms. In April of 1924, the Baptist Young People's Union was begun at Bethel Hill, and in December of that year the church voted to cooperate with the Mill Creek Baptist Church on an inclusive half-time basis. In September of 1926 the Sunday School was graded according to ages and in January of 1932 offering envelopes were introduced for the first time, replacing the old system of "church dues." Mr. Todd was the first pastor ever sent by the church to the Southern Baptist Convention, which he attended in 1932 in Washington, D. C. In December of 1936 the church was wired for electricity and electric lights were first utilized. Following his death in 1939, J. F. Funderburke was called as pastor in November of the same year. While he served, the Sunday School received its first record system in 1940; the first unified budget of \$1,265.00 was passed in 1941; the first joint pastorium with Mill Creek was built on Highway 49; and in September of 1941, the first slate of officers for the entire educational program of the church was enlisted and approved by the church. With his retirement from the active ministry in July of 1954, Bethel Hill closed the annals of part-time work by calling its first full-time pastor. Again, in honor of the work done, the church had published a resolution calling to mind the ministry of Mr. and Mrs. J. F. Funderburke. The following article was written for publication:

#### REVEREND J. F. FUNDERBURK RETIRES FROM PERSON COUNTY CHURCHES

After fifteen years as pastor of the Bethel Hill and Mill Creek Churches near Roxboro, N. C., Reverend J. F. Funderburk offered his resignation to take effect July 31, 1954. Because of failing health, Mr. Funderburk decided to retire from the active ministry for a period in order to regain his strength. At present he and Mrs. Funderburk are at Pageland, S. C., the home of their childhood.

Under the able ministry of Mr. Funderburk the churches made a substantial growth. Gifts through the churches more than doubled and there was also a consistent growth in church membership. In 1947 Mill Creek erected a modern brick educational building and sanctuary, and has also purchased a nice pastorium. Bethel Hill has recently completed a brick pastorium on the church grounds and has a substantial fund toward building a new sanctuary. So in 1953 because of this added strength, the two churches voted to call full time pastors, effective January 1955.

Mr. Funderburk had a happy and successful ministry in these churches. During these years he wielded a strong and abiding spiritual influence among a wide circle of friends. He was active in the Person County Ministerial Association and as an out growth of this, he became noted for his inspiring radio devotionals. In every way he was a wise and useful denominational leader through the years. A sympathetic pastor, a humble servant of the Lord, and a sincere

preacher of the truth. Mr. Funderburk has the love and respect of our people and our community.

We should like to pay tribute also to Mrs. Funderburk, who has been a very intelligent and faithful worker in the church. She has great ability in the field of music and dramatics, and used these qualities unstintingly in the Lord's service. She gave herself wholeheartedly to every phase of the work.

Good wishes of many devoted friends follow this couple and their fine son, Jean Francis, to South Carolina.

Mrs. W. M. Woody-Agt. Bethel Hill  
Mrs. Heyward Bailey-Agt. Mill Creek

Across the years Bethel Hill Church recognized its autonomy as a church and its opportunity to associate itself with other churches "of like faith and order." It was a member of the Roanoke Association until September of 1824, when it withdrew to join with the brethren of the Flat River Association. This relationship continued for eighty-eight years until she applied and received membership in Beulah Baptist Association in 1912. Bethel Hill still stands aligned with this fellowship.

The membership of the church has been a varied table of statistics. The records show that a fairly stable average would appear to be from 125-175. There were some notable exceptions, however. In 1802, there was a revival in which 120 persons were added to the membership of the current 400 names on the book. On July 11, 1868, the number seems to be unusually low, with the minutes recording members as Whites-64, Blacks-73, the only time when the Negro membership outnumbered the white.

Until the days immediately after the Civil War when the Negro members withdrew, the membership was listed as Old Male Members, Old Female Members, Black Males, Black Females, etc. The church had delegated a certain place for each group to sit, viz., the white males on the left of the pulpit, front; the white females on the right pulpit, front; the black males on the left wall; the black females on the right wall. In many cases the name of the slave-owner is attached to name of the slave, e.g., John Doe's girl Lucy. The owners always voted for the slave members and always applied for their membership or letters of dismissal.

In the more recent days of the church, a Pastorium was built in 1953; a new educational building in 1956; a new sanctuary in 1963. After many years a full-time program was instituted which included all of the educational and missionary emphases of the Southern Baptists. In the early days of the church, the conference, or business meeting, was held on the Saturday before the first Sunday, at which time the roll was called and various grievances were heard. If a man were absent for three consecutive meetings, a committee was appointed to see into his neglect. Any other items of church business were usually conducted by a special committee. For instance, on September 6, 1806, a special committee was appointed to contact a Mr. Kornell who had been hired to reroof the church. The roof had caved in and investigation disclosed that only 25 or 26 nails had held the roof that covered the 40' x 30' structure. The committee was to see if the work would be done over again at no charge. It was.

This system of committees last almost the entire period of history. In May of 1877, the Deacons were elected as Trustees of the church and were given the power of attorney for the group. On April 6, 1918, the Deacons were elected as the first Pulpit Committee. From that time forward all the pastors were heard and interviewed by the committee before

being introduced to the church. These were few in number actually. They were C. T. Plybon, N. J. Todd, J. F. Funderburke, Hugh Ross Williams, Calvin Metcalf, and James C. Shurling.

Bethel Hill lays claim to several persons who have been of no mean importance in the local and state scene. Mr. J. A. Beam was one of these and from his academy came not a few significant preachers, one of whom was R. J. Bateman. Dr. George W. Joyner is a prominent surgeon in Asheboro and is a native son of the community and of the church.

Long has Bethel Hill stood as a watchful sentinel and as a reminder that "God's in His heaven..." Presently it stands pointing its spire heavenward and offering the peace and life that is to be found in the Gospel of Jesus Christ. As its heritage has been warm and rich, may it long continue so to be.



Bethel Hill Baptist Church and Parsonage





Congregation



The Choir



Rev. James O. Shurling



The Organist



Deacons



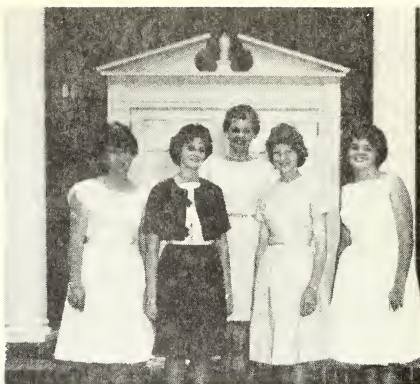
Church Officers



Old Bethel Hill Church



Young Women's Auxiliary



Intermediate Girl's Auxilia



Junior Girl's Auxiliary



Sunbeam Band



Royal Ambassadors

## A HISTORY OF OAK HILL PRESBYTERIAN CHURCH

The Presbyterian Church began its work in Upper Granville County about the year 1750, when Rev. Gilbert Tennant held services and conducted Holy Communion in the home of Howell Lewis of the Gela community. From this small beginning, in later years, the Grassy Creek Presbyterian Church was officially organized. The members of this church were scattered over the entire county. Travel was difficult, and as the population grew, it was the natural thing that branches from this Mother Church would be formed. In the year 1809, Rev. Ezekiel B. Curry began to hold meetings in the homes of those people living near the community of Oak Hill. In July 1813 a Camp Meeting was held and the interest of the whole community was aroused. That same fall another meeting was held. Following this, two acres of land was given by Mr. Gabriel Jones for the construction of a church building (Graville County Register's Office, Book P).

The building was erected in the winter of 1813-14 and was known as Spring Grove. This first meeting house was a one-room, frame building, near Buchanan, on the road to Amis Chapel Baptist Church. The residence of Mr. W. H. Stovall occupies the spot where the old Presbyterian Church stood. Rev. Curry continued to serve the church each third Sunday until 1819. The members of the church in reality held their membership in the Grassy Creek Church until June 1822, when the Spring Grove Church was officially organized into a separate church. The service was under the direction of Rev. Curry and Rev. Samuel L. Graham. Fourteen members of the Grassy Creek Church and one other Presbyterian composed the charter members:

James Smith	Sally Beasley	Betsy R. Smith	Sally Edwards
John Webb	Mary Birchett	Dr. Thomas Atkinson	Sarah Puryear
William Puryear	Ann Loftis	Frances Smith	John Barnes
John Puryear	Betsy Wilkinson	Polly Irby	

On May 17, 1823 a female tract society was organized. At the same time a female Bible class was organized with eleven members and written questions on the first chapter of Matthew were distributed among them to be answered in writing for the next meeting.

The first celebration of the Lord's Supper was held on May 18, 1823, when a large and attentive congregation was present. After the service an appointment was made for a sermon to be preached to the Negroes at four o'clock in the afternoon. A number came, who seemed attentive and pleased, and arrangements were made to have services for them on the afternoon of every preaching day at the church.

On January 5, 1824, the session approved the establishment of a library at the church and urged each member to exert himself to enlarge it.

A day of fasting and prayer was observed in the church on March 1, 1828. Some time during the summer following, two Sabbath schools were organized in the congregation.

During the period 1832-34, the records show that "three black servants joined the church and four black children were baptized." One of these, a man by the name of Moses, was called before the church on November 13, 1836, being charged with theft. He acknowledged his guilt, and at a later meeting of the session was suspended from the privileges of the church. In April, 1837, he appeared again, gave satisfactory evidence of his repentance, and was restored to the church. Three more "black servants were added in the year 1844. Moses appeared in 1840 for some misdemeanor and was suspended again; however, he was restored once again to

full communion in 1844. In 1860 and again in 1867, only one Negro was reported among the membership.

In 1844, another member of the church asked to have his name removed from the records, confessing to have been engaged in worldly practices.

During 1835-36, the church began to meet at Smyrna, a meeting place somewhere on the road between Oak Hill and Virgilina, near the residence of the late Graham B. Royster. A communion service was held at Smyrna in May 1836 and at Spring Grove in July, 1836.

On January 2, 1843, the following notation appears in the minutes of the church: "The church at Spring Grove has, during the past year purchased a tract of land, containing one hundred and a half acres for a Glebe, which is known by the title of "Ann Smith Glebe," because it was through her benevolence that the said land was obtained." A Glebe was a farm on which the pastor lived and earned most of his income by farming.

From 1836 to 1851 the members seemed to have gathered for worship at both Spring Grove and Smyrna, and the meetings were held at such a point as would be most convenient for the officers. After 1851, there is no mention of a meeting at Smyrna.

On March 10, 1853, the session met for the first time at Oak Hill, and the church was eventually moved there. Neither records or tradition give any indication of the conditions which produced the changes. The minutes of the church do not record the building of the church, which is the present house of worship. The two acres comprising the church yard were evidently a part of the Maurice Smith Estate. The church was a large, one-room, frame structure, had a high pulpit and two long communion tables, and compartments for Negro slaves. However, the interior was unceiled and unpainted, suggesting an interruption by the Civil War.

In June 1860, the land and building comprising the Spring Grove Church near Buchanan, was sold. In April 1862, the name of Spring Grove was changed to that of Oak Hill Presbyterian Church.

After the Civil War, a Sunday School was organized and flourished beyond expectation. At times there were perhaps a hundred in attendance. They came walking, on horse-back, and in buggies, from miles around. This was the first Sunday School held in this church and the superintendent was Elder Nat E. Daniel. Teachers were Mr. and Mrs. Nat Daniel, Mrs. George Daniel, Mr. Will Morton, Mrs. Luther Royster, and Mrs. Anna Royster. Other families attending were Currins, Adcocks, Eailays, Greenways, Walls, Dixons, Williams, Rogers, Wilkersons, and others. After some time, this high peak of attendance was lowered, but the Sunday School was kept up, except at brief intervals during the winter when the roads were difficult to travel. The year 1900 saw thirty-four enrolled in Sunday School.

About the turn of the century, improvements were made to the church building. It was painted on the outside and the huge wooden shutters were removed. The inside was ceiled and painted. The railing, which penned off space in the back of the church for Negro slaves, was removed. The old, uncomfortable and unsightly seats were sold and new ones made by a local carpenter of timber from a saw-mill near the church. The high box pulpit which elevated the preacher considerably above the people, was removed for a more modern altar arrangement. A carpet was bought for the floor, and a new Bible took the place of the old one brought from Spring Grove Church. A new organ was purchased. The Fall meeting of Presbytery was held at Oak Hill Church, at which time Rev. Flournoy and Dr. Ben R. Lacy were received under the care of Albemarle Presbytery as ministerial students.

During the period 1909-1912, the Ladies' Missionary Society was orga-

nized and the Sunday School was organized on a permanent basis in the church.

In 1919, Rev. A. M. Earle, then pastor, was asked to preach regularly at a former Christian Church, Goshen Chapel. A Presbyterian church was soon organized at this point and five members transferred their membership to this church. Oak Hill helped in buying this property from the Christian Church.

In March 1916, Hebron Presbyterian Church was organized out of Oak Hill. Hebron had been a Methodist Church. Mr. S. V. Morton was elected trustee to secure funds for the purchase of the Hebron church property. Ten members were dismissed from Oak Hill to form Hebron.

The first Daily Vacation Bible School was conducted in the summer of 1928 by Miss Frances Underwood from the Richmond Training School. Miss Emelyne G. Holton, from the same institution, succeeded her as director in the summer of 1929. Miss Holton afterwards married Elder Nat V. Daniel and has been active in the work of the church. Since the first Bible School in 1928, the church has had one each summer, taught by the members of Oak Hill.

The fall meeting of Granville Presbytery was held in Oak Hill church in 1930. In the same year, the Sunday School won the Rally Day Banner for the largest contribution per member for Sunday School extension.

The church was repaired again in 1936, through a committee composed of Mr. George Morton, Mr. R. S. Williams, and Mrs. Charlie Stovall. It was recovered, repainted, and provided with more modern and attractive doors and windows. The money for the pleasing entrance was a gift of Mr. Sidney Stovall. Two needed class-rooms were cut off from the auditorium, the walls and floors were refinished, the pulpit was remodeled, and a new carpet was laid. New hymn books replaced the old ones.

The following pastors have served the church:

Rev. Ezekiel B. Curry	1809-1819	Rev. T. U. Faucett	1873-1882
Rev. James B. Stafford	1819-1820	Rev. Carr Moore	1885-1892
Rev. Samuel L. Graham	1822	Rev. W. T. Walker	1894-1900
Rev. James Douglas	1823-1824	Rev. E. P. Bradley	1900-1908
Rev. Jesse Rankin	1825-1826	Rev. J. F. Coleman	1909-1912
Rev. Samuel H. Smith	1827-1831	Rev. J. S. Kennison	1912-1918
Rev. Alexander Wilson	1832-1834	Rev. A. M. Earle	1919-1940
Rev. Samuel H. Smith	1835-1836	Rev. John Young	1942-1949
Rev. Daniel Doak	1837-1838	Rev. Berry	1954-1956
Rev. George Ferrill	1839-1859	Rev. Foster D. Smith	1957-1959
Rev. Edwin Hines	1860-1872	Rev. Robert Cochran	1961-Present

The following members of the church have served in the official positions listed, with present officers denoted with an asterick (\*):

#### Elders

Fabian A. Royster	John Smith	Horace Williams
James Smith	Nat D. Morton	R. S. Williams
William Puryear	Nat B. Daniel	William M. Thorp
John Barnes	J. F. Cole	* Nat V. Daniel
Col. Maurice Smith	Graham B. Royster	* J. Baird Stovall
Joseph Lewis	George B. Daniel, Sr.	* George D. Morton, Jr.
Hugh MacCadden	James T. Morton	* Ben J. Neal
William G. Baird	Jce W. Morton	

#### Sunday School Superintendents

Nat V. Daniel (40 Years)	W. R. Daniel	* George D. Morton, Jr.
Ira Watts	Ben J. Neal	

Deacons

William Puryear	W. R. Daniel	* George D. Morton, Sr.
William Wilkerson	Nat V. Daniel	R. S. Williams
S. V. Morton	James Stovall	* J. H. Greenway
J. W. Morton	Jce E. Morton	* Robert O'Briant

Secretaries

John Earnes    Nat E. Daniel    J. T. Morton    \* Nat V. Daniel

Treasurers

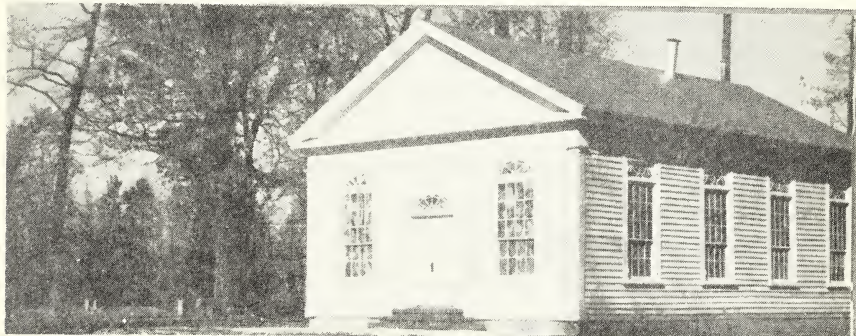
Ccl. Maurice Smith                      George D. Morton, Sr.

Trustees

Hugh MacCadden	Richard Thorp	S. V. Morton
Fabian A. Royster	William Puryear	

Ministers who have gone out from Oak Hill Presbyterian Church are: Samuel H. Smith and W. W. Morton.

The church membership of Oak Hill Church in 1963 is fifty-two, with a Sunday School enrollment of thirty-five.



## A HISTORY OF OLIVE BRANCH BAPTIST CHURCH

By Rev. Harry R. Mathis

Olive Branch Baptist Church, located in the northeastern part of Person County, five miles southwest of Virgilina, Virginia, was organized May 1, 1826 by Rev. James King and Thomas Halliburton, with fifty-nine charter members from Bethel Hill Baptist Church. Olive Branch was received into the Flat River Association in 1832. The following deed is recorded in the oldest church record book, beginning December 1891:

### DEED TO OLIVE BRANCH CHURCH

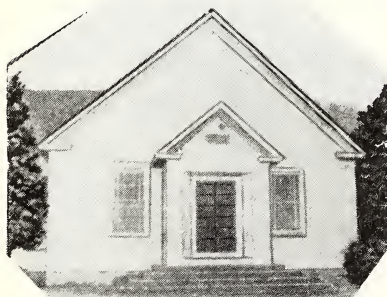
This indenture made this the 28 day of October 1826 between Robt. Harris of the State of North Carolina Person County of the one part and James King and Thomas Halliburton Trustees for the Baptist Society of the other part witnesses that the said Robt. Harris for the good will he has for the said Baptist Church has bequeathed to the said church one tract of land containing 2 acres to them and their successors for ever Beginning on a red oak thence South west to a ash thence East to a Spanish oak thence North to the beginning containing two acres be the same more or less and the said Robt. Harris do warrant and defend the title of said land to them and their successors for ever against me and my heirs and every other person whatsoever in witness whereof I have set my hand and seal the day and date above written.

Robt. Harris Seal

The church was located "near one of the best cold running springs to be had and noted for its good water." In April 1910, the Durgy Copper Company was granted permission to build a water tank on the church grounds between the road and the spring.

The dates and use of the first building, which was a long structure, is unknown. The second building was a frame structure with plain-glass windows, and would seat approximately five hundred persons. This building was repaired in 1906 and paid for in full on February 24, 1906, the receipt being signed by C. A. Stovall and R. N. Baird, who had made the repairs. The repairing committee included T. N. Oakley, J. P. Stovall, H. C. Wiley, E. D. Jones, and W. T. Humphries. In 1924, W. A. Gravitt, Carn Stigall, and Sam Melton were appointed a committee to have cement steps built at the church door. This, they accomplished in 1925, at the cost of \$5.52. In August 1924, Carn Stigall, Longfellow Sanford and E. F. Humphries were appointed to have a new roof put on. The roll was called, giving each member present an opportunity to subscribe the amount he wished to pay.

W. A. Gravitt, J. W. Tatum, Jack Thomas, A. R. Gravitt and C. A. Stovall



OLIVE BRANCH BAPTIST CHURCH  
Roxboro, North Carolina  
1821 - 1926

Old Olive Branch Church



were appointed a committee to collect the balance. In June 1925, J. W. Tatum and Longfellow Sanford were appointed to purchase a new carpet for the church. The old carpet was sold at auction for \$1.75. The Flat River Association Minutes of 1927 state that the building then in use was built in 1826, consisted of one room and was valued at \$3,000. In September 1927, a building committee, composed of W. A. Gravitt, E. F. Humphries, J. W. Tatum, Kenneth Clark, and C. A. Stovall, was appointed to adopt plans to furnish the needed addition to the church building. The plans were returned and approved in October 1927 and the committee appointed to solicit subscriptions. The minutes of the church in conference are fragmentary at this point and there is no mention of action taken by the church. However, the Flat River Associational Minutes of 1933 show the addition of four Sunday School class rooms, but with a decrease in value, it being shown as \$2,500., with no indebtedness. The year 1934, however, shows the value at \$3,500. The 1937 valuation was \$5,000. The building was first insured in 1937 for \$2,000., with a premium of \$12.80. In June 1945, electric lights were installed in the church. The year 1947 saw the valuation of the church property at \$6,000. Beginning in 1948, there is no valuation given for the church property. The minutes of 1952, however, show that the church had nine Sunday School rooms. The Association minutes of 1953 show that \$2,371. was spent on improvements to the building.

With the coming of Rev. John M. Wesley as pastor in 1955, the church began to consider seriously the need for additional space. A survey revealed that the old church was inadequate and too small to meet the needs of the people of the community. The survey showed that there were about five hundred potential members for the Sunday School and only nine rooms. In February 1956, a building fund was started, with John Melton as treasurer. In April 1956, Jessie Mooney, Sunday School Superintendent, stated the necessity for seventeen classes. The church voted to enlarge to this number as soon as possible. A committee, composed of Jessie Mooney, Cecil Young, Edith Young, John Melton, and Marie Melton, was appointed to curtail off the auditorium. In May 1956, the committee reported that the auditorium had been curtained off for four classes using burlap cloth on rods. In June 1956, a lengthy discussion was held concerning the building program, with most of the people in favor of a new auditorium. It was reported that \$166. was then in the building fund. A building committee was appointed, composed of Fenton Clark, John Melton, Thomas Reagan, and John Wesley, as chairman. The finance committee appointed included J. W. Tatum, Sam Melton, Curtis Snow, Marie Melton, Rhul Lowery, Louise Clark, Edith Young, Lela Snow, Hilda Melton, Esther Melton, Amelia Gillis, and Grace Gillis. In July 1956, \$201. was reported in the building fund. In October 1956, another finance committee for the building addition was appointed, and consisted of Elvin Lowery, Elgie Royster, George Pool, Mrs. M. S. Pool, Stuart Pool, Gladys Young, Charles Sanford, Hal Melton, Reuben Gillis, Thomas Boyd, Bettie Humphries, Burley Gentry, Floyd Melton, Jessie Long, Mr. and Mrs. Warren Talley, Mr. and Mrs. Irvin Sider, Mr. and Mrs. Drannon Yancey, and Mr. and Mrs. Richard Ashby. In December 1956, the building fund report totaled \$3,039.60, of which \$1,270.82 was cash and \$1,768.80 was pledged. In August 1957, the building fund showed \$2,121.93 on hand. One hundred-forty-eight letters were sent out during August 1957 and the following responses were received: 3 Promised to help all they could; 1 Had no comment; 7 Wanted a new sanctuary on the old building, continuing to use the old building for Sunday School rooms; 58 Wanted everything to remain as it was; 79 Wanted a complete new church and Sunday School rooms.

In August 1957, another building committee was elected; including Rev. John M. Wesley, John Melton, Fenton Clark, D. F. Gentry, Warren Talley, Elvin Lowery, and Thomas Reagan. In January 1958, "a motion was made by Elvin Lowery and seconded by Curtis Snow that we start on the new church, that we get the deed for the land, and start cutting trees that have been given for the church."

In March 1958, the building committee presented plans for the new church. The plans including the using of concrete blocks, walls with plaster, and bricked outside. These plans were approved by 95% of the congregation standing. In September 1958, the building report showed \$3,698.20 on hand.

After many meetings, much work and sacrifice, the building was completed in the Spring of 1962, and was occupied on Easter Sunday, 1962. The following excerpt is from an article concerning the church as it appeared in The Courier-Times of April 19, 1962:

The first floor of the new church has been completed and includes one large assembly room, pastor's study, three nursery rooms, church offices, choir room, 16 class rooms, two rest rooms, and a full size basement.

When the second floor of the building is finished there will be a total of 36 class rooms that will accomodate 543 in Sunday School and the auditorium will seat some 450.

Especially significant for the church members is the cost of the building. The new church would have normally cost some \$150,000. had it been contracted; however, it was built at a cost of about \$85,000. due to the fact that much of the labor and materials were donated by members and friends of the church.

Not only do they have a new church building at Olive Branch, but it will be nearly paid for when they move into it. The total indebtedness will be only \$16,000. The church budget has increased 75 per cent, the membership has grown to an all time high, and the Sunday School has almost doubled.

In December 1956, stain-glass memorial windows were voted on for the sanctuary. The cost of these were approximately \$150. each for an 8 or 8½ foot window. These were placed in the church by the members.

In October 1961, a motion was made and carried that the church sell memorIALIZED pews, pulpit furniture, and other furniture. Mrs. Louise Clark was named chairman of this committee, along with Mrs. Marjorie Gentry and Mrs. George Pool. The members responded wonderfully to this plan.

In November 1961, it was voted to leave the color scheme of the Sunday School rooms up to the building committee, with Mrs. Hilton Wood, Mrs. Edith Young, Mrs. Elvin Lowery, and Mrs. Louise Clark as advisors.

In March 1962, the old part of the old church was sold for \$600. The new part of the old church was also sold for approximately \$600.

A new piano was purchased by the church in February 1962 at a cost of \$630.

In March 1963, a wall was put around the church grounds to protect the grounds from passing traffic.

Sunday School rooms have been completed on the second floor of the educational building as they have been needed. In January 1963, a motion was carried to let the pastor and ushers sponsor fixing and furnishing the kitchen.

The church has used various means by which to build and pay for the

new church. At first, many of the members favored raising the money by tithing. As the cost mounted, other efforts had to be undertaken. The money from sale of cemetery lots was put in the building fund. Barbecue suppers were sold at the Roxboro Armory. Proceeds from the Oakley Memorial Fund were used. In 1963, Rev. Wesley reported the following amounts going into the building program over the last six years:

Building Fund (Cash)	\$ 53,674.42
New Church Furniture (Cash)	6,904.20
Bronze Plaque (Cash)	543.91
Other Gifts (Cash)	<u>5,241.21</u>
Total Cash Contributed to Building Fund	66,363.74
Labor Donated (Estimate)	40,000.00
Land Donated by Thomas Melton - Valued at	1,000.00
Other Donations	<u>8,925.00</u>
TOTAL PAID INTO NEW BUILDING	<u>\$116,288.74</u>
CHURCH INDEBTEDNESS IN 1963	<u>\$ 18,000.00</u>

In 1962, the building and furnishings were insured for \$100,000.

The 1963 Building Fund Treasurer is Curtis Snow and the Building Fund Secretary is Hilton Wood.

The first pastor of the church was its founder, Rev. James King, a sketch of whose life appears elsewhere in this book. He served the church from 1826-1857, a total of thirty-one years free of charge. The other pastors and approximate dates of service have been:

Thomas J. Horner	1858-1865	Elbert Y. Pool	1900-1901
E. F. Beacham	1866-1871	J. R. Pace	1902-1908
John E. Montague	1872-1886	T. W. Hart	1909-1910
Cornelius F. Humphries	1887-1889	Samuel A. Bass	1911-1913
J. A. Beam	1890	James K. Humphries	1913-1915
J. H. Hutchinson	1891	M. C. Walton	1915-1918
J. A. Beam	1892-1895	J. R. Pace	1919-1920
J. T. Riddick	1896	E. G. Usry	1921-1922
P. H. Fontaine	1897-1899	Joe B. Currin	1923-1954
	John M. Wesley	1955-Present	

Of the above named pastors, biographical sketches appear elsewhere in this book on the lives of John E. Montague, J. A. Beam, P. H. Fontaine, and Joe B. Currin.

According to rule number nineteen of the church, the church was to call its pastor on an annual basis. This continued until September 1924 when Rev. J. B. Currin was called for an indefinite period. Several interesting notations on the annual call are included in the minutes of the church. In November 1902, the church recalled Rev. Pace. "Bro. Pace reported that he saw nothing then to prevent his preaching for the church, but that he would pray over it the next month and if God said for him to preach for the church he would do so." In October 1911, the following appears in the minutes:

It being the meeting to call a pastor, Rev. Bass retired from the church and Bro. W. T. Humphries was chosen Moderator. Rev. S. A. Bass was put in nomination and elected without any opposition at a salary of \$100. per year. Bro. E. D. Jones was requested to notify

Rev. Bass of the call. Rev. Bass, coming in, stated that he would let the church know the next day, which he did by accepting the call."

In January 1925, Rev. J. B. Currin resigned. The church looked for several months for a pastor, but did not find anyone to their liking. In April 1925, Rev. Currin was recalled. He accepted in May 1925, saying "he had given the church an opportunity to get rid of him and since they would not make use of it he would serve the church again." This was very gratifying to the church. Rev. Currin retired in 1954 and the church voted to take a special offering each year on the second Sunday in October for his behalf. After his resignation, the first pulpit committee in thirty-one years was appointed, including: Jessie Mooney, Roy Humphries, H. L. Stigall, Hal Melton, and Thelma Jones. They located Rev. John Wesley to serve as supply pastor on second and fourth Sunday for an indefinite period. In September 1955, Rev. Wesley was called to serve the church half time for an indefinite period.

Rule number nineteen of the church stated also that the pastor was to be paid annually without delay. However, at times, the church would get several years in arrears, and once owed two former pastors at the same time. In January 1895, a committee of ten were appointed to assess the members of the church in proportion to what they had paid, for the purpose of paying off the deficiency on the pastor's salary for the years 1892, 1893, and 1894. The annual salary of the pastor at this time was \$75. In February 1892, the church finished paying the pastor's salary for 1890. In March 1929 and January 1930, the treasurer reported that the pastor's salary was very much behind. In December 1931, the church still owed one-half of the pastor's salary. "After hearing this report the pastor stated that he knew that money was hard to get under the present depression and if any of the members had a surplus of corn, wheat or meat that he would accept this on salary and they would be credited for same as if they had paid cash." In October 1933, the treasurer reported that the pastor's salary was again in arrears. "The roll of male members was called and each member as his name was called stated the amount he would pay on the pastor's salary. This to be continued for the remainder of this year and at the conclusion a committee be appointed to see those who had not answered the roll call." After the 1930's it seems that the pastor was paid on time and in full.

The pastor's salary has been traced from the minutes of the church and the associational minutes as follows: 1892, \$150.; 1894, \$100.; 1896, \$75.; 1905, \$85.; 1910, \$100.; 1913, \$175.; 1923, \$200.; 1927, \$350.; 1937, \$423.; 1939, \$350.; 1945, \$656.60; 1950, \$1,000.; 1954, \$1,200.; 1960, \$2,500.; and 1963, \$3,676.07.

One of the first members called from Olive Branch Church to the gospel ministry was Rev. Cornelius F. Humphries. He was pastor of Olive Branch for about three years. Mrs. C. P. Sanford wrote of him in her History of Olive Branch Baptist Church that he "was a very good and amiable man and brother in the church, as well as a good neighbor, friend and preacher. While he was not one of those who had access to many advantages which some others had, he was worthy of note in every respect. His mother, Nancy Margaret Humphries, was a model of a woman, of whom more could be said than space will permit."

In August 1892, Brother Elbert Y. Pool was granted a "license to use his gift that is preaching the gospel." "The church called a presbytery consisting of P. H. Fontaine, J. A. Beam, and J. T. Riddick and ordained

Brother E. Y. Pool to the full work of the ministry on Friday the 17th of July 1896." The church was very helpful in aiding Brother Pool in educating himself for the ministry. Committees were appointed to collect money for his education and offerings were received from time to time. Brother Pool, likewise served the church for several years, and was active as a layman. In the year of his licensure, he was collector for the pastor's salary.

H. M. Gillis, who was a member of Olive Branch Church, was licensed by Stovall Baptist Church of Granville County in May 1894. He sent his license to Olive Branch Church at this time asking them to put it in better shape. However, the committee appointed did not think they had any right to change his license.

Emma Humphries, oldest daughter of Smith C. and Mary King Humphries, was born near Olive Branch Church on August 3, 1866. She received her early education in the county public school and in a private school sponsored by her father and some neighbors. Later, she went to Grange, Georgia to complete her studies. Returning to her home, she began teaching at Bethel Hill Institute. She later taught in the Roxboro town school. On November 27, 1894, she sailed for China. There, she met Rev. T. L. Blalock, a Baptist minister, and they were married on February 17, 1896. She served twenty-four years on the mission field of China, died and was buried there. In November 1898, Olive Branch Baptist Church adopted Rev. and Mrs. Blalock as their missionaries.

Rev. John Kenneth Clark is the son of Thomas Morgan Clark and Mary Elizabeth Vaughn Clark. He was born November 14, 1906. He is a graduate of Oak Hill High School, Mars Hill and Wake Forest Colleges, and Southwestern Baptist Theological Seminary, Fort Worth Texas. He was saved in a schoolhouse revival at Royster's School House in 1923 and united with Olive Branch Church in the same year. He was ordained by Olive Branch in June 1941. The first two years he was in seminary he was engaged in mission work in Texas. The last year in seminary he was called as pastor of South Center Point Baptist Church, Ringling, Oklahoma and served there in 1941 and 1942. In 1942-43, he taught at Fork Union Military Academy. From 1943-46, he served as pastor of the Baptist Church at Nickelsville, Virginia; was principal of Nickelsville High School from 1945-47; pastor of Clover, Virginia Baptist Church from 1947-51; Martinsburg, West Virginia Baptist Church from 1951-54; Cartersville, Virginia Baptist Church from 1954-63; and at present is serving the North Albemarle Field of Baptist Churches, Earlysville, Virginia. He has served as vice-moderator of Clinch Valley Association and of Dan River Association and has served four years as moderator of the James River Baptist Association.

In Mrs. C. P. Sanford's History of the Olive Branch Church, which was read to the church in February 1926 and printed by the church in October 1926, there is mentioned several of the aged and noted members of the church.

In August 1897, at the death of W. W. Humphries, the church held an all day memorial service in his memory. Persons were invited in from neighboring churches to give their testimony to his life and work in the church. Mrs. Sanford wrote of him: "He was a Godly man and one of those who was ever ready to attend his church meetings, and to do his part as far as he was able."

In March 1903, the minutes record: "Bro. T. H. Street was present and asked the church for some help to finish paying for a house some five miles from him which had been built for a Sunday School and sometimes

preaching in. By motion the church agreed to help him and took up a collection amounting to \$10.80. Mrs. Sanford said of him: "At this time I recall one of God's good men, a member of our church, who was worthy of all that could be said of him in any church. I refer to Brother Tom H. Street, who was once a member of Olive Branch Church but for a good cause joined one nearer by. Now the writer could not say too much about him in his good work, especially in the Sabbath School. He was most faithful as a lay member in his general church work and was indeed a Godly man and excellent citizen.

Mrs. Sanford's History says further: "Also among others were old brother Joseph H. Norwood, Thomas Stokes, Bumpass Melton, Hill Stovall Sanford and Wilkerson, in whose memory much might be said that is worthy of note....." "I also have in mind two other members about whom I would like to say a word or so. One was Sister Katy Dixon. Aunt Katy, as she was affectionately called, was a woman of note, kind and lovable, as well as a good Christian. She was always at her church, unless providentially prevented. May God bless her memory. Another noted man was Brother W. T. Humphries; a kind friend, a good neighbor and a great help to his church. For 35 years he always led the singing, and was active in the work of the church."

Mrs. Sanford also mentions the family of Rev. James King: "He and his wife Margaret raised eight children, all of whom were Baptists but one, who died while young. The three sons were named William, Thomas, and James. The daughters were Mary, Martha, Cynthia, Isabella and Elizabeth. All of the children were members of Olive Branch Church except Rev. Thomas King, who I think was a member of Mill Creek Church, Person County. All of the daughters of Rev. King were devoted to the service of God and much beloved by all who know them, but especially Elizabeth Drumwright, who was said to have been the best parent and teacher of most any parent. She was also lovable, kind and affectionate as well as Christlike. Such superlative qualifications were bound to result in a child being brought up in the way he should go. She had five children: Harreltine, Henry, Joseph, Virginia, and Vienna Drumwright, all of whom were members of Olive Branch Church and right much devoted to the service of God. The said Elizabeth's daughter, Mrs. Vienna G. Sanford, joined the Church August 1871. She says that she never misses a sermon unless for rain or sickness, believing that if the good Lord gives us all six days we should give Him one. She has read through the Bible eight times and has been a teacher in the Sabbath School 35 years."

In March 1932, T. N. Oakley established a Trust Fund for the church, in the amount of \$10,000. C. A. Stovall was the trustee of the fund, and in 1932 asked the church for a ruling concerning depositing the funds in the bank. His concern was that if the bank failed, would he be held responsible. The church voted that he would not. E. F. Humphries has also served as trustee of this fund. In August 1932, a committee composed of J. W. Tatum, Sam Melton, and E. F. Humphries, was appointed to have an enlarged picture made of the late Brother T. N. Oakley and the same placed in the church as a memorial. Mr. Oakley had served the church for many years as a collector, treasurer, deacon and trustee. A memorial window was also placed in the new church in honor of Mr. and Mrs. T. N. Oakley.

In November 1955, Clyde Powell and C. S. Loftis were mentioned and the church decided to give them a gift and a certificate for services rendered to the church.

In March 1926, "the church extended Sister C. P. Sanford a vote of

thanks for her interesting history of the Church from organization to the present time. Mrs. Sanford has been director of the 75 Million Campaign, for which Olive Branch raised \$904.45. In April 1927, "a motion carried extending Sister C. P. Sanford a vote of appreciation for what she has done for the church."

The rules of order and decorum for the church were enforced upon the church members from the church's date of organization to the early 1940's. Committees were appointed to see brethren who had missed three conferences in succession; those who were reported as being intoxicated; "to investigate and settle, if possible, a difficulty between two brethren;" "to investigate a report of unchristian act in circulation upon a brother;" to see those who wished to withdraw of their own accord; and other infractions of the rules. Members were excluded for joining other churches of different faith and order; for non-attendance (August 1937 is the last date a member was excluded for non-attendance, according to the available minutes); for dancing; for fornication; at own request because a member felt unfit to be a church member; for intoxication; adultery; for some unproper conduct; disorderly conduct; causing disturbance in family; unchristian conduct; for joining Mormon church; blockading whiskey; for not living as a church member should; from one brother at his request "stating that the Baptists felt themselves above him and he did not wish to remain with them;" lack of interest in the church; etc.

The greatest problem then, as now, seems to have been with non-attendance. The roll of male members was called each conference and when a member had missed three conferences, a committee would be appointed to wait on him. If the brother had a good reason, or if he came and made his report, the church would excuse him. If he refused to come or had no good reason, he would be excluded. From time to time, and sometimes for periods of several years straight, the female roll would also be called. It was revised from time to time and inactive women dropped from the roll.

In April 1895, "the deacons of the church were appointed a standing committee to investigate any and all reports upon any of the members that would be calculated to injure the church as a body or any of its members and report the same to the church." In May 1895, J. R. Hayes, T. N. Oakley and Clem Gentry were added to the standing committee. In July 1895, E. D. Jones was made a member of this committee. In November 1895, the following committee was appointed to look after absentees: W. T. Humphries, J. R. Haskins, J. S. Winfree, T. J. Melton, Reubin Jones and Charlie Stovall.

The appointment of committees to see the brethren discontinued gradually during the early twentieth century.

The rules have been revised from time to time. The committee responsible for the revised rules of 1894 was composed of E. Y. Pool, W. T. Humphries and J. P. Stovall. In March 1956, new rules were adopted by the church.

A word has already been said in connection with the pastor's salary about the finances of the church. This was the largest item in the budget and generally came up short. The other items of expense came by free will offering, and the amount collected was the amount forwarded to the various causes for which it was collected.

The church used a dual system of receiving its offerings. Collectors would be appointed to the various objects of concern. After a given period of time, he would report the amount he had collected and then a general offering would be taken in the service to complete the amount.

Collectors for the pastor's salary included the following: E. Y.

Pool, R. C. Jones, T. N. Cakley, S. D. Pool, T. J. Melton, E. D. Jones, S. F. Harris, J. P. Stovall, Reuben Jones, Lem Seat, C. A. Stovall, James Melton, H. C. Wiley, W. T. Humphries, L. T. Wilbourn, Robert Sanford, Doc Gentry, Charlie Beaver, Weldon Harris, Sister Minnie Dixon, Airlene Gentry, Dwight Gravitt, Fenton Clark, Horace Stigall, Miss Irene Clark, E. L. Humphries, Clyde Powell, Thomas Humphries, M. S. Pool, Burley Gentry, John Melton and Lois Melton.

Collectors for the sexton's salary included: T. J. Melton, Jimmie Melton, R. C. Jones, C. A. Stovall, Tom Melton, J. E. Melton, Lem Seat, Mrs. C. P. Sanford, Sister Stigall, W. W. Harris, Clie Chandler, and John Melton.

Collectors were also appointed for State, Home, and Foreign Missions, as well as the orphanage, minister's education and Sunday School Missions. The following are listed in the minutes as serving in these capacities: E. D. Jones, Jim Melton, Samuel Melton, T. N. Cakley, Lem Seat, Charlie Beaver, C. A. Stovall, R. C. Jones, Johnnie Melton, S. P. Gentry and H. C. Wiley.

The first Unified Budget adopted by the church was in 1956. In the year 1955, the total budget of the church was \$2,760. In 1956, it amounted to \$6,758. The budget for the year October 1, 1962 to September 30, 1963 amounted to \$7,282.07. Budget receipts for the years 1957-1962, a period of six years, amounted to \$33,274.09. This figure does not include building fund receipts.

Members were dismissed in 1892 to organize Florence Avenue Baptist Church in Virgilina and in 1933 to organize High View Baptist Church.

As was stated in an earlier part of this history, the church was organized with fifty-nine charter members from Bethel Hill Baptist Church in May 1926. The following membership is taken from the minutes of the Association in the years indicated: 1831, 61; 1841, 142; 1851, 179; 1861, 202; 1871, 150; 1881, 136; 1891, 190; 1901, 108; 1911, 114; 1921, 135; 1931, 158; 1939, 295; 1951, 358; 1963, 357.

Prior to the Civil War and shortly thereafter, the slaves of the community held their membership in the church with their masters. The associational minutes of 1855 show that Clive Branch had a total of 203 members, of which 77 were colored. The membership of 1864 was 232. By 1868 the membership had been reduced to 167, the decrease representing the colored members who had then established their own church.

Clive Branch Baptist Church was received into the Flat River Association in 1832. This relationship continued until 1945 when the church joined Beulah Baptist Association.

The Flat River Association met with Clive Branch in the years 1847, 1917, and 1936. The Beulah Association met with Clive Branch in 1962.

Clive Branch has reported a Sunday School since 1873. In 1887, the statistics were not sent in to the association, but the notation appears in the associational minutes beside the name of the church: "A good Sabbath School every day." The Sunday School shows enrollment for the past thirty years: 1932, 213; 1942, 180; 1952, 196; 1962, 260. Average attendance was as follows: 1932, 60; 1942, 75; 1952, 95; 1962, 146.

The following members have served the church as Sunday School Superintendents:

C. F. Humphries	W. T. Wilborn	Fielding Harris	J. R. Hayes
W. W. Humphries	W. G. Wilborn	J. R. Haskins	H. Keith
J. C. Humphries	E. D. Jones	S. D. Pool	H. C. Wiley
J. D. Ramsey	S. D. Jones	S. M. Wilbourn	J. R. Beaver



C. P. Sanford	Norman Street	Perry Melton	Curtis Snow
Lem Seat	W. A. Gravitt	Hal Melton	Jessie Mooney
J. E. Nelson	E. F. Humphries	Fenton Clark	Roy Humphries
	J. W. Tatum	Clyde Powell	

### OFFICERS OF THE CHURCH

#### Deacons

E. D. Jones	J. W. Tatum	Franklin Humphries
J. P. Stovall	W. A. Gravitt	Fenton Clark
T. N. Oakley	C. P. Sanford	E. F. Humphries
J. R. Hayes	E. T. Humphries	John Melton
R. C. Jones	Jessie Mooney	Dennis Gentry
James E. Melton	Curtis Snow	George Pool
Lem Seat	S. M. Wilbourn	Pelham Pool
Thomas Reagan	Roy Humphries	

#### Church Trustees

J. P. Stovall	Perry Melton	H. L. Stigall	Cecil Young
T. N. Oakley	J. W. Tatum	Thomas Reagan	Dennis Gentry
J. R. Haskins	C. A. Stovall	Jesse Mooney	Thomas Melton
E. F. Humphries	Fenton Clark	Roy Humphries	

#### Church Clerks and Approximate Dates

William King)		C. A. Stovall	1915-1935
J. F. Neal )	1826-1865	Kenneth Clark	1936-1937
S. C. Humphries	1866-1871	S. M. Neal	1938
W. T. Humphries	1872-1873	Clyde Powell	1939-1949
W. W. Humphries	1874-1875	Thomas Reagan	1950-1956
W. T. Humphries	1876-1891	Bert Dickerson	1957-1959
J. P. Stovall	1892-1915	Curtis Snow	1960
	Woodrow Clark	1961-1963	

#### Treasurers

E. D. Jones	1893-1911	C. S. Loftis	1940-1947
C. A. Stovall	1912-1915	John Melton	1948-1950
T. N. Oakley	1916	Fenton Clark	1951
Lem Seat	1917-1921	Curtis Snow	1952-1953
W. A. Gravitt	1922-1924	Thomas Reagan	1953-1954
E. F. Humphries	1925-1927	Roy Humphries	1955-1957
W. A. Gravitt	1928-1931	Warren Talley	1958-1959
C. S. Loftis	1932-1938	Jesse Mooney	1960-1962
Mrs. Mary Murray	1939	Thomas Reagan	1963

The church's concern for missions goes back to its very beginning. In the early years collection was taken or collectors appointed to raise money for Home, Foreign and State Missions. Also included under the heading of Missions were Education and Orphanage. From the early minutes of the 1890's the church was taking various collections for missions. The minutes of April 1893 record the following: After a cash collection of \$13.50, "Sister Jennie Drumwright gave two dollars as the fruits of proceeds of a missionary hen of hers. The same was added in with the above cash collection." In November 1898, the church adopted Brother and Sister Blalock as their missionary.

The first mention of a missionary society in the minutes of the church appears in a list of contributions for benevolent causes. An amount of \$1.15 appears in June 1907 and \$2.30 in June 1908. The minutes of the Flat River Association does not list the presidents until 1917. Mrs. C. P. Sanford was president at that time. The minutes of September 1924, record the resignation of Mr. and Mrs. C. P. Sanford as managers or leaders of missions and W. A. Gravitt and wife were appointed in their place. The associational minutes record Mrs. Sanford until 1924. From 1925 to 1935 the names of the presidents are not included in the minutes. The following ladies served as president after 1935:

Mrs. I. J. Dixon	1936	Mrs. Thelma Jones	1955
Mrs. Joe B. Currin	1937-1947	Mrs. Velma Puryear	1956-1957
Mrs. Fenton Clark	1948-1950	Mrs. Thelma Jones	1958-1959
Mrs. Gabriel Jones	1951-1953	Mrs. Dorothy Harris	1960
Mrs. Cecil Young	1954	Mrs. Frank Harris	1961-1962
Mrs. Dorothy Harris		1963	

The Flat River Association Minutes of 1935 report the first Auxiliary of the Woman's Missionary Society. These minutes report nine WMS members and twenty-two enrolled in the Girl's Auxiliary. The minutes of 1939 report one WMS, one Young Woman's Auxiliary, and one Sunbeam Band, with an enrollment of 15, 12, and 29 respectively. The minutes of 1945 report the addition of a Girl's Auxiliary with eight members. The minutes of 1947 report a Royal Ambassador unit with six enrolled. The year 1949 marks the first time in which all of the mission organizations of the WMU was reported. At this time there was a total enrollment of 84. The 1962 membership of the WMU is 22; of the Girl's Auxiliary, 10; and of the Young Woman's Auxiliary, 11.

Clive Branch reports a Brotherhood in 1946 with Clyde Powell as president, with 6 men enrolled and 6 meetings held during the year. Others who have served as Brotherhood president have been: Perry Melton, Hal Melton, Franklin Humphries, K. H. Melton, and Thomas Reagan. The Brotherhood was inactive during the period 1956-59. It was reorganized in 1960 with ten members. The Brotherhood took over the work with the Royal Ambassadors in 1955. Men who have worked with the boys in their mission work during this time have been Roy Humphries, Pelham Poole, Cecil Young, Warren Talley and Curtis Snow.

The missions and benevolence budget for the church in 1963 amounts to \$850.00.

Vacation Bible School was first held in 1947 with an enrollment of 119 and an average attendance of 89. The highest attendance reported was in 1950 when the enrollment was 146 and the average attendance was 122.

In April 1962, an usher board was appointed by the church. The first ushers appointed were Thomas Melton, Frank Harris, and Sylvester Lowery. Others who have served on this board are Burley Gentry, who is Chief Usher in 1963, Curtis Snow, Jim Pool, Dennis Gentry, and Bert Dickerson.

In recent years, a church council has been formed, which includes the pastor, chairman of the board of deacons, the Sunday School Superintendent, the chorister, pianist, chief usher, Brotherhood president, Woman's Missionary president and Vacation Bible School principal.

In April 1957, choir robes were purchased for the choir.

In December 1957, the church voted to subscribe to the Biblical Recorder for each active church family and include the fee in the budget.

In October 1961, the church voted to have a weekly church bulletin containing the order of service and announcements.



Olive Branch Baptist Church



The Congregation



Rev. John M. Wesley



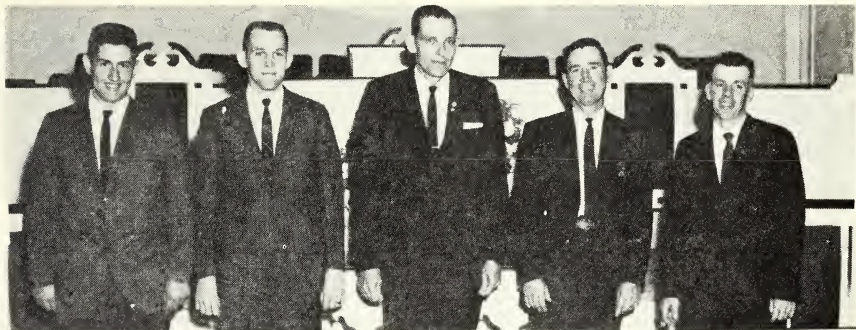
The Choir



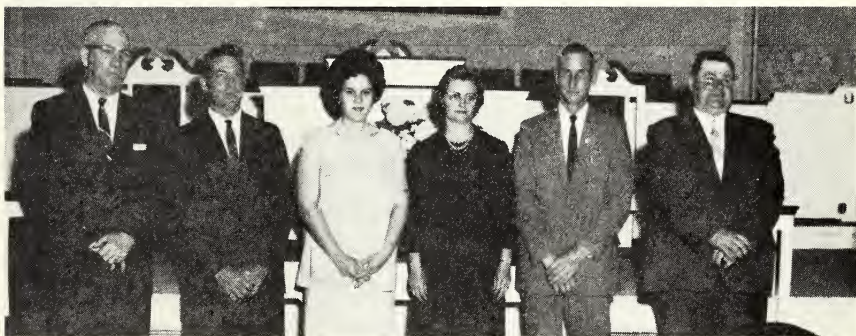
Deacons



Sunday School Officers and Teachers



General Sunday School Officers



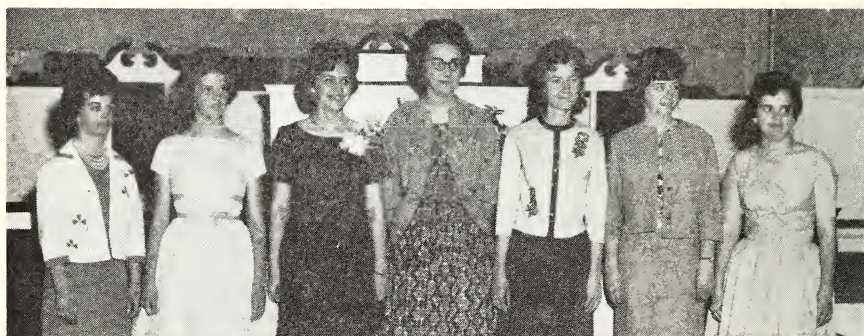
Church Officers



Ushers



Woman's Missionary Society



Young Woman's Auxiliary



Girl's Auxiliary

## A HISTORY OF UNION UNITED CHURCH OF CHRIST

Written by Dr. C. E. Newman

Edited and Revised by Rev. Harry R. Mathis

Union Christian Church, Halifax County, Virginia, was organized in the year 1830 by Rev. Lewis Craven. Mr. Craven was one of the outstanding ministers of the Christian Church of the first half of the 19th century. In the oldest records of a General Meeting at which The North Carolina and Virginia Conference was organized, the records show that he was sent to a circuit in Surry County, Virginia and other counties in Eastern Virginia. He must have remained only one year for in 1830 he was in Halifax County, Virginia and organized Union Church.

The basis of organization of this church has been preserved and is taken from the oldest secretary's book of the church and is as follows:

A particular church being an associate body of believers in Christ, united together for religious instruction and spiritual improvement, and for the solemn worship of Almighty God. We whose names are hereunto annexed, members we trust of the body of Christ, having exercised repentance towards and faith in our Savior, the Lord Jesus Christ, and being desirous of being associated together in a church capacity, agree to be governed by the principles set forth as follows:

Article 1st. The name is the only name by which we will be known to the exclusion of all party or sectarian names.

Article 2nd. Christ is the only head of the church.

Article 3rd. The Holy Scriptures of the Old and New Testament is our only creed or confession of faith.

Article 4th. Christian character or vital piety is a just and should be the only test of fellowship or church membership.

Article 5th. The right of private judgment is a privilege that should be accorded and exercised by all.

Article 6th. We will have preaching monthly and on the second Saturday before.

Article 7th. We will hold our quarterly meetings in April, July, October and January.

Article 8th. All male members shall attend each quarterly meeting. If not, he shall be required to give a reasonable excuse. And if a brother has missed two meetings a committee shall be appointed to see him, and if he cannot give a satisfactory excuse he shall be deposed.

Article 9th. All female members are required to attend one quarterly meeting during the year, or report themselves by letter. If not they can be deposed, if the church thinks proper.

Article 10th. It shall be the duty of each member to give something to the support of the church, unless excused. And when a member fails to pay anything for a year, they shall be required to give a reasonable excuse, if not they shall then be deposed.

Article 11th. No member is allowed to make, sell or have sold or make for the sake of gain or use as a beverage, any ardent spirits. If they do they shall be brought before the church for a trial and dealt with as the church thinks proper.

Article 12th. No member is allowed to dance or to play after music, nor is it to be done in their house, and if they do, they can be dealt with as the church thinks best.

Article 13th. Any member who is not able to pay his or her subscription, the church will pay it for them.

Rev. Lewis Craven, the organizer and first pastor of the church served for several years. Mr. Craven was a very able man, a leader in the North Carolina and Virginia Conference in his day. Tradition has it that the church was organized in a private home, the home of a Mr. Tuck. The probability is that services were held for sometime in private homes. After the organization, land (1 acre) was given by Dr. James Sanford, Sr. one mile west of Tuck's Crossroads (now Virgilina, Virginia) in Halifax County, on which to build a house of worship. The first building was of logs, and served for a number of years, until a modern frame building took its place. This building had a gallery for the colored people. When the slaves were given their freedom, there were seven who remained in Union Church with their former masters, and records show some were received into fellowship afterwards. The last surviving colored member was Uncle Ab Sanford who died in 1905. Uncle Ab owned a comfortable home and a few acres of land about two miles from Virgilina. This land was in all probability a part of the large tract of land owned by the Sanford family and may have been given to Uncle Ab by his master. The pastor of his church when Uncle Ab died, Rev. C. E. Newman, was wired for, and came and conducted the funeral. Uncle Ab was buried in the plot of land on the Sanford Farm where his ancestors had been buried.

Rev. Lewis Craven died about the year 1840. This must have been during his second term of service as pastor. On the day he preached his last sermon a large crowd was present so he preached out on the grounds. After the sermon he was taken ill and was taken to the home of Paul Tuck, a member and prominent citizen living in sight of the church where he lingered for a few days and passed to his reward. This dwelling in which Mr. Craven died is at present (1963) in good repair and is owned by the family of the late Joseph Smart.

At the request of Mr. Craven he was buried on the spot where he preached his last sermon, just a few feet from the church building. In the year 1852 the North Carolina and Virginia Conference appointed a committee to place a monument to the grave, but this was never done. In 1905 Union Church paid Rev. S. B. Klapp five dollars to put a concrete slab at the grave. This slab is now in the Church History Room at Elon College. This slab says that Rev. Craven while in conference made a great effort in preaching his last sermon and died from its effects and by request was buried where he stood and preached last. Underneath is inscribed: "Blessed are they who die in the Lord." The present tombstone which is shown at the left says he was buried where he last prayed.

Unfortunately there are no records preserved from the organization to 1876. The Christian Annuals show that the following





ministers served following Mr. Craven to 1876: Alfred Apple, J. W. Wel-  
lons, John W. Manning and a Rev. Hopkins.

In 1876 Rev. M. L. Hurley was called to serve the Church. He later  
married Miss Pattie Sanford, daughter of Dr. James Sanford II, and built  
him a home one mile north of the church. The place is known today, near-  
ly three quarters of a century later, as Hurley Hill. It was while pas-  
tor of Union that he organized Hebron Church seven miles away in Mecklen-  
burg County. Mr. Hurley served until 1883 when he accepted a call to  
serve churches in the Eastern Virginia Conference and for several years  
received the largest salary of any minister in the Southern Christian  
Convention. From 1883 to 1964 the following ministers have served the  
church:

Rev. P. W. Allen	1883-1884	Rev. J. U. Newman	1913-1914
Rev. S. B. Klapp	1884-1896	Rev. J. F. Morgan	1914-1915
Rev. T. W. Strowd	1896-1898	Rev. R. F. Brown	1915-1916
Rev. J. W. Holt	1898-1899	Rev. C. E. Newman	1916-1946
Rev. J. W. Patton	1899-1903	Rev. Mark W. Andes	1946-1954
Rev. T. W. Strowd	1903-1904	Rev. David W. Shepherd	1954-1958
Rev. C. E. Newman	1904-1913	Rev. W. Walter Hall	1958-1960
		Rev. Harry R. Mathis	1961-1964

In the year 1900, Virgilina one mile east of Union Church, was in-  
corporated by the legislature of Virginia. Copper was being mined and  
prospecting for gold had begun. Miners were coming from various sections,  
even from the far west. The town was building up. There were three ho-  
tels and two livery stables. Land owners were being paid several times  
the value of their farms for the mineral right. Rev. J. W. Holt, the  
pastor, advised that Union Church be moved to the growing town of Virgi-  
lina. Rev. J. W. Patton succeeded Brother Holt and on January 27, 1900 a  
committee was appointed to superintend the tearing down of the building  
and removing the same to Virgilina. On May 19th of the same year the com-  
mittee reported that the building had been torn down and the material  
moved to the lots in Virgilina donated by W. M. Pannebaker. In July of  
the same year the contract was let to J. W. Williamson for rebuilding the  
church, which was 32 by 44 and consisting of only one room. In 1905 the  
building was remodeled at a cost of four hundred dollars. The pastor was  
preaching five times a month to Union congregations. The congregations  
on Sunday evenings filled the auditorium and a good percentage of these  
were strangers. There were many miners and traveling salesmen. Drummers  
reaching town on Saturday would have to spend the week-end. As there was  
no way to leave except by train, and nowhere to go on Sunday except to  
church, the congregations were generally good.

It is interesting to know the plan on which the annual revival ser-  
vices were held at this time. People gathered at ten o'clock in the mor-  
ning for an hour of prayer and praise service. At eleven o'clock the  
first preaching service began, lasting until about twelve thirty. Then  
for the next hour or so was intermission, in which time dinner was served  
on the grounds for all present. The second preaching began about two  
o'clock, lasting sometimes until five o'clock. After adjournment, the  
people went home to look after their affairs, or remained at the church  
or in town. At eight o'clock in the evening, the people reassembled for  
the final service of the day, which lasted until about ten o'clock. This  
was a time of reunion for members living at a distance, as well as a time  
of great spiritual blessing. The annual revival season was about the only

time members were added to the church roll. Many laymen were ready to offer a public prayer when called upon. Some would become so happy in spirit that their cup would overflow, expressing themselves by clapping their hands, shouts of joy, and moving about in front of the altar, down the aisles, and shaking hands and exhorting the lost to repent and confess their sins. Among these who were intensely spiritual and have passed to their heavenly home are: Mrs. Nannie Pool, Mrs. Sallie Sanford, Brothers John Wilbourn and Berry Glasscock. (The present writer has heard more about Mr. Berry Glasscock, whose prayers were the most stirring and beautiful that most people ever heard.) Their descendants can be numbered by scores who are useful in Union Church sixty years later and in almost every church of the community.



Mr. Berry Glasscock

There were many great revival meetings at Union Church both before and after the war between the states. One of the greatest of these was when Rev. J. W. Wellons was pastor. In 1859 a meeting conducted by Uncle Wellons resulted in scores of conversions. Forty nine candidates were baptized by immersion on a Sunday morning following this meeting. Among these was Uncle Ab Sanford, the colored man referred to before in this history. The last of these, Mrs. Gally Will Whitt, died about the year 1940, at the age of 91. A second great meeting was experienced when Rev. S. B. Klapp was pastor in the last decade of the nineteenth century. The following is from a local newspaper giving an account of the meeting:

#### Last Sunday at Union

It was a beautiful day and sunny, and the grove at the church was filled with hundreds of vehicles and animals. The crowd of people was variously estimated at from 1500 to 2000. Granville and Person Counties in North Carolina and Halifax and Mecklenburg Counties in Virginia had each their hundreds of representatives. A number of police were on duty and succeeded well in preserving good order.

There were four sermons during the day; two in the forenoon and two in the afternoon. A little more than half the crowd listened to the Rev. Mrs. Folger under the tent in the grove and the other to the Rev. Mr. Folger in the church building.

Rev. Mrs. Folger delighted and entertained her audience with a most excellent sermon about an hour in length. Her subject was the second coming of Christ. She called attention to the present conditions and the spiritual decline of religion in the church; also to the great political interest in this country, and throughout the world, as indicating according to the prophets of both the Old and New Testaments, the near approach of the Second Coming of Christ. She thought our faith should be based on the whole Bible. In the Old Testament was Christ and salvation concealed; in the New Testament Christ and salvation revealed. "Behold the Bridegroom cometh; go ye out to meet him." With many strong arguments and beautiful illustrations, the speaker warned most earnestly and faithfully to be a part of the true Bride. They must not only be ready but waiting. "In such

an hour as ye think not the Son of Man cometh." "Be ye also ready." This sermon was indeed a most solemn and impressive one and no doubt will be profitably remembered in years to come by the large number of people who listened so carefully and earnestly to the eloquent tones and burning sentences of the speaker. During this time Mr. Folger preached. Being in the tent we did not hear the sermon, but learned he made a very good impression.

We heard him however in the afternoon and he set forth very ably and forcibly the doctrine of physical healing. He thinks Christ has just as much power and will exert that power upon all who has a requisite faith to as great an extent as he did when on earth. "According to your faith so be it unto you." He is confident that Christ will still heal our bodily as well as our spiritual diseases. The speaker referred to many portions of scripture both in the Old and New Testaments to sustain the doctrine of physical healing, and also related many instances which had come under his personal observation. He himself had suffered from bodily diseases to such an extent as to unfit him bodily for a number of years for ministerial work; but in an increased and sufficient faith he was freed from disease. The doctrines set forth were in some degree new to many of his hearers; but he seemed able to sustain them by many strong and spiritual truths.

During the pastorate of Rev. C. E. Newman there were several Union revival meetings sponsored by the three churches of the town and working unitedly together. These were usually held in one of the tobacco warehouses with an evangelist preacher and singer. The greatest of these was about the year 1924 in the brick warehouse on the corner. Rev. Mr. Hensley of Greensboro, N. C. was the preacher. He was not above the average as a preacher, but so earnest and sincere that he gained and held the confidence of the people. Large crowds attended. There were one hundred professions of faith in Christ and more than eighty united with the three churches. Union received forty six members following the meeting.

In 1910 Rev. L. E. Smith, a brilliant and consecrated young man, not yet through college, assisted in the annual revival meeting at the church. So delighted were the people that for three years in succession Brother Smith was the visiting preacher. There were at these three meetings many professions of faith and members added to the church. These meetings resulted in the beginning of an era of progressive growth for Union Church. From a membership of one hundred and fifty, nearly all in moderate circumstances, has grown until the present membership is nearing five hundred. The church both in wealth and membership is one of the strongest and most influential in the section of country where it serves.

In 1915 Rev. J. F. Morgan, pastor was assisted by Rev. J. F. Knight in the annual series of meetings. Both of these men were talented as preachers and singers. This meeting is known as the Morgan-Knight meeting. Thirty five members were received at the close of the series, many heads of families. Some have passed on. Among these and those now living there are many who have been of much influence for good to the church and community.

In 1919 the congregation began to plan for a new church building. Tobacco at this time was bringing the highest price in the history of the tobacco market. Best grades were selling as high as \$1.25 per pound. A canvass was made of the membership and \$13,000.00 was pledged on the new

building, to be paid on the five-year plan. The following year tobacco brought little more than the cost of production. Three thousand dollars was paid into the treasury of the building fund and deposited in the bank. Nothing more was done until about 1926 when a committee composed of T. W. Chandler, W. W. Tuck, and W. L. Slagle was appointed and authorized to have plans drawn and proceed to build. In 1927 the contract was let for \$9,000.00 for a brick veneered building with an auditorium to seat four hundred people and including five Sunday School classrooms. The building was completed in April 1928. The furnishings cost \$2,500.00. A quartered oak communion table was donated by the children of Mrs. Nannie Sanford Pool in memory of their mother costing \$85.00. On the second Sunday in April 1928 the first service was held in the new church. There was at this time an indebtedness of about four thousand dollars. Not long after this the depression was on and it seemed impossible to collect money to pay insurance and interest on the debt. On the second Sunday in October 1936 the house of worship was dedicated clear of debt. Dr. N. G. Newman, brother of the pastor preached the dedicatory sermon at eleven o'clock. Dr. Smith of Elon College preached in the afternoon. A large crowd was present, many coming from a distance.

About 1944 the need for more modern facilities began to be apparent to carry on the work of the church. It was decided to erect a building in the rear of the present one with assembly hall, additional classrooms, cook and dining rooms; also to install a central heating plant. In 1945 a well was drilled on the lot at a cost of \$651.00. In 1946 an oil burning plant was installed, a power house built and indoor rest rooms. The entire cost was seven thousand dollars.

In June 1946 the pastor who had reached the age of seventy two, announced to the congregation that he was to retire from the active pastorate with the close of that conference in November.

On the day that Rev. C. E. Newman conducted his last service as pastor the auditorium was filled. He was surprised that the congregation was so in excess of the average. Little suspecting that there was a surprise awaiting him, at the close of the service, Mr. Arthur Tuck asked for the floor. He came forward and in a few appropriate and beautiful remarks presented the retiring pastor with a purse of one-thousand dollars. At a business meeting following the morning service, the former pastor was voted unanimously a pension of \$25.00 per month for life. Since the death of Dr. Newman in 1952, this amount has been paid monthly to Mrs. Newman.

(The following information is from research done by the present pastor, Rev. Harry R. Mathis.)

Following the morning worship service at Union Church on October 11, 1953, the Virgilina Woodmen of the World Camp planted a magnolia tree on the church lawn, which was dedicated to the memory of Dr. C. E. Newman. A biographical sketch of the life of Dr. Newman is included in the section entitled, "Outstanding Preachers of the Area."

The first mention of a Sunday School in Union Church was on April 12, 1879, when "it was moved and adopted that the members of the church, as many as could do so, unite and try to keep up a Sunday School at the church." Brother E. P. Tuck was elected Superintendent. The Sunday School enrollment in 1891 was 54, in 1899, 30. The next mention of a Sunday School in the church minutes was in 1902, after the church had been moved to Virgilina. The minutes of April 26, 1902 read: "It was moved

that we have a Sunday School at this church and invite the M. E. Church to co-operate with us, but failing to get a superintendent, no school was organized." On April 18, 1903, the school was organized with the following officers: Superintendent, J. H. Cverby; Assistant Superintendent, J. R. Tuck; and Secretary-Treasurer, Effie Jones. The first permanent records of the Sunday School begin April 7, 1918. At this time Alfred Hayes was Superintendent; W. D. Gregory, Assistant Superintendent; Lucy Gregory, Secretary; and Isabell Wilkins, Organist. There were four teachers and thirty-four pupils. The highest attendance on record is given for the indicated years: 1918, 37; 1920, 45; 1922, 58; 1924, 65; 1925, 78; 1930, 72; 1936, 55; 1940, 61; 1945, 67; 1950, 104; 1955, 136; 1957, 175; 1960, 121; 1962, 175. The following members have served as Sunday School Superintendent: Alfred Hayes (1918-1936); A. Russell Seat (1936-1954); Mrs. Elson Newton, S. Reams Long, L. Cooke Murray, R. Cwen Murray, and Marshall Norwood, Jr.

A strict discipline of its members was maintained by Union Church up until about 1920. Members were investigated for various infractions of the church rules or for conduct unbecoming Christians. In 1876, three lists of membership were maintained: one for the dead, one for the removed or nominal, and the other for the active and working membership. The roll was called monthly and any member failing to answer for three successive months was censured. Each member of the church was required to pay something into the church treasury annually, or be deposed. Deacons and specially appointed persons were instructed to see members who were having difficulty with one another or brethren about whom rumors had been heard. In 1886 one brother was brought before the church and he "confessed to drinking too much ardent spirits and asked the church to bear with him, promising at the same time to try to live a better life in the future." Whereas, a vote was taken and he was forgiven by the church. Others who refused to come before the church and confess or be cleared were suspended or expelled. In 1879, it was resolved "that we as a church condemn the prevailing practice of dancing and frolicing and that we hereby exhort our members not to engage in the same or encourage others to do so." Many members were suspended and expelled for dancing or allowing dancing to be done in their homes. The collectors were required to report to the church every member who refused to pay their assessment or who paid it in a disrespectful manner. Letters of withdrawal were refused if one had not paid their assessment. Brethren were also expelled for bad conduct, intemperate conduct, non-attendance, general immorality, vile contempt towards the church, and disorderly conduct.

In the early years, the ladies occupied the North side of the church and the gentlemen the South. On January 11, 1890, it was "Resolved that the ladies occupy the seats on the North side of the church and the gentlemen the South side. Any male person sitting with the ladies and disturbing the order by laughing and talking, he shall be invited to take a seat on the other side of the church. If he will not, he will then be handed over to the higher authority." Ushers were elected to see that good order was observed. However, it seems that the gentlemen would not be outdone, for in October 1891, the seats were drawn together in the center of the church, "to make way for an aisle on each side of the building."

Absolom Sanford (colored) has been mentioned previously in this history. In 1884, there were two colored members, Ab and Fannie Luck. Later, Ab's wife, Hannah, was a member. Hannah died in 1892 and was included among those named in the memoirs of the resolution committee. The last

colored person to join Union Church was on October 10, 1896, when a special committee recommended the acceptance. Ab Sanford served the church many years as sexton and was given his assessment for his services. Fannie Tuck died on October 8, 1898.

In February 1878, the Order of Friends of Temperance were permitted to organize a council in Union Church.

Two members of Union Church, in its earlier years, yielded to the call to the gospel ministry. Richard Claiborn Tuck was licensed by the North Carolina and Virginia Conference in 1867 and was ordained by this body in 1868 at Salem Chapel in Forsyth County. He served in Texas, N. C. and Virginia. M. S. Elliott, who was very active in Union Church as a layman, was recommended to the Conference in 1886, for licensure. In 1890, he had joined the Methodist Episcopal Church and was pastoring in their churches.

The first mention of a missionary society is found in the minutes of 1890, when it was adopted to organize a society on the second Sunday in January 1890. There is no other mention of this society in the minutes. On February 13, 1892, a Church Aid Society was formed with the following officers: President, W. D. Gregory; Vice-President, W. W. Tuck; Treasurer, J. H. Cverby; and Secretary, D. S. Bray. This organization is not mentioned again. In 1898, there was a Ladies Aid Society in operation, as it gave some blinds to the church. When the new church was built in 1928, the society gave a pulpit set and carpet. In 1940, it gave a gift of walks and curbing which were erected in front of the church. In 1947, the society paid fifty percent of the cost of individual communion cups and service.

The following members have served as officers of Union Church:

#### Deacons

R. I. Wilkins	R. S. Royster	John Puryear
William H. Murray	W. W. Tuck	Eugene Cifers
Robert F. Sanford	Hiran J. Forlines	W. R. Slagle, Sr.
F. J. Apple	W. L. Gregory	W. Berry Glasscock
J. T. Brooks	Arthur Tuck	Louis Morris
John H. Cverbey	A. Russell Seat, Sr.	A. Roland Frazier
J. W. Winfree	Thomas H. Elliott	S. Reams Long
John A. Bray	Arnold Dunkley	Marshall Norwood, Jr.
Sol E. Tuck	W. H. Hill	Leon C. Murray
H. L. Jones	George W. Pollard	Clyde Elliott
W. D. Gregory	Asa Morris	Woodrow Murray
Alfred Hayes	Grover Sanford	Cecil Wilkins
W. W. Haskins	W. F. Shotwell	Roy Glasscock
	J. R. Murray	

#### Deacnesses

Mrs. Sol Murray	Mrs. A. Roland Frazier	Miss Marguerite Daniel
Mrs. J. W. Hill	Mrs. Ealie Murray	Mrs. George Morris
Mrs. A. P. Glasscock	Mrs. Fenton Atkins	Mrs. Woodrow Murray
Mrs. Woodson Glasscock	Mrs. Lawrence Royster	Miss Pearl Tuck
Mrs. Woodrow Murray	Miss Josephine Claiborn	Mrs. J. C. Thames
Mrs. Jack Slagle	Mrs. Margaret Cifers	Mrs. Louis Morris
Mrs. William W. Tuck	Mrs. J. B. Shotwell	Mrs. Walter Elliott
	Mrs. M. E. King	

### Treasurers

Sam Watts	J. H. Overbey	J. R. Tuck
W. H. Murray	W. D. Gregory	R. W. Glasscock
Sallie B. Sanford	J. W. Winfree	Arthur Tuck
F. J. Apple	W. W. Tuck	Mrs. S. Reams Long
J. T. Brooks	E. C. A. Tuck	

### Official Board Members (At Large)

Alfred Hayes	J. B. Shotwell	Russell Campbell
T. H. Elliott	Mrs. William W. Tuck	Owen Murray
J. R. Murray	S. Reams Long	Aubrey Bowen
W. R. Slagle, Sr.	Mrs. Elson Newton	Mrs. Clifton Loftis
W. H. Hill	A. Roland Frazier	Albert Murray
Cecil Wilkins	Jack Slagle	Marshall Norwood, Jr.
R. W. Glasscock	Mrs. Lawrence Royster	Mrs. Arthur Rice
Arthur Tuck	Mrs. James Murray	Donald Shotwell
A. Russell Seat	Henry Hite	Clyde Elliott
John Puryear	Fenton Atkins	Merritt Young
W. L. Gregory	Mrs. Frazier Murray	Mrs. Cwen Murray
Asa Morris	Asa Wilson	Edward Murray
George W. Pollard	A. P. Glasscock	Franklin Morris
R. A. Dunkley	Clifton Loftis	Mrs. Arthur Tuck
W. Morris Daniel	Mrs. Russell Campbell	Eugene Cifers
Tom Puryear	Miss Marguerite Daniel	Frazier Murray
Mrs. Ctis Jones	Roy Glasscock	Mrs. F. M. Bailey
Sol Murray	Ealie Murray	Mrs. A. Roland Frazier
Walter Rice	Mrs. Emmett Tuck	Mrs. A. R. Seat, Jr.
James Murray	Clarence Newton	

### Collectors

E. P. Tuck	Robert Glasscock	Andrew J. Murray
E. C. A. Tuck	W. R. Slagle	John R. Puryear
F. J. Apple	W. L. Gregory	George Elliott
J. T. Brooks	Alfred Hayes	W. B. Glasscock
J. H. Cverbey	J. R. Murray	W. W. Tuck
W. D. Gregory	T. H. Elliott	R. A. Dunkley
Rev. S. B. Klapp	W. S. Daniel	Mrs. T. W. Chandler
Arthur Tuck	E. Presley Tuck	Cecil B. Wilkins

### Ushers

J. H. Cverbey	Franz Elliott	Clarence Newton
J. S. Winfree	Leon Cooke Murray	Marshall Norwood
C. P. Wall	Russell Seat, Jr.	Donald Shotwell
J. W. Winfree	Henry Hite	Woodson Glasscock
W. H. Averette	George Morris	J. B. Shotwell
Morris Daniel	Roy Glasscock	Gerald Ellixson
Patrick Boyd	William W. Tuck	Edgar Tuck
Allie Glasscock	Jack Slagle	Bobby Glasscock
Buster Childress	Clifton Loftis	W. Berry Glasscock
Woodrow Murray	Johnny Rice	Louis Morris
Frazier Murray	Russell Campbell	J. W. Hill
Stanley Tuck	Edward Murray	

### Organists and Pianists

Miss Effie Jones	Mrs. T. W. Chandler	Mrs. F. M. Bailey
Miss Pearl Tuck	Mrs. Arthur Tuck	Mrs. Roland Frazier
Mrs. W. S. Daniel	Mrs. David W. Shepherd	Mrs. W. W. Hall

### Church Secretaries

R. T. Wilkins	W. H. Murray	L. L. Elliott	Alfred Hayes
J. W. Winfree	C. P. Wall	Ella Sanford Chandler	J. R. Murray
R. A. Seat	D. S. Bray	Anna Apt	Arnold Dunkley
M. S. Elliott	W. H. Averett	Lewis Sanford	Mrs. Ctis Jones

### Financial Secretaries

Cecil B. Wilkins	Franz Elliott	Mrs. A. R. Seat, Sr.	Lottie Sue Tuck
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### Trustees

C. P. Wall	D. S. Bray	W. D. Gregory	S. Reams Long
E. C. A. Tuck	J. H. Cverbey	W. L. Gregory	Morris Daniel
W. A. Tuck	W. W. Tuck	William W. Tuck	Lawrence Royster

### Building Fund Treasurer

Cecil B. Wilkins

The pastor's salary in 1879 was \$150.00; in 1887, \$200.00, with preaching two Sundays a month; 1896, \$125.00; 1904, \$200.00, with two services monthly; 1910, \$175.00; 1926, \$500.00; 1939, \$600.00; 1946, \$800.00; 1948, \$900.00; 1952, \$2,000.00; 1957, \$4,248.00; 1959, \$5,133.00; 1960, \$4,493.00; 1963, \$5,022.00. From the beginning of the church until 1946, collectors were appointed to collect the pastor's salary. The pastor would be paid as collections came in or annually. In 1946 a salary fund was started to pay the pastor monthly. In 1954, the pastor began to be paid twice monthly.

In the early years of the church the pastor was called annually. He would resign and if the church wanted him another year, it would recall him. The first departure from this manner of election was in April, 1890; "On motion, a honorary call was given Rev. S. B. Klapp as pastor for ninety-nine years. But Bro. Klapp refused to accept for so long a time." The old system continued in use until 1926, when an indefinite call was given to Rev. C. E. Newman, with the right to resign after giving three months notice. Three months notice was required until 1963, when this was changed to sixty days.

Prior to 1948 the church did not have a budget drawn up and approved by the church. Prior to this, a finance committee met and "assessed" the members of the church, and thus, these assessed felt they were paying "dues." Collectors were appointed to make collections in the fall, if the assessment was not paid up during the year. In 1948 a set of envelopes was prepared for each member, thus encouraging more regular and systematic giving. The regular church budget for 1935 had been \$858.47; for 1945, \$1,731.00; and 1951, \$3,849.00. The first Every Member Canvas was held in 1952 and by February, \$4,811.60 had been pledged. Due to stewardship education and a good system of finances, the budget continued to increase; 1955, \$6,954.00; 1956, \$8,104.00; 1957, \$8,509.00; 1958, \$10,565.00; 1959, \$10,793.00; 1960, \$9,464.00; 1961, \$9,378.00; 1962, \$12,523.00; 1963, \$12,400.00; and 1964, which is the largest budget in the history of the



church, \$13,074.00. Cf this amount, \$3,807.00 is earmarked for missions and benevolences. The church has risen up to meet its local expenses; now, it needs to look out upon the world and give in a grander way to the suffering, both of body and spirit, of humanity.

The membership of the church in 1884 was 157--51 males, 2 colored, and 104 females; 1891, 172; 1901, 145; 1914, 157, 1927, 349; 1935, 408; 1945, 440; 1951, 475; 1963, 450.

Union Church has been instrumental in the organizing of several other churches. In 1855, Rev. Hopkins, pastor of Union, preached the first sermon, which led to the organization of Amis Chapel Baptist Church. In 1910, Liberty Church was organized by Dr. C. E. Newman and "it was moved and seconded that the church vote letters of transfer to members who live near Liberty to join that church." One of the leading laymen who helped in the starting of this church was John Adams Bray. About 1904, he moved



John A. and Sarah Tuck Bray and four of their youngest children—Elsie, Ida, Beulah and Burnette.

with his family to Nathalie, Virginia. There being no church nearby, he and his family, the Clark family, and the Wilkin's family, with a few others, started having Sunday School in the one room school house near them. Dr. Newman began preaching for them once a month and soon the church was organized. Dr. Newman said of Mr. Bray, that he did not know of a lay member of any of his churches who had a more far reaching influence for good than John A. Bray. Five of his children obtained a college education and his son, Tom, taught at V.P.I. Mr. Bray was ordained a deacon by Union Church in 1893 and remained in this position until Liberty was founded. He was senior deacon at Liberty Church until his death and never missed a quarterly meeting or roll call there until January 1922, the month of his death. He was a veteran of the Civil War. In 1861, he joined the Confederate Army, Co. K, Third Virginia Regiment Infantry. He was wounded,

losing his left leg, in the battle of Gaines' Mill, near Richmond on June 27, 1862. When Center Church was organized in South Boston in 1953, Rev. Mark Andes, the pastor of Union, became the mission pastor and gathered the church. Many members of Union transferred their letters to this new church and Union helped the young church with some financial assistance and equipment. In 1880, Rev. M. L. Hurley, then pastor of Union, organized Hebron Church into a Christian Church.

In November 1925, an Official Board was organized in Union Church and held its first meeting at the home of Alfred Hayes. A. L. Jones was the first chairman of the Board. Alfred Hayes became chairman in January 1928 and continued until 1940. In 1940, the pastor became chairman of the Board. During interim periods, Arthur Tuck and George W. Pollard have served as chairman. The quarterly business meeting of the church was held on Satur-

day until November 1932. At this time, "the church agreed that enough members didn't come on Saturday to attend to any business and decided to discontinue Saturday services and let the business board attend to all the business of the church by calling the church together at their meeting when necessary."

The church property was first insured in April, 1932.

In 1902, when the church moved to Virgilina, an organ was purchased for \$90.00. In 1947, a new electric organ was given as a gift by the Poole family, in memory of Thomas A. Pool, a member of the church who lost his life in World War II. In 1962, a piano was also acquired for the sanctuary, sponsored by the Woman's Fellowship groups of the church.

In 1951, a parsonage was built at a cost of \$14,575.00. The parsonage planning committee was composed of Asa Morris, Mrs. W. S. Daniel, Mrs. T. W. Chandler, J. T. Crowder, and Mrs. Arthur Tuck. The soliciting committee consisted of Mrs. C. B. Wilkins, S. Reams Long, W. L. Gregory, Mrs. Clifton Thames, and Arthur Tuck.

In 1916, Union became associated in a field with Hebron, Liberty, and Lebanon. In 1951, Liberty joined with Ingram and Pleasant Grove and left the field. Later, Lebanon left the field, and today it is composed of Union and Hebron.

The first attempt to organize a Layman's Fellowship was January 1, 1950.

In March 1952, the choir purchased robes for themselves at a cost of approximately \$250.00.

In February 1952, a check for \$400.00 was received by the church from Boston Motor Company of South Boston. This amount was placed in a Special Building Fund for a Religious Education Building. In June 1953, Rev. Mark Andes appointed a committee to study the needs for an educational building. Nothing else was accomplished until 1955, when Dr. David Shepherd appointed an exploratory committee to secure facts and figures on a religious education building. This committee was composed of S. Reams Long, W. L. Gregory, Mrs. Frances Tuck, W. R. Slagle and Mrs. C. B. Wilkins. A Building Committee was later appointed, composed of W. L. Gregory, G. W. Pollard and Cecil B. Wilkins. The building was completed in the fall of 1957 at a cost of \$41,278.27. Of this amount, \$22,000.00 was borrowed from the bank. In 1961, \$7,500.00 was still owed on this debt, and all pledges that were to be paid were in. The Official Board was appointed as a Lord's Acre Committee, with Cecil Wilkins, the Building Fund Treasurer as chairman. Each member of the church was asked to undertake some project, such as raising livestock or farm produce or giving the first hours pay each week, to raise the amount needed. In the fall of 1961, the indebtedness was cleared, with a surplus of \$454.11 from the Lord's Acre Project.

During the past few years the church has acquired the following equipment: Movie Projector, Typewriter, A. B. Dick mimeograph machine, filmscript projector and screen, picnic tables, tape recorder, recreation equipment, nursery beds, books for church library, robes for junior choir, and a complete set of altar vestments for the church year. A new stove, new heating system, and storm doors have also been added at the parsonage.

For the last three years the church has sponsored a child from the Congregational Christian Children's Home at Elon College, N. C.

The church has had a long-time interest in Elon College, the denomination's school. Three of the members of the church have served on the Board of Trustees of the College: Mrs. T. W. Chandler, Mrs. C. B. Wilkins,

and Mr. W. L. Gregory. In 1956 the church voted to give \$1,500.00 to the college, payable over a ten year period. For the year 1964, the amount of \$849.00 is included in the budget for the college. One member of Union is presently Assistant Professor of Art at the college. He is Edwin Daniel, son of Mr. and Mrs. W. S. Daniel.

During the summer of 1962, Rev. Jimmy Rosser served the church as assistant pastor and youth worker.

A seventeen page church constitution, written by Rev. Harry R. Mathis and reviewed by the Official Board, was approved by the church in February 1963.

The North Carolina-Virginia Conference has met with Union Church in the years 1929 and 1962. The Sunday School Convention of the Conference met here in 1962.

In 1964, a building and improvement fund has been started, and a committee has been appointed to look into improvements which are needed at the church. Storm doors and weatherizing the back porch of the parsonage is the first project recommended by this committee. It is also looking forward to stained-glass windows and renovation of the sanctuary.

The Woman's Missionary Society or Woman's Fellowship, as it now is, was organized in November 1912, with the following eighteen charter members: Mrs. Benton Wall, Miss Girtie Tuck, Miss Birdie Wilson, Miss Alice Wilson, Miss Delma Ford, Miss Lucy Gregory, Mrs. Julia Tuck, Mrs. Max Horn, Mrs. Alfred Hayes, Mrs. Thomas Ellicott, Mrs. T. W. Chandler, Mrs. W. D. Gregory, Mrs. W. S. Daniel, Mrs. Rosa Chandler, Mrs. Jack Batterhill, Mrs. W. W. Tuck, Mrs. G. C. Neal, and Mr. Alfred Hayes. In the first twenty-five years of its existence this society raised \$1,636.53 for the cause of missions. This was accomplished through bazaars, donation of Sunday eggs from those who owned chickens, dues, contributions of pennies for each year of age on one's birthday, and through free-will offerings. In 1921 the society purchased a piano for the church.

Gifts of \$10.00 each, as memorials to the following persons, have been given for the purpose of state or foreign missions: Miss McClure, Maurice Seat, Thomas Pool, Dr. C. E. Newman, Mrs. W. D. Gregory, Mrs. Rosa Chandler, Nannie Wilson, Lewis Byers Jackson, Miss Birdie Wilson, Mrs. Anna Hayes, Miss Alice Wilson, Mrs. W. W. Tuck, and Mrs. Annie Elliott.

Life memberships, in the amount of \$10.00 each, have been donated to missions in the names of the following: Mrs. Ella Tuck, Mrs. C. E. Newman, Mrs. Arthur Tuck, Mrs. W. S. Daniel, Mrs. T. W. Chandler, Mrs. G. W. Pollard, Mrs. Emron King, Mrs. Mary Jones, Miss Pearl Tuck, Mrs. David Shepherd, Mrs. W. H. Hill, and Mrs. Kirk Davis.

The following members have served as president: Mrs. T. W. Chandler, Mrs. Anna Hayes, Mrs. C. E. Newman, Mrs. W. S. Daniel, Mrs. Arthur Tuck, and Mrs. G. W. Pollard.

In November 1951, another group was organized in the church, under the leadership of Mrs. Mark Andes, Mrs. C. B. Wilkins, and Mrs. W. W. Tuck. This group became known as Circle No. 2, and the other group as Circle No. 1. The presidents of Circle No. 2 have been: Mrs. Arnold Dunkley, Mrs. W. W. Tuck, Mrs. S. Reams Long, Mrs. Russell Campbell, Mrs. C. B. Wilkins, Mrs. J. W. Hill, and Mrs. Jack Slagle. Among the major projects completed by this group have been furnishing the kitchen with stove, refrigerator, etc. and the purchase of a new piano for the sanctuary.

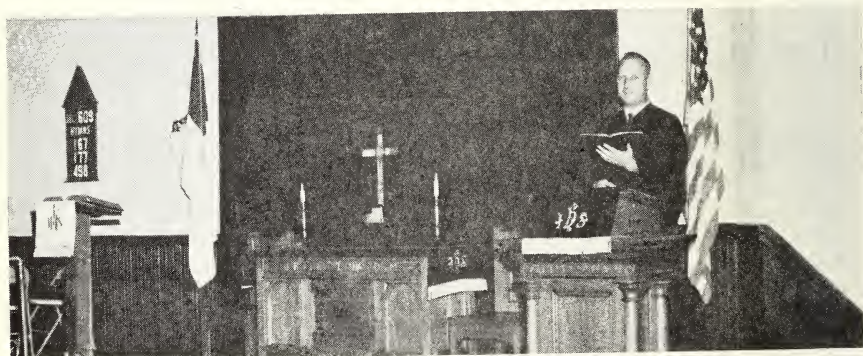
In 1963 the two circles merged and once again go by the name of Woman's Fellowship.



Union United Church of Christ



The Congregation



Rev. Harry R. Mathis



The Senior Choir



The Junior Choir



The Official Board



Deacons



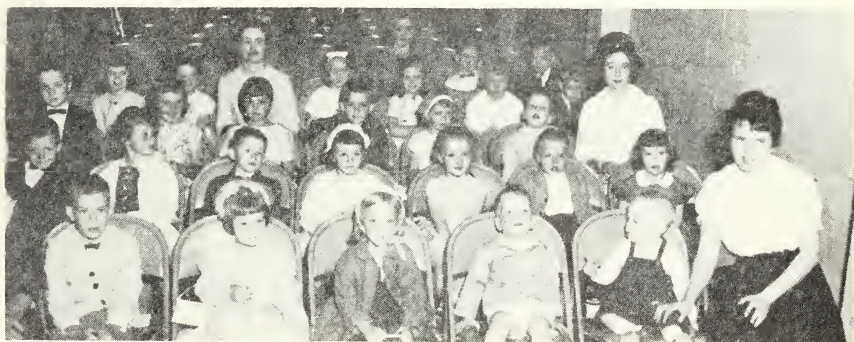
Church Officers: Pastor, Treasurer, Secretary, and Trustees



Union Christian Church, 1900-1928  
Pictured in front is Professor A. L. G. Stephenson



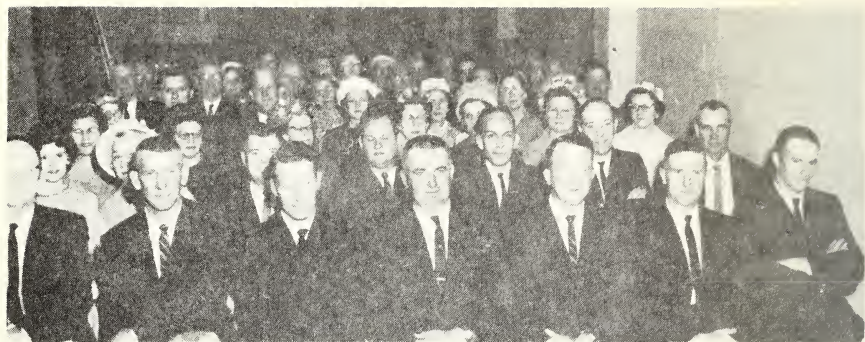
Sunday School Officers and Teachers



Sunday School Classes - Nursery through Primaries



Sunday School Classes - Junior through Senior High



Adult Sunday School Classes



Woman's Fellowship



Layman's Fellowship



## A HISTORY OF THE HYCO METHODIST CIRCUIT

By Rev. Harry R. Mathis

This history has been compiled from the notes of Joseph Edward Ragland, the minutes of the Quarterly Conference of the Hyco Circuit from 1926 to 1963, the History of Main Street Methodist Church, South Boston, Virginia, and information supplied by members of the churches located on the circuit.

According to the history of the Hyco Circuit written by Joseph Edward Ragland, a life-time member of Shady Grove Methodist Church, the Methodists on this circuit were first members of the Person County, North Carolina Circuit, with the parsonage at Roxboro, North Carolina. Mr. Ragland further states that there were seventeen appointments on this circuit. In some of his papers he refers to the fact that some who lived in the vicinity of Hyco, Virginia and Mayo, Virginia were members of Oak Grove Church which is near Roxboro, North Carolina.

Helen Norwood Hamlin and Lurline Johnson Clarke's History of Main Street Methodist Church, gives the following information concerning the early circuits from which originated the Hyco Circuit:

In the early 1800's the Virginia Conference did not have sharply defined bounds and its territory was about twice the size it now occupies. In 1833 there were only six presiding elder's districts in the Virginia Conference--three of these in Virginia, and three in North Carolina.

In 1836 it was decided by the General Conference to divide the Virginia Conference into the Virginia and North Carolina Conferences. They met together in January, 1837, at Petersburg, Va., and made the appointments for that year. The first North Carolina Conference was held in a Presbyterian church in Greensboro, N. C., January 31st 1838, Bishop Morris presiding. Danville District, which included this section was on the Person Circuit.

There were 121 preachers, including superannuates, in the Virginia Conference at the time of the division--of these 60 were assigned to the North Carolina Conference and 61 to the Virginia Conference. What is now Danville District was given to the North Carolina Conference in order to make an equal division of the territory.

The Danville District was transferred back to the Virginia Conference, which met in November, 1858 and this section was put on the South of Dan Circuit.

In the fall of 1878 the South of Dan Circuit, of which South Boston was a part, was divided into the South Boston Circuit and the South of Dan Circuit; the South Boston Circuit comprising Shady Grove, Mt. Cana, Cherry Hill and South Boston. John W. Crider was the preacher at this time.

South Boston was made a station in the fall of 1893 and the other churches on the circuit formed the Hyco Circuit. Rev. J. E. McSparran was the first pastor of the Hyco Circuit. About the year 1899, Christie and Virgilina Methodist Churches became a part of the Circuit.

In October 1938, when the cotton mill in South Boston, Virginia was working on part time, the West End Methodist Church, now McCannless Memorial, was joined with the Hyco Circuit to form the Hyco-West End Circuit. Six years later, in October 1944, West End Church again became a station.

Prior to 1951 the circuit had owned several parsonages. In 1951 the churches built a new parsonage on State Route 744, about two miles south east of South Boston. The lot for this parsonage was given by Mr. and Mrs. E.C. Seymour of the Cherry Hill Church. The trustees for this parsonage were S. J. Callaway, J. S. Crowder, H.C. Oakes, C. D. Crowder and J. A. Watlington. The parsonage was completed around April 1, 1951. In 1954 a new room was added. Members of the circuit who have served as parsonage trustees since 1926 have been:

L. S. Wolfe	L. L. Elliott	S. J. Callaway
W. C. Slate	Mrs. S. F. Thompson	J. S. Crowder
G. T. Crowder	J. T. Crute	J. A. Watlington
W. L. Oakes	H. C. Oakes	John Crowder
C. D. Crowder	J. E. Brown	

Vacation Bible Schools were held on the circuit as early as 1933. In 1934 the pastor reported that two churches were planning to have Vacation Bible Schools, but were unable to do so on account of the busy season. In 1943 an inter-church school was held at Black Walnut Baptist Church, at Cluster Springs, Virginia. Six churches were represented--two Methodist, three Baptist, and one Presbyterian. A trained worker from the Presbyterian Church directed the school. There were 121 enrolled, with an average attendance of 91.

The Quarterly Conference has issued license to preach to the following members: Aaron Doyle Smith and George Henry Gravitte from Shady Grove Methodist Church and S. H. Pulliam from Mt. Cana Methodist Church. A.G.L. Stevenson, Jr., formerly a member of the Virgilina Church, is also an ordained minister of the Methodist Church.

In 1952, at the fourth Quarterly Conference, Hugo H. Lowery was certified as a lay speaker in the Methodist Church.

In 1952, the circuit purchased a mimeograph machine, and from this date the churches have used printed bulletins for their services.

The following ministers have served the circuit:

Joseph Goodman (1847-49)	J. E. McSparran	O. L. Martin
Ira T. Wyche	J. W. Lewis	E. W. Elliott
A. M. Hall	E. L. Pell	S. N. Hurst, Sr.
David M. Wallace	J. P. Moore	Cecil V. Morgan
William Carter	Peter Doub	Roscoe C. Johnson
D. M. Wallace (Supply)	B. S. Herrink	J. R. Gill
John G. Bailey	E. P. Parham	H. H. Johnson
Thomas H. Boggs	J. E. Oyler	J. B. Pettus
William H. Camper	L. C. Douthit	L. A. Smith
Wesley C. Vaden	A. C. Jordan	E. C. Smith
John D. Southall	R. H. Mullen	H. C. Gregory
John W. Crider	E. H. Powell	W. S. Tussey
J. R. Waggener	H. F. Turner	C. Reginal Walton
W. T. Green	V. R. Turner	Z. V. Johnston
J. C. Watson	P. W. Archer	Emmett W. Cocke, Jr.
J. E. DeShazo	T. W. Ogden	William R. Liverman, Jr.
J. D. Hank	Roy Moore	Allen Reaves

It is interesting to note that the conference annual for 1899 lists the pastor's salary for the Hyco Circuit as follows: Shady Grove, \$195.50; Cherry Hill, \$105.00; Mount Cana, \$105.00; Virgilina, \$44.50; for a total salary of \$450.00. In 1932, the five churches of the circuit were paying a total of \$1,348.00; in 1933, \$800.00; 1948, \$2,801.60; 1958, \$4,398.00; and in 1963, \$4,500.00.

Serving the circuit as Charge Recording Secretary, according to available information, have been: Charles D. Crowder, Sr., who served for many years; and Sam J. Callaway, who has served for a period of 36 years, since May 9, 1927.

Serving the circuit as Charge Lay Leaders since 1926 have been:

L. S. Wolfe	Miss Sue Robertson	S. J. Callaway
Mrs. A. P. Bohannon	J. E. Brown	Mrs. Raymond Dunn
J. A. Watlington	J. C. Woltz	Mrs. Harold Oakes
C. T. Crowder	J. C. Bebbler	

The Stewards and other officers who have served the Hyco Circuit at its Quarterly Conferences are listed under the individual churches of the circuit. The following qualifications of a steward are given on the report forms for use by the Quarterly Conference: "Stewards shall be persons of genuine Christian character who love the church and are competent to administer its affairs. Stewards shall be not less than eighteen years of age and shall be elected annually by the Quarterly Conference at the regular session next preceding the regular session of the Annual Conference."

From the early days of the churches, members were dropped for non-attendance, conduct unbecoming a Christian, and violations of the Methodist discipline. The minutes of Shady Grove Church show that on March 4, 1888, an active member of the church was appointed to see another member and "learn of him, whether or not he considered himself a member of Shady Grove Church." At the same meeting the name of another member was dropped from the rolls. The calling of the roll and revision by dropping of names therefrom, was continued up into the 1900's.

The following statistics were taken from the Minutes of the Danville Annual Conference for the years indicated:

<u>Circuit Statistics</u>	<u>1925</u>	<u>1945</u>	<u>1955</u>	<u>1962</u>
Total Membership	823	744	664	698
Sunday School Enrollment	---	215	345	376
Total Budget	\$3,606.	\$3,211.	\$5,338.	\$9,194.
Value of Church Buildings	\$8,000.	\$15,000.	\$37,000.	\$83,000.
Value of Parsonage	\$1,200.	\$5,500.	\$14,000.	\$21,000.

For the past several years the circuit was served by a student-pas-

tor. At the change of the conference year in 1963, the charge felt the need for a full time pastor on the field. In his final report to the quarterly conference, Rev. William R. Liverman, Jr., a student at Duke Divinity School, closed with these remarks: "This has been a year of great growth both for me and for the churches of the Hyco Charge. The Charge has developed and grown, both materially and spiritually, so that it both needs and desires a full-time man to be its leader, guide, and pastor. It is with reluctance and with a special kind of happiness that I submit to this need and desire." Rev. Allen Reaves is now pastor of the Hyco Charge.



Rev. Allen Reaves

## SHADY GROVE METHODIST CHURCH

Some of the older members of Shady Grove Church say that before 1830 there was a class of Methodists who met at a point near Mayo, Virginia to search the Scriptures and pray. In the late 1830's or early 1840's, according to J. E. Ragland's history, five Methodist laymen, namely, Thomas Young, William C. Tucker, Dabney Ragland, William Thaxton, and William P. Tucker, after agreeing on a location, had the church, Old Shady Grove, built on the lot later occupied by Shady Grove Public School. The church continued at this place for more than forty years, when it was moved to its present site. The Sunday School held at the site of the old public school was called Blue Wing Sunday School. The following minutes are taken from an old Sunday School Minute Book:

Blue Wing Sunday School met Sunday March 19th, 1876. After several pieces was sang, J. P. Ragland moved for an election.

J. P. Ragland	Superintendent
John N. Thomas	Assistant Superintendent
W. H. Thomas	Secretary
R. L. Buntin	Librarian

After which the school was organized into classes, with the following teachers appointed:

John N. Thomas	R. L. Buntin	G. N. Crowder
Miss Sarah F. Leflitt	W. H. Buntin	J. P. Ragland

After the teachers were through with their classes a collection was taken up for money to buy books--four dollars and forty cents was subscribed. Number present - 42.

According to the records in the Halifax County Court House, Halifax, Virginia, on December 22, 1879, the trustees of Shady Grove Church, namely, Samuel H. Ragland, Samuel P. Bagby, John P. Ragland, Joseph E. Ragland, and James A. Robertson bought three and one-eighth acres of land from the Estate of Thomas Young for a site on which to erect a new Shady Grove Church. This church was built in 1881 and was later dedicated by Bishop Hargrove.

In 1919, the church was remodeled. A vestibule and recessed pulpit were built. Stained glass windows were bought and a lovely metal ceiling was installed. When the church was built, the center pews were divided down the middle. The women sat on the left side and the men on the right. In 1919, this partition was removed. Even today, however, the men tend to sit on the right side of the church and the women on the left side.

The records in Halifax County Court House show that on April 15, 1922 the trustees of Shady Grove Church, namely, J. E. Ragland, W. R. Ragland, W. C. Slate, C. D. Crowder, and W. C. Hubbard bought enough land from W. C. Slate and others to enlarge the church grounds to five and one-tenth acres.

The pastor's report of April 1, 1951 stated that Shady Grove had voted to build a Sunday School building. Rev. Walton reported that the building materials were being purchased and work would begin in the near future. In September 1951, he reported that the building was completed and would be occupied as soon as the chairs arrived. In January 1952, he reported that the new building had been occupied and that the church had started landscaping the church grounds.

In 1953, the sanctuary was redeccrated. This project was spearheaded by the young adults of the church. In 1956 new pulpit furniture was acquired by the church and choir vestments were given for the choir and a robe for the pastor by Mrs. W. A. McCannless, Jr. In November 1957, it was reported that the church had collected enough money to rebuild the stain glass windows and that it had seeded the church yard and cemetery.

At a Homecoming Service on July 10, 1960, with Rev. John A. McKenry, District Superintendent officiating, the following memorials were dedicated:

A communion table, in memory of Mr. and Mrs. James C. Hubbard and Mr. and Mrs. John Hubbard, by their families.

A chair for the pulpit, presented in memory of Mr. and Mrs. Henry A. Hudson, by their children.

A chair for the pulpit, presented by Mr. and Mrs. Collier Black.

A pulpit, presented by Mrs. Rcsa Robertson and the young people of her class.

A window, presented in memory of Mr. and Mrs. Robert L. Ramsey, by their daughter, Mrs. Florence Boswell.

A window, presented in memory of Mr. and Mrs. Walter R. Ragland, by their daughter and son-in-law, Mr. and Mrs. C. B. Robertson.

A window, presented in honor of Mr. and Mrs. D. Emmett Whitt, by their daughters.

A window, presented in memory of Mr. and Mrs. Rufus G. Watts, by their sons.

A window, presented by the young people of the church.

A cross, presented in memory of Mr. and Mrs. W. R. Callaway and Mr. Jesse L. Clarke and in honor of Mrs. Jesse L. Clarke, by their children, Mr. and Mrs. Sam J. Callaway.

Two offering plates, presented by Mr. and Mrs. John H. Puryear.

Two offering plates, presented by Mr. and Mrs. D. Emmett Whitt.

A portrait for the pulpit, presented by Mr. and Mrs. Collier Black.

A clock for the sanctuary, presented by Mr. and Mrs. William Grosch.

Chairs and a pulpit for a Church School Room, presented in memory of Mrs. James M. Whitt, by her husband, Leroy Whitt.

Chairs and a table for a Church School Room, presented by the young adult class.

The repairing and refinishing of the wood on our old organ, by the choir, Mrs. Rcsa Robertson, and the W. S. C. S.

Later memorials given as Sunday School rooms were completed were as follows:

One room equipped in memory of John P. Ragland and wife and Walter R. Ragland.

One room equipped as a memorial to Noel V. Ellicott by his wife, Mrs. Ednes Ford Ellicott.

One room equipped in memory of G. T. Crowder, by his family.

One room equipped in memory of W. C. Slate and Martha Slate Kidd.

One room furnished in memory of John Horton by Mr. and Mrs. S. J. Callaway.

One room furnished by Mr. and Mrs. Charles D. Crowder, Sr.

One room furnished by the Young People's Class.

In 1961, when the highway in front of the church was relocated, the church had to sell a strip of land to the Highway Department. After the

highway was completed the church bought the narrow strip of land that lies between the church and the highway from the Faulkner Estate.

The year 1961 saw continued improvement in the church's facilities. Two new Sunday School rooms were completed by Mrs. W. A. McCannless, Jr. and Mrs. Oscar Enright. The sanctuary was insulated and a new driveway was completed.

In May 1962, the pastor reported that Shady Grove had just let the contract for a major decorating of the sanctuary and installation of running water, with rest room facilities in the educational building. The report of September 1962 stated that Shady Grove had undergone a complete remodeling job. New carpets had been placed in the sanctuary by the women. The pews had also been refinished.

The following officers have served Shady Grove Church:

#### Stewards

W. R. Ragland	Mrs. W. C. Slate	Henry Young
W. C. Slate	H. A. Gravitte, Jr.	E. H. Gravett
J. P. Ragland	Lewis I. Ford	George Ford
Early Luck	F. F. Luck	Mrs. H. E. Hudson, Sr.
R. E. Ford	Mrs. Ada Puryear	Arthur Cole
J. B. Link	Mrs. J. E. Watts	Charlie Francis
Mrs. J. H. Puryear	Mrs. D. H. Gravitte	Thomas Cole
Mack A. Lowry	Dalton Cole	Lacy Cole
G. I. Crowder	Charles S. Cole	S. J. Callaway
W. W. Smith	D. E. Whitt	Frank Murray
C. D. Crowder	J. S. Crowder	Grady Thaxton
J. E. Luck	J. M. Whitlow	Richard Goodwin
Mrs. W. R. Ragland	William Watts	H. A. Gravitte
W. C. Hubbard	Thurman Cole	Lawrence Watts
H. E. Hudson	Gwendeline F. Lowery	Eastman Ford
G. N. Crowder	E. A. Reaves	Mrs. Clarence Gravitte
R. D. Cole	H. W. Matthews	A. Mack Wilson
Hugh Lowery	Emory Watts	Billy Watts

#### Trustees

John P. Ragland	G. I. Crowder	Charlie Cole
J. E. Ragland	W. R. Ragland	C. B. Robertson
S. H. Ragland	John Crowder	George W. Ford
S. P. Eagby	C. D. Crowder	S. J. Callaway
W. C. Slate	W. C. Hubbard	G. Emory Watts
J. A. Robertson	Mrs. W. C. Slate, Sr.	H. A. Gravitte
R. H. Young	Hustler Gravitte	Richard Goodwin

#### Sunday School Superintendents

Sam P. Eagby	John R. Crowder	Easley Watts
W. C. Slate	G. I. Crowder	Mrs. W. W. Smith
C. D. Crowder	C. R. Crowder	Mrs. H. E. Hudson
John P. Ragland	Giles N. Crowder	Hugh Lowery
Robert L. Ramsey	R. H. Young	H. E. Hudson, Jr.

#### Treasurers

Mrs. W. R. Ragland	Mrs. C. B. Robertson
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President - Woman's Society for Christian Service

Mrs. W. R. Ragland	Mrs. A. E. Cole	Mrs. George Ford
Mrs. H. E. Hudson, Sr.	Mrs. E. B. Ford	Mrs. Thomas Cole
	Mrs. Lawrence Watts	

The first mention of Vacation Bible School at Shady Grove Church was in 1933. A two week school was held, with fifty-seven students and three teachers. The teachers in this school were Miss Rosa Ragland, Mrs. W. W. Smith and Miss Nellie Atkins.

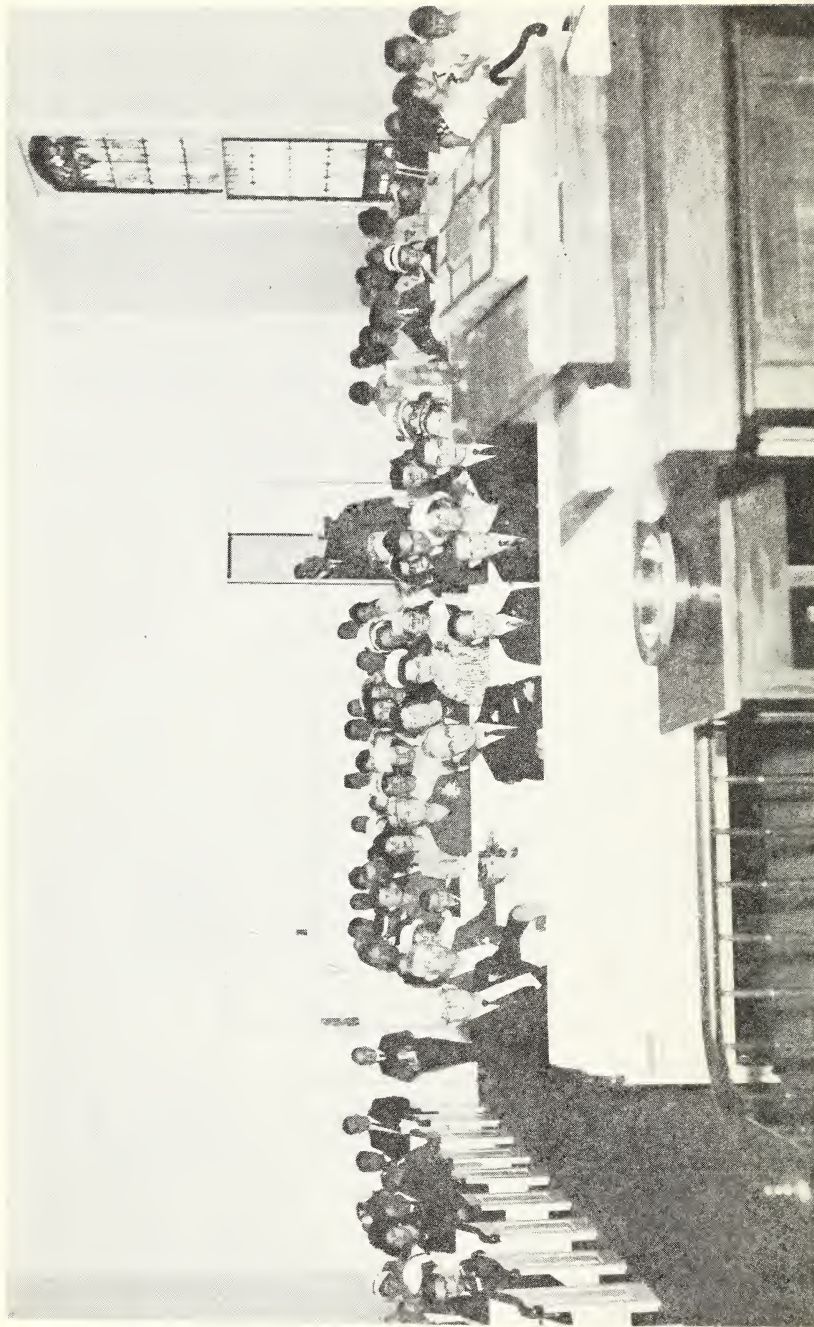
In 1937, the pastor reported that an Epworth League was active at Shady Grove Church and was doing a wonderful work under Miss Rosa Ragland. The present membership of Shady Grove Church is 424. The Sunday School enrollment is 200, with an average attendance of 125.

The last negroes to belong to Shady Grove Church were Stokes and Betsy Young. This couple transferred to Main Street Methodist Church in South Boston in March 1894. The History of Main Street Methodist Church has this to say concerning them:

This humble old colored couple, who had formerly been slaves, had belonged to Shady Grove Church, and when they moved to South Boston they joined the Main Street Church by certificate. He became sexton and they were affectionately called "Uncle Stokes" and "Aunt Betsy" by the congregation and town folk alike. This old couple attended services regularly and sat on the back row. When taking communion they always waited until everyone else had partaken and then they went up to commune. Around 1900 the Main Street Church bought a lot at the Oak Ridge Cemetery, Lot 7, Block 24, of the old section, and when Uncle Stokes and Aunt Betsy died about 1902 they were buried in this Methodist plot. There are two other graves in this Methodist plot. Since beginning this history, through the generosity of R. T. Sullivan, a marker has been placed on Uncle Stokes' and Aunt Betsy's grave.

"Uncle" Stokes Young and his wife, "Aunt" Betsy, lived in a house belonging to Mr. J. W. Easley and located directly back of the Easley residence. During "Uncle" Stokes' last illness he became very swollen and had to sit up most of the time in order to breathe. His muscles became stiff and when he died they had to use a strap to keep him lying down in the coffin.

The night after his death various darkies were sitting up with the corpse. In the middle of the night Mr. Easley heard a big commotion cut there. The colored people were screaming and hollering and running in all directions. He got up quickly and went out to see what was the trouble. Everyone had fled. The strap had broken and there was "Uncle" Stokes sitting straight up in the coffin.



Shady Grove Methodist Church Congregation





Shady Grove Methodist Church



Shady Grove Choir

#### A HISTORY OF CHERRY HILL METHODIST CHURCH

The records in Halifax County Court House show that on August 10, 1839 Major Wyatt gave one and one-eighth acres of land for the Cherry Hill Meeting House. The Deed states that for and in consideration of the regard he has for the cause of Christ, he doth give, grant, bargain, sell, release, confirm and convey unto them, the trustees, namely: Charles Hughes, Willard D. Harrison, Thomas Pwell, John Jordan, Dabney Ragland, Daniel W. Fourquerean, and Samuel Pate, Jr. one and one-eighth acres of land for a place of worship.

Some of the older members of the church think that the church was first built about 1617 or 1822 or 1823; even before the land was deeded to the trustees of the church.

The records in Halifax County Court House show that on March 9, 1905

this church bought one and one-half acres of land from the Estate of Mrs. Jane F. Ellington for a cemetery. The trustees when this land was purchased were: C. R. L. Gravitt, W. I. Cakes, W. L. Cakes, Mrs. A. E. Meadows, and W. L. Rye.

The first Cherry Hill Church was used until 1956. This church had a gallery in which the slaves used to worship.

In May 1949, the church recognized its need for a new building. A building committee was appointed, consisting of the following members: J. C. Bebbler, Chairman; John Clarke, Secretary and Treasurer; H. L. Wilborne, Jr., C. E. Wilborne, Charlie Whitlow, Mrs. E. M. Wilborn, and Mrs. Guy Oakes. The following statement, dated April 29, 1952, is found among the records of the Charge Recording Secretary: "Rev. C. Reginald Walton, pastor of Hyco Charge, and Mr. J. C. Bebbler, Superintendent of the Church School at the Cherry Hill Church, appeared before the District Board of Church Location and Building, seeking approval for the erection of a new church plant, including sanctuary and educational unit, to replace the present 133 year old building. The following assets were presented:

Value of Lot	\$ 300.00
Cash and Pledges	5,000.00
Sale Value of Old Building	<u>500.00</u>
	<u>\$ 5,800.00</u>

The Board approved the erection of the proposed plant, not to exceed \$11,000.00." On March 28, 1954, the pastor reported that Cherry Hill was in the final stage of its building program. In February 1956, it was reported that the building needed only the finishing touches. In May 1956, the building was completely finished, the church was worshipping in it, and it was paid for in full.

In 1958, the choir of Cherry Hill Church made robes for themselves. A new piano for the sanctuary was acquired in 1963.

The present membership of Cherry Hill Church is 142. The Sunday School Enrollment is 83, with an average attendance of 56.

The following officers have served Cherry Hill Church, according to the Circuit Quarterly Conference Minutes, after 1926:

#### Stewards

W. G. Cakes	J. A. Clarke	Luther Matthews
A. M. Talley	Mrs. Crawley Seymour	Mrs. Talley Murray
W. A. Murray	G. C. Gorden	Charlie Whitlow
C. P. Comer	Sampson Comer	Dean Puryear
W. H. Blaine	J. C. Bebbler	Robert Elliott
H. C. Oakes	W. T. Murray	Woodrow Duffer
C. R. L. Gravitt	L. Briggs Jones	James Lipford
Mrs. J. A. Talley	H. L. Wilborn	Harold Cakes
Ernest Wilborne	Harry B. Elliott	Tommy Webster

#### Trustees

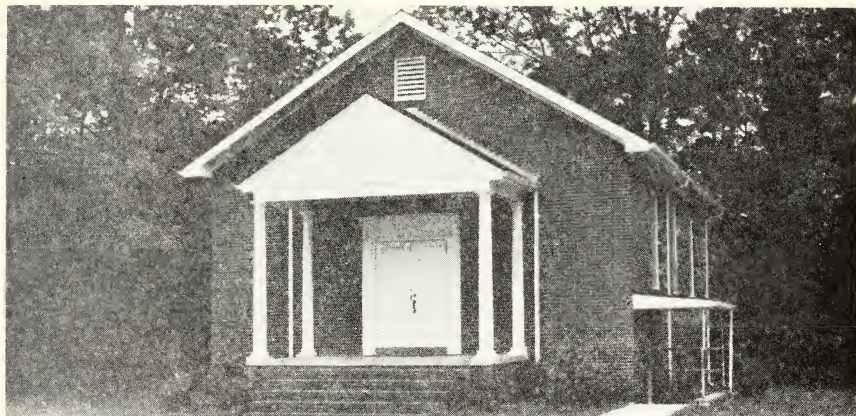
W. L. Cakes	W. H. Blaine	C. Pete Comer	John A. Clarke
C. R. L. Gravitt	A. M. Talley	J. C. Bebbler	L. Briggs Jones
W. I. Cakes	H. C. Oakes	Charlie W. Whitlow	Harold Cakes
Spencer Lowry			

#### Sunday School Superintendents

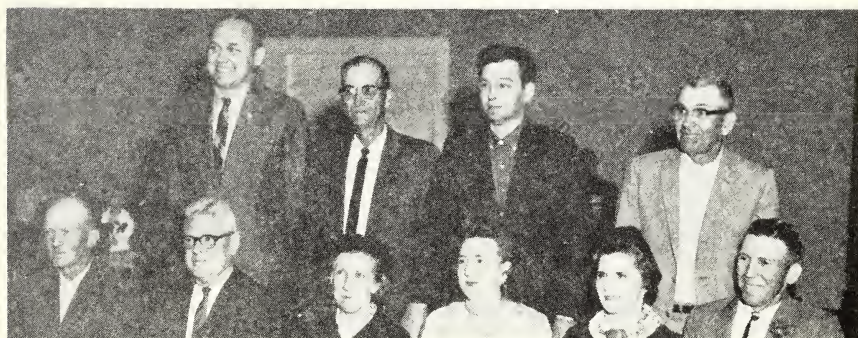
A. M. Talley	Mrs. Lewis Guthrie	J. C. Bebbler
C. R. L. Gravitt	Mrs. Mayfield Talley	Harold C. Cakes
	Edgar Wilborne	

#### Treasurers

H. C. Oakes	Mrs. Talley Murray	Dean Puryear
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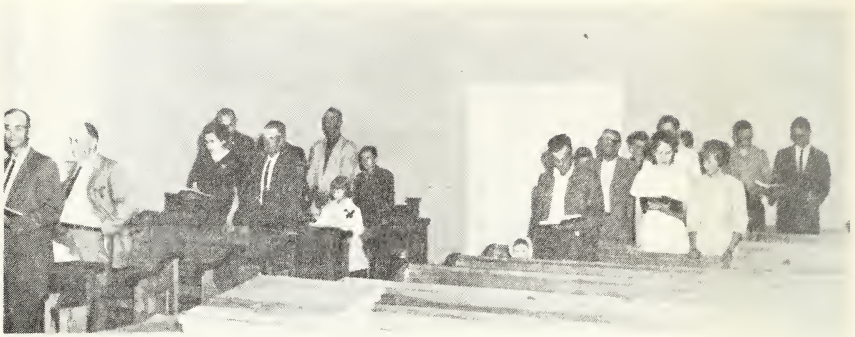
Cherry Hill Methodist Church



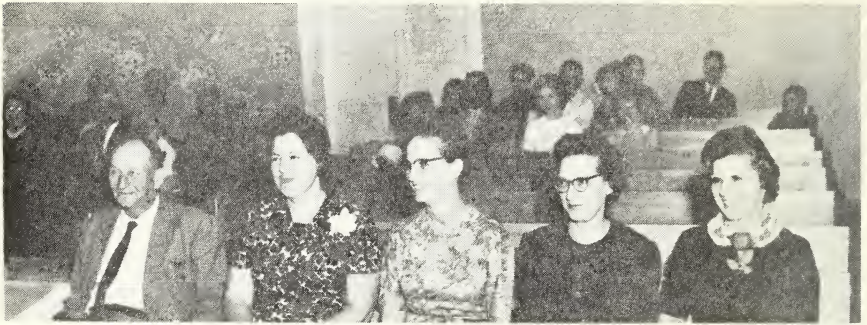
The Official Board



The Choir



Cherry Hill Sunday School Assembly



Sunday School Teachers



Woman's Society for Christian Service

## A HISTORY OF MOUNT CANA METHODIST CHURCH

Some members say that the first Mount Cana Church was located near the S. R. Hailey home. The records in Halifax County Court House show that the trustees, namely, William L. Chapman, Samuel R. Hailey, David W. Fourquean, Thomas Powell, Robert C. Spence, Henry Throckmorton, Dabney Ragland, and Giles N. Crowder, on February 24, 1851, bought one acre of land from Elijah Torian, upon which to build a church. The church was built and was used for thirty or forty years, after which it was torn down and replaced with another church on the same lot. This second church was used until 1956 when it was replaced with a modern brick structure. As early as 1940, the church had started a building fund, with \$400.00 pledged to begin with; however, there is no mention of this fund again. or plans to build until the year 1952. At this time the pastor reported that Mount Cana was planning to start a drive to build a new church and Sunday School rooms. In November 1952, the pastor reported that the plans for Mount Cana had been finished. In February 1953, he reported that the plans had been approved by the congregation and that money was being solicited. In January 1955, he reported that the new church was coming along nicely. In February 1956, the building needed only the finishing touches. In May 1956, the church was finished, was being worshipped in, and was paid for in full. The dedication service was held in July 1959, with Dr. A. E. Arey presiding.

The first mention of Vacation Bible School at Mount Cana Church was in 1933. A two week school was held, with thirty pupils and five teachers. The teachers in the school were a Miss Stephens, Miss Anne Donnelly, Mrs. J. I. Fawkes, Mrs. Geraldine Haltigan and Mrs. I. E. Dunn.

The present membership of Mount Cana Church is 115. The Sunday School enrollment is 79, with an average attendance of 45.

The following officers have served Mount Cana Church, according to the Circuit Quarterly Conference Minutes, after 1926.

### Stewards

L. S. Wolfe	Rmsey Shelton	Martin F. Daniel
J. A. Watlington	J. I. Fawkes	Howard Busick
J. C. Woltz	I. E. Dunn	Jack McCoy
D. W. Shelton	Kerns W. Arrington	Elsworth Wilkins
S. R. Haley	S. J. Shelton	Marshall Tuck
E. I. Eagby	A. P. Welcher	Mrs. Raymond O. Dunn
J. C. Eagby	Raymond O. Dunn	Chester Lowery
Tom Woltz	Miss Helen Arrington	Durward Collier
	Riley Busick	

### Trustees

L. S. Wolfe	J. C. Woltz	E. I. Eagby
I. H. Woltz	J. C. Eagby	Kerns W. Arrington
W. C. Chandler	I. E. Dunn	James C. Woltz
S. R. Haley	J. I. Eagby	Martin Daniel
	J. A. Watlington	

### Sunday School Superintendents

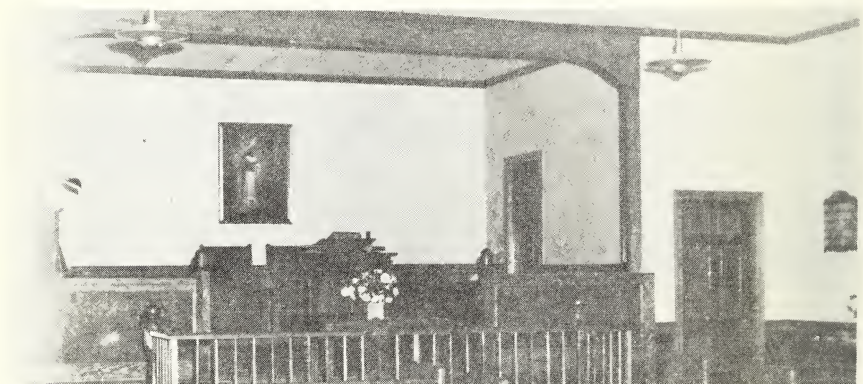
L. S. Wolfe	J. A. Watlington	Mrs. C. A. Haltigan
J. C. Eagby	S. R. Haley	

### Treasurers

J. A. Watlington	Miss Helen Arrington
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Mount Cana Methodist Church



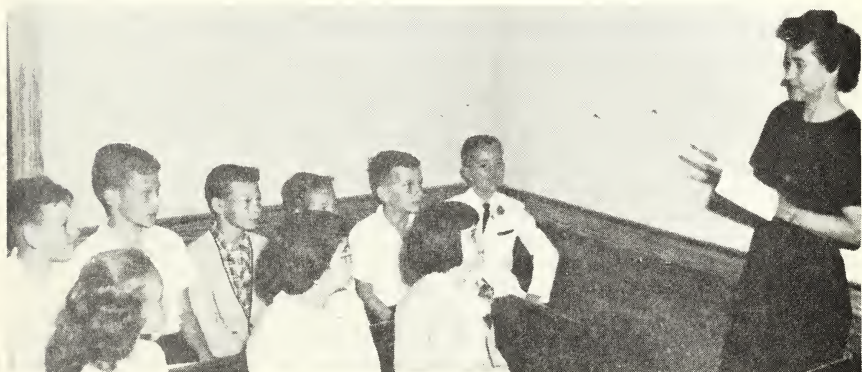
The Sanctuary



The Adult Sunday School Class - Bobby Bagby, Teacher



Young People's Sunday School Class -- Mrs. Martin Daniel, Teacher



Junior Sunday School Class -- Mrs. Garland Keatts, Teacher



Children's Sunday School Class -- Mrs. Truitt Poole, Teacher

## A HISTORY OF CHRISTIE METHODIST CHURCH (INACTIVE)

On November 21, 1893, E. N. Hardy and wife, Clive Lacy Hardy, gave to J. H. Robertson, J. C. Rogers, J. H. Cverly, and C. A. Eaird, constituting the Board of Trustees for the Christie Union Chappell, a non-denominational church, erected for the church and school for white people.

The records in Halifax County Court House show that on September 13, 1895, John P. Ragland, Thomas P. Bruce, George I. Crowder, and Robert R. Robertson, trustees for Christie Church bought three acres of land from E. N. Hardy and wife, Clive Lacy Hardy, to be used for a parsonage.

Records in the Court House also show that on June 7, 1912, E. N. Hardy and wife gave one acre of land to Christie Church. The trustees on this date were: C. J. Robertson, G. I. Crowder, Henry Whitlow, Henry A. Hudson, and Robert L. Thaxton.

The following information is taken from the Quarterly Conference of the Hycc Circuit beginning with the first quarter in 1927.

On September 16, 1929, a new organ and pulpit Bible were acquired by the Christie Church.

In February 1953, Christie reported that they had fixed their floors and purchased new hymnals.

On May 24, 1957, it was reported that Christie Church had discontinued its services. The members of the church when it closed its doors were:

Lee Ewren	Eunice Cole	Mrs. Rose Ellicott
Clara Cole Ewren	Daniel Cole	Elihu Hudson
S. J. Callaway	Mrs. Florence Cole	Hobson Tuck
Mrs. Norma C. Callaway	Ralph Cole	Ned Tuck
Alice Callaway	Otis Cole	Mrs. Eddy Mae Tuck
Robert Cole	Jesse Cole	Becker Wilson
Mrs. Robert Cole	Theresa H. Conner	Anna Rose C. Wilson
Sylvia Cole	Arthur Ellicott	Mrs. Asa Wilson

The church at Christie was sold to Mrs. Evelyn Barrett for \$1,800.00. The following officers served in the Christie Methodist Church:

### Stewards

S. J. Callaway	A. E. Ellicott	Daniel Cole
H. A. Hudson	Miss Lucy Robertson	

### Trustees

Mrs. S. F. Thompson	H. A. Hudson	Miss Lucy Robertson
S. J. Callaway	H. I. Whitlow	Daniel Cole

### Sunday School Superintendents

G. I. Crowder	S. J. Callaway	Balaam Tuck
	Miss Sue Robertson	

### Treasurers

S. J. Callaway	C. J. Robertson
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## A HISTORY OF VIRGILINA METHODIST CHURCH (INACTIVE)

According to the records in Halifax County Court House, on July 25, 1898, the trustees of Virgilina Church acquired Lots 18 and 19 in Block 80 from William Pannebaker and his wife for a site on which to build a church. The trustees were: Dr. P. R. Hardee, J. G. King, R. B. Turner, J. P. Ragland, G. I. Crowder, James A. Robertson, and W. M. Wilkerson.

Some of the older people of Virgilina stated that before the lots were bought for the church, the Methodists had meetings in an old house in the town. The summer the lots were bought the members built a bush arbor on the site and had a revival. That fall the church was built. The



Virgilina Methodist Church

membership book of about 1910 shows two members who were received by letter on March 14, 1899, Mary and Nannie Faulkner. The building was used for a place of worship until 1952, when the church was closed. The building was sold to Dr. A. P. Bchannan, who sold it to Woodrow Ellixson and is used as a residence in the town of Virgilina today. The following petition was made to the Quarterly Conference of the Hyco Circuit on September 21, 1952: "Due to the small membership in the Virgilina Methodist Church we the undersigned members petition the Fourth Quarterly Conference to unite the Virgilina Methodist Church of the Hyco Circuit with the Shady Grove Methodist Church of the Hyco Circuit." The petition was signed by the

following members of the church: Annie C. Bchannan, Virginia B. Bailey, Mabel J. Lee, Sarah R. Poindexter, Lizzie Rice, William J. Rice, Jack Rice, Eliza Rice Crisp, Frances Lee Gillespie, James W. Gillespie, Jr., Carey A. Brocks, and Madelaine F. Ellixson.

The following disposition was made of the property of the church: Pews to Mount Cana; Roll of Church to Shady Grove; Piano to the Hyco Parsonage; Table to Christie Church; and Chairs and pulpit stand to Cherry Hill.

The following information concerning the Virgilina Church during its active years is taken from the minutes of the Quarterly Conference of the Hyco Circuit, from 1927 to its date of closing.

The pastor's report of December 5, 1932 tells of a union prayer service being held weekly at the Virgilina Church. This was in cooperation with the Baptist and Christian Churches.

The missionary society of the Virgilina Church is reported as being active and faithful by the pastor at each of the quarterly conferences.

Union revival services were also held by the three churches located in Virgilina, many of these being held in the tobacco warehouses. Each of the churches benefited by these joint meetings.

The membership roll of about 1910 gives a total of approximately 44 members. In 1935, there were approximately 60 members.

The following officers served in the Virgilina Methodist Church:

Stewards

Ned Hubbard	Fletcher D. Harris	L. L. Ellicott
H. C. Crowell	Mrs. W. H. Lee	J. T. Crute
J. Lee McCarn	J. E. Brown	Mrs. A. P. Bchannan

Trustees

Mrs. C. A. Brooks	L. L. Ellicott	C. A. Brooks
J. E. Brown	J. T. Crute	Mrs. A. P. Bchannan
	A. L. G. Stephenson	

Sunday School Superintendents

A. L. G. Stevenson	Mrs. H. C. Crowell
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Treasurers

H. C. Crowell	Mrs. A. P. Bchannan
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Presidents - Woman's Society of Christian Service

Mrs. H. C. Crowell	Mrs. A. P. Bchannan
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A HISTORY OF WEST END METHODIST CHURCH

The History of Main Street Methodist Church gives the following information concerning the founding and developing of West End Methodist Church:

In 1904 the West End Methodist Church was built under the leadership of Rev. B. M. Beckham while he was pastor of the Main Street Church. From 1904 until the fall of 1922, with the exception of a few years, this church was under the supervision of the Main Street preacher, who held Sunday afternoon services there. J. G. Unruh was the last Main Street minister officially to preach at the West End Church.

During the period October, 1938 to October 1944, when West End Church was a part of the Hyco Circuit, the following members served in leadership positions in the Circuit:

Stewards

W. H. Hall	C. S. Mills	J. R. Allred, Sr.
L. J. Davis	F. B. Cozart	C. H. Grinstead
E. B. Mills	Let Vadez	W. D. Boyles
R. L. Boyles	C. L. Pierce	H. C. McKey
H. G. Tillman	T. L. Stawles	

Trustees

T. L. Stowes	H. G. Tillman
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Treasurers

L. J. Davis

Sunday School Superintendents

J. R. Duffy

## A HISTORY OF AARON'S CREEK BAPTIST CHURCH

By Rev. Harry R. Mathis

Aaron's Creek Baptist Church was organized on July 29, 1845. The minutes of the church from 1845 to 1887 are not available. The first minutes available are dated January 11, 1888. From the Dan River Associational Minutes we find that the first delegates from Aaron's Creek Church to this association was in the year 1845. The delegates were G. Y. Nichols and W. B. Williams. The report stated that there had been sixteen received by baptism, five by letter, with a total of thirty-three members. From this we may conclude that the charter members of the church numbered approximately twelve members.

In 1852, according to the Associational minutes, Aaron's Creek reported a Sabbath School. In 1881 there was a Sunday School sponsored by Aaron's Creek at Pool's Mill, with Henry Forlines as Superintendent and an enrollment of forty scholars. In 1883 three Sunday Schools were reported under the sponsorship of Aaron's Creek: Hester's School House, with M. F. Willard as Superintendent, and an enrollment of seventy scholars; Averett's Mill, with J. J. Mathews as Superintendent, and an enrollment of sixty-eight; Red Bank, with J. J. Mathews as Superintendent, and an enrollment of eighty-five. In 1884 two others are reported: Willard's School House at Midway, with C. F. Yancey as Superintendent, and forty-seven scholars; Rice's School, Superintendent not named, with fifty-nine scholars.

The following history is taken from the minutes of the church in conference, beginning January 11, 1888, and from information supplied by members of the church. The minutes from 1888 to 1963 were recorded in an excellent manner and reflect the loyalty and devotion of the clerks to this very important position.

The pastors of the church from the period 1845-1853 are not recorded in the associational minutes. J. E. Montague was pastor in 1854 and served until 1860. Others who have served and their approximate dates of service are:

J. K. Faulkner	1861-1870	J. W. Wildman	1914
Edwin Montague	1871-1874	M. C. Walton	1915-1918
William Slate	1875-1879	W. W. Reynolds	1919-1921
H. G. Crews	1879-1900	T. W. Fogleman	1922-1924
George T. Watkins	1900-1901	E. R. Harris	1925-1948
John Lewis	1902-1905	R. E. Rice	1949-1950
J. K. Faulkner	1906	Lowell E. Elliott (5 Mos.)	1951
B. D. Thames	1907-1909	Archer V. Turner	1952-1954
W. W. Reynolds	1910-1911	Dan E. Williams	1954-1959
S. A. Bass (Supply)	1912-1913	H. B. Land, Jr.	1960-1961
		M. E. Newcomb	1962-1963

Among the above ministers, two have served for a long period of time: H. G. Crews, who served the church for twenty and two-thirds years, and E. R. Harris, who served for twenty-three years. Since Rev. Harris served many of the churches in this area, a separate biographical sketch of his life and ministry will be included at another place in this book. The following resolution was passed at church conference on December 16, 1899 upon the retirement of Rev. H. G. Crews:

We, the undersigned, appointed as a committee at our November meeting to give in review the work of this church under the pastorate of Rev. H. G. Crews, beg leave to offer the following as a partial synopsis of the work. We find the record as made by our departed Bro. I. A. Chappell, then clerk of this church, that Elder Crews was called to the pastorate of this church in May, 1879, just 20  $\frac{2}{3}$  years ago. In 1879, a meeting of days was held. Some 50 persons were added to the body as a result of that revival. Then, from year to year, we find the church working along with great harmony, adding to the membership, increasing in contributions to missions, also improving our house of worship. We find that the letter to Dan River Association for the year 1879 showed the small amount of \$11. contributed to missions, with a membership of 171. We find that in succeeding years the number of baptisms by the hands of Rev. Crews were 352 and that the church contributed to missions, \$1,214.01; also paid to the support of the minister, \$2,875.00; Richmond College, \$33.80; to other churches, \$80.00; to orphanage, \$66.25; for church repairs, \$280.00; for land purchases, \$30.00; on our debt to former pastor, \$85.00; other ministerial help, \$75.00; making a total of \$4,739.47 money expenditure by the church. We find that our membership has grown to 295 as per report to Dan River Association for 1899, notwithstanding that many have taken letters to other churches in the vicinity and elsewhere. We find that contributions to missions increased from \$11. in 1879 to \$70. in 1899. From the foregoing we find that the church under system of a long pastorate has in the main increased in contributions and work of benevolences. The church during all these years has sustained an evergreen Sabbath School which has been conducive of much good. A temperance organization has existed nearly the entire time, which cause has been greatly advantaged by having an ardent advocate in the pastor of the church. A high standard of morality has been at all times preached from this pulpit. We find the pastor has during these years been faithful in attendance and very seldom absent from his charge. From the foregoing, be it resolved: Whereas Bro. Crews, deeming it best to offer his resignation as pastor of this Body at September conference in 1899 and striving by urging the acceptance thereof, the church has accepted the same with doubt and misgiving, but trusts in the wisdom of the pastor who has wisely guided and counseled us for so many years. Resolved that Bro. Crews leaves us with our full confidence and love. He has been to us indeed a useful minister, fearing no man, but faithful in reprimanding sinners, as God in his word directs. Solicitous as to the welfare of his flock, he has been identified with us in our joys and a sympathizer in our sorrows. We, in parting, bless him, shall continue to love him, and shall pray that many years of usefulness in God's service may be his.

Respectfully,

I. C. P'Pool	J. H. Snead
J. T. Torian	R. J. Tuck
J. W. Elliott	Comm.

At the resignation of Rev. G. T. Watkins, a resolution relative to the work done there in the years 1900 and 1901 was presented: "Whereas Rev. G. T. Watkins, after a unanimous call to the pastorate of this body again for the year 1902, professing under Divine guidance, it is his duty to decline acceptance of the call. Resolved therefore that this church with much sorrow and reluctance dissolve the bond of pastor and fold, but bid him God speed in the new field of God's vineyard where he proposes to

labor, following him with our love and prayers. We find under the pastorate of Rev. Watkins for the two years that this church has grown in love one with another and full harmony and unity both exist. The spirit of mission has grown and actual contributions have been increased more than 100 fold. Sixty-four members have been added--thirty-six by baptism, twenty-three by letter and five by restoration." This was the last resolution passed by the church and recorded in the minutes concerning the pastorates of individual ministers.

The pastors of the 1800's and early 1900's had many inconveniences which the present day minister does not have. Most churches had preaching services only twice monthly. These were held on a Sunday of the month, and the Saturday before. The pastor would arrive on the field on Saturday, spend the night, visit the sick and others and return home on Sunday evening or Monday. After preaching on Saturday, the church would hold its monthly conference. The minutes of 1888 report that Rev. Crews was not with us today, due to high water in the Dan. In 1890 he came in late, having been detained at the ferry. At a meeting in 1890 when he was absent, it is recorded that "Bro. David Chandler and Bro. Henry Forlines edified the church by their exhortations." Many times there was difficulty in raising the pastor's salary and the pastor would have to wait several months after the year's end for the church to settle up. On many occasions the church had to borrow the money to make the settlement. However, the members were concerned for their pastors. At the Dan River Association meeting in 1867 the following was recorded: "Elder Faulkner could testify to the interest of one of the brethren in the pastor's welfare, as he had known of his personal inquiries into the supply of flour, corn, etc." In 1893 the pastor's salary was \$150. In 1894 the church voted to change it to \$10. per month or \$120. per year. As the years passed by, the pastor's salary increased as follows: 1900, \$175.; 1902, \$200.; \$300. for extra service; 1904, \$400.; 1909, \$350.; 1912, \$400.; 1918, \$500.; 1919, \$500.; 1923, \$600.; 1927, \$400. for one service per month; 1932, \$300. due to hard times; 1947, \$500.; 1950 \$1000.; 1957, \$3600.; 1963, \$4200. Concerning the calling of the pastor, it seems that prior to 1894 the pastor was called for an indefinite period of time. At conference on March 17, 1894, the constitution was amended so as to make the election of the pastor annually at the regular meeting in October. At the conference of October 19, 1901, the call of the pastor was made indefinite, instead of annually.

On February 25, 1939 the church adopted the plan of the old ministers compensation in cooperation with the other churches of the field.

Another interesting fact worth noting is the membership of colored people in the churches prior to and immediately after the War Between The States. In 1854 the Associational minutes listed the colored members separately, and Aaron's Creek reported four members. In 1855, the church reported three; 1858, five; 1863, eight; 1864, thirteen; 1866, none; 1869, twenty-two; 1872, thirty-four; 1877, thirty-five; 1878, twenty-eight; 1881, twenty-one. Perhaps the last colored members of Aaron's Creek Church were Mrs. Harriett Warren (Col.) who was granted a letter on August 20, 1892 to unite with White Oak Fork Baptist Church and Nancy Watkins (Col.) who was granted a letter on July 14, 1894, to unite with the church in Clarksville, Virginia. These were the last letters, of record, granted to colored members.

The discipline by the church of its members continued on until about 1930. The church minutes give a good explanation of this practice. On

November 15, 1890, "Bro. Crews, by request, enlightened the church very much in regard to expulsion, reporting, and general course the church should pursue in regard to disorderly members, which if heeded will purify the body, and the church would indeed be a light in the land." Members were excluded for non-attendance, intemperance, drunkenness, distilling, handling intoxicants, un-christian conduct, disorderly conduct, profanity, immorality, indifference, neglect of church duties, dancing, untruthfulness, reveling, and uniting with another body not of like faith and order. Not only did the church instigate the action, but brethren would ask to be excluded for various reasons. In 1888 one brother deemed it best to withdraw from the church as he had lived somewhat unworthily. In the same year, another brother asked to be excluded because he was anti-missionary in belief. In 1889 another brother asked to be excluded as he felt guilty of conduct unbecoming a Christian. In 1891 a brother reported "he had been intoxicated and asked the church to exclude him and remember him in prayer, which request was granted." In 1891 a brother asked for a letter of dismissal because he was unable to meet his church dues. The minutes of 1892 state that a member, "having united with the Mt. Zion (Anti-Mission) church, his name was erased from the church roll of membership." The church was also concerned that brethren got along well together. In 1892 the church recommended that a certain brother "take scriptural steps to settle differences between himself and some brother of this body with whom he is aggrieved." In March 1894 a brother was "cited before the church to be reprimanded by the pastor for having used too much drink, but not being intoxicated." In April "the pastor delivered the reprimand for the free use of intoxicants. In this reprimand he also reached many members who use as a beverage strong drink. His views are that a church member should be a total abstainer." In 1896 a committee was appointed to see a certain brother "and bear the fraternal message of the church and also say to him that his views in supposing that the church wanted the worship only of the full-handed was an error." The pastor preached another sermon in 1897, teaching duty of the church toward disorderly members. In 1901 a committee was appointed to see a sister who was engaging in the modern dance. She had "felt it to be her duty to inform the church of her desire to engage in the modern dance, but after seeing the committee, she said she would abstain therefrom." In 1905 fellowship was withdrawn from a member for desertion and slander of wife. In 1915 fellowship was withdrawn from a brethren "for claiming faith contrary to our doctrine." In 1924 fellowship was withdrawn from a sister, "she having denied the faith and joined some other order." In 1926 a committee was appointed "to investigate and settle any trouble existing between members and if not settled to report findings back to the church." The few years before 1928 the church became lax in enforcing the rules of the church. On January 23, 1928 "the following motion carried, that whereas many of our members have violated the rules of the church by immoral conduct for the past 2 years, the past is forgiven and from this date, to enforce the rules of the church." This seems to have been a last ditch effort to operate under the strict church constitution. By 1930 the church had discontinued the practice of citing its members before the congregation to answer for their unwaywardness. There were also happy and joyous times under this system. Many of those who were excluded, confessed of their sins, asked forgiveness and prayers of the church and were restored to fellowship.

In September 1952 "a letter of recommendation was voted Mrs. Mary Elliott Vaughan to join Hebron Christian Church." This was the first

letter granted to a church not of same faith and order. After this, letters were granted to Methodist, Presbyterian, and Christian churches upon request of members.

Dancing seems to have been a problem and sin in the latter part of the 1800's and early 1900's. In 1891 the following resolution is recorded in the minutes: "There appearing by voice of many members that the dance was assuming too much encouragement, it was resolved by the church that our pastor should preach a sermon on that subject." The liquor problem was also of concern. In 1891 "Bro. Crews was requested to enquire into the law granting liquor distillaries in our midst without any recourse on part to prevent the same." In 1898 an Anti-liquor League was active in the community. On July 16, 1898 "Brother J. W. Easley and R. H. Beasley were present and delivered fine addresses in the evening on the subject of temperance." In March 1903 the church endorsed D. A. Perkins and J. H. Snead as delegates from the Aaron's Creek Anti-Saloon League to the South Boston meeting of the State League. In 1903 the church passed the following resolution: "That inasmuch as the evils of strong drink are so insidious, subtle and serious, so manifold, manifest and mortal, it is therefore resolved that this church disapprove of all habitual drinking of intoxicants as a beverage, especially in public, and that those who drink so that they are not exactly themselves, be subject to the discipline of the church, but not necessarily to exclusion or withdrawal of fellowship." In 1910 "It was unanimously voted that we give the 4th Sunday service to the cause of the Anti-Saloon League over in the Northern part of the county." In 1913 the following amendment was adopted and added to the rules of the church: "Any member allowing or engaging in the modern dance or making music for same, or playing cards for amusement, shall be deemed an offender of the peace and dignity of the church and shall be dealt with at its discretion." In recent years the church has taken its stand on sale of alcoholic beverages on Sunday.

The problem of church attendance or non-attendance was the same then as it is now. Up until about 1930 committees were appointed to see the brethren who had missed three business meetings in succession. Those who had missed were cited before the church to give their excuse. If the excuse was acceptable, they were excused; if not, they were excluded. Hardly a year passed from 1845 to 1930, when someone was not excluded for non-attendance. It is interesting to note the evolution of this system, as the job was transferred from committees of the membership, to the deacons, to the pastor. On November 14, 1908 a committee on revising the roll reported and recommended to the church the following:

1. Exclusion of five brethren for continual non-attendance and general neglect of church duties.
2. Thirteen brethren cited to appear before this body and give satisfactory reason for continued absence or otherwise they will be dealt with accordingly.
3. That thirty-two female names be retired or placed on non-attendance list, some being removed a good distance and none having been present for a term of years.

In January 1909 a retired list or inactive list was begun. Committees were appointed in 1921 to see brethren who had been absent for twelve months or more. In 1922 the Board of Deacons and Clerk were appointed to revise the roll again, and to place on the retired list such names as they deemed wise. In 1922 a group of members were advised to secure letters and join churches at their present locations, and failing to do this,

their names would be placed on the retired list. In April 1922 twenty-four members were added to the retired list; in May, twenty-three. In 1923 another committee was appointed to see absentees. In April 1925 a "motion was made and carried, that we discontinue to send committees after absentees and that all members act in asking the brethren to attend our Saturday conference." In 1928 committees were again appointed to see absentees. During this same year the time limit for absentees was extended from three months to six months. In October 1929 the Board of Deacons were appointed to see those who had been absent for the past six months. In 1930 another committee reviewed the roll and tabulated five lists on which they asked the church to take action:

1. Those who should be excused from active service on Saturday attendance on account of age, afflictions or other.
2. Non-resident members.
3. Those absent two years and committee to see them.
4. Those who should be on the inactive list.
5. Those showing no interest in church and on excluded list.

In September 1930 the last committee reports on absentees were made in church. In March 1936 Rev. Harris was appointed as a committee to see an inactive member. Later in the same year Rev. Harris was appointed to see a brother on a charge of drunkenness.

In September 1940 "the clerk was authorized to write all members a letter notifying them of their neglect to attend the business meetings and to contribute to the expense of the church for the past six months, beginning with April and ending in September." In July 1941 letters were sent to inactive members advising them of the rules of the church concerning non-attendance and non-support to the church. In recent years a visitation chairman has been set up under the Sunday School of the church, placing once again the importance on lay-visitation of the members and prospects of the church.

On December 12, 1891 "Bro. T. C. P'Pool moved that the church buy a parcel of land for the purpose of a cemetery, which motion was carried and a committee of J. H. Chappel, J. H. Stuart, and J. C. Snead were appointed to select and purchase a suitable site for same." On March 19, 1892 the committee reported that land could be obtained from T. C. P'Pool for \$7 $\frac{1}{2}$  per acre. On June 18, 1892 the cemetery committee reported that land had been acquired and offered detailed plans for the cemetery, which would be called the Aaron's Creek Baptist Cemetery, but would be non-sectarian as to sale of lots. This committee was discharged. On this same date another cemetery committee was appointed composed of T. C. P'Pool, William M. Royster, and M. F. Willard. On May 18, 1907 Brother J. H. Snead was elected treasurer of the cemetery, to collect money on lots, etc. In August 1907 the job of fencing, cleaning off lots, etc. of cemetery was awarded to George Slagle at the price of \$150., the job to be completed by November 26. In July 1960 an additional acre of land directly behind the cemetery was purchased for \$100. from Mrs. R. I. Smith.

In the olden days when a sister church would enter a building program, messengers would be sent to the churches soliciting contributions. The minutes of April 16, 1892 read as follows: "Bro. William Hill of Virgilina made an address asking aid to build a Baptist church at Virgilina. The brethren made a cash contribution of \$13.50 and pledges amounting to \$3.50. The brother was thanked for coming to our church and giving us an opportunity of contributing to a good cause." In December 1888, the church aided Averette Church in their building program in the amount of \$29.25.



In May 1893 "privilege was extended Beth Car Church to send a messenger to ask aid in building their new house of worship at the county seat." In 1896 Aaron's Creek aided Staunton River Church in their building program with a contribution of \$5.00. In July 1904 Aaron's Creek pledged \$44.00 to White Wing Baptist Church. Very generous contributions were made by individual members to Hitesburg at its organization, as well as other new churches. Several of the members have made contributions to Hebron Christian Church to aid in their building program.

In the early years the revival was called "a meeting of days," and usually resulted in considerable numbers being added to the church. In 1894, "many were restored and some sixty or more professed repentance;" in 1896, "some twenty or more professed conversion, a few were reclaimed and asked restoration;" in 1902, "some fifty or more persons professed conversion and some few were reclaimed."

Aaron's Creek Church has been associated with the following fields of churches. In the early 1900's it cooperated with Clarksville Baptist Church in securing its pastor. In 1918 the church entered a field composed of Virgilina and North Fork. Nelson entered the field in 1923, Hitesburg in 1924, and Grace in 1927. This field continued until August 1950. At this time a field was formed of Aaron's Creek, Grace, and North Fork. This field continued until April, 1954, when Aaron's Creek called Rev. Dan E. Williams as its first full time pastor.

The present parsonage at Aaron's Creek Church was built at a cost of \$14,000.00. In September 1955, the building and planning committee reported to the church, recommending the building of a parsonage. This recommendation was approved by the church. The following committees were appointed: Site: Julian Sizemore, Chairman; E. G. Gupton, Sr. and Mrs. R. T. Smith; Planning: Louis Woltz, Chairman; Presley Thompson, and W. S. Pool; Finance: R. T. Smith, Chairman; J. E. Royster, Carrie Lee Sizemore, Flycyd Dunn, Wilma Owen, Mrs. G. C. Davis, and Mrs. Sam Blanks. Mr. and Mrs. R. T. Smith gave the land for the parsonage. The building committee was composed of Prentice Gupton, Chairman; John Pulliam, Presley Thompson and Mrs. W. S. Pool. Louis Woltz was elected to build the parsonage at an hourly rate of pay. Open house was held at the parsonage on the fourth Sunday in September, 1956, with a dedication service being held at 3:00. The parsonage was paid for in full by April 1959, and on Sunday April 19, a note-burning service and dedication was held.

On September 20, 1961, a planning committee was elected to recommend additional improvements to be made to the church plant. This committee consisted of: Bill Nunn, Chairman; Louis Woltz, Janet Pool, John Pulliam and Margaret Cranford. In January 1962, the church voted to go ahead with further planning for Sunday School rooms. On February 6, 1963, the planning committee offered plans for the building of an educational building which were approved by the church. In early 1964 the plans are still pending, but it is the hope of many of the members that the building will soon be underway.

From its organization until 1945, the church held its business meetings on the Saturday before an appointed Sunday for preaching. In 1945 the time was changed to Wednesday evening. In December 1959, the business meetings were reduced to six each year: January, March, May, July, September, and November.

Aaron's Creek Church has always been a champion of the missionary enterprise. The organization of Sunday Schools, as previously mentioned,

is a testimony to this fact. Until 1949, committees were appointed to collect the money for missions separately. On September 17, 1892 "a resolution of thanks was voted John H. Snead for the efficient manner in which he managed the mission work of the church this last associational year." He was continued a central finance committee on missions for the coming year, but declined, and D. A. Perkins was elected. The goal for State missions in 1896 was \$16., with a total of \$55.55 to all missionary objects. In 1905 giving to missions totaled \$214.83; 1908, \$231.47; 1910, \$244.48; 1914, goal of \$300.; 1920, \$358.65. For the years 1928-29 the goal of \$400. was adopted for missions. As early as 1925 a committee was appointed to make an every member canvass for missions. The missions giving for the year 1963 is set at \$1,275.

Other notes of interest as taken from the church records are:

The church was first insured on March 18, 1905.

On November 14, 1907, a committee was appointed to purchase a suitable library or book case. Brother J. H. Stuart was selected as librarian.

The first usher and reception committee to welcome visitors and strangers was elected in 1914. Those elected were: T. J. Howerton and B. T. Smith.

The first individual communion set was purchased by the church in 1921. Prior to this date, all who observed communion drank from two silver cups.

In August 1931, W. T. Elliott presented the church with a Bible.

On October 23, 1937, Brother Vercer P. Locke was granted a license to enter the ministry.

On March 5, 1958, the church approved the purchase of robes for the choir.

In 1958 the Woodmen of the World planted a magnolia tree in the church yard in honor of Rev. E. R. Harris.

A communion table was donated in 1959 in honor of Mr. R. W. Sizemore.

In April 1959, the family of R. T. Smith gave a piano to the church in his memory.

In June 1959, the church received the gift of a bell by W. H. Hunley from the N & W Railroad. This bell was erected permanently in June 1963.

A bulletin board was donated in June 1960 in honor of Mr. and Mrs. G. W. Slagle.

The first Vacation Bible School was held in 1946.

The first Brotherhood was organized in 1962.

The present membership of Aaron's Creek Church is 318, with 85 of these non-resident members. There are 219 enrolled in Sunday School, with an average attendance of 129. There are 58 members in Training Union, with an average attendance of 29.

According to the available minutes of the church and the minutes of the Dan River Association, the following members have served the church in the capacity listed:

### DEACONS AND YEAR OF ELECTION

The following deacons served prior to 1919, but their dates of election are not known:

J. T. Torian	D. A. Perkins	J. H. Stuart	A. J. Chappell
John H. Snead	E. R. Perkins	T. C. P'Pool	A. P'Pool
J. C. Snead	C. F. Yancey	M. F. Willard	

The dates of election are given in the minutes for the following:

P. Franklin Tuck	1919	Frank P. Perkins	1942	Louis Woltz	1958
C. M. Griffin	1919	Tom Pool	1942	John Pulliam	1958
George W. Slagle	1919	Julian Sizemore	1954	James Woltz	1959
B. W. Smith	1928	Presley Thompson	1954	Tom Farmer	1959
R. W. Sizemore	1928	Floyd Dunn	1956	J. E. Royster	1959
P. D. Perkins	1928	Harry Cole	1956	W. S. Nunn	1960
S. P'Pool	1928	Eugene Gupton, Jr.	1956	Thorton Bcomar	1960
William S. P'Pool	1942	Jimmy Nunn	1957	Aubrey Nunn	1961
J. E. Royster	1942	W. S. Pool	1958	Mark Tuck	1961
Howard Sizemore	1942	Allie Wilson	1958	Marvin Cverby	1961

### TRUSTEES AND YEARS OF ELECTION

J. T. Torian	1901	C. M. Griffin	1919	Aubrey Nunn	1959
J. H. Snead	1904	George W. Slagle	1919	John Pulliam	1959
D. A. Perkins	1904	B. W. Smith	1930	William Pool	1961
A. C. Forlines	1906	R. T. Smith	1934		

### CLERKS

No Record	1845-1867	William S. Pool	1932-1934
T. A. Chappell	1868-1884	W. Garland Smith	1935-1956
T. C. P'Pool	1885-1905	Julian C. Sizemore	1957-1960
S. P'Pool	1906-1931	Louis P. Woltz	1961-1963

### TREASURERS

John H. Stuart	1888	R. T. Smith	1916-1928
M. F. Willard	1888-1889	C. M. Griffin	1929-1930
A. J. Chappell	1890-1916	R. T. Smith	1931-1949
	William S. Pool	1950-1963	

### FINANCIAL SECRETARIES

Mrs. Louis Woltz	1949-1951	Mrs. William Owen	1959
Mrs. Aubrey Nunn	1952	Mrs. Aubrey Nunn	1960-1961
Mrs. William Owen	1952-1955	Miss Ruth Davis	1962
Miss Ruth Davis	1956-1958	Miss Shirley Ann Wilson	1963

### VACATION BIBLE SCHOOL PRINCIPALS

Mrs. John R. Pulliam	1946	Mrs. F. P. Perkins	1949-1950
Mrs. John Crouch		Mrs. Louis Woltz	
(Miss Ella Pool)	1947	Rev. H. B. Land	1959
	Mrs. James Woltz	1963	

SUNDAY SCHOOL SUPERINTENDENTS

No Record	1845-1867	M. F. Willard	1896-1897
J. C. Sneed, Sr.	1876	J. H. Snead	1898-1907
J. C. Sneed and M. F. Willard	1879	J. H. Stuart	1908-1909
J. C. Sneed	1880-1882	J. H. Snead	1910-1911
M. F. Willard	1883	R. W. Sizemore	1912-1919
J. H. Chappell	1884-1886	J. H. Sneed	1920
J. C. Sneed, Sr.	1887	C. M. Griffin	1921-1925
M. F. Willard and T. C. P'Pool	1888	B. W. Smith	1926-1927
J. H. Stuart and H. C. Fcrlines	1889	S. P. Pool	1928-1933
C. F. Yancey	1890-1891	B. W. Smith	1934-1936
John H. Snead	1892	R. W. Sizemore	1937-1938
M. F. Willard	1893	Wm. S. Pool	1939-1949
C. F. Yancey	1894-1895	F. P. Perkins	1950-1952
		Harry Cole	1953-1958
		E. G. Gupton, Jr.	1959
		W. S. Nunn	1960-1963

A Baptist Young People's Union was organized in the early 1920's by Mrs. J. E. Royster. This continued until the Training Union was organized (with the exception of a few years when there was neither). Directors of Training Union since 1948 have been: Eugene Gupton, Harry Cole, Mrs. Allie Wilson, Paul Davis, W. S. Pool, Gene Cole, and Mrs. Frances Pulliam.

There has been a full graded mission organization, including Sunbeams, Royal Ambassadors, Girl Auxiliaries, and Young Women's Auxiliaries, since the 1920's. The following women have served as president of the Women's Missionary Society, during the approximate dates:

Mrs. B. W. Smith	1920's	Mrs. R. W. Smith	1950
Mrs. J. H. Snead	1934	Mrs. Frank P. Perkins	1951-1952
Mrs. Percy D. Perkins	1935-1938	Mrs. Eugene Gupton, Jr.	1953
Mrs. Frank Perkins	1939-1940	Mrs. John R. Pulliam	1954
Mrs. Barclay Steinbridge	1941-1942	Mrs. H. A. Nunn	1955-1956
Mrs. Percy D. Perkins	1943	Mrs. Eugene Gupton, Jr.	1957-1958
Mrs. Allie Wilson	1944-1945	Mrs. Dan Williams	1959
Mrs. Barclay Steinbridge	1946	Mrs. H. B. Land	1960
Mrs. Percy D. Perkins	1947-1949	Mrs. Frank P. Perkins	1961-1963

A coronation service for the members of the Girl's Auxiliary of the church was held on June 16, 1963. The theme for the service was: "Following the Star." The decorations carried out the theme using many stars. The larger star that was lighted at the back of the stage was very pretty. Flood lights were used which added a lot of color.

Mrs. Frank Perkins, W.M.S. President gave the welcome address, followed by remarks from the pastor, Rev. M. E. Newcomb on "Following the Star." He also reviewed the work of each girl and gave the charge to her. The emblems were presented by Mrs. Walton Smith, Mrs. Russell Newman, and Mrs. Aubrey Nunn. Those receiving emblems were Maidens: Ellen Davis, Barbara Keeton, Vickie Hite and Carol Ann Newcomb; Ladies-in-waiting: Dottie Bowen, Karen Woltz, Nancy Cole, Gail Newman and Martha Jane Bowen; Princesses: Marcia Nunn and Joanne Nunn. There was only one queen to be crowned, Becky Pulliam, who was crowned by her grandmother, Mrs. R. T. Smith who was the first G.A. leader in Aarons Creek Church. Gail Yancey

was flower girl and Timmy Nunn was the crown bearer. Four of the R.A. boys, Michael Davis, Ronnie Vaughan, Kenneth Cranford and Allen Newcomb lighted the candles. Some of the other R.A.'s were ushers. Mr. Tilman Hite was the soloist for the program, singing an appropriate song as each group came forward to receive their awards.



The Coronation Court



Aaron's Creek Baptist Church



The Congregation



The Choir



Woman's Missionary Society



Aaron's Creek Baptist Church - Around 1900



Deacons



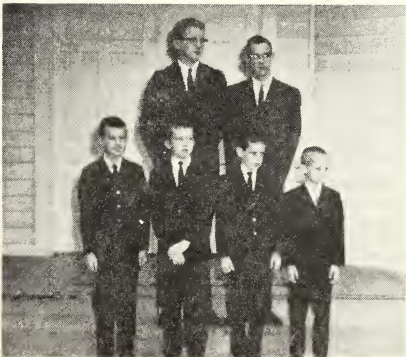
Brotherhood



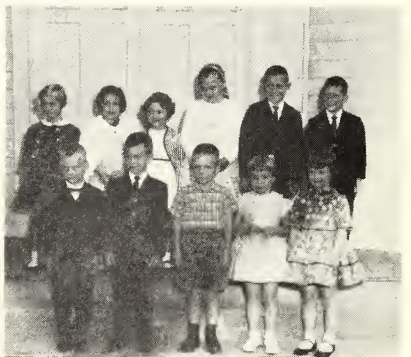
Young Woman's Auxiliary



Girl's Auxiliary



Royal Ambassadors



Sunbeams

## A HISTORY OF AMIS CHAPEL BAPTIST CHURCH

By Rev. Harry R. Mathis

This history is written from the minutes of the church in conference, the associational minutes of the Flat River Association, a history of the church by R. C. Pittard and E. D. Frazier, a history of the church by Shirley A. Harris, and a history of the church by James R. Elliott.

Amis Chapel Baptist Church is located in the Northwest section of Granville County, about three miles southeast of the town of Virgilina, Virginia, near the Virgilina and Stovall Road.

The church derived its name from the Amis family who lived in the community at the time of its organization, its founder and one of the charter members being John Amis, who gave the land on which the church stands. He was also the first deacon of the church.

The church was organized in 1855 with twenty-two charter members. The original constitution of the church reads as follows:

**Article 1** This church shall have a pastor, a deacon or deacons, a clerk and treasurer.

**Article 2** The deacons may hold their office through life of good behavior, the treasurer for twelve months, and clerk for five years.

**Article 3** The duty of the pastor shall be to take the oversight of the church, preach the gospel, and administer the ordinances.

**Article 4** The duty of the deacons shall be to make provisions for the Lord's Supper and look after the temporal affairs of the church.

**Article 5** The clerk's duty shall be to keep a record of the proceedings which shall be read at each conference, to call the roll of male members, and conduct the conference of the church.

**Article 6** The treasurer's duty shall be to attend to the pecuniary concerns of the church and make annual report of receipts and disbursements.

**Article 7** The pastor and deacons shall be elected by a majority of the whole church. The mode of election shall be by ballot.

**Article 8** All the other business of the church shall be decided by a majority of the members present, except reception and restoration of members, which shall require a unanimous vote of those present.

**Article 9** Any person giving a satisfactory account of the work of grace upon their hearts, and submitting to the ordinance of baptism, may become a member; also any person regarding dismissal from another church of like faith and order, upon producing a letter of dismissal and recommendation.

**Article 10** The members of this church shall be under the watch care of each other, and shall seek to promote each other in piety and usefulness.

**Article 11** It shall be the duty of the church to contribute annually of their substances as the Lord prospers them to the support of the pastor.

**Article 12** The church shall have a regular monthly meeting on Saturday before the Lord's day, at which it shall be the duty of each member to be present, absentees required to render excuses if they have missed three meetings.

**Article 13** Any member of this church who shall be guilty of any improper or unchristian conduct, shall be dealt with admonition, reproof, or excommunication at the discretion of the church, but in all matters of difficulty between brethren, the offended brother shall strictly pursue the course pointed out in the 18th chapter of Matthew before bringing the



matter before the church. A failure to do this shall be considered disloyalty in the member thus failing.

**Article 14** This church acknowledges no superior ecclesiastical jurisdiction, but as we believe that associations acting as advisory council may benefit the church, we will unite with some association.

**Article 15** This constitution shall not be altered or amended except at a regular church meeting, notice having been given in writing at least one month previous, stating the proposed proposition. Two-thirds vote of those present shall be required.

#### RULES OF CHURCH

**Article 1** The pastor, or in his absence any visiting minister or member of the church may act as moderator.

**Article 2** The moderator shall preserve order, state and put all questions that come before the conference, and take the vote.

**Article 3** He shall not speak until each member has had an opportunity to speak, and shall not vote unless there is a tie.

**Article 4** In all questions of order the moderator shall decide, but an appeal may be had to the conference, two thirds of which may reserve the discussion.

**Article 5** Only one member may speak at the time, and the preference may be given to the member first rising.

**Article 6** Any male member may speak upon any subject that comes before the conference.

**Article 7** Every member wishing to speak shall rise and respectfully address the moderator.

**Article 8** No member shall speak more than once on a subject until every member wishing to speak has had the liberty to do so, and not more than twice without leave of conference.

**Article 9** All questions shall be brought before the conference by motion and seconded before they can be entertained or voted on.

**Article 10** The members in debate shall abstain from all unkind allusions, and shall be stopped by the moderator as soon as he discovers a want of temper.

**Article 11** No member shall disturb the conference or shall absent himself without leave of the moderator.

**Article 12** The conference shall be opened and closed with prayer by the moderator, or some one called on by him to perform this service.

**Article 13** The constitution and rules shall be read at the opening of regular conference for March, May, August, and October.

The following amendments and resolutions have been passed by the church on the dates indicated:

**May 1, 1879** Resolved that this church hereby condemn the sin of dancing, according to the meaning of the word explained by Noah Webster's unabridged dictionary, and called upon all members to refrain therefrom. Resolved 2. That this church will deal with this sin as it does with any other disorderly conduct.

**April, 1882** Any head of families allowing dancing in their homes shall be considered as guilty as those who dance, and shall be dealt with accordingly.

**December 6, 1890** That we will not indulge absent members longer than two meetings to make their report, either by letter or being present after having been waited on by a committee.

**August 31, 1920** Resolved that all matters of discipline hereafter

shall be reported to the board of deacons and investigated by them before being reported to the full church.

**July 13, 1929** Amendment to Article 12: The church shall have a meeting on Saturday before the Lord's day, at which time it shall be the duty of each member to be present. The clerk shall report to the church at each meeting any male members who have missed six successive meetings, then the church shall inform such absentee members either by registered letter or in person, that they have missed six meetings, and if at the end of two additional months such members have not reported to the church, either in person, by letter, or by representative, then their name shall be erased from the church roll without any motion or discussion.

**May 9, 1931** Voted that the rules of the church were to be read only once a year, in September.

**February 13, 1937** On motion and second, we dispose of the six months absentees for one year and make the whole church a committee for one year.

**January 8, 1938** Above motion continued for one year.

**January 7, 1939** Above motion continued for another year.

**May 11, 1941** Concerning ruling of not granting letters until dues are fully paid; voted that hereafter, this ruling does not apply to female members.

**September 11, 1943** The Saturday afternoon conferences were discontinued.

There was no building when the church was first organized, and the first sermon preached on the site was under a bush arbor by Rev. Hopkins, pastor of Union Christian Church in Virgilina. The exact date the first church building was erected is unknown, but it is believed that it was in the year of organization.

On August 10, 1855 the church joined the Flat River Association. The first delegates to this Association were L. B. Chandler, Henry Y. Allen, and J. H. Stovall.

In 1856 a revival was held. Twenty-eight members were received by baptism, and eleven by letter, making a total membership of fifty-seven.

During the period 1855 to 1865, there is no accurate record of the dates of service of the pastors. Rev. R. I. Devin was called as the first pastor and served for several years. He was succeeded by a Rev. Morgan, and he in turn by Rev. J. K. Faulkner. Rev. R. H. Marsh served as pastor for a while about 1861 to 1864. In 1865 Rev. J. A. Stradley was called as pastor, and served faithfully and well for twenty nine years. During his pastorate, the first church building was sold, and a new building was erected in 1885. At the time of his resignation in 1893, Rev. Stradley said: "I have done the best I could, but the one coming after me is far superior," speaking of Rev. P. H. Fontaine. The church found in Rev. Fontaine a great Biblical scholar and one who lived far ahead of his preaching. He served the church until 1915, a period of twenty-two years. Under his wise counsel and leadership the church had grown to a



Building Erected in 1855

membership of 230. He held his membership in this church for several years, and at his request, he was buried in the church cemetery.

In 1915 the church called Rev. Jerry Reeves as pastor. He was an humble servant of the Lord and could greatly surprise you with his preaching. He served the church until 1921. It was he who preached the sermon at the church's first Homecoming Service. In 1922 Rev. J. U. Teague of Henderson became pastor of the church and served until 1941, a total of twenty years. The church found in him an ardent worker for the Lord. During the period May 25 to September 1, 1941, Rev. A. Drewey Frazier, this church's own minister of the Lord, served as supply pastor during his summer vacation. In 1942 the church called Rev. W. Barry Garrett, who served for one year. Rev. E. W. Greene of Henderson, N. C. came as pastor in 1943 and has served the church for twenty years.

The pastor of Amis Chapel is still called on an annual basis. In 1935, Rev. Teague accepted a recall on indefinite terms only. However, shortly after, the church was making the annual call once again. A description of the annual call is recorded in the minutes of October 10, 1926: "Brother Teague retired and asked Brother G. T. Pittard to act as moderator. Brother J. U. Teague was nominated and elected, the vote being unanimous.... Brother R. S. Hart and W. L. Clark were appointed to inform him of same and escort him in the church." The pastor's salary has increased through the years. In 1876 it was approximately \$100; 1930, \$500; 1933, \$250; 1935, \$350; 1937, \$400; 1942, \$300; 1943, \$400; 1947, \$500; 1951, \$700; 1952, \$840; 1953, \$1,800; 1960, \$2,000.

As early as 1924, the church appointed a finance committee, composed of the deacons, along with G. W. Yancey and E. D. Frazier, to prepare a budget and plan the church financial affairs. This budget was to include all incidentals, Sunday School literature, sexton's salary, and pastor's salary. The budget was prepared and apportionments or assessments made against each member. In the early years collectors were appointed for the various undertakings of the church; such as, foreign missions, home missions, state missions, old minister's relief, education, hospitals, orphanages, etc. In 1931, the church began using the envelop system for missions only. In 1942, the church voted to raise its money for home expense by free will collections, rather than by solicitation. In 1949, the church voted to adopt a unified budget for 1950. The Junior Board of Deacons were appointed to have the budget ready to take effect by the fiscal year 1951. In January 1950, the church voted to have its first every member canvass, to assist the Junior Deacons in subscribing the budget. The budget for 1951-52 totaled \$3,115. The budget for 1962, per the associational minutes, amounted \$6,717., of which \$2,211. went to missions and benevolences.

The membership of the church has grown steadily. From twenty-two members in 1855, the records show the following growth: 1866, 97, 1876, 134; 1886, 182; 1896, 166; 1906, 184; 1916, 211; 1926, 235; 1938, 237; 1962, 286.

The church's first Sunday School was organized in 1868 during the pastorate of Rev. J. A. Stradley. In these early days the only study material was the Bible, and the lessons were taught directly from the Bible. The first Sunday School Superintendent was Captain Rufus Amis. Others who have served the church as Superintendent are:

K. C. Allen

A. H. Garner

M. D. Harris

A. B. Willingham

W. T. Chandler

R. W. Downey

A. D. Frazier  
R. I. Mulchi  
W. E. Chandler  
S. A. Harris  
A. G. Chandler

G. T. Pittard  
R. S. Hart  
C. B. Wilkerson  
R. C. Garner  
A. T. Pittard  
W. L. Clark

Perry Eakes  
R. M. Smart  
John Bradshaw  
Willie S. Young  
Wilson Jones

In 1872 the Sunday School enrollment was eighteen. In 1876 it was seventy-seven. In 1963 it totals 233, with an average attendance of 153.

The third building of the church was erected in 1948-49. The need for a new building had been seen back in 1927. In 1927 and again in 1938, the church had voted to build. Committees had been appointed to draw up plans and raise money. However, the plans never materialized. In September, 1942, another committee was appointed to solicit funds for a new church building. This committee was composed of G. T. Pittard, D. J. Hite, Elijah Williams, M. H. Eastwood, and Miss May Tally. The following committee was appointed to obtain building plans: Tom Pittard, Marvin Goode, G. W. Yancey, Frank Pittard, Graham Clark, W. M. Smart, Roy Frazier, and James Elliott. On April 25, 1948, the building committee was told to let the contract. The estimated cost of the church was \$17,895. Towards this amount the church had \$12,325. in cash and \$500. in pledges. The following were appointed to help solicit funds: Mrs. Lewis Garner, Mrs. Guy Whitehurst, Reynolds Frazier, and Freddie Young. As the building progressed and contributions began coming in, the church decided to make several alterations to the original plans. When the building committee made their final report on June 30, 1949, this report showed that collections had amounted to \$23,926.30, expenditures, \$23,276.97, leaving a balance of \$649.33 on hand. After the building was completed, new pews were installed. A tile floor was laid in the basement. A steeple was added to the church. A new piano was purchased. A church bulletin board was placed in front of the church. The grounds were landscaped. A bulletin board and pulpit lamp were presented to the church by Mr. and Mrs. Erwin Hite, a hymnal board by Woodis Vaughan and a Training Union Board by Mrs. J. L. Garner. The church purchased an offering board to match the hymnal board. A communion table and chair was given to the church by an anonymous donor. A pulpit stand was donated by Brother Marvin Goode in honor of his mother and father. Offering plates were donated by Mr. and Mrs. David Vaughan in honor of Mrs. E. H. Eastwood. A flower stand was given by T. M. Talley and family in memory of his mother and father. The church purchased a chair and a flower stand to complete this set. On July 31, 1949, it was reported that the total cost of the new church, with all the furnishings, amounted to \$26,476.

A church library was formed in 1946. The library bookcase was donated by Rev. Kenneth Clark in honor of his grandmother and grandfather. Miss Pattie May Frazier was elected the first librarian. Others who have served as librarian are: Mrs. Reynolds Frazier, Mrs. Horace Elliott, and Miss Alma Currin.

On Sunday morning, July 31, 1949, Homecoming was held at Amis Chapel. Visitors were recognized from a seventy-five mile radius and rich fellowship was enjoyed by all. Special music was rendered by a quartet from Oxford Baptist Church. The homecoming message was brought by Dr. John W. Elliott, president of Baptist Elderson Broadus College, Philippi, West Virginia. A bountiful meal was enjoyed at noon time. In the afternoon the new building was dedicated to the Lord. A brief history of the church

was read. Special music was rendered by Mrs. Benton Williams of Oxford. The dedicatory message was brought by the pastor, Rev. E. W. Greene. Rev. Drewey Frazier led our dedicatory prayer.

From its date of organization until about 1940, the church sought to discipline its members who violated the rules and constitution of the church. Members were excluded for drunkenness, non-attendance, non-support of the church, for desertion of the church and family, dancing, for joining other churches of different faith, and upon request of individual members for various reasons.

The Flat River Association has met with Amis Chapel Church in the years: 1859, 1876, 1907, 1928, and 1951.

Amis Chapel has been diligent in the preserving of its history. In 1930, R. C. Pittard and E. D. Frazier were appointed to write a history of the church. The original manuscript of this history is on file in the library of Wake Forest College, Winston-Salem, North Carolina. The histories written by Shirley A. Harris and James R. Elliott are in the hands of the church clerk. In 1932, old minutes of the Flat River Association were given to the church by S. P. Pool. These were put in the care of Mr. W. H. Upchurch at Oxford for safe keeping, but were to remain the property of the church.

In 1936 the old communion set, composed of pitcher and cups, was offered for sale at public auction. The proceeds from the sale were to be applied to the cost of individual cups and fillers. Prior to 1936, those who observed communion drank from the same cups.

The first Vacation Bible School was held at Amis Chapel in 1948. Serving as principal of the school have been:

Rev. Roger Williams	Mrs. Douglas Hite	Mrs. Willie Royster
Mrs. Myrtle Garner	Mrs. George West	Mrs. Lawrence Davis
Miss Eleanor Pittard	Rev. E. W. Greene	Mrs. Thomas Dixon, Jr.

On February 24, 1946, it was voted to have electric lights temporarily installed in the church.

On October 1, 1952, the church began operating on a half-time basis.

In May 1949, Junior Deacons were elected and ordained. Those elected to this office have been:

Fred Young	Woodis Vaughan	Frank Frazier
John Bradshaw	Wilson Jones	W. S. Young
Alva R. Talley	Reynolds Frazier	James Ellicott

John Amis and Henderson Stovall were the first deacons of the church. Others who have served in this high office are W. L. Clark, J. L. Garner, W. M. Smart, E. D. Frazier, R. T. Hart, and G. F. Clark, who served prior to 1927. On August 13, 1927, it was resolved that the five deacons who were then in office hold the office of deaconship, and that the church cease to elect deacons as at present, until such time as the church feels it necessary to take it up again. There is no mention of the election of deacons again until 1941. Those elected since 1941 include: W. L. Hite, and S. A. Harris.

Those serving the church in the position of trustees have been:

J. C. Harris	D. J. Hite	Willie Sue Young
M. H. Eastwood	Elijah Williams	David Vaughan

It seems that to 1922 the various collectors dispersed the moneys which they collected. After this date a central treasurer was elected. Those serving the church as treasurer have been:

A. R. Frazier	1922-1937	A. R. Frazier	1940-1952
Perry Eakes	1938-1939	Willie Sue Young	1953-1956
	George Pittard	1957-1963	

The first clerk of the church was John Amis. In 1864, R. Amis was serving. Those serving after 1864 and their approximate dates have been:

W. Cverby	1866-1869	A. E. Garner	1901-1918
R. Amis	1870-1879	E. D. Frazier	1919-1927
W. T. Chandler	1880-1888	R. C. Pittard	1928-1932
W. W. Chandler	1889	E. D. Frazier	1933-1942
W. T. Chandler	1890-1891	W. E. Cannady (6 Mcs.)	1943
J. W. Downey	1892-1895	Willie Sue Young	1943
T. S. Chandler	1896-1899	S. A. Harris	1944-1950
J. W. Chandler	1900	James R. Elliott	1951-1963

The Woman's Missionary Society of Amis Chapel Church was organized in 1906. Mrs. Charlie Sneed was its first president. The Flat River Associational minutes, with the exception of 1919-20, 1926, 1935, 1944-46, list the following persons as president:

Mrs. T. C. Downey	1917	Mrs. W. L. Clark	1936-1943
Mrs. Lena Garner	1918	Mrs. J. L. Garner	1947-1948
Mrs. J. C. Harris	1921-1922	Mrs. James Garner	1949-1950
Mrs. J. L. Garner	1923-1924	Mrs. J. L. Garner	1951-1953
Mrs. Will Stovall	1925	Mrs. George West	1954-1963

For the years in which the presidents were not listed, the minutes gave such information as enrollment, offering, etc.; therefore, the W.M.U. was active during these years.

In May 1952, a Brotherhood was organized in the church, with a membership of approximately thirty-five. Presidents of this organization have been: Fred Lamp, W. S. Young, L. C. Adcock, Horace Elliott, Wilson Jones, Edward Compton and Lawrence Davis.

In the early 1920's Amis Chapel had a Baptist Young People's Union. Serving as its presidents during these years (1923-1933) were: Mrs. J. T. Garner, Mrs. R. C. Garner, Mrs. N. J. Talley, R. C. Garner, N. J. Talley, W. R. Yancey, Frank Yancey, Mrs. Fannie Pruitt and Geneva Garner. The name of the organization was changed from Baptist Young People's Union to Baptist Training Union in 1936. However, we did not have a Training Union from 1936-1938. In 1939 we had a Training Union with an enrollment of 59, but the president was not named. In 1940 Felix Cannady was president; in 1941-42, Woodis Vaughan. The minutes give no record of Training Union through the years 1943-57. The Training Union was reorganized in 1958. Serving as Directors since this time have been:

Cordell Bradshaw	1958-1959	Alvah Talley	1961-1962
Mrs. Kathleen Davis	1960	James Frazier	1963

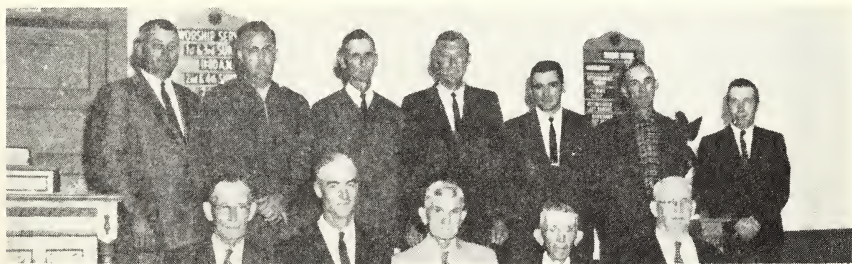
In October 1962, a building fund was started for the addition of Sunday School rooms. Willie Sue Young was appointed collector of funds. In November, plans for the addition to the church were accepted. In April 1963, the estimated cost of the addition was listed at \$27,486.00. The church voted to begin work immediately. Added to the Finance Committee were Miss Mae Talley and Arthur Ray Currin. The Building Committee consists of: Willie Sue Young, L. C. Adcock, and George Pittard. The addition, which is near completion in July 1963, is a memorial to the church's

war veterans. The names of the entire membership of the church were placed on a scroll and placed in the corner stone of the building for future reference.

Two ministers have been called of God from the Amis Chapel Church. John William Downey, son of Mr. and Mrs. R. W. Downey, was licensed to preach on October 6, 1894 and was ordained by Amis Chapel on December 16, 1896. He attended Bethel Hill Institute, Scottsburg Normal College and the Southern Baptist Theological Seminary in Louisville, Kentucky. He served the following churches: Oak Grove and Mulberry, Virginia; Student Pastorate in Kentucky about 1900; rural churches near Henderson, N. C.; East Durham Baptist Church, Durham, N. C.; Calvary Baptist Church, Portsmouth, Virginia; Woodland, Aulander, Peticasi, Creekville, and Roxable Field, Northampton County, N. C.; Severn, Conway, Margettsville Field, Northampton County; and Sawyers Creek and Oak Ridge, Camden County, N.C. He was married to Dollie C. Hubbard, and they had four children. One of these, Robert P. Downey, is a Baptist minister and was ordained in 1925. Robert received his Ph.D. from Southern Baptist Theological Seminary in 1934 and has served churches at Cedar Rock, N.C., Elizabeth City, N. C., Winchester, Kentucky, Suffolk, Virginia, and Salem, Virginia. He is the author of Missionary Friends.

The other minister to come out of Amis Chapel Church is A. Drewey Frazier, who is presently pastor of Godwin Heights Baptist Church, Lumberton, North Carolina. The church passed the following resolution in 1934: "We, Amis Chapel Baptist Church, of the Flat River Association, recommend Brother Drewey Frazier as a fine young Christian gentleman, worthy of any confidence imposed in him. Since he has expressed to us his desire and purpose to enter the work of the ministry, we desire to commend him and pray that the Lord may use him for His own honor and glory." Brother Frazier was licensed to preach by the church on February 13, 1937. He was ordained on July 6, 1941. Rev. Kenneth Clark gave the opening prayer; Rev. J. U. Teague was chairman of the ordination council. E. D. Frazier was clerk. The ordination prayer was given by Rev. J. M. Walker. Rev. W. D. Poe delivered the charge to the candidate. The ordination sermon was preached by Rev. J. U. Teague and the candidate. Rev. E. R. Harris presented the Bible. The closing prayer was led by the candidate. The revival of July 13-18, 1941 was conducted by Rev. A. Drewey Frazier and Rev. Kenneth Clark.

In the words of the historians of the church, "over and above it all, we feel we can see the hand of God moving in the hearts of men and women to carry on his will."



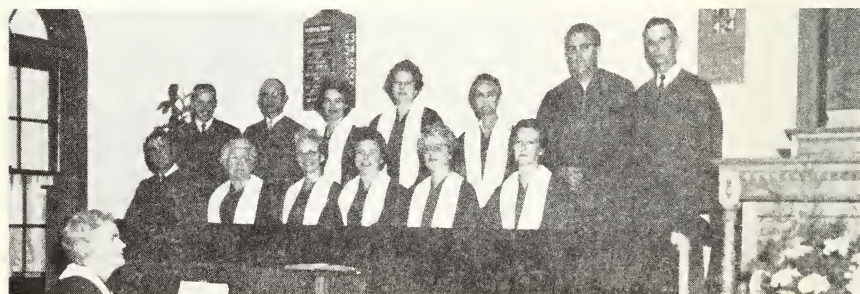
Deacons



Amis Chapel Baptist Church



Congregation



Choir



## A HISTORY OF MOUNTAIN CREEK CHURCH

By R. T. Eakes, Church Clerk

Mountain Creek Baptist Church derived its name from the stream of Mountain Creek and is located seven miles west of Stovall in Granville County, North Carolina. The church was organized on the fourth Sunday in May, 1860 by Rev. Moses Baldwin and Rev. Robert I. Devin. Rev. R. I. Devin was called as first pastor at a salary of one hundred dollars a year.

The thirty-eight charter members who came by letters from Hester Baptist Church were as follows:

Flemming R. Currin	Henry J. Hester	Mary Newton
Thomas P. Downey	Robert Knott	Mary Knott
William H. Downey	Beverly D. Frazier	Carolina Hart
George W. Hart	James Eakes	Isabelle Blackwell
Z. M. P. Downey	Beverly Daniel	Nancy Sanford
Abner Currin	John Newton	Phebe Currin
Woodson Eakes	William H. Daniel	Elizabeth Frazier
William H. Blackwell	Mary Downey	Lucy A. Sanford
Stephen H. Sanford	John Blackwell	Rebecca Currin
Robert Blackwell	Sarah Downey	Elizabeth Blackwell
Pomphert Blackwell	Isabelle H. Downey	Julian Ann Eakes
Robert Elliott	Mary A. Elliott	Parthenia Eakes
Thomas H. Currin	Francis Frazier	

### Names of pastors and times of service:

Rev. R. I. Devin	1860-1863	Rev. P. H. Fontaine	1909-1915
Rev. R. H. Marsh	1863-1866	Rev. Jerry Reeves	1915-1921
Rev. J. L. Carrol	1866-1867	Rev. J. U. Teague	1922-1941
Rev. R. I. Devin	1867-1887	Rev. W. B. Garrett	1942-1943
Rev. C. A. Jenkins	1887-1893	Rev. J. W. Cummings	1943-1945
Rev. J. T. Riddick	1893-1896	Rev. Isaac Terrell	1945-1950
Rev. E. Y. Pool	1896-1901	Rev. Dennis M. Larkins	1951-1959
Rev. A. V. Jcyner	1902-1907	Rev. Charles N. Bennett	1959-1962
Rev. J. G. Blalock	1907-1909	Rev. Lamar Wheeler	1962-Present

### Deacons of the church have been:

Woodson Eakes	J. D. Newton	A. Pou Coats
Abner Currin	R. T. Eakes	Aucy L. Elliott
G. W. Watkins	J. T. Hart	W. S. Cverton
J. A. Watkins	D. W. Frazier	Elbert Blackwell
James M. Satterwhite	G. W. Hart	C. T. Blackwell
James S. Hobgood	E. J. Hart	C. R. Blackwell
W. S. Eakes	H. L. Blackwell	Plummer Hays
W. H. Blackwell	E. G. Frazier	Lewis Frazier, Sr.
James P. Currin	D. A. Parham	R. L. Eakes
W. T. Blackwell	Leslie Blackwell	A. J. Blackwell
W. T. Eakes	Hesley Clark	Lester Slaughter
R. T. Blackwell	Fontaine Jones	Charles Hart
R. S. Hart	David Blackwell	Elmer Bond
J. S. Watkins	Fred Blackwell	

Clerks of the church have been:

Flemming R. Currin	1860-1861	John S. Eakes	1888-1908
Abner Currin	1861-1866	G. F. Downey	1908-1910
Pomphert Blackwell	1866-1878	R. T. Eakes	1910-1960
David W. Eakes	1878-1888	Charles Hart	1960-Present

Some of the outstanding events in the life of the church:

Cur Church has gone through several wars and depressions and emerged with additional strength. Several useful members lost their lives during the Civil War. Eleven of her sons served in World War I. George Elliott, Tennie B. West, Bennie A. Eakes, and Harvey Currin made the supreme sacrifice. During World War II, several young men served in the armed forces. Harvey Eakes and Downey Frazier made the supreme sacrifice.

Rev. George T. Watkins was licensed and ordained to the ministry by this church in 1889. He served as pastor of several able churches in the state and was pastor of Grace Baptist Church in Durham, North Carolina at the time of his death.

Odis T. Eakes was licensed to preach by this church August 15, 1914, but died September 22, 1914, about one month after he was licensed.

John B. Shearin was licensed to preach on August 7, 1952.

In the year 1896 about twenty-five members took letters from Mountain Creek Church and organized Sharon Baptist Church.

Mountain Creek was the first among the rural churches in the Flat River Association to erect a modern building of worship.

Mountain Creek led all the rural churches in the Flat River Association in her contributions to the Seventy-Five Million Campaign and since then she has led all the rural churches in her gifts to missions until 1929.

Vacation Bible Schools have been held for several years to great benefit. The Training Union has steadily functioned in its training ministry. The Sunday School has taken on a fine growth and the Women's Missionary Union is probably the strongest ever.

In 1941 Rev. J. U. Teague resigned the pastorate of Mountain Creek to accept work at Powellsville, North Carolina and since then retired and is residing in Henderson, North Carolina. He has been of great help to the church since moving back to Henderson by assisting in funeral services and as supply preacher on different occasions. He also served as interim pastor for four months prior to the calling of Rev. C. N. Bennett.

In August 1943, Mountain Creek was in a field with Grassy Creek, Providence, and Knott's Grove churches. The four churches purchased a parsonage in Oxford. These four churches remained as a field until the close of Rev. Isaac Terrell's pastorate.

In the fall of 1945, the church purchased a plot of ground west of the church building as cemetery ground. This plot is about three acres in size and is well suited to make a beautiful burying ground.

In the fall of 1950, the four churches decided to divide into two fields--Mountain Creek and Grassy Creek forming one and Knott's Grove and Providence another field. Grassy Creek and Mountain Creek bought the parsonage in Oxford.

Work was begun on the Educational Building in 1956 and completed in 1957 at a cost of \$30,000. The first service was held in the new building on June 2, 1957. After that the Sunday School was graded and since then has made rapid progress.

On April 28, 1957 the church adopted the rotation system for electing deacons.

The final payment was made on the Educational Building October 26, 1958 and the dedication service was held December 7, 1958, while Rev. D. M. Larkins was pastor.

The church voted to go on a full-time program of worship on November 1, 1959 and build a parsonage near the church. Rev. C. N. Bennett was called as the first full-time pastor of Mountain Creek Church, December 20, 1959.

The parsonage was completed near the church on a lot given by R. L. Eakes at a cost of \$17,000.

The first coronation service for the youth of our church was held in the fall of 1962.



Mountain Creek Baptist Church



The Choir



Rev. Lamar Wheeler



The Congregation



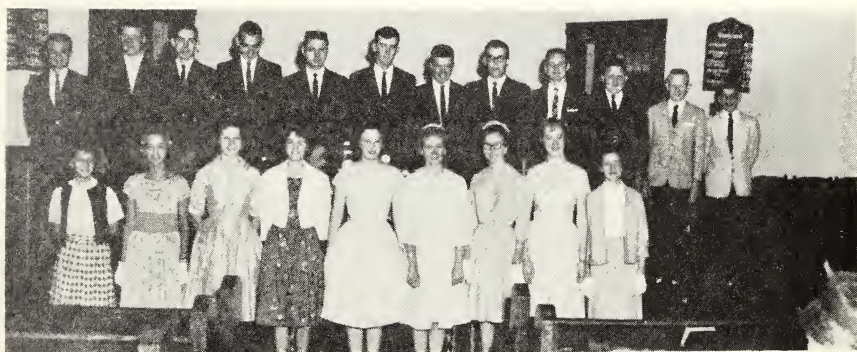
Deacons



Women's Missionary Society



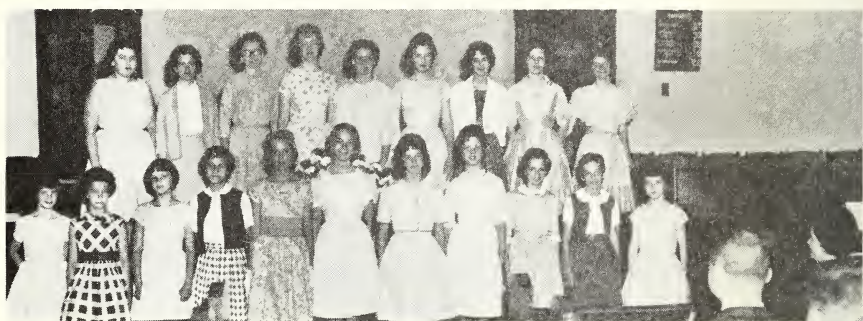
Sunday School Officers



Young People's Choir



Junior Choir



Girl's Auxiliary



Sunbeams

## A HISTORY OF NORTH FORK BAPTIST CHURCH

By Rev. Harry R. Mathis

North Fork Baptist Church was founded in the year 1874, and was at first called North Fork Meeting House. Services were first held under a brush arbor on the hill south of the present church. William Thomas Wilborne gave the land for the first church as well as the lumber. He cut the trees, carted them to the mill to be sawed, and delivered them to the church site. The men of the church pitched in and helped to erect the first building. There is no record as to the exact date when the first church was built, but according to reliable information it was built some time in the 1880's. By June 1886 it was paid for in full. It was remodeled and enlarged in the years 1901-1902.

The original constitution of the church is not available. The oldest copy among the files of the church clerk is one that was revised and adopted at the March meeting in 1886:

**Article 1** We will be known as North Fork Missionary Baptist Church of Halifax County, State of Virginia. The basis of our union is that the Holy Scriptures constitute our only standard of faith and practice and that they are a safe and perfect standard.

**Article 2** A Scriptural Church is a Congregation of Baptised believers organized for the transaction of business of Christ's Kingdom.

**Article 3** Any person giving satisfactory evidence of faith in Christ may become a member of this church or any one producing a letter of good standing in a church of like faith and order.

**Article 4** The vote of a majority of the members present shall be sufficient for exclusion. Reception shall require a unanimous vote.

**Article 5** Every male member shall vote on all questions entertained by the church unless excused by the moderator. Females may vote in the election of officers only. Any member in good standing and at peace with all the brethren and who shall have paid all his dues will be entitled to a letter of dismission.

**Article 6** It shall be the duty of every male member to attend all church meetings for business and should any male member absent himself three meetings in succession, he shall be cited to the church to show cause why he forsakes the assembling with the brethren.

**Article 7** Deeming the support of the Gospel as an indispensable paramount duty, all who persistently refuse to contribute to that object as the Lord has prospered him shall be dealt with as disobedient and at an annual meeting designated by the Church, each and such delinquent shall be read out by the Treasurer.

**Article 8** It is the imperative duty of each and every member to contribute, as the Lord has prospered him, to the several objects of this association.

**Article 9** No personal grievance shall come into the church until the several steps as laid down in the eighteenth chapter of Matthew shall have been taken.

**Article 10** Aiding and abetting, trading and trafficking in ardent spirits or drunkenness shall be deemed disorderly and unchristian and for persisting therein any member shall be excluded from this church.

**Article 11** Any member engaging or allowing dancing or card playing or gambling for amusement shall be deemed an offender against the peace

and dignity of the church and shall be dealt with for so doing.

**Article 12** It shall be the duty of any member who may know or have good reasons for believing a member is guilty of gross immorality to report the case to the next meeting, having first informed the offender of such intention before bringing any case before the church. It shall be the duty of any member if possible to consult the pastor and deacons.

**Article 13** The pastor shall be elected annually by ballot on Saturday before the fourth Sunday in September.

**Article 14** Deacons shall be elected by ballot and hold office during the pleasure of the Church.

**Article 15** It shall be the duty of the deacons to seek out such persons as may need assistance and use the alms of the church for their relief and visit the sick, to prepare and distribute the elements of the Lord's Supper and to take a general supervision of all the temporal interests of the church and to co-operate with and assist the pastor in preserving good order and to see his salary is paid in due time.

**Article 16** The church shall have a Clerk and Treasurer and shall be elected annually at our January meeting. The Clerk shall keep a fair and faithful record of all the proceedings of the church, its conduct, its correspondence and preserve the record and all papers committed to his care for the benefit of the church.

**Article 17** The Treasurer shall receive all money and pay all orders drawn on him by order of the church. He shall keep a fair book of accounts and every quarter, namely: December, March, June and September at the regular business meeting, shall bring before the church a statement of all money received and paid out. His accounts shall show the names of those who have paid nothing during the preceding quarter.

**Article 18** The regular meeting for business shall be held on Saturday before the fourth Sunday in each month.

**Article 19** The ordinance of the Lord's Supper shall be observed by the church upon the fourth Sabbath in April, July and November.

**Article 20** Seven male members shall constitute a quorum for the transaction of ordinary business.

**Article 21** The church may transfer any business to a committee, except election and final action on cases of fellowship.

**Article 22** In the absence of the moderator the church may choose whom they please to act as moderator.

**Article 23** Meetings for business shall be opened and closed by solemn prayer to Almighty God for his divine favors and blessings.

**Article 24** The Moderator shall preside in all meetings of the church, preserve order, state and explain all propositions, take the vote on all questions coming before the body, report the decision and determine all questions of order, provided an appeal may be had to the body from his decision, two thirds concurring may reverse it.

**Article 25** The Clerk shall immediately after the opening of each Church meeting call over the names of all the male members of the church, note absentees and furnish the moderator with list of the same. The names of the females shall be called at the May and September meeting.

**Article 26** No two members shall speak at the same time and the floor shall be given to the one first addressing the chair. Any member wishing to speak shall rise and respectfully address the moderator; he shall confine himself closely to the question under discussion and carefully avoid all disrespectful or unkind personal remarks.



Article 27 No member shall withdraw from the meeting without permission of the chair, or engage in reading books or papers, nor hold conversation while the body is in session, except to obtain necessary information on the pending question.

Article 28 Any male member may speak upon any subject under consideration provided that no member shall speak more than once on any question without permission of the church.

From its date of organization until June 1946, the church met on the Saturday before the Sunday appointed for preaching in each month. In July 1919, the time was changed from 11:00 a.m. to 2:30 p.m. In June 1946, the church voted to hold the business meetings on Wednesday night before the first Sunday in each month for the rest of 1946 at 8:00 p.m. Prior to these Saturday and Wednesday Conferences, a preaching service was held. On May 8, 1960, the church voted to have quarterly meetings of conference, rather than the monthly meeting.

The church records from the date of organization until July 1878, are not available; nor, are they available from February 1898 to February 1917. The following information is taken from the church records available, the associational minutes, and from information obtained from members of the church.

At the Dan River Association in 1867, "Rev. J. K. Faulkner gave an account of the arm of the church at North Fork, to which he preaches under appointment of the State Board." Rev. Faulkner was at this time pastor of Aaron's Creek Baptist Church. After its organization and up to July 1876, the church was pastored by a Dr. Ragland. The church was admitted to Flat River Association on August 15, 1876. The following pastors are listed in the associational minutes:

J. E. Montague	1876-1883	T. W. Fogleman	1922-1924
George N. Pittard	1883-1887	E. R. Harris	1925-1948
William Slate	1887-1888	Ronald E. Rice	1948-1950
John H. Laton	1889-1891	Lowell Elliott	1951-1951
William M. Hudson	1893-1908	Archer V. Turner	1952-1953
J. H. Gordon	1909-1910	Lucien Williams	1954-1957
J. K. Humphries	1911-1914	L. Edgar Whitlock	1957-1957
M. C. Walton	1915-1918	John W. Gray	1958-1961
W. W. Reynolds	1919-1922	R. T. Smith	1962-Present

The longest pastorate held at North Fork Church was that of Rev. E. R. Harris, who served for twenty-three years. The shortest, and perhaps the shortest in church history, was that of L. Edgar Whitlock, who accepted the call to the church, came and preached one Sunday and tendered his resignation.

The amount paid, and the manner of paying the preachers in the earlier years of our churches' histories, is of interest to modern day churchmen. In 1880 this church paid its preacher \$100.00 per year. From the minutes of January 1880, the following motion was passed: "It was agreed that the church was to get Brother Montague 15 Barrells of corn in part pay for what they owed him." In December 1886: "The treasurer reported the church in debt to her pastor for the past year 12 dollars & 85 cts and 25 dollars on the present year, making 37.85 due. His report showing several persons delinquent in their dues. Brethren were appointed to see them." In January 1887: "The committee to see the delinquent brethren reported and was discharged and the brethren granted a reasonable time to raise their proportional part of the pastor's salary." In March 1932 the

pastor's salary was \$200.00 per year. In January 1947 it was increased to \$300.00. In October 1947, North Fork agreed to accept \$450.00 of pastor's salary. Today, North Fork Church pays one-half of the salary and upkeep of a parsonage to support a full-time minister for the field of two churches.

North Fork Church has been diligent in keeping its constitution up to date. In November 1885 a committee composed of B. W. Owen, W. R. Hill, Ditron Overby, J. C. Hubbard, J. W. Morris, R. S. Hite and G. N. Pittard was appointed to make amendments to the original constitution. The constitution which appears above is the result of the work of this committee. On September 20, 1959, under the leadership of Rev. John W. Gray, Mrs. Warren Hudson, Mrs. Georgia Freidenstein, E. T. Elliott, and J. L. Boyd, the church revised and adopted its present Constitution and By-laws.

The Deacons of the church and their first year of election are as follows: \* Honorary Deacons

R. B. Glasscock	1879	Frank G. Tally	1923
William H. Wilbourne	1879	* E. T. Elliott	1945
B. W. Cwen	1885	Theodore Smith	1945
Reuben S. Hite	1888	Floyd Hudson	1945
J. W. Morris	1888	Stanley Hite	1954
S. M. Wilborun	1893	James Elliott	1954
Ditron Overby	1893	John H. Hite	1958
J. R. Cole	1893	Worth Hudson	1959
E. H. Hodson	1895	Wallace Ford	1959
E. F. Hudson	c. 1901	David Hudson	1961
Jesse R. Hite	c. 1912	Woodrow Wilson	1961
* J. L. Boyd	1923	Carl Elliott, Jr.	1963
	Henderson Freidenstein		1963

It should be pointed out that Reuben S. Hite served as deacon from 1888-1933, a period of forty-five years.

The Clerks who have served the church are:

J. W. Morris	1874-1876	Sam H. Sydner	1895-1898
W. P. Wilkins	1877-1878	P. T. Wilborne	1899-1909
W. R. Hill	1878-1883	Charles T. Fletcher	1910-1911
C. S. Hite	1883-1886	Jesse R. Hite	1911-1912
B. W. Cwen	1886-1889	E. F. Hudson	1913-1933
W. R. Hill	1889-1890	Frank G. Talley	1934-1955
W. W. Wilbourne	1890-1895	G. Tilman Hite	1955-1956
James P. Wilkins	1895	Elizabeth Hite	1957-Present

E. F. Hudson served as clerk for twenty years and Frank G. Talley served for twenty-one years.

Those who have served as Church Treasurer are:

James T. Wilkins	James P. Wilkins	H. A. Freidenstein
R. S. Hite	Arthur F. Hudson	E. T. Elliott
E. F. Hudson	J. R. Hite	Floyd Hudson

E. T. Elliott served the church as treasurer for twenty-seven years. After his resignation the church presented him with a plaque in recognition and appreciation of his loyal and faithful service to the church.

From the date of organization to 1886, North Fork was associated with the Flat River Association in North Carolina. In July 1885 North

Fork asked for a letter of dismissal to join another association of like faith and order. In June 1886 the church appointed its first delegates to the Dan River Association. The Dan River Association has met with North Fork Church on three occasions: 1901, 1925, and 1953.

From 1874 to 1921 the church did not own a piano or organ. The song leader during this time was R. S. Hite. During this time Professor Bill Humphries taught music and singing by note, using a two pronged tuning fork to pitch the tune. Most of the members could sing from the notes in the hymn books. Mrs. John S. Hite, Albert Boyd, Frank Talley, Stanley Hite, and Tilman Hite have also led the singing in the church. In 1921 the first piano was purchased. Those serving as pianist have been: Charlotte Hudson (Mrs. Elmo Smith), Clivia Freidenstein (Mrs. Theodore Smith), Lila C. Seat (Mrs. Shirley Talley), Audrey Hudson (Mrs. Charles Grinstead), Lucy Elliott (Mrs. Edward Chandler), Elizabeth Elliott (Mrs. Harley Marshall), and Mrs. J. R. Hite.

From its organization until 1923, North Fork Church operated under the discipline of its constitution, as revised in 1886. Committees were appointed to see members about whom rumors had been heard; members were asked to report to the church at the next meeting and give their account. Members were excluded for non-attendance, fighting, heresy, disorderly conduct, using profane language, for neglect of duty and contempt towards the church, dancing, "stilling," selling whiskey, desertion, and drunkenness. On occasions the following notation appears in the minutes, "It was moved and seconded that we the Brethren of North Fork Church withdraw ourselves" from a certain brother or sister. Committees were appointed to settle grievances among certain brethren and sisters. Committees were appointed each conference to see certain brethren about non-attendance. In the early 1900's the use of an inactive list for non-attenders was begun. In October 1930 the deacons went over the church roll and reported to the monthly conference such members who had not been attending church meetings. The church appointed the collectors "to see such members in person or write and see if they could get them to attend church." On January 6, 1934, a resolution was passed that the deacons visit the inactive members about their church relationship. In December 1938 there was some discussion about the members who did not attend the church meetings nor support the church expenses. No action was taken. On March 2, 1940 there was some discussion in regard to non-church attendance of many members. It was agreed to bring the matter up on Sunday. In December 1947 the deacons were ordered to draw up a letter to send to members who had not paid their assessments. On November 4, 1948 the ruling concerning three successive absences from conferences was brought up; also, the matter of calling of the roll at each conference. Both of these were rescinded. On May 20, 1951 some members were placed on the inactive list "because they had failed to communicate with the church for a long time."

An unusual ruling was passed in January 1896. Two brethren were "appointed as a committee to keep order and to keep any one from passing out at the door in the time of service; and if any one should go out without a good excuse, this committee shall take the name or names of such person or persons and report them to the next grand jury of the County of Halifax, Virginia."

The Flat River Associational minutes of 1876 shows that North Fork reported a Sunday School with a total enrollment of 65 scholars. No superintendent was named in this report. The first superintendent named was W. R. Hill in 1879, when the report listed 62 scholars. Others who

have served as superintendent are:

W. H. Wilborne	W. D. Hite	Floyd Hudson
C. S. Hite	E. F. Hudson	James Elliott
K. C. Allen	H. C. Hudson	John H. Hite
B. W. Cwen	H. A. Freidenstein	Stanley C. Hite
R. S. Hite	E. T. Elliott	G. Tillman Hite
S. M. Wilborne	J. L. Boyd	Worth Hudson
P. T. Wilborne	F. G. Talley	

Those who have taught or who are teaching in the Sunday School are:

Mrs. R. S. Hite	Mrs. J. R. Wilson	Mrs. James Elliott
R. S. Hite	Mrs. Ethlyn Thompson	Mrs. Robert Puryear
S. M. Wilborn	Floyd Hudson	Miss Nora Talley
E. F. Hudson	Mrs. Floyd Hudson	Miss Elizabeth Hite
J. L. Boyd	Mrs. Warren Hudson	Mrs. Georgia Freidenstein
John S. Hite	Mrs. Theodore Smith	Stanley Hite
Mrs. John S. Hite	Mrs. Elmo Smith	Mrs. Stanley Hite
E. T. Elliott	Miss Doris Hudson	Mrs. Kathryn Ford
Frank G. Talley	James Elliott	Mrs. Mason Bowen
Mrs. J. R. Hite	Mrs. Ralph Smith	Mrs. Talmadge Smith
Mrs. Vercer Locke	Mrs. Arthur Hudson	Mrs. George Glasscock
Miss Malone Lowery	Mrs. Woody Wilson	Mrs. Carl Elliott, Jr.
Mrs. Frank Talley	Mrs. Albert Boyd	

From its organization, North Fork Church has been interested in the missionary enterprise of the church. Collectors were appointed for Home and Foreign missions. The quota for Home Missions for the year 1887 was \$5.00. A collection was taken each quarter for missions and broken down as follows: January, Home Missions; April, Foreign Missions; July, Education; and October, State Missions. In 1919 the church raised \$10.00 for Foreign Missions and \$15.00 for State Missions. In 1962 the missions and benevolence giving amounted to \$740.00.

A Woman's Missionary Society was organized in the 1890's, by Mrs. R. S. Hite who served as president until 1915. There is no record of the presidents in the associational minutes until 1934. Those who served between the years 1916-1933, according to information available were: Mrs. J. S. Hite, Mrs. Warren Hudson, Mrs. Frank Talley, Mrs. J. R. Hite, and Mrs. Arthur Hudson. Others who have served as president of the society have been:

Mrs. J. S. Hite	1934	Miss Elizabeth Hite	1942-1944
Mrs. J. L. Boyd	1935-1936	Mrs. J. R. Wilson	1945
Mrs. E. T. Elliott	1937	Mrs. J. S. Hite	1946-1947
Mrs. Arthur Hudson	1938	Miss Elizabeth Hite	1948-1955
Miss Elizabeth Hite	1939-1940	Mrs. Robert L. Puryear	1956-1960
Mrs. J. W. Hite	1941	Miss Doris Hudson	1961-1963

From 1874 until 1918 North Fork Church called its own pastor independently. On March 3, 1918, J. T. Torian, Ned Amis, and S. M. Wilbourn suggested forming a pastorate field with Olive Branch, Virgilina, and North Fork Churches. A committee was appointed, composed of S. M. Wilbourn, H. A. Freidenstein and E. F. Hudson. In May 1918 the church adopted this field, which continued until September 1918 when Olive Branch left the field. In 1918 a field was formed, including Aaron's Creek, Florence Avenue, and North Fork. In 1923, Nelson entered the field, in 1924,

Hitesburg, and in 1927, Grace. These six churches made up the field until August 1950. In August 1950 a field was formed of Aaron's Creek, Grace and North Fork. This field continued until April 18, 1954, when Grace and North Fork became a separate field. At this time the churches agreed to build a parsonage at the cost of approximately \$11,000.00, each church paying one-half. The building committee from North Fork was composed of John Hite and James Elliott. The Finance Committee was made up of Doris Puryear, Peggy Puryear, and Talmadge Smith. In September 1958 the church voted to build a garage and storage room at the parsonage at an estimated cost of \$2,122.00 of which North Fork was to pay one-half. This improvement was paid for in full by December 1958.

From the beginning of the church until 1953 committees were appointed to collect money or special offerings were taken for the orphanage, missions, education board, minister's relief fund, pastor's salary, anti-saloon league, poor, hospitals, hospital bills of members and friends, Red Cross, Religious Education in the Public Schools, and other expenses of the church. In November 1925, the following notation is found in the minutes: "It was ordered that a collection be taken each first Sunday at regular services for miscellaneous expenses of the church; the same is to be held by the treasurer." The collection committee and assessment system continued in operation until December 29, 1953. About this time a study course on stewardship, entitled Found Faithful by Merrill D. Moore, was taught by the Rev. Archer V. Turner. After the study a motion was made by H. W. Loftis, seconded by E. T. Elliott, that this church adopt the budget system to raise the finances to carry on the work of this church. Same was carried by a large majority." The committee appointed to put the system into operation was composed of H. W. Loftis, Stanley Hite, Muriel Hudson, Mrs. F. H. Freidenstein, and E. T. Elliott. In January 1954 the first budget was adopted. Muriel Hudson was elected the church's first Financial Secretary. Others who have served as Financial Secretary are: Miss Elizabeth Hite, Robert L. Puryear and Henderson Freidenstein.

In May 1930 the first church cemetery committee was appointed. It was composed of J. S. Boyd, John W. Tally, E. F. Hudson, and Frank G. Tally. Lots were sold for \$5.00 each. Others who have served on this committee are: E. T. Elliott, Floyd Hudson, Arthur Hudson, Henry Harper, Stover Comer, Mrs. J. R. Hite, and Mrs. Arthur Hudson.

The method of observing The Lord's Supper up until 1927, was with the use of one cup, which was passed down the pews to each communicant. Each member who desired to partake of the supper would drink of the cup and pass it to the member seated next to him. In August 1927 the "Deacons were appointed to raise funds to purchase an individual communion set and order same." In 1927 the present manner of observing the ordinance was instituted.

In 1937 a committee was appointed, composed of J. L. Boyd, E. T. Elliott, H. W. Loftis, Warren Hudson, and Rev. E. R. Harris, to find out the cost of remodeling the church house so as to provide Sunday School rooms. A committee, composed of S. J. Smith, H. W. Loftis, E. T. Elliott, Olivia Freidenstein and F. G. Talley, was appointed to solicit funds for this building program. In March 1938 the committee reported that its subscriptions amounted to \$622.00 and the bid was for \$865.00, which was short \$243.00. The church decided to drop the matter for the time being and released the subscribers for the amounts they had subscribed. In January 1946 another Sunday School Room committee was appointed, composed of: E. T. Elliott, chairman; J. L. Boyd, Warren Hudson, H. W. Loftis, F. H.

Freidenstein, Floyd Hudson, and H. L. Puryear. This committee was appointed to collect money, with a goal set at \$2,000.00. This goal was not reached so the Sunday School rooms were deferred to a later date.

On May 7, 1950, the church voted to build a new church auditorium 30' by 60', at a cost of not less than \$12,000.00. These plans did not materialize. In July 1952 a new committee was elected, composed of H. W. Loftis, F. G. Talley and Floyd Hudson. They were instructed to get bids on remodeling the old church building and adding four Sunday School rooms. They were also to get bids on a new church building, 30' by 50'. E. T. Elliott, H. L. Puryear, and H. W. Loftis were elected as the Finance Committee for the new building. The church then had \$4,889.00 in the building fund, with subscriptions of \$2,200.00, making a total of \$7,089.00. The church decided to build the new building and the total cost came to approximately \$12,440.20. This amount was paid in full by January 1, 1953. The church was begun in August 1952. The first service was held on December 28, 1952. The dedication of the building was held on June 7, 1953. Rev. E. R. Harris read the scripture lesson and offered the dedicatory prayer. Rev. Archer V. Turner, pastor, had the dedication of the building and Rev. Ronald E. Rice brought the sermon of the day. In May 1956 new furniture and pews were purchased by the church at a cost of \$2,368.66.

In April 1963 the grounds of the church were filled in and leveled, a few trees pushed off the back of the church lot, helping to beautify the grounds.

On April 21, 1963 Worth Hudson read two recommendations made by the class taking the study course for Sunday School Enlargement Campaign, as follows:

- I. They recommended that the church appoint a committee to investigate the needs of the church for additional Sunday School rooms. They feel that the present building has insufficient space to adequately accommodate the present enrollment of our Sunday School and that our Sunday School will not grow until we have sufficient space to accommodate the unchurched of our community.
- II. They recommended that our Sunday School have an Extension Department.

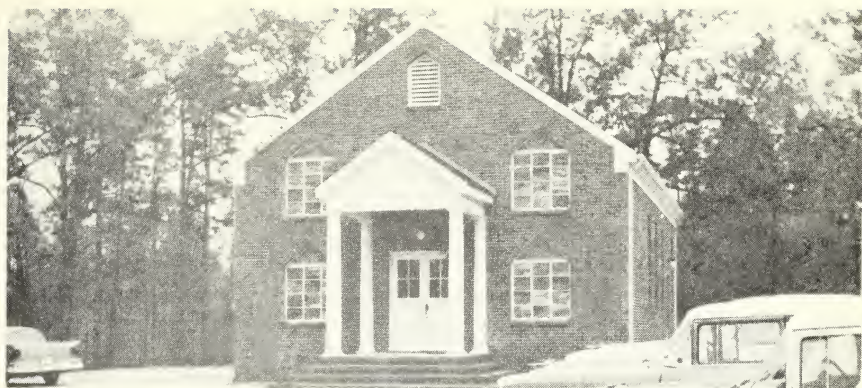
The following committee was appointed to investigate the needs and report to the church, which committee is still at work in July 1963: Worth Hudson, Chairman; Floyd Hudson, Mrs. Georgia Freidenstein, H. W. Loftis, Truett Bowen, and Stanley Hite.

In March 1956, James Elliott and David Hudson were elected at the first church ushers. Others who have been elected as ushers have been Forrest Glasscock and J. T. Puryear. The Royal Ambassadors have been serving for several years as the church ushers.

The first printed order of service used by the church was instituted by Rev. John W. Graves.

The records of the church show that two men were licensed to preach by the church in September 1878. These were Hynam H. Hester and John N. Thomas. Shortly after receiving their license to preach they requested letters of dismission, probably to pastor a church. Another minister to come out of North Fork Church is Rev. Jesse R. Hite, whose life and ministry is recorded under the R. S. Hite family.

The present membership of the church is 205, with approximately 31 non-resident members. The Sunday School enrollment is 115, with an average attendance of 76. The present budget of the church amounts to \$4,000.00.



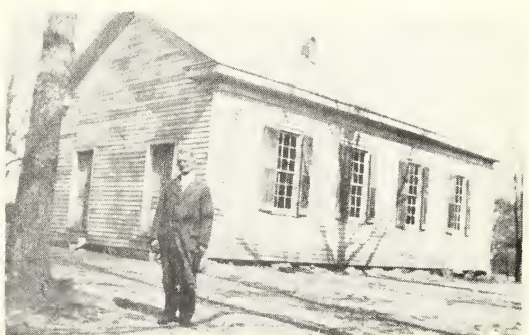
North Fork Baptist Church



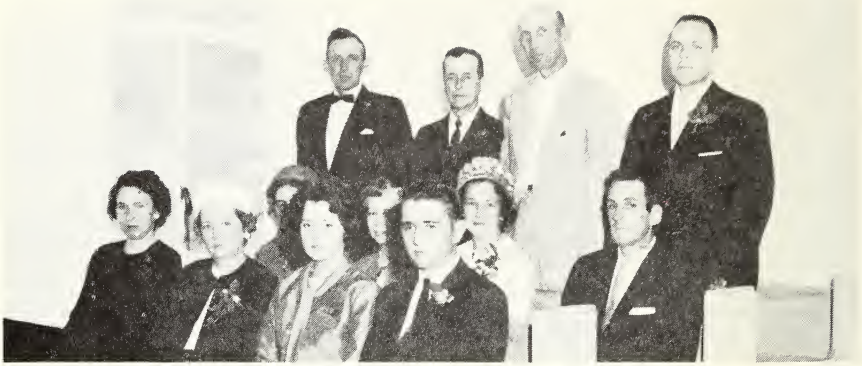
The Congregation



Rev. R. T. Smith



Old North Fork Church and Rev. E. R. Harris



North Fork Choir



North Fork Church Officers



Woman's Missionary Society





Royal Ambassadors



Girl's Auxiliary



Sunbeam Band

## A HISTORY OF GRACE BAPTIST CHURCH

By Alvah C. Stevens

Grace Church was built in 1877 and all the members of old Hyco Church, which was about two miles west of this church, became members of Grace Church.

The first church meeting that we have any record of was August 10, 1878. Rev. Thomas King, the first pastor, preached, after which the church was called to order for business. J. T. Torian was elected clerk and James A. King, P. T. Comer and W. H. Nichols were elected deacons.

At a church meeting held on June 10, 1882 this church decided to make application for admission into the Dan River Association which was to meet at Aarons Creek Church on July 25 of that year and brethren J. T. Torian, J. L. King and W. R. Dyer were elected as delegates to carry the application to the Association, and this church was accepted into the Association.

Rev. Thomas King served as pastor of this church until his death February 8, 1883. On February 24, 1883 the first trustees were elected. They were J. L. King, J. T. Torian, R. H. Dowdy, P. T. Comer, and Reuben Dillard. The first treasurer of the church was William Cverby.

The first Woman's Missionary Society was organized the first Sunday in August 1878. The first Sunday School was organized in April 1883 with R. H. Dowdy as superintendent.

At a church meeting on March 10, 1883 the church extended a call to Rev. William Slate to the pastorate, which was accepted by him to begin the first Sunday in April. He served as pastor through 1890.

R. H. Dowdy was elected treasurer in 1883.

Our next pastor was Rev. H. G. Crews who served from February 28, 1891 until September 1892.

Rev. W. L. Fitcher served as pastor from September 10, 1892 to March 1898.

On June 8, 1893 M. King and E. C. Pulliam were elected deacons. M. King was elected treasurer in 1899.

We were without a regular pastor from March 1898 until July 1899 at which time Rev. J. W. Downey was called as pastor. He served until September 1, 1901 when he resigned to go to the seminary.

C. H. Stevens was elected clerk October 6, 1901.

Rev. Paul B. Watlington was called as pastor November 10, 1901 and served until September 14, 1902 when he resigned to go to Richmond College. The church was then without a pastor until December 12, 1903 when Rev. W. M. Hudson was called and served as pastor until February 1, 1906. Rev. C. A. Woodson served as pastor from March 24, 1907 to December 1909. Rev. A. J. Coon served as pastor from December 1910 until August 12, 1912. Rev. J. B. Williams served as supply pastor from February 1913 to August 1915.

Rev. A. C. Moor served as pastor from March 1917 until October 1918. He was a member of this church and was ordained here.

Our next pastor was J. C. Ledbetter who served from January 1920 to June 1922 when he resigned to go to the seminary. On September 17, 1922 Rev. J. H. Bass was called as pastor. He served until October 1926.

E. C. Pulliam, M. L. Tysinger and C. H. Stevens were elected as trustees on May 12, 1923. February 1925 C. H. Stevens was elected treasurer.

He resigned as clerk and Miss Sallie King was elected clerk.

Rev. E. R. Harris was called to the pastorate of this church in February 1927 and served through 1946.

On November 7, 1925, the following brethren were elected as deacons: A. C. Stevens, Jack Comer, M. L. Tysinger, C. H. Stevens and Kennie Gravitt. On May 8, 1946, the following new deacons were elected: S. E. Smith, O. R. Gravitt, W. E. Martin and C. C. Stevens.

On October 14, 1945, C. H. Stevens brought up the subject of building a new church or remodeling the old one. After some discussion it was decided to elect a building committee. The following were elected: C. C. Stevens, Chairman, O. R. Gravitt, S. E. Smith, Secretary, W. E. Martin, Lacy Smith, W. C. Wilson and Mrs. J. L. Jenkins.

Rev. P. E. Brewer supplied as pastor from January 1947 until September 1947. Rev. Harry James was supply pastor from October 1947 until January 1951.

The contract was let for building six Sunday School rooms and repairing the auditorium November 1948 and was finished in March 1949.

Lacy Smith and O. W. Collier were elected trustees January 9, 1949. C. H. Stevens resigned as treasurer and C. C. Stevens was elected to replace him on January 8, 1950. O. R. Gravitt resigned as clerk on April 9, 1950 and S. E. Smith was elected to replace him. Mrs. S. E. Smith served a short time as Clerk and also Mrs. Thomas Whitt. In 1961 Mrs. Berkley Smith was elected Clerk and is serving at the present time. W. C. Wilson was elected trustee to replace O. W. Collier who had passed on.

Rev. Lowell Elliott was called as pastor in March 1951 and served four months, then resigned to teach school. Rev. A. V. Turner was called as pastor in December 1951 and began in January 1952 and he stayed with us until January 1954.

Aarons Creek Baptist Church withdrew from the field in April 1954, leaving Grace and North Fork Baptist Churches. In June, 1954, Grace and North Fork built a parsonage in the Grace Community.

Rev. Lucien Williams came as pastor of the two church field in August 1954 and served until April 1957.

C. C. Stevens was appointed Trustee July 17, 1957 to replace C. H. Stevens who had passed on.

Rev. John W. Gray served as pastor from January, 1958 until July 1961.

Rev. R. T. Smith came as pastor January 1, 1962 and is still serving at this time.

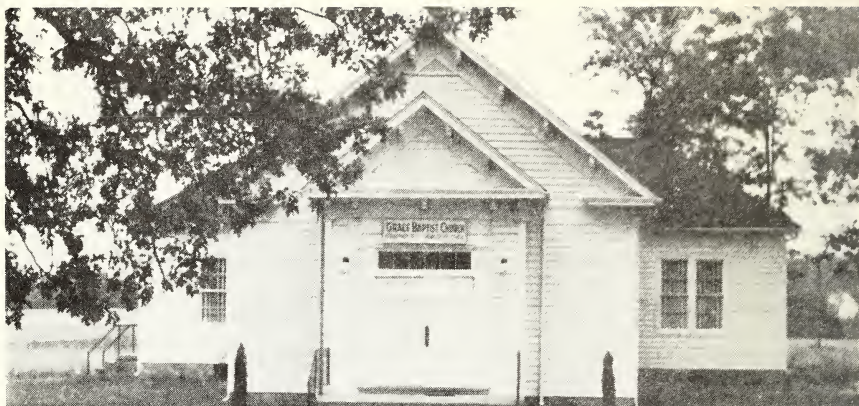
Deacon rotation system was begun in July, 1958. Those who have served under this new system other than those mentioned above are: W. C. Wilson, Thomas Whitt, J. S. Whitt, Carlton Stevens, Lacy Smith, Edward Greeley, Floyd Welcher, Herbert Gordon, S. J. Shelton and Gordon Moore.

At the present time we have 202 resident members in Church.

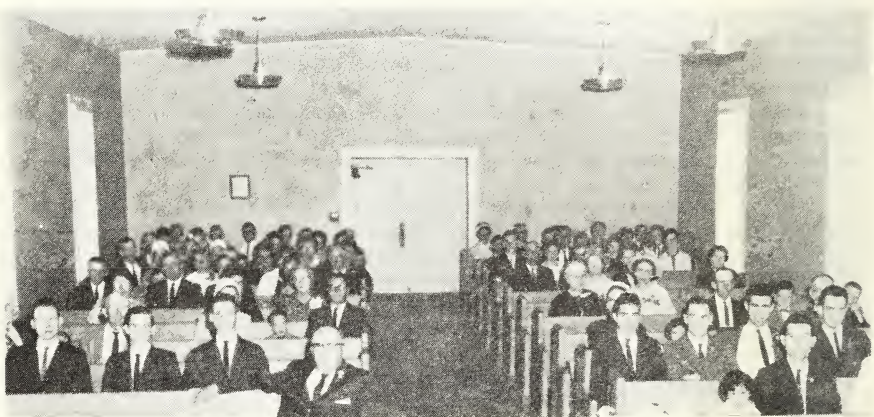
The Sunday School Superintendents who have served are listed below. Some of these served a number of years.

R. H. Dowdy	J. H. Puryear	S. E. Smith
J. C. King	C. H. Stevens	C. Z. Comer
M. King	W. H. Jones	G. C. Stevens
J. L. King	H. F. Link	Stafford Whitt
J. T. Torian	Kennie Gravitt	Wallace Stevens
W. M. Gravitt	A. C. Stevens	Thomas Whitt
B. W. Cwen	C. C. Stevens	Weldon Shelton
E. C. Pulliam	Herman Gravitt	Wallace Stevens
James Singleton	O. R. Gravitt	

At the present time, we have 180 members in Sunday School.



Grace Baptist Church



Congregation



Choir



Deacons, Sunday School and Church Officers



Woman's Missionary Society and Auxiliaries



Royal Ambassadors

## HISTORY OF HEBRON UNITED CHURCH OF CHRIST

By Dr. C. E. Newman

Revised and Edited by Rev. Harry R. Mathis

Hebron was organized a Methodist Protestant Church sometime before the Civil War. As it is known, the Methodist Protestant Church was begun in the early part of the 19th century by a body of people from the Methodist Episcopal Church. The cause of withdrawal was the same that brought the Christian Church into existence as a separate body under the leadership of Rev. James O'Kelly a few years before. These two bodies opposed the autocratic authority in the Bishop and when they petitioned for a more liberal government their appeals were denied.

The first house of worship was built of logs. The name was Poplar Springs and located less than a mile of this place to the north. Sometime prior to 1880 the building was moved to this place and rebuilt a few feet from this house of worship and named Hebron. The late Prof. Willard told me that it was at one time called Oak Grove.

In 1880 Rev. Mr. Harris, a minister of Henderson, North Carolina was pastor of Hebron. During a series of meetings that year Mr. Harris was taken sick and had to leave for his home. There was considerable interest in the services and the people were unwilling that the meeting should close. Rev. M. L. Hurley of Virgilina, Virginia, a young minister of the Christian Church, was invited to continue the services. At the close of the series of meetings, as there were such a few Methodist in the community, Mr. Hurley was asked to organize a Christian Church. The following is taken from the secretary's book:

The Christian Church at Hebron, Mecklenburg County, Virginia was organized the 3rd Sunday in October 1880 by Rev. M. L. Hurley of the North Carolina and Virginia Conference. The following is the basis of organization:

We, whose names are hereunto affixed, members as we trust of the Body of Christ, having exercised repentance towards God and faith in our Lord Jesus Christ, being desirous of associating ourselves together as a church, agree to be governed by the following principles:

1. The Lord Jesus Christ is the only head of the Church.
2. The name Christian to the exclusion of all party or sectarian names.
3. The Holy Bible, of the Scriptures of the Old and New Testaments, is a sufficient rule of faith and practice.
4. Christian character and vital piety the only test of fellowship or membership.
5. The right of private judgment and the liberty of conscience, the privilege and duty of all.

The following are the charter members:

Josiah Forlines	E. G. Forlines	A. C. Yancey
J. S. Yancey	William Arrington	Robert Moore
Levie C. Keen	William T. Neal	Malissa Williamsen
W. A. Williamsen	J. J. Williamsen	C. A. Yancey
H. C. Yancey	G. W. Perkins	B. B. Talley
John Arrington	Grandison Puryear	W. H. Williamsen
J. F. Moore	Albert Vaughan	Saluta Nunn

Elvira Nunn	Rose Moore	Parmelia Keene
Mary S. Yancey	Virginia A. Williamson	Fanny Keene
Elizabeth Vaughan	Augusta Luck	Martha Williamson
Mary E. Hicks	Mary Arrington	Louiza C. Yancey
Nancy Vaughan	Elizabeth Boyd	Mary L. Yancey
Lucy Clark	Elizabeth Clark	Mariah Boyd
Fanny Griffin	Virginia Keene	Emily Vaughn
Mary F. Forlines	Louiza Newton	Margaret Talley
Mollie Goode	Nancy I. Jones	Martha H. Moore

The following are the rules which the church is to be governed:

1. We shall hold conference once in three months for the transaction of business.
2. The Conference shall be opened by prayer or the benediction.
3. That no member be allowed to absent himself from the conference without permission from the president.
4. That the pastor shall act as president, if present, if not the Senior Deacon shall act as president.
5. That we shall call our pastor annually and pay him quarterly.
6. That every member shall be required to contribute to the support of the church as the Lord has prospered, unless excused by the church.
7. That five members shall transact a quorum for the transaction of business of the church.
8. That it shall be the duty of the deacons to report to the church all members in distress, in sickness or in poverty and to assist in keeping order.
9. That the pastor will be expected to preach every third Sunday and Saturday before, or send someone to preach for him, unless excused by the church.
10. That the doors of the church shall be opened once a quarter for the reception of members.
11. That every male member shall attend each quarterly conference, either in person or by proxy.
12. That when a brother misses two quarterly meetings in succession, that a committee shall be appointed to see him, and if he has missed three he shall be suspended, and when he has missed four he shall be expelled.
13. That any brother who shall be found guilty of any unchristian conduct, such as dancing, drinking or profanity shall be dealt with at the discretion of the church.

The following ministers have served this church as pastors:

Rev. M. L. Hurley	1880-1884	Rev. C. C. Peel	1905-1916
Rev. S. B. Klapp	1884-1889	Rev. H. J. Fleming	1916-1917
Rev. E. T. Isley	1889-1891	Rev. C. E. Newman	1917-1945
Rev. P. L. Jay	1891-1892	Rev. Allen Hurdle	1945-1946
Rev. M. L. Hurley	1892-1893	Rev. Mark W. Andes	1946-1954
Rev. J. W. Patton	1893-1903	Rev. David W. Shepherd	1954-1958
Rev. W. C. Wicker	1903-1904	Rev. W. Walter Hall	1958-1960
Rev. C. E. Newman	1904-1905	Rev. Harry R. Mathis	1961-Present

Of the fourteen ministers who have served Hebron Church only five are living: Rev. Allen Hurdle, Rev. Mark W. Andes, Rev. David W. Shepherd,

Rev. W. Walter Hall and Rev. Harry R. Mathis.

After Hebron Church was organized into a Christian Church in 1880, the members decided to build a house of worship more inkeeping with their needs. The members owning land furnished logs in proportion to their possessions, hauled the logs to the mill and paid to have them sawed into lumber necessary for the construction of the new house of worship, then hauled the lumber to the church grounds. The carpentry work was by the members, except that which required skilled workmanship. The work was begun on the new building in 1882, and before the close of the year, services were held in the same. The dedication of the new building did not take place until 1885.

The first deacon of Hebron Church was brother J. Horace Yancey, who was a charter member, trustee and secretary of the church for the first thirteen years after its organization. Other deacons were elected and ordained as need arose. The following have been ordained to this high office:

E. G. Forlines	L. C. Keen	H. W. Williamson
W. C. Yancey	R. C. Overby	Wilson Daniel
J. W. Winfrey	H. J. V. Forlines	Kent Rice
P. Anderson Boyd	R. L. Rice	Carl Chandler
J. J. Williamson	N. M. Talley	Bruce Williamson
C. C. Hanchin	R. L. Arrington	Louis Vaughan

The following have served as secretary:

J. H. Yancey	C. M. Gordon	J. J. Tackett
E. G. Forlines	L. H. Yancey	J. W. Winfrey
C. M. Gordon	W. P. Williamson	T. C. Moore
Alden Williamson	Kent Rice	Carl Chandler

The people of Hebron Church have always been very conservative in changing officers, from the pastor and other officers of the church, to those of the Sunday School. Brother Pressley Williamson served faithfully as Sunday School Superintendent for a long period of years and his brother, Wesley Williamson was elected collector and treasurer of the church in 1911 when Rev. C. C. Peel was pastor and served most efficiently until 1948 when he resigned. The following have also served as Sunday School Superintendents: Kent Rice, W. A. Williamson, George Daniel, Wilson Daniel, and Carl Chandler.

In World War I six young men from Hebron Church were in the service as follows: Willie Williamson, Sammie Daniel, Hammett Davis, Freddie Forlines, Reginal Bowen and Raleigh Daniel. All six of these young men returned home after being honorably discharged at the close of the war. Both Willie Williamson and Hammett Davis received injuries while they were in the service. These injuries have disabled them for active duties in later years.

In World War II there were fourteen drafted into the service as follows: Rommie Lee Adcock, Franklin Overby, Wayne Overby, Chester Hayes, Bruce Williamson, Peyton Hayes, Carl T. Chandler, W. Wilson Daniel, Hobson Keen, Marvin Talley, Harold Talley, Henry Davis, Charlie Newton and James Newton. Wilson Daniel was seriously wounded. Pommie Lee Adcock suffered injuries. All performed faithfully their duties, returning after the war.

Electric lights were installed in the church in 1949. Carl Chandler and Franklin Overby gave the wall fixtures; N. M. Talley and Raleigh Arrington gave the overhead lamps. The church paid for the other fixtures, amounting to \$97.49.



About 1920 a Woman's Missionary Society was organized with Mrs. Inez Clark as leader. This society continued active for a number of years.

Owing to sickness, death and other causes the society for several years was inactive. On October 31, 1949, Miss Pattie Lee Coghill and Rev. and Mrs. Mark Andes met with the ladies of the church in the home of Mrs. Ida Arrington and organized a Woman's Missionary Society with the following officers: Mrs. Beuna Overby, President; Mrs. Etta Williamson, Vice-President; Mrs. Myrtle Chandler, Secretary and Treasurer. These officers arranged at once the program for the monthly meetings of the society for the following six months. Others who have served as President have been Mrs. Ida Arrington, Mrs. Clifton Williamson, and Mrs. Pealeigh Arrington.

In 1887 Hebron Church united with Union, Virgilina, Virginia in sending Brother Winfrey to the Summer Music School at Graham, North Carolina. After this Brother Winfrey and Brother C. W. Gordon were the choir leaders, and served faithfully for many years. In 1909 the church purchased an organ at the cost of \$64.18, which was exchanged in 1928 for a piano. In April 1956 Mrs. H. W. Williamson and Mrs. Annie T. Cole presented a piano to the church in memory of Mr. H. W. Williamson.

Other gifts of furniture given to the church have been:

Pulpit furniture by Mr. and Mrs. J. H. Williamson.

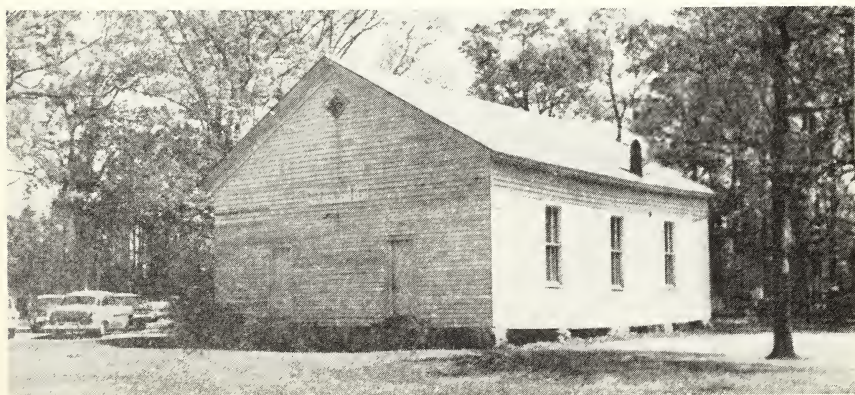
Flower and communion table by Mrs. Ida Arrington and family.

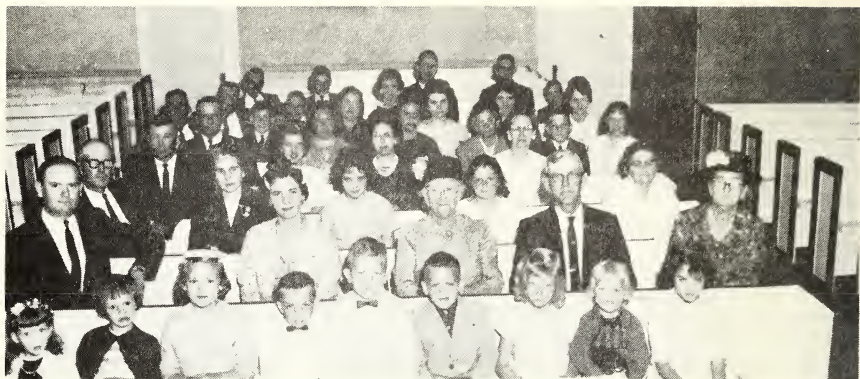
A picture of Christ at Prayer, by the Missionary Society.

Candlesticks and flower vases by Marion Newton in memory of Sallie Boyd Newton.

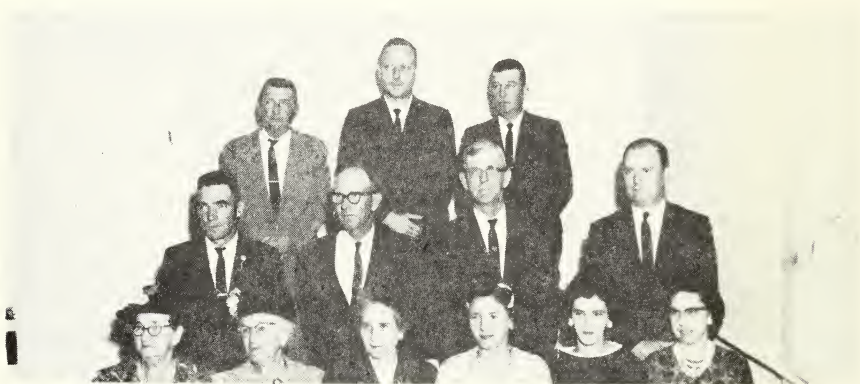
A Cross in memory of Planche and Patrick Rice by their children.

In the early part of 1962 the church began to explore the possibility of building Sunday School rooms at the church. After a thorough investigation, it was determined that the present building was not suitable for remodeling or adding rooms to it. The church then voted to build a new church next to the old one. In the fall of 1962, a financial drive was conducted, with many of the families contributing \$500.00 to \$700.00 each. The amount of \$5,000.00 was raised during the fall of 1962. Added to the amount which was on hand, the total building fund account amounted to approximately \$6,000.00. As of early 1964, the building program is at a stand-still, but many of the members are in hopes that the building will be erected in the near future.

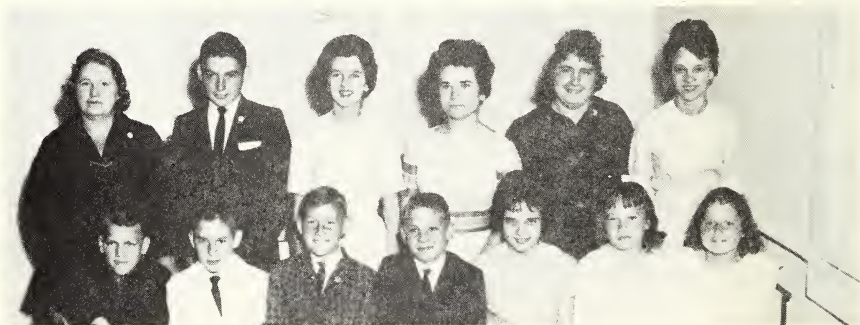




The Congregation



Church Officers, Deacons, and Sunday School Teachers



The Pilgrim Fellowship

## A HISTORY OF FLORENCE AVENUE BAPTIST CHURCH

By Rev. Harry R. Mathis and  
Rev. Clarence H. Bishop

Florence Avenue Baptist Church, Virgilina, Virginia, was organized at Blue Wing, North Carolina on July 23, 1891. Following are the minutes of the organizational meetings:

By invitation of brethren proposing to organize a Baptist Church at this place, Elder S. H. Thompson of South Boston, Virginia, Elders J. J. Lansdale and J. H. Lambreth of Roxboro, North Carolina and Elder J. A. Beam of Bethel Hill, North Carolina were present.

To the large congregation which had assembled in a factory building furnished by Mr. C. A. Tuck, Elder S. H. Thompson preached a most interesting and instructive sermon from the text contained in the sixteenth verse of the 5th chapter of Matthew, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

An intermission was now announced and the entire congregation was invited and partook of a most bountiful feast, which had been spread by the sisters upon a long table under the tree in Mr. C. A. Tuck's yard.

Reassembling at 1:30 P. M. a presbytery consisting of the ministers above mentioned was organized by the election of Elder J. J. Lansdale as moderator. Brother Rufus Amis being requested to act as clerk. Letters of dismission were then presented as follows: From Amis Chapel Baptist Church by Brother Rufus Amis and wife Elizabeth A. Amis, Brother Robert T. Amis and wife Annie A. Amis, Brother George W. P. Pool and wife Susan M. and daughter Arintha, and Brethren W. D. Amis and Rufus E. Amis from Bethel Baptist Church. Brother W. W. Hill and wife Mary and son T. B. Hill and Sister L. B. Tuck from Clive Branch Baptist Church, Brother T. S. Wilkerson and wife Harriet R. and daughters Bitte A., Mollie P., and Ketura A. and Brother Willie Puryear and sisters Pearl and Maud Tuck. All the letters having been read and found to be valid and in form from the respective churches it was unanimously voted that the Brethren and Sisters presenting them be recognized as a Baptist Church and accordingly the right hand of fellowship was given by the moderator to each and all of them.

A constitution was then read and after some alterations, it was on motion adopted. The name "Florence Avenue" being adopted.

A lecture was then given by the moderator setting forth the principals and polity of Baptists in brief and forcible manner. An opportunity now being given to all present to contribute to the church building fund. Subscriptions were tendered as follows: J. J. Lansdale, \$3.00; S. H. Thompson, \$5.00; J. H. Lambreth, \$1.00; J. A. Beam, \$3.00; T. H. Street, \$3.00; William Lucus, \$3.00; Jack Elliott, \$1.00; Sister Pool, \$1.00; J. I. Brooks, \$10.00. In addition to this the brethren and sisters had already tendered their subscriptions for about \$250. On motion the presbytery then adjourned.

Elder J. J. Lansdale, Moderator  
Rufus Amis, Clerk

The minutes of Florence Avenue Baptist Church are missing from its date of organization until January 1904. From 1904 to September 1919, the minutes are complete. From 1920 to 1951 they are missing. From 1951 to the present time they are complete. This history has been compiled from information contained in the available minutes, from the associational minutes and from information obtained from its members.

In 1891 and 1892 the church worshipped in an old tobacco factory in the Blue Wing Community of North Carolina. In 1892 they began work on the present building. From 1904-06 major repairs were made on the building, at which time the church worshipped in the Christian Church. In the minutes of March 12, 1904 there was a committee appointed composed of women to collect what had been subscribed for repairs and turn it over to the repairs committee. On October 10, 1904 a vote of thanks was given to the Christian Church for the use of their church while ours was under repair. "On Sunday August 12, 1906 Florence Avenue Baptist Church was dedicated, by Brother T. B. Hill of Heathsville, Virginia. He preached an able sermon both morning and evening. The church was filled and great many could not get seats. Perfect order was preserved and the services all through were very impressive. Brother Hill raised \$207., the balance due on church improvements before he dedicated the church. The seating capacity for this church is estimated at 250." In 1906 new pews were put in the church. The old organ was replaced with a piano. The building was first insured in June 1907.

On October 17, 1915 a building committee, composed of J. T. Torian, T. B. Hill, and R. E. Amis, was appointed to investigate the cost of building two Sunday School rooms and a baptistry. This committee reported in November and were ordered to raise the \$300.00 required to build the two rooms and to put them up. In May 1916 the Finance committee, composed of T. B. Hill, Dr. R. F. Waller, and S. M. Torian, reported that \$200.00 of the \$300.00 had been raised and that the \$100.00 was past due. A collection netted \$41.50 and the committee was continued to collect the balance.

On May 21, 1916 a committee was appointed to investigate the cost of installing electric lights in the church.

In 1953 a committee was appointed to investigate the possibility of adding Sunday School rooms to the church. This committee consisted of R. E. Chandler, Walter Averett and George Smith. It was not until November 1956, that a building fund was started. In February 1957, plans were approved for four additional class rooms. The contract was let to Bruce Dix in March 1957 at a cost of \$4,752.05. The amount of cash on hand as of this date amounted to \$3,977.88. By May 1957, the rooms were completed and in use. A homecoming and dedication service was held on August 4, 1957. Mr. R. E. Amis, oldest living charter member was recognized, then followed former members and visitors. The homecoming message was delivered by Rev. Ronald Rice. After the morning services a short dedication service was held. A history of the church was given by Rev. Harris, the oldest living pastor of the church. A bountiful dinner was served by the ladies of the church.

The first pastor of the church was Rev. Thomas W. Greer, who served from 1891-1893. Others who have served the church include:

H. T. Williams	1894-1896	W. W. Reynolds	1919-1921
W. T. Creath	1897-1901	T. W. Fogleman	1922-1924
J. M. Coleman	1902-1905	E. R. Harris	1925-1947
T. W. Hart	1906-1907	R. E. Rice	1948-1949
J. G. Blalock	1908-1909	E. U. Hoover	1950-1952
C. P. Ryland	1910-1911	T. C. Moak, Jr.	1953-1955
D. F. Putnam	1912-1914	Robert F. Lambert	1956-1957
M. C. Walton	1915-1919	Clarence Bishop	1958-1963

In the early history of the church the pastor was referred to as elder. On September 12, 1908, the title elder is discontinued and the one of pastor is used. In 1905 the church paid their pastor \$150.00 per year. The pastor at that time declined the call at \$150.00, but said that he would accept for \$200.00. The committee for the pastor's salary reported that they could only raise \$160.00, so the brother agreed to supply for one-half year, or until the church could get a pastor; however, he continued to serve the church until the end of the year and was paid in full on January 13, 1906. In 1907 the church paid \$150.00 salary, in 1908 \$200.00, in 1909 \$250.00, in 1915 \$300.00, and in 1919 \$500.00. On December 17, 1911 the first indefinite call was extended to Rev. D. F. Putnam. Prior to this, the church would vote each year and decide if they wanted to keep the present pastor or if they wanted to get a new one.

The church membership has grown as follows: 1891, 21; 1901, 66; 1911, 108; 1921, 192; 1931, 195; 1939, 144; 1962, 140.

The church has reported a Sunday School since its date of constitution. In 1963 its Sunday School enrollment totals 91. Those serving as Superintendent of the Sunday School have been:

T. S. Wilkinson	1891-1892	J. H. Perry	1924
Rufus Amis	1893-1896	R. E. Amis	1925-1929
J. S. Pool	1897	F. E. Winfree	1930
J. S. Winfree	1898	R. E. Amis	1931-1938
R. T. Amis	1899	A. G. Carter	1939-1940
J. S. Winfree	1900-1904	F. E. Winfree	1941-1950
J. T. Torian	1905-1919	George P. Smith	1951-1960
R. E. Amis	1920-1923	Thomas Averette	1961-1963

Those serving as clerk of the church have been:

William D. Amis	J. S. Winfree	R. E. Amis
Rufus Amis	R. E. Amis	Mrs. M. A. Goode
	S. M. Torian	

Those who have served as treasurer are:

J. T. Torian	S. M. Torian	Mrs. Ellen Wilkins
J. C. Daniel	R. E. Chandler	

The deacons who have served the church are:

J. C. Daniel	J. S. Pool	Walter Averett
M. F. Willard	R. E. Amis	George Smith, Sr.
John T. Torian	Dr. S. R. Jordan	Woodrow Ellixson
S. M. Torian	R. E. Chandler, Sr.	Thomas Cole
G. C. Tuck	F. E. Winfree, Chm.	Thomas Averett

The system used to finance the church is interesting to observe. In the beginning a collector was elected to raise the pastor's salary, plus other expenses and needs that arose. This system continued until 1910 when the envelope system was adopted to include all the contributions of all kinds. Brother J. T. Torian was elected to handle the envelope system. In 1911 the first finance committee was appointed and included on this committee were J. T. Torian, R. E. Amis, J. S. Pool, and Jessie B. Tuck. In 1916 the finance committee reported they would recommend a budget system for all objects except the pastor's salary. In 1962 the budget amounted to \$6,209.00, of which \$1,441.00 was for missions and benevolences.

The church used a strict constitution to discipline its members until about the year 1919. In 1904 fellowship was withdrawn from a brother to whom a committee had been sent to see him about his non-attendance. The committee reported that "he said that he thought it best for the church not to keep a member who was not living like he ought to." In 1904 a certain brother "reported that he had been overtaken in a fault and asked the church to forgive him and it was granted." In November 1904 a committee of three was "appointed to investigate some reports that are marring the peace of the church." In April, 1905 a letter of dismission was denied until the members had paid their dues up to date. In 1908 a brother "was dropped from the roll on account of connecting himself with some other church." In 1911 a committee was "appointed to see one of the members of our church for disorderly conduct." The brother mentioned was seen. He promised to be at the next church meeting and ask forgiveness. On Saturday the clerk received a letter asking that his name be dropped from the roll. The church complied. In 1911 another brother was informed "that a letter could not be given until his dues were paid." In September 1911 a member was removed from the roll on account of heresy. In August 1912 "the clerk of the church was instructed to write to those who have been absent for a long time and request their attendance." In September 1912 the clerk was again instructed to look after the absent members. In July 1913 a committee, composed of J. T. Torian, R. E. Amis, J. S. Pool, G. C. Tuck, and Dr. S. R. Jordan, was appointed on church discipline. According to information available this committee never functioned or made reports to the church. In October 1915 a member of the church was appointed to see another about his non-attendance at church. On the same day the clerk was instructed to write each member and urge them to attend church more regularly. From 1912 to 1917 the calling of the roll and marking of absentees was almost dispensed with. In January 1917 the roll was called on the first Thursday night meeting of conference and absentees noted; however, there is no mention of the roll being called through the minutes available up to September 1919.

The church continued its regular monthly meeting for conference on Saturday before the Sabbath appointed for preaching until January 1913. At this time "the church decided to have no Saturday meetings until further notice and to have instead a quarterly conference on Sunday after preaching in January, April, July and October." In November 1911 it was decided to "hold church conference for the present on Sunday of each month after preaching." In October 1916 "the quarterly conference was changed to the first Thursday night in January, April, July, and October at 7:30 P.M. At the present time conferences are not held on set dates, but are called whenever the need arises.

Up until 1918 the church called its pastor independently. In this year, Aaron's Creek, North Fork, and Florence Avenue formed a field. In 1923 Nelson entered the field; in 1924, Hitesburg; and in 1927, Grace. This field continued until August, 1950 when Nelson, Hitesburg, and Florence Avenue formed a field. In January, 1952, following a revival held by Dr. Clyde T. Francisco, Professor of Old Testament Interpretation at Southern Baptist Theological Seminary, the church voted to go on a full time basis. Rev. E. U. Hoover, who had been serving the field, was called as full time pastor. The call was indefinite and under the same terms and conditions as he was called to serve the field. In 1958 Florence Avenue and High View formed a field which is still existing in 1963.

The Women's Missionary Society was organized around 1916. Presidents of the organization have been:

Mrs. S. M. Torian	1916-1917	Mrs. E. U. Hoover	1951
Mrs. W. D. Amis	1918-1935	Mrs. Walter Averette	1952-1954
Mrs. E. R. Harris	1936	Mrs. Ellen Wilkins	1955-1956
Mrs. W. T. Harris	1937-1938	Mrs. Edward Chandler	1957-1961
Mrs. E. R. Harris	1939-1947	Mrs. Stover Long	1962-1963
Mrs. F. E. Winfree	1948-1950		

The church is presently engaged in a parsonage building program. On June 16, 1963, the church voted unanimously to adopt the following recommendation of the Board of Deacons: "Each member of Florence Avenue Baptist Church is to be contacted to see how much each would be willing to donate or pledge, to be collected as needed, toward the building of a new brick parsonage, to be located on the present parsonage grounds. The building is to be started when we have in hand or pledged, to be collected as needed, the amount of ten thousand dollars (\$10,000.00)." As of July 19, 1963, the amount pledged or on hand amounted to \$6,327.00.



Florence Avenue Baptist Church



Deacons



Congregation



Choir



Church Officers

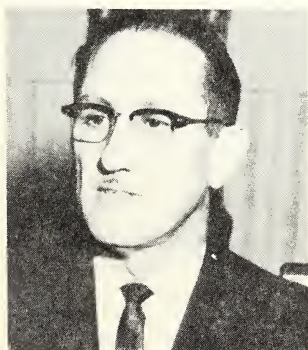




Sunday School Officers and Teachers



Girl's Auxiliary



Rev. Clarence Bishop



Parsnage

## A HISTORY OF NELSON BAPTIST CHURCH

By Rev. Harry R. Mathis

Nelson Baptist Church, Nelson, Virginia, was organized by Rev. J. H. Gordon under a bush arbor that stood about one and one half miles north of Nelson, in the corner of the road where the old Pool road, running north and south, was crossed by the road that ran east and west and led from Hebron Christian Church to C'Geary's mill. This was in the year 1893. This church was first known as White Wing Baptist Church. As time passed and the Lord prospered his servants, a log building replaced the arbor. From time to time this building was enlarged to take care of the growing needs of the church. The church was blessed and grew through the years until a great need for more room and a central location was recognized by the members. In 1910 a modern frame building was erected at the present site of the church in the village of Nelson. In July 1913 the name of the church was officially changed to Nelson Baptist Church.

The church covenant of White Wing Baptist Church is printed below:

Having been led as we believe by the Holy Spirit to accept the Lord Jesus Christ as our personal Savior, and having been baptized upon our profession of saving faith in Him, we do solemnly covenant with one another that God helping us, we will walk together in Christian love and fellowship.

That we will endeavor to bear one another's burdens, and to encourage one another in Christian living and in the performance of Christian duties. That we will labor together for the spread of the gospel, and the salvation of the world, and constantly seeking divine aid and guidance.

We will strive to live to the glory of Him who has called us out of darkness into His marvelous light.

In the early days of the church, up until the year 1932, committees were appointed to see brethren who were violating the laws and rules of the church. In April 1911, a Spiritual Committee, consisting of J. J. Slaughter, W. H. Wilkins, and W. J. Callahan, was appointed. These men, along with the deacons and other members of the church, investigated such charges as drinking, drunkenness, unchristian conduct, non-attendance, failure to support the church, contempt of church, dancing and holding dances in homes, and other offences not in keeping with the principles of the Christian life. Some were dismissed from the church after the investigation of these charges. Upon confession, others were excused and admonished to live a more Christian life. Many members' names were erased from the church roll at their own request. In November 1920, "the church resolved that in the future all cases of discipline which needs to be brought before this church shall first be reported to the Board of Deacons and they investigate same and if they think best, then report it to this church."

The offence most often committed was non-attendance at quarterly business meetings. The male roll was called at each meeting, and when a brethren had missed three meetings, a committee was appointed or the clerk was instructed to contact the delinquent brother. If the delinquent brother reported to the church in person or through a representative or by

letter, he was generally excused. If not, he was usually dismissed. Member's names were erased for non-attendance through the year 1949. Many of these were restored to the church during revival or at other times in the year. Throughout this period, the minutes are full of the notation, "Brother \_\_\_\_\_ was excused for non-attendance and restored to the church." In March 1960, the church voted unanimsously that those members who had lost their membership for non-attendance, would be automatically restored to the church roll if they attended church regularly.

The assessment system and collector system of finances continued in Nelson Church until the year 1948. In July of this year Brother Caudle of Stovall made a talk on the Unified Budget for the church. He explained how to put it into operation and how it had worked successfully in his churches. The Finance Committee to bring in the first Unified Budget was composed of W. H. Wilkins, Tommie Newton, Mrs. R. H. Clark, H. N. Winston, Wilson Newton, Walter Cverby, and Mrs. A. H. Clark. The budget prior to 1948 had been about \$2,300. The regular budget for 1963 totals \$4,271., of which \$1,250. is designated for missions.

The founder and first pastor of the church, Rev. J. H. Gordon, served until 1907, and continued as a member of the church until 1914. All of the pastors of the church and their approximate date of service are:

J. H. Gordon	1893-1907	J. W. Teague (3 mcs. supply)	1924
H. G. Crews	1908-1910	E. R. Harris	1925-1947
J. H. Gordon	1911-1912	R. E. Rice	1948-1950
J. H. Bass	1913-1915	E. U. Hoover	1950-1951
Jere Reeves	1916-1921	Joseph Sorrell	1952-1962
T. W. Fogleman	1922-1924	Luther Bullard	1963-Present

In the early years of the church the pastor was called annually. The first indefinite call was extended to Rev. Jerre Reeves in 1915. Since then the church has called its pastor indefinitely.

It is interesting to note the salary of the pastor. In 1911, Rev. J. H. Gordon was called at a salary of \$100. The minutes show the following salary being paid to the pastors: 1913, \$150.; 1914, \$200.; 1919, \$300.; 1921, \$250.; 1932, \$200.; 1938, \$250.; 1946, \$376.; 1947, \$1,000.; 1951, \$1,500.; 1963, \$2,541.

Nelson Church called its pastor independently until the year 1916. In January 1916, the church joined a field with Amis Chapel, Grassy Creek, and Averette's Baptist Churches, and continued in this field until 1921. In 1923, the church joined in a field with Virgilina, Aaron's Creek, and North Fork Baptist Churches. Hitesburg entered this field in 1924 and Grace in 1927. This field continued until August 1950 when Nelson, Virgilina and Hitesburg formed a separate field. In October 1951, Virgilina left the field, and Nelson and Hitesburg formed a field together. When this field was formed the two churches pooled their votes and counted them as one church in calling their pastor.

In April 1922, the first cemetery committee, composed of J. J. Slaughter and T. B. Nelson, was appointed. Another committee was appointed in May 1935, composed of Junius Newton, J. W. Winston and O. W. Clark, "to look after the cemetery, and to study out some plan in regard to laying out plots in the cemetery." J. W. Winston resigned in July 1935 and was replaced by Howell Winston. In 1946, the cemetery was fenced in. A. W. Clark resigned from the cemetery committee in September 1946 and was replaced by Walter Cverby.

The first Vacation Bible School held at Nelson Church was in the year 1949. Mrs. H. N. Winston was the first principal, and has served in this position every year with the exception of 1955, when Rev. Joseph E. Sorrell assumed the position.

In 1921 a new building was erected for Nelson Church at the cost of \$10,886.90, exclusive of painting, heating, pews and other furnishings. Of this amount, \$4,064.00 had been raised at the time of completing the structure, leaving a balance of approximately \$6,000.00. A heating plant was installed at this time at a cost of \$240.00. Pews were purchased in the spring of 1924 and on June 8, the building was dedicated to the use of the Lord. In June 1948, a heating plant costing approximately \$1,300.00 was installed in the church. In February 1951 electric lights were installed in the church, given by the children of Mr. A. H. Nelson--Mrs. Geraldine Pool Nelson and Mrs. Pearl Yeaman Nelson--in memory of their parents.

In 1952 a parsonage was erected by Nelson Church in the village of Nelson, at a cost of \$15,925.09.

In September 1955, Miss Lessie Chandler, Mrs. Billy Thames, Mrs. S.M. Nelson, and Mrs. Walter Cverby were appointed as a committee to investigate the cost of carpeting the church. In October 1956, new pews were acquired and the church was painted on the inside.

In 1959 the church building was brick veneered and repaired, and an educational building erected at a cost of \$25,090.60.

The first musical instrument used in the church was an organ. In May 1919, T. B. Nelson was asked to buy a piano for the church and to collect the money from the members of the church. In November 1950, the children of Mr. and Mrs. J. W. Winston presented a piano to the church, in memory of their parents. In February 1963, a committee composed of Mrs. Mary Clark, Mrs. Lynn Nelson, and Mrs. Betty Bullard was appointed to investigate the purchase of an organ. In March 1963 they reported the cost of the organ would be \$3,000. and that \$2,322.77 was on hand. Serving the church as organist and pianist have been: Sister Miriam Reeves, Sister Pearl Nelson, Mrs. A. H. Clark, Mrs. J. B. Chandler, and Mrs. R.H. Clark. Singing schools were held in the early days of the church. The minutes of 1914 and 1915 tell of a ten day school taught by M. F. Willard, at a cost of \$30.00 to the church. The school was begun in July 1914, was postponed after five days, and resumed in January 1915. In these schools, members of the church were taught to sing by note.

The Dan River Association has met with Nelson Church in the years 1927 and 1956.

The following special gifts have been given to Nelson Baptist Church (some as memorials), in addition to those previously mentioned. In November 1946, a trust fund known as the "Chandler Memorial Fund" was established by Miss Lessie V. Chandler as a memorial to her parents, Mr. and Mrs. Luby Garner Chandler, Sr., in the amount of \$1,000. The interest or dividends from this fund are to be used as follows: Cemetery Fund, 25%; Pastor's Salary, 25%; Home Missions, 25%; and Foreign Missions, 25%. Mr. S. M. Nelson was elected as trustee of this fund.

In December 1958, Mr. and Mrs. T. B. Nelson and family presented to the church a beautiful urn and flowers, for which the church gave a standing vote of thanks in appreciation of this nice gift.

In July 1959, a check for \$1,000. was received from Dr. W. N. Thomas of Oxford, North Carolina in memory of his mother, Mary Nelson Thomas, and his aunt, Sallie Nelson Thomas. This amount was to be applied on the church debt or used in any way the church wished. It was used to help retire the church indebtedness.

In March 1963, Miss Lessie Chandler gave the church an A. B. Dick Mimeograph machine.

Pews and pulpit furniture were also given by members of the church.

During the two world wars, the boys who went off to war were remembered by the church. When the roll was called, all those who were in the service were marked present. In September 1918, a service flag and honor roll was placed in the church in honor of the boys who had gone to the front. In May 1920, the flag and banner were turned over to the Woman's Missionary Society for safe keeping. An honor roll was likewise purchased in May 1944 for the church's servicemen. The following men were among those who served in World War II:

Nelson B. Clark	Yeamon Newton	Roger Slaughter
Eruce Clark	Elson Newton	Edwin Tuck
Charlie Clark	Calvin Clack	Johnny Thomas
Beale Chandler	Douglas Jones	William Vaughan, Jr.
Walter Clack	Ray Newton	Hammie Clark
Charlie Elliott	Alfonzo Overby	Bruce Puryear
Jethro Elliott	Decatur Overby	Earlie Puryear
Thomas Hudson	Paige Seat	Greely Vaughan
Grey Hudson	William E. Slaughter	James Whitmore

Hammie Clark, Grey Hudson, and William Vaughan, Jr. paid the supreme sacrifice for their country.

The years have produced some outstanding revivals at Nelson Church. In August 1921, during the pastorate of Rev. Jere Reeves, forty-four were received in full fellowship for baptism and restoration. During the pastorate of Rev. E. R. Harris, the following results are recorded: July 1929, twenty-four received for baptism and one received under watchcare; and July 1946, twenty-six on profession of faith, one under watchcare, two by restoration and one from Hebron Congregational Christian Church.

In June 1948, the church voted that a Training Union be organized in the church. However, there is no mention of Training Union again until June 1953, when the church voted to organize a Baptist Training Union for the Intermediates and Young People. In October 1953, the church decided to have a Training Union for all age groups, and to meet on Sunday nights prior to preaching service. The first officers for this group were: Director, A. H. Clark; Associate Director, Mrs. Wadell Puryear; Secretary, Mrs. H. N. Winston; Treasurer, Mrs. Clifton Newton; Chorister, Sylvester Seat; and Pianist, Louise Clark. This organization continued until October 1957, when the evening services were replaced with morning services. The Training Union was later reorganized. Serving as director since this time have been: Mrs. Sylvester Seate, James Crute, Mrs. Frank Willmouth, and Billy Thames.

In October 1954, the church voted to have a bulletin each Sunday, carrying the order of worship and church announcements.

Serving as presidents of the Women's Missionary Society of Nelson Church since 1934 have been: Mrs. J. W. Winston, 1934-1945; Mrs. S. M. Nelson, 1946-1948; Mrs. R. H. Clark, 1949-1952; Mrs. S. M. Nelson, 1953; Mrs. Wardell Puryear, 1954-1955; Mrs. Maude Neal, 1956; Mrs. Billy Thames,

1957-1959; Mrs. J. E. Sorrell, 1960; Mrs. Charlie Yancey, 1961; Mrs. H. N. Winston, 1962-1963.

The following officers have served the church in the capacity listed and during the terms indicated. This information was obtained from the Dan River Association Minutes and the minutes of the church in conference since 1911:

#### Deacons

A. H. Nelson	C. B. Wilkerson	Walter Overby
G. R. Blanks	G. H. Mulchi	S. M. Nelson
J. W. Winston	S. M. Newton	Ray Newton
H. B. Clark	A. H. Clark	Randolph Clark
W. H. Wilkins	R. A. Nelson	Elmo Newton
A. R. Pentecost	Luby Chandler, Jr.	

J. W. Winston and A. H. Clark have served as chairman of the Board of Deacons. J. W. Winston served in this position for about twenty-five years and A. H. Clark has served since March 1941, a period of over twenty-two years.

#### Clerks

N. H. Gordon	1902	H. S. Martin	1912
N. A. Gordon	1903-1907	T. B. Nelson	1913-1924
J. W. Powell (Rev.)	1908-1910	W. H. Wilkins	1925-1932
T. B. Nelson	1911	A. H. Clark	1933-1963

#### Sunday School Superintendents

J. W. Powell	1903-1904	J. J. Slaughter	1913-1914
J. W. Newton	1905	A. H. Nelson	1915-1916
G. R. Blanks	1906	A. R. Pentecost	1917-1918
J. W. Powell	1907	J. W. Winston	1919
G. R. Blanks	1908	G. H. Mulchie	1920-1921
W. J. Callahan	1909-1910	J. B. Chandler	1922-1945
T. B. Nelson	1911	A. H. Clark	1946-1948
J. R. Blanks	1912	R. A. Nelson	1949-1963

#### Treasurers

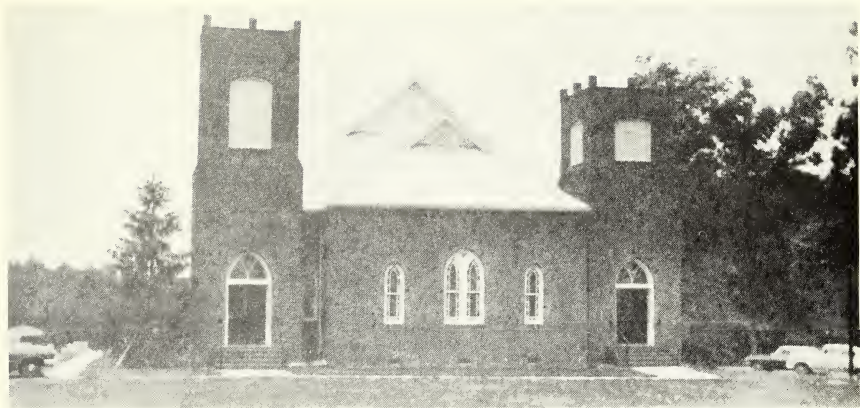
W. J. Callahan	1911	J. W. Winston	1912-1942
R. A. Nelson	June 1942-1963		

#### Trustees

A. H. Nelson	C. B. Wilkerson	W. H. Wilkins
A. R. Pentecost	H. B. Clark	W. J. Callahan
J. B. Chandler	S. M. Nelson	James Crute

The 1962 statistics of Nelson Church, as taken from the Dan River Association Minutes are as follows: Church Membership 305; Non-Residents included above 57; Sunday School Enrollment 190; Average Attendance at Sunday School 124; Vacation Bible School Enrollment 77; Training Union Enrollment 33; Average Attendance at Training Union 25; Royal Ambassadors Enrollment 18; Woman's Missionary Union Enrollment 50; Sunbeams, Girl Ambassadors and YWA Enrollment 36.

The total value of church property is listed at \$60,000.



Nelson Baptist Church



Congregation



The Choir



Rev. Luther Bullard



Deacons



Woman's Missionary Society



Girl's Auxiliary and Sunbeams



Royal Ambassadors



## A HISTORY OF HITESBURG BAPTIST CHURCH

By Rev. Harry R. Mathis, with the assistance  
of Mrs. Alfred Elliott, Mr. and Mrs. W. W.  
Smith and Mr. Archer Whitt

Prior to 1918 a Sunday School was held in Hitesburg School House. Superintendents of this Sunday School were Charlie Yancey, who lived near Midway, John K. Talley of Hitesburg, Charlie Snead, M. F. Willard, and J. H. Stuart of Aarons Creek. In 1918 a revival was held under the sponsorship of Rev. R. E. Peel, J. H. Stuart, J. C. Forlines, A. C. Forlines, H. M. Elliott, T. F. Forlines, A. C. Hite, R. L. Hudson, E. D. Overby, L. A. Bowen, J. A. Whitt, Ewell Hite, M. C. Pullium, K. J. Forlines, J. L. Newton, R. L. Whitt, M. F. Willard, and with the cooperation of the entire community. After the revival Hitesburg Church was organized. The following forty-one members of Aaron's Creek Church moved their letters to become charter members of Hitesburg Church:

A. C. Forlines	Zan Pullium	Miss Allie Hite
J. C. Forlines	C. B. Daniel	Miss Tressie Hite
T. F. Forlines	H. L. Daniel	Miss Tessie Pullium
King James Forlines	Bennie Elliott	Mrs. Anna Pullium
G. D. Forlines	John Hite	Mrs. Harriett Talley
John L. Forlines	Mrs. Sebella Forlines	Mrs. Macy Newton
A. C. Hite	Mrs. Dora Forlines	Mrs. Bessie Bowen
Ewell Hite	Mrs. Elizabeth Forlines	Mrs. Ida Nelson
Leonard Hite	Mrs. Bessie Forlines	Miss Nannie Overbey
Sherman Hite	Miss Nannie B. Forlines	Mrs. Anna Whitt
J. R. Whitt	Miss Kate Forlines	Mrs. Nannie Whitt
R. L. Whitt	Mrs. Ada Hite	Miss Viola Whitt
H. A. Whitt	Mrs. Elmira Hite	Miss Fannie Elliott
Marcellus Pullium	Miss Annie Hite	

Others also joined during the revival to become charter members. Among these were: M. F. Willard, Allie Hughes, Fred Overby, Bill Bowen, R. L. Hudson, Ben Elliott, and J. L. Newton.

Rev. R. E. Peel was the first pastor. The deacon board was composed of J. C. Forlines, chairman, A. C. Forlines, M. F. Willard, R. L. Hudson, J. L. Newton, G. D. Forlines, and H. A. Whitt. The two latter ones were just boys at the time. The trustees were J. C. Forlines, A. C. Forlines, and A. C. Hite. The first clerk was G. D. Forlines and the treasurer was T. F. Forlines. The church elected J. L. Newton as its first Sunday School Superintendent.

The church building was erected in 1919. Many members of Aaron's Creek Church gave generously to this new building. Members of other churches also helped in the financing of the building.

For about two years, Rev. Peele continued as pastor of the church. After his resignation, a young man, an associate of Peel's called Luther Morgan preached for a few months. He was followed by Rev. M. C. Walton, who had held the revival in the arbor by the school in 1918. Rev. Walton was followed by Rev. W. W. Reynolds who served until 1921. Rev. Reynolds was followed by Rev. T. W. Fogleman who served until June 1924. In August 1924 Hitesburg was accepted into the field of Aaron's Creek, Nelson,

Florence Avenue, and North Fork. Grace Baptist Church entered the field in 1927.

The records of Hitesburg Church, from its organization until January 1924, are not available at the time of this writing. The above information was furnished by charter members. The history which follows is taken from the minutes of the church in conference beginning with January 1924 and from minutes of the Dan River Association.

The ministers who have served the church since the pastorate of Rev. T. W. Fogleman have been:

Rev. E. R. Harris, who served for 23 years, from September 1924 to December 1947.

Rev. Ronald E. Rice, who served for 3 years, from October 1947 to September 1950.

Rev. E. U. Hoover, who served for little over a year, from September 1950 to December 1951.

Rev. Joseph Sorrell, who served for 10 years, from July 1952 to July 1962.

Rev. Luther S. Bullard who has served from November 1962 to the present time.

The clerks of the church have been:

G. D. Forlines	1918-1929	W. W. Smith	1958-1959
G. E. Bowen	1930-1957	Decater Overby	1960-1963

Deacons who have served the church are (\* denotes Honorary Deacon):

J. C. Forlines	* W. H. Wilkins	T. H. Wilkins
A. C. Forlines	J. H. Stuart	Lawrence Bowen
M. F. Willard	J. W. Harris	Louis Puryear
R. L. Hudson	H. L. Puryear	Earthurn Forlines
J. L. Newton	A. E. Seamons	Cornelius Seamons
G. D. Forlines	Zan Pulliam	Frank Elliott
H. A. Whitt	Peel Bowen	Decater Overby

On November 25, 1944 the following Assisting Deacons were elected:

Peel Bowen	T. H. Wilkins	Lawrence Bowen
Alfred Elliott	Wilford Hughes	

Trustees of the church have been:

J. C. Forlines	H. M. Elliott	Harvey M. Reese
A. C. Forlines	T. F. Forlines	W. W. Smith
A. C. Hite	J. F. Bowen	Frank Elliott
Zan Pulliam	Claude Bowen	

The Sunday School Superintendents, since the church has been organized, have been:

Jack L. Newton	1918-1919	Zan Pulliam	1940-1942
J. C. Forlines	1920	H. A. Whitt	1943-1944
G. R. Blanks	1921	T. H. Wilkins	1945-1950
E. L. Blanks	1922	Earthurn Forlines	1951
A. E. Seamons	1923-1925	Peel Bowen	1952-1957
H. L. Puryear	1926-1931	Wilford Hughes	1958-1959
A. E. Seamons	1932	James Forlines	1960-1961
W. H. Wilkins	1933-1939	Herman Murray	1962-1963

The Church Treasurers have been: T. F. Forlines, L. T. Hite, A. E. Seamons, John F. Bowen, and Thornton H. Wilkins. John F. Bowen served from 1933-1950, a period of eighteen years and Thornton H. Wilkins has been serving since 1951.

In September 1954 a Training Union was begun at Hitesburg Church. The directors have been: Thornton H. Wilkins and Decater Overby.

The first twenty-three years of the history of Hitesburg is that of a struggling young church. Many of these years the pastor did not demand all of his salary. The church minutes repeatedly remark: "our treasurer made his report showing that we were yet right much behind." In 1924 a letter was sent to Rev. R. E. Peel, thanking him for his assistance in a material way in helping to pay off the amount due on the piano. In 1930 the depression had made its mark on the community and various members volunteered to take the sexton's place to cut down on expenses. This continued until 1935 when a sexton was hired at a salary of \$20.00 per year. Beginning in 1942 the treasurer began reporting that the church was out of debt and the bank balance showed an amount to the good. The records show that each year after 1942 that the pastor received a gift from the church. In 1950 the church adopted a unified budget which combined the offering of the Sunday School and the Church. The first Finance Committee appointed included: Leona Loftis, Margaret Forlines, J. F. Bowen, Lewis Puryear and Earthurn Forlines. The first budget recorded in the minutes is that of 1952 which called for the following:

Pastor's Salary	\$1,500.	Miscellaneous Missions	\$ 25.
Pastor's Retirement	45.	Red Cross	25.
Electricity	34.	Building Fund	100.
Fuel	60.	Cooperative Program	400.
Insurance	20.	Hospital	50.
Literature	150.	Orphanage	100.
Repairs	100.	Home for Aged	50.
Janitor	120.	Bible Teacher	55.
Minutes	16.		\$ 805.
State Convention	25.	Carried Forward	<u>2,195.</u>
Revival	<u>125.</u>		
	<u>\$2,195.</u>	TOTAL BUDGET	<u>\$3,000.</u>

Throughout the history of the church there has been a concern for reaching out and helping others. In 1924 an offering was taken and sent to Nelson Church to help in their building program. Through the years special offerings have been taken for mission work around the world. Offerings have been taken at various times to help pay hospital bills, funeral expenses, etc. of members and friends. The 1963 budget includes \$1,136. for missions and other benevolences.

In its early years Hitesburg Church had a rather strict discipline. Members were brought up before the church for non-attendance, for sale of illicit whiskey, for using profane language, for intoxication, for misconduct and for misunderstandings. Members of the church would be appointed to see such and such a brethren or sister about their lack of concern for the church and the Christian way of life. In 1924 the following resolution was adopted: "Be it resolved that any member now living more than ten miles from this church be required to attend church conference at least once a year and also be required to write the church at least twice."

On one occasion a committee was appointed to deliver a brethren his church letter. The committee reported "As having interviewed him and finding his attitude toward the church unsatisfactory withheld his letter. Another committee was appointed to carry him his letter, informing him that "the church shall require him to attend services here until his letter shall have been placed with some other church. Upon his failure to fulfil the requirements he will be called for at the end of three months together with his letter."

In 1925, "upon the suggestion of the pastor the church decided to discontinue the rule applying to non-attendance for the present; the same to be put in force at any date the church deemed it necessary."

In 1927, "a motion was offered to put into effect the rule which provides that each male member who fails to attend church conference three meetings in succession shall be cited to the church. The motion was carried."

In 1935, "a motion was made and seconded that the church take a stand on drinking. The motion was carried."

In 1936, "it was moved and seconded to call ladies' names every conference. Motion carried."

In 1936, a "motion was made and seconded to have a retired list for all members failing to attend or helping to carry on the church work. Motion carried." This list continued until 1940 when the retired list was discontinued.

August 24, 1940 marks the last record in the minutes when a member was appointed to see other members about their church relationship.

Hitesburg's Sunday School has been in operation throughout the history of the church. In 1924 the question was raised whether to have Sunday School during the winter months. The "church voted to have a perennial Sunday School to be maintained and operated by some."

Hitesburg Church has always been concerned with keeping its building and equipment in line with the times. In 1929 Brother T. F. Forlines presented the church with a pulpit stand and gave the church an opportunity to contribute to same if they so desired. Brother H. M. Elliott gave lamp chimneys. The church collected \$5.30 to help reimburse them for these items. In 1941 carpets were purchased for the church floors. In 1945 new hymn books were purchased. A committee was appointed in 1945 to secure new heaters. In 1948 two oil heaters were installed to replace the wood-burning stoves. In 1957 a new central heating system was installed. In 1945 a committee was appointed to plan for some new Sunday School rooms. H. A. Whitt, Alfred Elliott, G. E. Bowen, J. F. Bowen, and T. H. Wilkins made up the building committee. The pledging committee to get pledges to finance the building was composed of Leona Loftis, Mrs. Delsie Forlines, Blanche Bowen, Lellia Bowen, and Rachel Wilkins. The rooms were added to the church building and were paid for in 1947, at a total cost of \$1,500. In 1947 electric lights were added to the church. Sunday School benches were built for \$233.83 in 1949 and paid for in full. In 1953 the church decided to build two additional Sunday School class rooms at a cost of \$960. In 1957 the church was under-pinned and sidewalks were added. One-hundred new hymn books were purchased. In 1959 the ceiling of the church was covered with celotex. In November 1962 the church was bricked by Mr. J. C. Hite at a cost of approximately \$4,000.

The Dan River Association has met with Hitesburg Church in the years 1932 and 1960.

Homecoming was held on May 26, 1940. Another homecoming is planned

for the fall of 1963.

In August 1950 the church field was divided. Nelson, Florence Avenue and Hitesburg formed a new field and called Rev. E. U. Hoover on September 17, 1950. On January 1, 1952 Florence Avenue left the field, leaving only Hitesburg and Nelson. It was decided that Nelson would build a parsonage and that Hitesburg would pay rent at the rate of \$20. per month, advance rent being paid for one-hundred months or \$2,000. In April 1952 this amount was paid in full to Nelson.

In January 1952 the church began having preaching twice monthly. With the coming of Rev. Joseph Sorrell in July 1952, the church began having preaching every Sunday.

It is interesting to note the place of women in the church. You will recall that in 1936 the church voted to call the ladies' names each conference. Prior to this, it seems that there was very little interest in the ladies being there at all. Ladies were always designated to look after the entertainment of the visiting ministers. They were also allowed to teach in the Sunday School, hold Sunday School offices, and play the piano. However, in 1945, the entire pledging committee to solicit pledges for the new Sunday rooms was made up of ladies. In 1950 two ladies were included on the first finance committee of the church. In 1953 the first lady to represent the church as a delegate to the general association, Margaret Forlines, was elected.

The Women's Missionary Union organizations reported the following membership for the year 1962: Sunbeams, 16; Girl's Auxiliary, 6; Women's Missionary Union, 30.

The Royal Ambassadors reported twenty-one members, with Theo Good as chairman of the Royal Ambassador committee.

The membership of Hitesburg Church today numbers 186, which includes approximately 31 non-resident members. The Sunday School enrollment numbers 123, with an average attendance of 100.

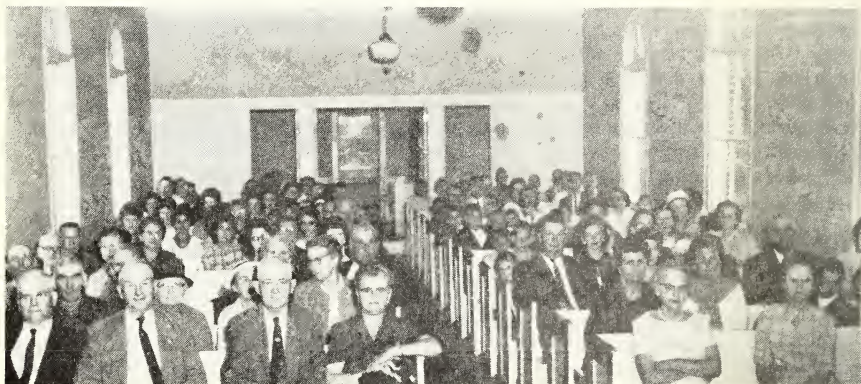
The budget for 1962 totaled \$4,411.

The present officers of the church are:

Pastor	Luther S. Bullard	Clerk	Decater Overby
Deacons	T. H. Wilkins	Sunday School Supt.	Herman Murray
	Peele Bowen	Asst. S. S. Supt.	James Forlines
	Frank Elliott	Sunday School Secy.	Greyson Wilkins
	Zan Pulliam	Asst. S. S. Secy.	Albert Brenner
	Cornelius Seamons	Treasurer	T. H. Wilkins
	Archer Whitt	Pianist	Rachael Wilkins
	Decater Overby	Asst. Pianist	Ray Pulliam
Trustees	W. W. Smith	Sexton	John Pulliam
	Zan Pulliam	Training Union Dir.	Decater Overby
	Claude Bowen	Asst. Tr. Union Dir.	Thornton Wilkins



Hitesburg Baptist Church



Congregation



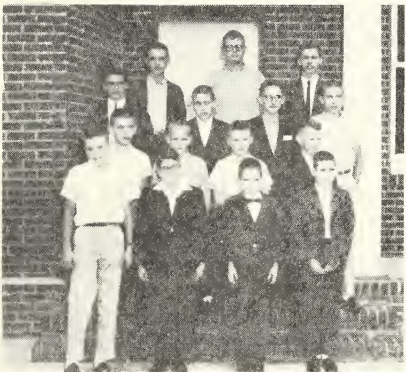
Choir



Deacons



Girl's Auxiliary



Royal Ambassadors



Sunbeam Band



Woman's Missionary Society

## A HISTORY OF HIGH VIEW BAPTIST CHURCH

By Rev. Harry R. Mathis and  
Raymond G. Lowery, Church Clerk

High View Missionary Baptist Church was organized in the old High View School house on November 19, 1933. The record of the proceedings in organizing the church is found in the original record book of the church:

On motion, W. F. West of Roxboro was elected chairman and V. E. Duncan was elected clerk. The council was composed of: W. W. McFarland, O. H. Zimmermann, R. H. Carroll, and K. D. Stuckenbrook of Providence Baptist Church; L. P. Pucket and W. F. West of Roxboro Baptist Church; V. E. Duncan of Shiloh Baptist Church; C. H. Stanfield of Banes Chapel Baptist Church; J. W. Tatum, Lewis Harrison, and S. W. Milton of Olive Branch Baptist Church; and H. W. Ashby of Florence Avenue Baptist Church.

It being established that the territory to be served and the present constituency justifies an organization, a motion was made that the council recommend an organization. Those who had letters from other churches were then called for. The following were enrolled as charter members: Rev. C. E. Sullivan and wife, Roxboro, N. C., Ethel Clayton, Roxboro, N. C., Bryant Long, Roxboro, N. C., Lizzie Puryear, from North Fork Baptist Church, and John Milton and wife from Olive Branch Baptist Church. By rising vote the above adopted the following church covenant:

Having been led, as we believe by the Spirit of God, to receive the Lord Jesus Christ as our Saviour and, on the profession of faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now, in the presence of God, and this assembly most solemnly and joyfully enter into covenant with one another as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotions; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale of, and use of, intoxicating drinks as a beverage; to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember one another in prayer; to aid one another in sickness and distress; to cultivate Christian sympathy in feeling and Christian courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Saviour to secure it



without delay.

We moreover engage that when we remove from this place we will, as soon as possible, unite with some other church where we can carry out the spirit of the covenant and the principles of God's Word.

Brother C. E. Sullivan was elected as temporary chairman and Brother Bryant Long as temporary clerk. Rev. C. E. Sullivan was called as pastor by unanimous vote. Brother Bryant Long and Brother John Melton were elected deacons. The following were received:

Mrs. Mabel Puryear	Miss Virginia Seate	Mrs. H. W. Whitlow
Miss Lottie Whitlow	Mr. William E. Whitlow	Mr. J. B. Seate
Miss Mary Whitlow	Mr. Herbert Puryear	Mr. H. T. Whitlow
Miss Lucy Whitlow	Mr. H. W. Whitlow	Mr. J. G. Lowery
Mrs. J. G. Lowery	Mr. Dock Seate	Mr. J. H. Whitlow

The baptizing of candidates took place in the First Baptist Church in Roxboro, N. C. on December 3rd, 1933 at 2 o'clock.

The name suggested of "High View Baptist Church" was carried by a vote of the church.

On December 3, 1933 a conference was called to elect officers for the church and to discuss the salary of the pastor. Officers were elected and the pastor's salary set at \$75.00 per year.

After the organization of the church, a standard Sunday School was organized. Brother J. G. Lowery was elected the first Sunday School Superintendent and served through 1935. Others who have served as superintendent and their terms have been:

C. H. Puryear	1936	Raymond Lowery	1952-1953
J. G. Lowery	1937-1939	C. H. Puryear	1954-1956
C. H. Puryear	1940-1942	Talmadge Whitlow	1957
H. W. Whitlow	1943-1950	Boyd Gillis	1958-1959
Boyd Gillis	1951	Talmadge Whitlow	1960
	D. W. Seate	1961-1963	

Mrs. Bailey Griffin is presently the Secretary and Treasurer of the Sunday School. Those who have taught and are no longer teaching are:

Mrs. Seth Pool	Mrs. J. G. Lowery	Boyd Gillis
Mrs. Perry Shields	Miss Lucy Whitlow	Edna Gillis
Mrs. C. H. Puryear	J. G. Lowery	C. H. Puryear
	Mrs. C. E. Sullivan	

Those presently teaching and their classes are:

Mrs. H. W. Whitlow	Adults	Mrs. Lucy Poole	Junior
Raymond Lowery	Adults	Mrs. Edgar Lowery	Primary
Mrs. John Lowery	Young Adults	Mrs. Bailey Griffin	Beginner
Mrs. Arthur Seate	Young People	Mrs. Edward Lowery	Nursery
Mrs. Thomas Humphries	Intermediates	Mrs. Spurgeon Stigall	Nursery

During the years 1933 to 1943, while Rev. C. E. Sullivan was pastor, the church increased in membership. Additional space was needed. In 1938 the church elected a building committee, composed of: J. B. Seate, J. H. Whitlow, and J. G. Lowery, for the purpose of raising funds and making plans for the new church. Herbert Puryear was later appointed to the building committee. In 1940 the church was erected on land donated by J. B. Seate. This building consisted of an auditorium and three classrooms. It

was built at a cost of approximately \$900.00, plus donation of labor and material.

In 1950 the church decided to remodel its building by adding an auditorium and two classrooms at a cost of \$10,000.00. Pews were added at a cost of \$1,200.00. Mrs. Mabel Lowery Puryear and family donated pulpit furniture, costing approximately \$360.00. The first service held in the new auditorium was the weekly prayer service on Thanksgiving night, November 26, 1953. On this night the Girl's Auxiliary and Royal Ambassadors gave a Thanksgiving program. The first revival was held in the new building in July 1954 with Rev. C. E. Sullivan as guest preacher.

On February 12, 1954 the men of the church began work on the new Sunday School rooms, which cost approximately \$1,000.00. In 1955, Talmadge Whitlow donated \$90.00 worth of chairs to be used in the Sunday School rooms. Rev. Joe B. Currin donated chairs for two Sunday School rooms.

A central heating system was installed in 1957. On March 9, 1957 there was a balance due of \$95.00, which was paid by D. W. Seate.

A well was dug in 1957 at a cost of \$300.00.

In 1957, Mr. and Mrs. Irvin Sider gave some land to the church. On February 2, 1957 a card was sent to them, thanking them for this land.

The first Vacation Bible School of the church was held in 1945. Those serving as Superintendent of the school have been: Elva Lawrence, Wilma Berry, Mrs. C. H. Puryear, and Mrs. John Lowery.

On April 9, 1959 the church owed around \$5,800.00 on the church building. In 1963 this has been reduced to \$3,086.28.

In April 1959 the church voted to have its first printed order of service.

The Woman's Missionary Society of the church was organized in 1933. The following women have served as president of the society:

Mrs. C. E. Sullivan	1933-1936	Mrs. Inez Whitlow	1954
Mrs. C. H. Puryear	1937-1947	Mrs. John Lowery	1955-1957
Mrs. Clem Lowery	1948-1951	Mrs. C. H. Puryear	1958-1959
Mrs. John Lowery	1952	Mrs. Harvey Whitlow	1960
Mrs. Edgar Lowery	1953	Mrs. Talmadge Whitlow	1961-1963

The following persons have served the church as pastor or officers:

#### Pastors

C. E. Sullivan	1933-1943	J. B. Currin	1950-1955
J. F. Funderburke	1944-1945	C. E. Sullivan	1955-1957
R. W. Hovis	1945-1948	Robert F. Lambert	1958
David N. Morris	1949-1950	Clarence H. Bishop	1958-1963

#### Deacons and Year of Election

Bryant Long	1933	H. T. Whitlow	1934	Raymond Lowery	1952
John Milton	1933	Herbert Puryear	1934	Thomas Humphries	1952
J. B. Seate	1933	H. W. Whitlow	1942	Talmadge Whitlow	1952
J. G. Lowery	1933	E. H. Lowery	1942	D. W. Seate	1956

#### Clerks

J. H. Whitlow	1933-1936	Mrs. H. W. Whitlow	1942-1950
Mrs. E. H. Lowery	1937	Mrs. Edna E. Gillis	1951-1953
Mrs. J. G. Lowery	1938-1940	Boyd C. Gillis	1954
H. W. Whitlow	1941	Mrs. J. G. Lowery	1955-1956
Raymond G. Lowery		1957-1963	

### Treasurers

J. T. Whitlow	1933-1934	Mrs. Tinsley Gentry	1951-1952
Mrs. C. H. Puryear	1935-1936	C. H. Puryear	1953-1954
Mrs. E. H. Lowery	1937	Mrs. Tinsley Gentry	1955-1960
Miss Lucy Whitlow	1938-1950	C. T. Gentry	1961
		Mrs. Tinsley Gentry	1962-1963

### Trustees

C. H. Puryear	Thomas Humphries	Raymond Lowery
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### Pianists

Mrs. C. E. Sullivan	Mrs. R. W. Hovis	Mrs. Jean L. Cakley
Mrs. J. F. Funderburke	Mrs. J. B. Seate	Mrs. Joyce L. Boyd
	Mrs. Hazel L. Service	

The 1962-63 officers of the church are: Pastor, Rev. Clarence H. Bishop; Clerk, Raymond Lowery; Treasurer, Mrs. Virginia Gentry; Song Leader, Talmadge Whitlow; and Deacons, Harvey Whitlow, Thomas Humphries, Donald W. Seate, Talmadge Whitlow, and Raymond Lowery.

The Beulah Association met with High View Church in the year 1943 and 1954.

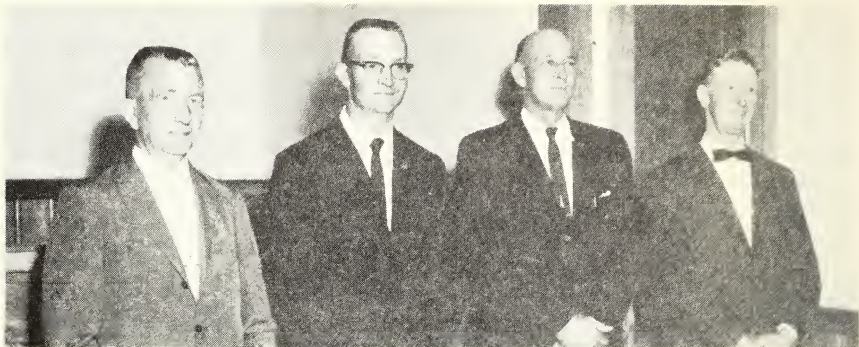
The church observed Homecoming Day September 30, 1962. All of the charter members of the church were invited to attend. There was a large crowd for the morning service and dinner was served at the church. The afternoon service was an ordination service for the following deacons: Donald W. Seate, Thomas Humphries, Talmadge Whitlow, and Raymond Lowery. It was a great service for all of those who attended.

As has been stated, the preacher's salary for 1933 was set at \$75.00 per year. Other expenses were minor. The budget in 1933 was somewhere in the neighborhood of \$100.00. Thirty years later however, the church has a budget of \$4,137.70, of which \$3,906.00 goes for local expense (pastor's salary, \$2,000.00 yearly) and \$231.70 for missions and benevolences.

The present membership of the church totals 115, of which approximately 22 are non-resident. The Sunday School enrollment is 100, with an average attendance of 60.



High View Baptist Church



Deacons



Sunday School Officers and Teachers



Woman's Missionary Society



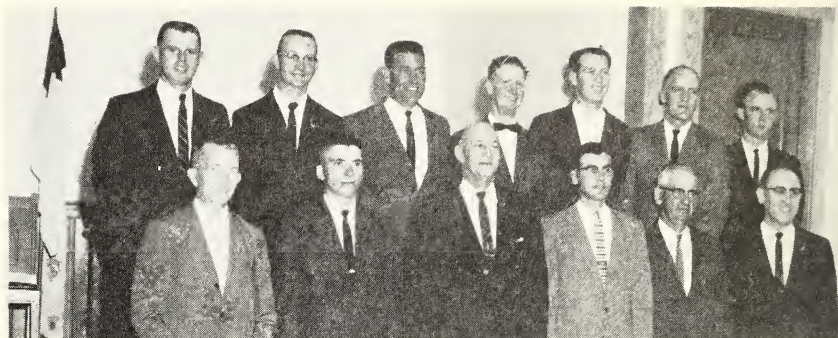
Congregation



Choir



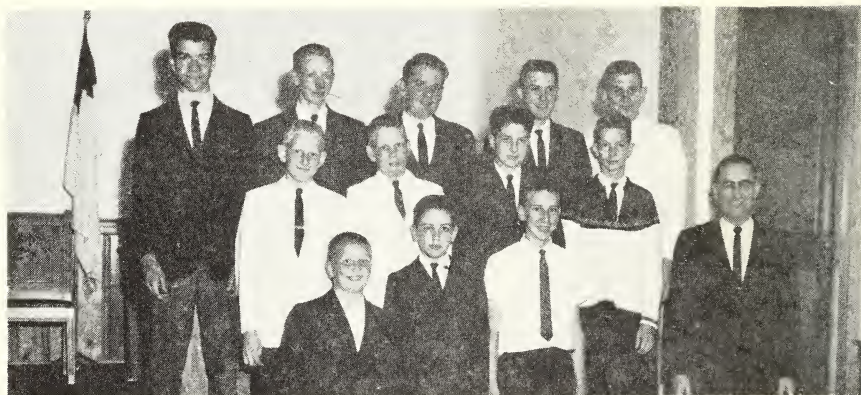
Church Officers



Men's Brotherhood



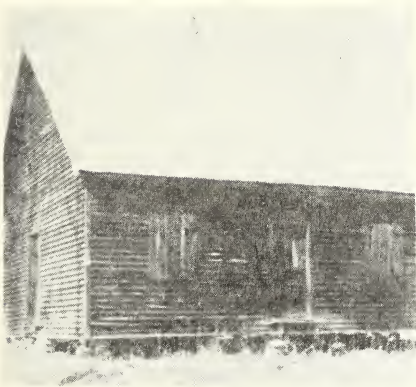
Girl's Auxiliary



Royal Ambassadors

## MCUNT ZION PRIMITIVE BAPTIST CHURCH (INACTIVE)

Mount Zion Primitive or Old School Baptist Church was located on North Fork Creek, just west of Red Bank Cross Roads. Many of our residents remember attending the Associations which were held there up until about forty years ago. The building is still standing. People came from miles around to spend several days, sleeping in covered wagons and tents, and to hear the preaching of the word of God. The November 15, 1911 edition of Zion's Landmark describes the Associations in this manner.



Mt. Zion Primitive Baptist Church

There has been my lot to visit a number of Associations this year. The weather generally has been very pleasant for cut-door preaching. The congregations have been large, and many have attended that showed they were desirous of hearing preaching. There has been a full attendance of preachers--more than could be used in the stand for preaching. But this was no disappointment to such as went to be profited by hearing others preach. It is also encouraging to see so many preachers so much interested in hearing preaching. For true preachers love to hear others, and rejoice when they hear others that are favored with the Spirit of speaking.

There was no question of strife in any of the Associations I visited, nor was there any bone of contention among the preachers who from Kansas, Illinois, New York, Maryland, Virginia, North and South Carolina, came together and preached the one glorious Redeemer who saves sinners.

Some young preachers are appearing among us proclaiming the faith once delivered to the saints.

Are such gatherings profitable to the saints? We consider that they are for many reasons. They see each other, they commune together and communicate to and with each other. This strengthens fellowship and encourages to endurance. They are better united in bonds of love.

They are often cast down in feelings, and chided and divided by the world as about to perish because they are so few in number, and are dying out, when they meet by the tens, hundreds, and thousands it is good for them to behold the faces of others like themselves in such numbers.

The Primitive Baptist, in addition to being known as Old School, are also called Regular, Antimission and Hard Shell Baptists. In 1950 this denomination numbered 72,000 members with 1,000 churches. They represent a protest movement against missions and Sunday Schools, and gained headway in the middle and late nineteenth century. Some practice foot washing, but not all; the great majority are opposed to the use of instrumental music in the churches and opposed to Sunday Schools and all secret societies as unauthorized by Scripture.

## A HISTORY OF THE NEGRO CHURCHES OF THE VIRGILINA AREA

By Rev. Harry R. Mathis

All of the Negro churches in the Virgilina area are Baptist churches. This is so for several reasons. First, most of the white churches are Baptist. Second, the Baptist form of government, stressing the freedom of the local congregation appealed to the freedmen after the War Between the States. In a self-governed church, the Negro found an opportunity for self-expression, recognition and leadership. Third, the Baptist churches were helpful in organizing the freedmen into their own churches. There were Negro members in the Christian, Presbyterian, and Methodist churches, many of which remained members therein until their death, but there were no churches organized for the Negroes of our area by these churches.

For a better understanding of the religion of the Negro, it is necessary to go back to the early days when the Negro was first brought to the American colonies. This was in 1619. These Negroes were not sold as slaves, but as indentured servants, even as there were white indentured servants. In the later part of the seventeenth century, the supply of white indentured servants began to diminish and the demand for the Negro began to increase, thus beginning slavery as an institution. Laws recognizing slavery were passed by the American colonies in the following years: Mass., 1641; Md., 1663; N. Y. and N. J., 1664; S. C., 1682; Penna. and R. I., 1700; N. C., 1715; and Georgia, 1755. The legal status of the Negroes prior to these dates was that of servants and came under the same laws as did the white servants.

The invention by Eli Whitney of the cotton gin in 1794 added also to the need for a labor force. In 1781 only 13,000 bales of cotton was used by England, the chief cotton market of the world. In 1820, this had increased to 572,000 bales, and by 1860, to 3,366,000 bales. In 1780, there were 582,000 slaves in America; by 1830, 2,009,043; by 1840, 2,700,000; and by the end of the War Between the States the Negro population totaled 4,000,000. There were approximately the same number of slaves in America as there were bales of cotton consumed in England in 1860. The export of cotton in the year 1860 was nearly \$200,000,000.00.

Along with this increase in the cotton market, new plantations were opened. Their main purpose was to make money and to produce cotton for the mills of England and the North. Ruthless overseers worked the slaves seven days per week, long hours each day, and made their lives miserable.

There were many justifications given for the system of slavery. First, some said they were enslaving the heathen to convert him. Second, African chieftains would have prisoners whom they had captured in "just wars," and would sell their prisoners to the slave traders. These two excuses lost force when the slaves became Christians and when children were born to slave parents. Then, there was the plea that they were better off in America than they were in their own country. Finally, there was the argument of inferiority--that they were sons of Ham, cursed from the earliest days and hence, fit only to be hewers of wood, drawers of water, and tillers of the soil.

Thus, we have a brief account of the rise of slavery in America. In this background, we will now seek to trace the rise of Negro religion in America, which rise is applicable in our area.



When the Negro was first brought to America, he could neither read nor write. Neither could he speak the English language. The period of the education of the Negro is broken down into two distinct periods. The first period was from 1619 to 1830. Three groups were interested in educating the slaves: there were the slave-holders who were interested in increasing the value of their slaves, as a slave could be of more service if he could read and write; there were whites who were interested in social justice and whose desire it was to help the oppressed; and there were the missionaries whose wish it was to teach the Bible and the truths of Christianity and in so doing used education as a tool. Three Slave insurrections brought about the second era in the education of the Negro--Gabriel Prosser, a slave of Richmond led an insurrection in 1800; Denmark Vesey, a free Negro led an insurrection in Charleston in 1822; and Nathaniel Turner, a slave preacher, organized another in Southampton County, Virginia in 1831. All of these plots failed, but they brought the slave problem to the attention of the country. After 1831, the states of the South began passing laws forbidding any person to teach slaves to read or write. They also forbade Negroes, free or slave, from preaching or exhorting. Laws were passed prohibiting free Negroes from crossing state lines or from owning or controlling slaves. There were also laws which forbade slaves or free Negroes from attending religious services at night without permission. The penalty for violation of many of the laws was thirty-nine lashes. Thus, from 1831 until the end of the War, the Negro was without educational advantages.

The conversion of the Negro was an important concern of some from the earliest years. The Society for the Propagation of the Gospel in Foreign Parts was organized in England in 1701, and from 1702 to 1785, sent missionaries, catechists, and school teachers to instruct the Negro and convert him to Christianity. There was some concern in the minds of the slave owners as to whether a slave would become free after becoming a Christian. The Virginia Assembly passed acts in 1667 and 1670, affirming the principle that freedom did not result from Christian baptism. In 1705, North Carolina passed the same act. There were other oppositions to Christianizing the slaves: there was the belief that a religious Negro would decrease in economic value and some slave masters did not want to give him a day off for religious services; some believed that conversion would change his character, making him feel equal with his master; and others objected from social reasons, feeling themselves superior in every way and in every place.

Nevertheless, the Negro was allowed to worship with the whites from the beginning of his existence in the new country. Most of the churches had galleries or special sections in which the Negro was made to sit; however, this was not always true. Prior to the laws forbidding Negroes to preach, many of them won fame as forceful and inspiring preachers. They preached to white congregations, Negro congregations, and to mixed congregations. Many whites raised money to purchase their freedom so that they might freely preach the gospel. In 1841, a Negro Baptist Church was formed in Richmond with a mixed membership of 387 whites and 1,708 colored. In 1793, a Negro Baptist Church in Williamsburg, Virginia was admitted to the white association. In the same year, a white Baptist church in Portsmouth, Virginia called Josiah Eishop, a Negro to preach for them. The Gloucester, Virginia Baptist church also called a Negro, William Lemon, as pastor. Joseph Willis, a Negro minister licensed in 1798, became the organizer of the white and colored Baptist Association in Louisiana in

1818. In 1798, colored messengers were approved to the Kentucky Baptist Association.

The first independent Negro church in America is said to have been founded by a Mr. Palmer at Silver Bluff, South Carolina between the years 1773-75. In 1779 a Negro Baptist Church was organized in Savannah, Georgia, by George Liele, a slave whose master liberated that he might preach without interference.

Rev. John Chavis of Granville County, N. C. was the first Negro minister of the Presbyterian Church. He was born about 1763. He attended Washington and Lee University and Princeton University. The General Assembly of the Presbyterian Church appointed him as missionary to the Negroes in 1801. He was known as a great and forceful preacher and as a scholar in the Latin and Greek language.

In 1805, Thomas Paul founded an African Baptist Church in Boston and became its first pastor. The first evidence of a separate Presbyterian Church was in 1807, when Rev. John Gloucester founded the African Presbyterian Church in Philadelphia. A separate Congregational Church was established for the Negro in New Haven Connecticut in 1829. In 1831, the free Negroes began to leave the white churches in the District of Columbia and to form their own. In 1836, there were six Negro Baptist churches in Georgia and two in Alabama.

In 1816, the African Methodist Episcopal Church denomination was organized. In 1836, the Providence Baptist Association (Negro) was organized in Chic. In 1840, the American Baptist Missionary Convention was organized by the Negro Baptists of New England and the Middle Atlantic states. However, the larger denominational life of the Southern Negro did not begin until after the War Between the States.

Following the Revolutionary War, anti-slavery or abolition societies sprang up, both in the North and South. The freedom acquired in the war caused the slaves to want their freedom also. Many slave owners, where laws did not prohibit, freed their slaves. The Quaker, Methodist and Congregational churches struck out against the evils of slavery. The Congregationalists were the most consistent in their fight. In 1834 they stated that slavery was in violation with the principles of the Word of God; and in 1840, said it was inconsistent with the principles of the Gospel. The American Anti-Slavery Society was founded in Philadelphia in 1833, with a representation from ten states. In 1836, there were two-hundred-fifty anti-slavery societies in thirteen states, and in 1838 there were over one-thousand such societies. The southern churches were pro-slavery and the Northern anti-slavery. This caused splits in the denominations--the Methodists in 1844; the Baptist in 1845; and the Presbyterians in 1861. However, the slaves remained members of the Southern churches until after the War Between the States.

The Minutes of the white Associations immediately prior to the War Between the States upheld the system of slavery, but stated that it was the duty of the master to provide for both the bodily and spiritual needs of the slave. The Dan River Association Minutes of 1857 state: "With God there is no respect of persons; Christ died for the slave as well as for the master." The committee of 1857 suggested that "close attention must be given to the morals of the slave, and he must be taught at home, by the heads of families, both by precept and example. Thus, we think, there can be established thousands of missions stations, without any loss of time or payment of money. Second, there must be plain preaching to the Negro at frequent and stated periods."

The Dan River Minutes of 1859 urged that "Suitable accommodations should be provided for them in our houses of worship, and more facilities afforded for their progress in the divine life." The committee stated: "We find a few instances of ardent piety; but in all probability there is more vital godliness with the colored members in our churches, notwithstanding their slim means, than with the whites. There should be far more attention paid to their instruction at home." "It is gratifying to see the increasing interest in our Southern country in this department of Christian labor. Some are erecting houses of worship for their special benefit, and our brethren in the ministry preach to them in the evening at their regular meetings."

The Dan River Minutes of 1860 urged that "each church of the Association be requested and earnestly charged to increase the compensation paid their ministers, and require them to preach on each Sabbath evening of their regular preaching days for the exclusive benefit of the colored people." No reports were noted during the war years.

The Flat River Association Minutes of 1866 contained the following Committee Report on Colored Members:

The condition of our Colored Membership is now one of peculiar interest, and devolves upon us, as Christians, serious responsibilities. The change recently wrought in their political status, has very materially changed our relations to them, and it becomes our duty to conform to these new relations in the fear of God. Your Committee deprecates the prejudice manifested by many of our brethren against special efforts for the benefit of this class of our membership, as it operates both against the Christian character of the brethren themselves, and also against the spiritual welfare of the colored people.

The change is not one for which they are responsible, and no unpleasant feelings in regard to them should be indulged in consequence of it. On the contrary, we regard it as our duty to take their religious wants into serious consideration and make an earnest effort to meet them. The action which we recommend is this: Where there are sufficient members of them in our Churches, and they are able to supply themselves with preaching, that they be encouraged to organize themselves into separate churches. When this is not the case, let them be retained as before, and let our preachers make special efforts to preach to them more directly than formerly. We also recommend the formation of Sabbath Schools among them, and that our brethren and sisters do all they can for their religious instruction. If we do not do this, there will come those among us, for this purpose, whose presence and influence will be far from gratifying to us. The higher motives of christian duty should incite us to undertake this work, but if these are not sufficiently strong, there are other considerations materially affecting our social relations that should prompt us to action.

J. L. Carroll, Chairman

The Dan River Association Minutes of 1871 contained the following Report on the Moral and Religious Condition of the Colored People:

Your committee report that the religious condition of the colored people in our midst is deplorable. They have become almost entirely averse to the white ministry and have no competent ministers of their own color, and as a consequence, are falling into all kinds of superstition and error.

Our duty is to preach to them the gospel of the Son of God, under the commission to preach the gospel to every creature.

We offer the following resolutions:

1. That for our own preservation, the good of society and especially for the souls of the colored people, we recommend to the churches to use every means in our favor to cultivate morality, virtue and religion among them.

2. That we recommend to our preachers to take every opportunity possible to instruct and elevate the colored ministry in our midst.

3. That a committee of five of our best men be appointed to raise funds by corresponding with benevolent societies, and by other means which they may be able to use, and to secure the services of good men to labor for them.

4. That this committee be instructed to make their reports to the Executive Board, and be subject to the control of the same.

5. That we pledge our influence, our prayers, our labors and our contributions, to the furtherance of this object.

--Read by Dr. J. W. Craddock

In 1871, the church at Tally Ho in Granville County, recommended to the Flat River Association, that Harry Crews, a colored member of that church be examined, with a view to his ordination to the work of the ministry. A presbytery was appointed to examine him.

In 1871, Mayo Grove Baptist Church (Negro), sought membership in the Flat River Association. The petition was read at the morning session and was turned over to a committee. The committee reported back in the afternoon and suggested that the church remain "as an arm of the church at Bethel."

The Negro State Baptist Conventions of North Carolina and Virginia were formed in 1867. The Cedar Grove Association was organized in Person County in 1868. The National Baptist Convention was organized in 1895.

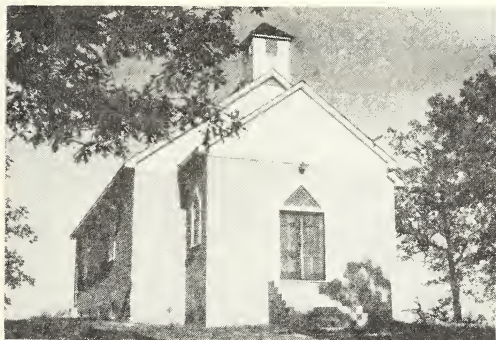
The churches of our area belong to three associations--Cedar Grove Baptist Association, Sunny Side Baptist Association, and County Line Baptist Association. The history of the churches of our area, from information supplied by the churches, are shown following a brief history of the Association to which they belong.

### THE CEDAR GROVE BAPTIST ASSOCIATION

The Cedar Grove Baptist Association was organized at Pleasant Grove Baptist Church in Roxboro, North Carolina in 1868. The first churches composing the organization were Pleasant Grove, Mt. Zion, and Cedar Grove. The ministers were Revs. R. P. Martin, Rudley Williams, Steven Williams, and Elijah Jones. This association was first called Pleasant and afterwards the name was changed to Oak Grove. Later, it was changed to its present name. At the third meeting of the association, Rev. L. C. Ragland, a white minister united with the association and remained with them until his death. Through him and other members in the association, a membership of forty-two churches was developed. The association purchased a site of land in Roxboro on which to establish a school; however, because of differences, the school was never established. The East Cedar Grove Association was formed from this association.

## A History of Mayo Grove Baptist Church

Mayo Grove Baptist Church is the only church in our area which is affiliated with the Cedar Grove Association. As we have seen, it sought membership in the Flat River Association in 1871; however, it was not constituted into a church until 1876. In this year, Rev. Richard Harris organized the group into a church and a church building was erected. Another building was erected in 1959, 32'x70', with four classrooms, and with a seating capacity of 400, at a cost of approximately \$12,000.



Rev. Richard Harris was the first pastor, and he was followed by Revs. R. D. Mason, C. P. Williamson, H. L. Brooks, A. J. Sherrill, and the present pastor, Otis Chestnut. The following members have served in the offices listed:

Deacons: Ecnnie Poole, Louis Pullie, Easum Warren, Harson Wade, George Woody, Frank Johnson, Iosom Crutchfield, R. B. Woody, J. C. Woody, Henry Link, Charlie Carrington, Louis

Lawson, Gayther Lawson, Otis Johnson, Amos Link, L. T. Wilkerson, and William Johnson.

Church Clerks: Mrs. C. L. Webb, Mrs. Bertha Jones, Mrs. Gertrude Link, and Mrs. Edna C. Wilkerson.

Sunday School Superintendents: Frank Johnson, James Johnson, Henry Link, J. C. Woody, L. T. Wilkerson, and Amos Link.

Church Treasurers: Gayther Lawson, Arthur Mason, and L. T. Wilkerson.

Ushers: David Wade, Bobby Drumright, Charlie Carrington, Godfrey Lawson, Harold Lawson, Lawrence Wilkerson, Frank Richmond, L. T. Wilkerson, Mrs. Irene Carrington, Mrs. Gertrude Link, Mrs. Jessie Richmond, Miss Mary L. Johnson, Mrs. E. C. Wilkerson, and Elijah Johnson.

Women's Work Presidents: Mrs. C. L. Webb and Mrs. Irene Carrington.

Trustees: Robert Johnson, James Carrington, and Mrs. Harry Bailey.

Program Committee: Miss Lela Mason, Mrs. Jessie Richmond, William Johnson, and Mrs. Irene Carrington.



The Congregation of Mayo Grove Baptist Church

## THE SUNNY SIDE BAPTIST ASSOCIATION

The Sunny Side Baptist Association was formed from Cedar Grove Association in 1900. Nineteen churches compose its membership, with a total membership in the churches of 3,591. White Oak Fork, organized in 1868 and Jeters Chapel, organized in 1869, are its oldest churches. Six of the churches of our area are members of this association--Bluewing Grove, Elijah Grove, First Baptist, Virgilina, Jeters Chapel, White Oak Fork, and Zion Hill. The present officers of this association are: Moderator, Rev. W. J. Baird; Vice-Moderator, Rev. S. P. Massenburg; Recording Secretary, A. W. Faulkner; Corresponding Secretary, Rev. N. H. Baldwin; Treasurer, Rev. E. D. Coleman; Auditor, Rev. C. E. Steward; Statistician, Rev. I. H. Easley.

### Blue Wing Grove Baptist Church

Blue Wing Grove Baptist Church was organized in 1880, with thirteen members--eight males and three females. Today, the membership totals one hundred ten--fifty-four males and fifty-six females. For many years, this church was located where Willie Kidd presently operates a store. The present building was erected in 1956. It is 40'x60' in size and has only



one room. The seating capacity is about 288. Its cost was approximately \$8,000.00. Since the new church was erected, there has been more improvement and quite a bit of roomy space. More auxiliaries have been added. The ushers are performing great duties. The pastor, Rev. I. H. Easley, has been serving for a number of years and is trying to preach the gospel and carry on the good works of the church. Pastors who

have served the church have been: Rev. Rufus Beard, Rev. Lee Johnson, and Rev. I. H. Easley.

The following members of Bluewing Grove have served the church in the positions listed:

Deacons: Pope Stovall, Daniel Faulkner, Ulyses Murphy, James Ragland, Isiah Owen, William Harris, and Andrew Faulkner.

Clerks: Ruth Wilkins, Marie Crowder, and Dorothy Faulkner.

Sunday School Superintendents: Tom Rocks and A. W. Faulkner.

Treasurers: Daniel Faulkner and A. W. Faulkner.

Ushers: Mary E. Owen, Eva Fountain, Lottie Harris, Jessie Tuck, Cwella Lee, David Noel, Essie Gravitt, Lucille Tuck, and Beulah Murphy.

Trustees: A. W. Faulkner, James Ragland, Isiah Owen, Ulyses Murphy, and William Harris.

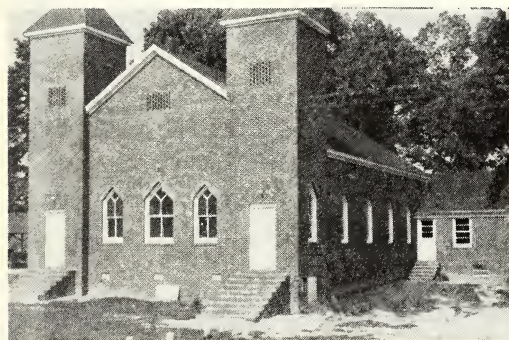
President of Woman's work: Mary E. Owen.



The Congregation of Blue Wing Grove Baptist Church

### Elijah Grove Baptist Church

Elijah Grove Baptist Church was founded in 1886 by Rev. R. A. Beard who served as its first pastor. It was organized with twenty-three members--twelve males and eleven females. Its membership today is two-hundred and sixteen--ninety-two males and one-hundred twenty-four females.



The present building was erected in 1948 and was remodeled in 1963, with the addition of four class rooms and the addition of brick. The present building is 40' x50' and seats four hundred persons. Other pastors who have served the church include: Revs. J. W. Cwen, Samuel Warren, Rev. Smith, Theodre Wilson, Rev. Evans, Rev. H. Woody, E. G. Williams, and the present pastor, Rev. C. E. Stewart.

The following members of Elijah Grove have served the church in the positions listed:

Deacons: Mark Beard, Charles Wilkerson, Nelson Lawson, George Whitt, Lurne Smith, Wyatt Brooks, Henry Pool, Charlie Whitt, Charlie Faulkner, Ed Lester, R. C. Bowman, George Beard, R. B. King, Alfred Faulkner, Buck Street, Nelie Whitt, Charlie Lawson, Chester Lester and Lonnie Brown.

Church Clerks: Bell Ragland Pullen, Henry Pool, Ed Lester, Luther Lester, and Effie Whitt.

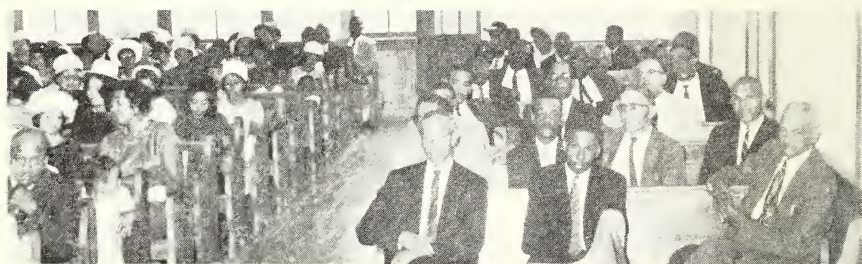
Sunday School Superintendents: Rev. Pharoah Jordan, Charles Wilkerson, Sam Whitt, and Threadford Whitt.

Treasurers: Ed Lester, R. C. Bowman, George Whitt, Chester Lester.  
Usher: Lonnie Brown

Trustees: R. C. Bowman, Sam Whitt, Ed Lester, Chester Lester, Nelie

Whitt, and Charlie Lawson.

Presidents of Women's Work: Mrs. Cdell Woody, Elvor Whitt, and Bertha Warren.

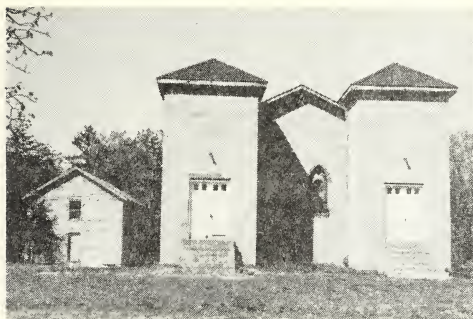


The Congregation of Elijah Grove Baptist Church



## First Baptist Church, Virgilina

First Baptist Church in Virgilina was founded in 1900 by Rev. S. E. Ragland, who was the first pastor and served the church until January, 1947. He died in 1950. In 1947, Rev. S. P. Massenberg of Louisburg, North Carolina assumed the pastorate of the church and is serving at the present. There were eight charter members--six males and two females. The present membership is one hundred and eighty-two males and fifty-six females. Sister Jennie S. Tuck has served the church as clerk for over thirty-four years. The first building was erected in 1901. A more modern building has been erected in recent years. The following members have served the church in the positions listed:



Deacons: C. Ragland, N. King, J. C. Tuck, P. Tuck, W. M. Ragland, H. Chandler, E. D. Rice, J. King, R. L. King, N. R. King, H. Peace, E. D. Johnson, S. Tuck, V. S. Johnson, W. L. Johnson, E. L. Johnson, J. Lassiter, R. Tuck, W. W. Hugges, and J. Allen.

Clerks: Lunia King, H. Chandler, J. C. Tuck, Salome P. Tuck, and Jennie S. Tuck.

Sunday School Superintendents: N. N. King, J. C. Tuck, E. D. Rice, N. R. King, Beverly King, and Ernest Johnson.

Treasurers: N. N. King, W. M. Ragland, E. D. Rice, N. R. King, J. C. Tuck, and E. D. Johnson.

Building Fund Treasurer: Sam Tuck.

Ushers: N. R. King, J. H. Tuck, R. Tuck, W. L. Johnson, E. L. Johnson, W. W. Hugges, K. Johnson, M. Johnson, S. P. Tuck, H. Tuck, E. M. Johnson, A. H. Yancey, and J. S. Tuck.

Trustees: N. N. King, E. D. Rice, H. C. Chandler, E. D. Johnson, and V. S. Johnson.

Presidents of Women's Work: Lunia King, Lattie Brook, Hazel Tuck, and Salome P. Tuck.



Sunday School of First Baptist Church

## Jeters Chapel Baptist Church

Jeters Chapel Baptist Church was organized in 1876 by a Mr. Jeters, with three charter members--two males and one female. Today, its membership numbers two-hundred thirty-nine--of which one-hundred two are males and one-hundred thirty-seven are females. The present building was erected in 1956, is 30'x50', and consists of one room. The church will seat three-hundred fifty persons and costs approximately \$20,000. Rev. Rufus Baird was the first pastor, and was followed by Revs. Henderson, Henry Woody, Ben Ruffin, and Crawley. The present pastor is Rev. Dr. C. C. Harvey.



The following members have served the church in the positions listed:

Deacons: Judge Chappel, E. E. Hall, William Norwood, J. W. Singleton, G. C. Stovall, Sam Mitchell, Willie Stanfield, J. H. Scott, James Norwood, A. N. Stanfield, and G. D. Scott.

Clerks: James Chappell, E. E. Hall, Susie Royster, Susie Stanfield, and Mrs. Martha Scott.

Sunday School Superintendents: J. W. Singleton, E. E. Hall, A. N. Stanfield, C. G. Hall, Willie Stanfield, Joseph Roberts, Judge Chappell, J. R. Hall, and Dave Lawson.

Treasurers: E. E. Hall, Judge Chappell, G. C. Stovall, and James Norwood.

Ushers: Susie Stanfield, Emma Singleton, Margaretta Jackson, Robert Fitzgerald, Lucy Norwood, Jannie Stanfield, Lucy Mitchell, Gracie Stanfield, Hassie Fitzgerald, Marjorie Lawson, Dina Lawson, Celine Fitzgerald, and Ida Roberts.

Presidents of Women's Work: Ccra Chappell, G. A. King, R. D. Wilkerson, Ola Chappell, Hassie Fitzgerald, and Ida Roberts.

Trustees: E. E. Hall, J. W. Singleton, Robert J. Fitzgerald, G. D. Scott, O. G. Hall, William Norwood, and Robert Cousins.



Sunday School of Jeters Chapel Baptist Church

## White Oak Fork Baptist Church

White Oak Fork Baptist Church is the oldest church in the Sunny Side Baptist Association. It was organized in 1868, with seventeen charter members--nine males and eight females. The first church building was erected by this group in 1868. The present one was erected in 1946, is 36'x46' and will seat about two-hundred fifty persons. Plans are currently underway for renovating the building. The present church membership is two-hundred sixty-nine--one-hundred twenty-five males and one-hundred forty-four females. The following pastors have served the church: Revs. Jeremiah



Seat, Joseph Poole, S. E. Ragland, C. F. Morris, G. F. Jackson, and J. E. Simon, Jr., who is the present pastor. The following members have served the church in the positions listed:

Deacons: Sandy Downey, Thomas Chavious, Jack Hester, Ralph King, Charles Claiborne, Joseph Wilkins, Stephen Sydnor, George Watkins, Hal Daniels, H. L. Royster, W. E. Watkins, R. S. Wilkins, C. H. Royster, W. C. Mitchell, and Roy Chandler.

Clerks: Mrs. Mildred Roberts, D. R. Sydnor, H. L. Royster, and Lois V. Royster.

Sunday School Superintendents: R. C. Sydnor, G. W. Wilkins, C. F. Royster, W. E. Watkins, and R. S. Wilkins.

Trustees: S. R. Sydnor, R. H. Cousin, R. I. McPhail, G. N. Wilkins, C. G. Mitchell, and James Terrell.

Ushers: W. J. Sydnor, R. I. McPhail, Marian Howerton, Mac Royster, E. S. Wilkins, M. Sydnor, D. L. Mitchell, and J. W. Lester.

Woman's Missionary Society President: S. H. Royster.

Willing Workers: M. L. Mitchell.



Sunday School of White Oak Fork Baptist Church

## Zion Hill Baptist Church

Zion Hill Baptist Church was organized by John B. Owens in 1870. Its first building was erected in 1872. Its second building was erected in



1889, is 40'x60' and has three Sunday School rooms. The auditorium will seat two-hundred. The building is valued at approximately \$10,000. At its organization, Zion Hill had fifteen charter members, of which eight were male and seven female. The number on roll today is two-hundred eleven, with eighty males and one-hundred thirty-one females. The church has its teenagers organized into a junior missionary society and they are doing a good work. Pastors who have

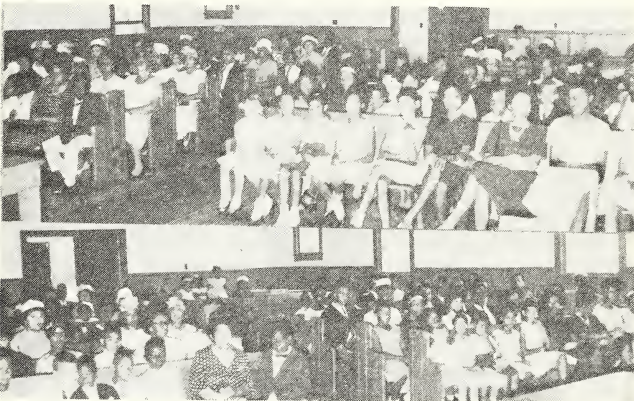
served the church have been: Revs. Crawley, Jake White, S. E. Ragland, and the present pastor, Rev. N. H. Baldwin. The following members have served the church in the positions listed:

### Deacons

Sandy Tucker  
Albert Owen  
George Owen  
John Smith  
Bob Chiles  
Doc Ragland  
Nathan Fountain  
Abner Murphy  
H. H. Smith  
George Murphy  
James Wilkerson  
Raglis Owen  
E. D. Coleman  
E. R. Fountain  
Jack Tuck

### Treasurers

John Smith  
E. D. Coleman



Congregation of Zion Hill Baptist Church

Clerks: Jacob Owens, Ida Fawlkes, H. H. Smith, Katie Smith, and Willie Johnson.

Sunday School Superintendents: John Smith, Martin Wilkerson, Nathan Fountain, James Wilkerson, E. D. Coleman, and Ellis Fountain.

Ushers: Mrs. Helen Ragland, Hattie Wilkerson, Loveless Watkins, Georgian King, L. C. Watkins, and Fanny Faulkner.

Trustees: H. H. Smith, J. G. Wilkerson, Rogers Owens, Tom Rock, Abner Murphy, John Smith, Ed Coleman, Ellis Fountain, and George Murphy.

Presidents of Women's Work: Hattie Wilkerson, Matildia Owen, Emma Owens, Katie Smith, Janie Coleman, Hattie Crowder, and Willie Johnson.

## THE COUNTY LINE MISSIONARY BAPTIST ASSOCIATION

The County Line Missionary Baptist Association was organized on the second Sunday in July, 1926, with the following officers: Moderator, Rev. J. C. Lyon; Secretary, P. L. Puryear; Treasurer, Jack Thomas, and Auditor, Luther Eurtcon. The association is comprised of the churches near the Person and Granville County Lines. The first churches in the Association were: Vernon Hill, Mt. Gideon, Jonathan Creek, New Corinth, St. Matthew, Aaron's Creek, and Blue Wing. A Woman's Auxiliary was organized in 1935, with the following officers: President, Mrs. W. L. Chavis; Vice-President, Mrs. Susan Sanford; Secretary, Mrs. N. B. Wilson; Treasurer, Mrs. Henrietta Downey. The association now has twenty-two churches, listing five-thousand six-hundred and seventy-five members. The present officers are as follows: Moderator, Rev. D. P. Lewis; Vice-Moderator, Rev. U. R. Booker; Recording Secretary, Rev. Frank Smith; Corresponding Secretary, Ossie Cunningham, Jr.; Treasurer, Willie Peace; Auditor, C. L. Cunningham, Sr. Seven churches in the Virgilina area are members in this association.

### Aaron's Creek Baptist Church

Aaron's Creek Baptist Church was founded by the Smith brothers in 1912 and the first building was erected in that year. In 1948 the present building was erected.



It is 40'x72' and was built at a cost of approximately \$7,000. The present membership of Aaron's Creek is sixty-seven, of which thirty-eight are males and twenty-nine are females.

Pastors who have served the church are: Revs. S. R. Smith, Junicus Taylor, Samuel Harries, Y. B. William, Stephen Preayer, B. D. Green,

and Frank Smith. The following members have served the church in the positions listed:

Deacons: James Smith, William Smith, E. P. Thomas, Elmon Norwood, Frank Thomas, James Thomas, M. E. Smith, George Smith, Elijah Jones, Allen Thomas, and Joe Royster.

Clerks: Elmon Norwood, M. A. Smith, Charlie Royster, Mrs. Martha Sims, Cornell Thomas, and Mrs. Effie Royster.

Sunday School Superintendents: Elmon Norwood, Mark Smith, Charlie Royster, and James Thomas.

Treasurers: Elmon Norwood, James Smith, William Smith and N. E. Smith.

Ushers: Mrs. M. B. Smith and Charlie Royster.

Trustees: Rev. S. R. Smith, William Smith, George Smith, and James Thomas.

Presidents of Women's Work: Mrs. Ellen Smith Tolar, Mrs. Carrie S. Stovall and Mrs. L. S. Thomas.



Congregation of Aaron's Creek Baptist Church

### Blue Wing Baptist Church

Blue Wing Baptist Church was organized out of Bethel Hill Baptist Church in 1868. The first building was erected in that year. Others were

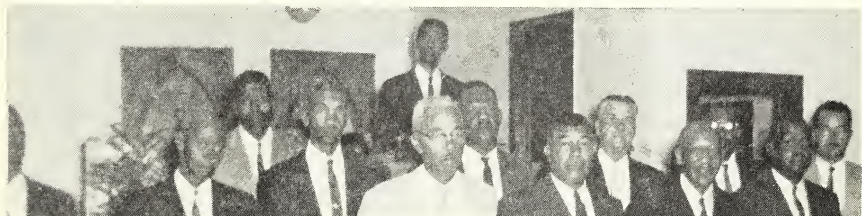


were built in 1900, 1929, and the present one in 1962. The present building is 36'x60', with two Sunday School rooms, and a seating capacity of four hundred fifty. The present membership is five hundred sixty-one. The building is valued at \$25,000. The following pastors have served the church: Revs. Walter Petella, J. C. Lyons, Tom Peace, John Tilley, D. P. Lewis, S.F. Dailey, C. M. Creecy, Frank Smith, E. G. Williams, H. D. Eaton, and John E. Hall. The following pastors of Blue Wing have served or are serving

in the positions listed: Rev. John Tilley is Public Relations Director at Shaw University in Raleigh, N. C. Dr. D. P. Lewis is a retired high school principal and is presently moderator of the County Line Missionary Baptist Association. Rev. S. F. Dailey is presently on the faculty of Shaw University. Rev. C. M. Creecy is a graduate of Shaw University. Rev. Frank Smith is moderator of the County Line Baptist Ministers and Deacons Union. Rev. H. D. Eaton (deceased) was a graduate of Shaw University. Rev. John Elbert Hall, the present pastor, has the B. S. and M. A. degree from North Carolina College at Durham, N. C. and has had further study in the School of Theology at Shaw University. He is employed in the North Carolina Public School System. The following statement was made by the leaders of Blue Wing Baptist Church: "It is the desire of the members of Blue Wing Baptist Church to always endeavor to live by the Baptist Church Covenant. We have striven in the past to have qualified ministers. We realize that trained leadership is essential in any organization if it is to move forward in a progressive manner. Today, we have

a well trained and qualified minister who strives for the advancement of the church and community, expresses sound doctrine, enriches worship and brings closer fellowship and union among the people. One who prepares and provides suitable sermons for use in the public and private worship of Almighty God. Each sermon has a meaning and imparts a great truth which meets the needs of all, never forgetting to teach that one cannot make one step without the guiding hand of our Father." The following members have served the church in the positions listed:

**Deacons:** Nathan Betts, Euck Tuck, Joe Tuck, Anderson Royster, Jacob Royster, Ellis Downey, Charles Chandler, Louis Smith, Spets Royster, El-leck Royster, William Sanford, John Downey, L. S. Eerton, Wiley Royster, West Eryant, Graham Downey, Arthur Clark, W. M. Royster, C. L. Cunningham, Sr., M. A. Woods, Joseph E. Royster, James Lester, Clayborne Downey, John Clark, Robert Bowman, and C. L. Cunningham, Jr.



**Pastor and Deacons**

**Clerks:** Joe Tuck, Miss A. M. Tuck, C. L. Cunningham, Jr., C. L. Cunningham, Sr., Miss Loyie Cunningham, Miss Clara Wilkerson, Eurnell Royster, and Mrs. Ethel R. Clark.

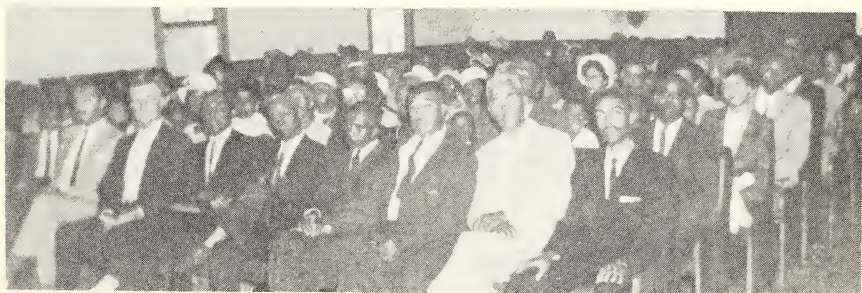
**Sunday School Superintendents:** Eurrell Royster, Joseph E. Royster, Joe Tuck, M. A. Woods, W. M. Royster, and John Clark.

**Treasurer:** West Bryant, William M. Royster, and M. A. Woods.

**Ushers:** Clayborne Downey, Charlie Royster, Otis Clark, John Clark, Luther Green, Mrs. Louise Woods, Mrs. Nora Royster, Mrs. Marion Woods, Mrs. E. R. Clark, Mrs. Margaret Royster, Miss Jean Walker and Miss LaRue Cunningham.

**Trustees:** W. M. Royster, M. A. Woods, Robert Bowman, James Lester, and C. L. Cunningham, Jr.

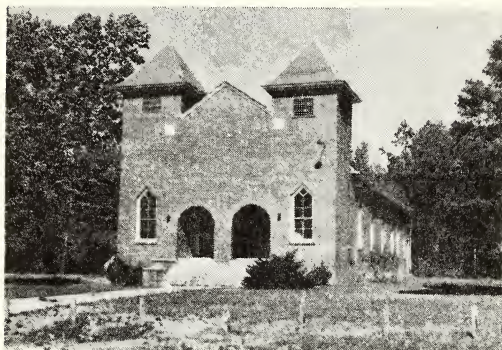
**Presidents of Women's Work:** Mrs. Susan Sanford, Mrs. Nannie Royster, Mrs. Eula Chandler, Mrs. Louise Woods, and Mrs. Clyde Thomas.



**The Congregation of Blue Wing Baptist Church**

## NEW CORINTH BAPTIST CHURCH

New Corinth Baptist Church was organized May 13, 1876. The church building is 40'x80', has four Sunday School rooms, and the auditorium will



seat four-hundred persons. The church was brick veneered in 1953 and recently new pews were installed. One minister has come out of this church. He is Rev. Charles H. Bullock, and has been in the ministry for about four years. The present membership of the church is four-hundred two. The following pastors have served the church: Revs. James Hunt, Simon Henderson, Rev. White, J. T. Peace, Eli Thompson, W. C. Summerville, G. W. Thomas, W. L. Daye, and the pre-

sent pastor, C. E. Stewart. The following members have served the church in the positions listed:

Deacons: Jeff Royster, James Daniel, Henry Peace, Matt Chavis, William H. Downey, Burton Elkerson, Lee Green, John Royster, Willie Peace, James E. Royster, Lonnie Downey, Charles H. Bullock, Melvin Oakley, Alex Mayes, Henry D. Downey, Robert Peace, and Roosevelt Chavis.

Clerks: Alonzo Satterwhite, George Thorpe, C. A. Hall, Mrs. Rosetta D. Painter, Tom Satterwhite, Charles H. Bullock, Mrs. Sue Yancey, Robert Peace, Jr., Wallace Peace, and Miss Elizabeth Hall.

Sunday School Superintendents: Matt Chavis, Willis Hall, Willie C. Peace, and Lonnie Downey.

Treasurers: Henry Peace, Matt Chavis, Willie C. Peace, and Melvin Oakley.

Ushers: Mrs. Roberta D. Gilreath, Nannie Y. Haythe, Vivian C. Ross, Mrs. Lucy Mayes Overby, Mrs. Mozell W. Yancey, Mrs. Thigle B. Satterwhite, Mrs. Sue H. Yancey, Mrs. Gladys W. Bullock, Wesley Chavis, Garland Downey, George Haythe, Lonnie Downey, Charles Bullock, and Thomas Yancey.

Trustees: Matt Chavis, William H. Downey, Willie C. Peace, David Downey, George Fields, Lotric Oakley, and Garland Downey.

Presidents of Women's Work: Mrs. Carolina Daniel, Mrs. Hattie Yancey, Mrs. Willie L. Chavis, Mrs. Betty Mayes, and Mrs. Betty Oakley.



Members of New Corinth Sunday School



## New Jonathan Creek Baptist Church

New Jonathan Creek Baptist Church was organized by Aaron Pittard in 1875. The first building this church occupied was in 1891. The present



building was built in 1919, and recently it was covered with asbestos asphalt siding. This building is 42' x84' and will seat three hundred fifty persons. At least two ministers have come out of this church. Rev. G. A. Watkins, co-author of Who's Who Among North Carolina Negro Baptists, published in 1940, joined New Jonathan Creek Church at an early age. He received the A. B. and B. Th. degrees from Shaw University in 1908. He has also studied at the University of Chicago. He has pastored large churches

and also taught Old Testament Interpretation and Church History at Shaw. He served as field secretary of the Baptist State Convention and was first editor of the Union Reformer, the newspaper of the convention. Louis Pointer is the other minister to go out from New Jonathan Creek. For the past five years he has been pastor of the First Baptist Church of Clarkton, N. C. One other member of this church is mentioned in the book. She is Mrs. Maud W. Lassiter, who joined the church at the age of ten, and who during her life gave her service in the Sunday School and mission work, singing in the choir and as a teacher and secretary of the Sunday School. Pastors who have served the church include: Revs. W.A. Patillo, Nelson Johnson, Harvey Johnson, John J. Dailey, Eli B. Thompson, G. W. Thomas, W. D. Evans, Paul Johnson, W. A. Day, Ransom Thomas, and the present pastor, G. F. Jackson. The following members have served the church in the following positions:

Deacons: Aaron Pittard, Philip Peace, Dock Peace, Dock Downey, Tom Overby, L. P. Pointer, Rev. Shepard Puryear, Luby Downey, Adam Watkins, Samuel Downey, Jairus Morton, Willie Pointer, Frank A. Clark, S. F. Yancey, and George Comer.

Clerks: Alex Peace, Alex Pittard, Mrs. Bettie Henrihand, Shepard H. Puryear, Nancy Mayes, and Rosetta Pointer.

Sunday School Superintendents: Rev. S. H. Puryear, Whitfield Yancey, A. Lee Peace, Frank A. Clark, William Comer, William Pointer, Shepard F. Yancey, and George Comer.

Treasurers: Cornilious Amis, Letcher Pointer, Frank A. Clark, Jairus Morton, and George Comer.

Usher Presidents: Fulton Yancey, Lindsey Wilkerson, George Comer, and James R. Johnson.

Trustees: Charles Lassiter, Rev. Shepard Puryear, Shepard Mayes, George Sneed, Clie Royster, Ed Smith, M. C. Thornton, L. P. Pointer, Shepard F. Yancey, William L. Pointer, George Comer, and Johnnie W. Downey.

Choir Presidents: Arthur Lee Peace, Lindsey Wilkerson, Freddie Yancey, Jairus Morton, and Cavaster Downey.

E. I. U. Presidents: George W. Peace, Shepard F. Yancey, Julius Yancey, Clarence Yancey, and Goddrich Morton.

Presidents of Women's Work: Mrs. Sallie A. Yancey, Mrs. Hallie Puryear, and Mrs. Rosetta D. Pointer.

## Whetstone Baptist Church

Whetstone Baptist Church was organized by Henry Peace and twenty-four others in 1913. The church building was erected in that year. The



auditorium is 32'x58', two classrooms measure 12'x12' each, and a dining room is 28'x28'. The building will seat five-hundred and is valued at \$20,000.00. The present membership of the church is two-hundred fifty. There are one-hundred enrolled in Sunday School. The present pastor, Rev. G. A. Gilchrist, has served the church for the past

twenty-four years. The church has grown and is still making progress under his leadership. Other pastors who have served the church are: Revs. W. A. Blackwell, P. J. Jones, Thomas Henderson, and Eatt Green. The following members have served the church in the positions listed:

Deacons: Harry Nutall, Charles Webb, William Pettiford, Willie Cooper, Willie Webb, Tommie Webb, Claude Pettiford, Graham Pettiford, William Miller, Hosley Webb, Airy Ross, Walter Evans, John D. Gregory, and Dennis Betts.

Clerks: Bennie Blackwell, Charlie Nutall, Delphia Gregory, Mrs. Pattie Ramsey, and Mrs. Laura M. Pettiford.

Sunday School Superintendents: Willie Cooper, Willie Wilson, Willie Webb, and Claude Pettiford.

Treasurers: Willie Cooper, Willie Webb, and Hosley Webb.

Trustees: Willie Webb, Charlie Nutall, William Pettiford, Willie Cooper, William Miller, Claude Pettiford, Herbert Gregory, Roger Evans, Eckard Evans, Crawford Pettiford, and Linwood Pettiford.

Presidents of Women's Work: Mrs. H. Cooper, Delphia Gregory, and Mrs. Laura M. Pettiford.

The Usher Board has an enrollment of twenty-eight. The officers are: President, Mrs. Pattie Miller; Secretary, Mrs. Estelle Royster; Treasurer, Mrs. Bessie Evans; and Chief Usher, Crawford Pettiford.



The Congregation of Whetstone Baptist Church

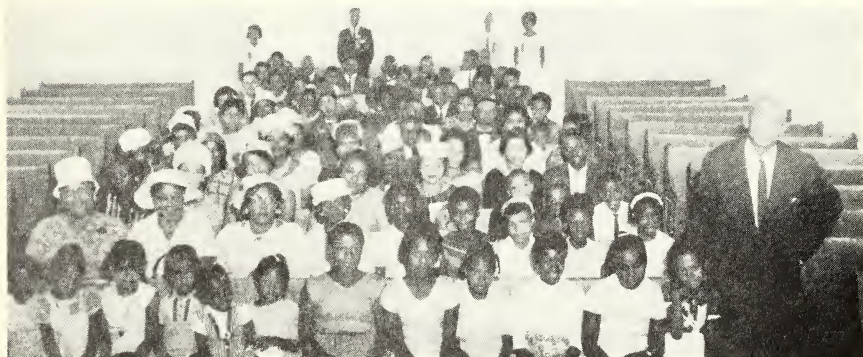
## St. Matthew Baptist Church

St. Matthew Baptist Church is located on Highway 96, in Granville County, about five miles from Virgilina, Virginia. This church has four

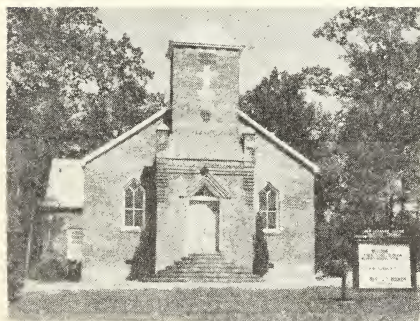


hundred eighteen members--one-hundred eighty-three males and two-hundred thirty-five females. The building was erected on April 11, 1909, while Rev. D. D. Jones was pastor. The building has two entrances at the front, with vestibules on both sides. Two small rooms are located at the front of the building and there is a full basement. The building was brick veneered in

1963 and made ready for homecoming in October 1963. The present pastor of the church is Rev. H. H. Haskins and the clerk is Mrs. Flora E. Gernard.



Congregation of St. Matthews Baptist Church



The New Grassy Creek Baptist Church (left) is located in Granville County, near the Grassy Creek Baptist Church. This church was probably formed from Grassy Creek Church, who in 1855 carried one-hundred thirty-eight colored members on their rolls. In 1883, Grassy Creek Church was still carrying thirty-three colored members, and was the only church in the Flat River Association reporting colored members on their rolls. The present membership of New Grassy Creek is four-hundred and forty. The present pastor is Rev. U. R. Ecker.

## OUTSTANDING PREACHERS OF THE AREA

REV. JAMES REED was born in Edgecombe County, N. C. in 1726. He was about thirty years of age when he professed Christ as Lord and Saviour. He was converted under the ministry of Rev. Daniel Marshall, and baptized by Rev. Shubael Stearns about 1755 or 1756. The opportunity for study at this time was very limited, but he applied himself to study, and under the instruction of his wife he learned considerably. He was pastor of Grassy Creek Church for nearly thirty years. As an evangelist, he was very successful in winning souls for Christ. He traveled extensively, especially in the early part of his ministry, both in North Carolina and Virginia. In company with Elder Samuel Harris in one of his journeys, seventy-five, and in another, more than two-hundred, were buried, by him, with Christ in baptism. He was the first pastor of Grassy Creek and continued in that relationship, with the exception of two or three years, till declining age disqualified him for the active duties of the pastorate. He was instrumental in planting the church at Buffalo, Mecklenburg County, Virginia, to whose oversight he was called at its organization in 1778, which position he occupied successfully for many years. He died in 1798, in the seventy-second year of his age, having been more than forty years engaged in the ministry. His end was most triumphant--willing to leave the world and expecting to be with Christ. His last words in departing were: "Do you not see the angels waiting to convey my soul to glory?"

REV. THOMAS VASS was born in King and Queen County, Virginia about the year 1738 and entered the ministry before he came to North Carolina. He was among the earliest and most successful Baptist ministers of Granville County. He was twice married. By his first wife he had a number of children, but by his second marriage he had no issue. At what time he embraced religion, or the circumstances of his conversion, or when he entered the ministry, cannot be definitely ascertained. He became pastor of Grassy Creek Baptist Church about 1790, which, excepting two years, he continued to serve with zeal and efficiency until 1814, when the infirmities of old age made it necessary for him to resign the position. During his pastorate the church was generally in a prosperous condition, many refreshing seasons of grace were enjoyed, many souls were converted under his preaching, and many members were added to the church by baptism. For several years previous to his death his labors in the ministry were much interrupted by feebleness and disease. About the year 1818, being more than eighty years of age, Rev. Vass passed on to his greater reward. He was buried in the family burying-ground, near Mountain Creek Church.

REV. REUBEN PICKETT was born in Fauquier County, Virginia in the year 1752. In 1769 he was converted to the way of Christ and was baptized by Rev. Samuel Harris in Orange County, Virginia. He felt a great desire to travel with Rev. Harris, but being poor and knowing that unless he follow some secular calling for support, his embarrassment would be great; this made him very unhappy for some time. Spreading his case before the Lord, this text came forcibly to his mind: "Go ye and preach the gospel, and lo I am with you alway." He immediately forsook all earthly employment, and traveled with Rev. Harris, expecting to visit an Association in South Carolina. He was, however, detained by severe illness, and left by his brethren in a strange part of the world. His sufferings, both body and

mind, were extremely severe, but they were only the refiner's fire, purging off the dross, and leaving him, like tried gold, to shine with sevenfold more splendor. After his recovery, he felt the smiles of God in a more abundant manner than he had ever before. He then commenced his ministerial travels in N.C. and Virginia, preaching and constituting churches as he went. He founded Reedy Bottom, which was afterwards merged into Mayo, with one hundred forty members. This church was located at Mayo, in Halifax County. He was called as pastor of this church and was ordained and began to serve them in 1772. He continued their pastor until his death on October 19, 1823. In 1824, the church at Mayo discontinued and the members divided, some going to Bethel Hill and others to Black Walnut Churches. In addition to Mayo, he served Grassy Creek Church as pastor from 1805 to 1808.

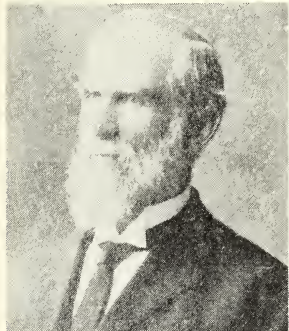
REV. JAMES KING was born in Surry County, Virginia on September 6, 1780, the son of Randolph and Annie King, whose maiden name was Barker, of English descent and of high respectability. His parents died when he was five years old and he lived several years with a pious aunt, whose religious instructions made deep impressions on his young mind. He was then moved to Granville County to live with another relative, Mr. Thomas Rix. He remained here until his sixteenth birthday, when he was apprenticed for four years to a carpenter to learn the trade. At the age of twenty, having completed his term of apprenticeship, he went to work with energy, building houses, churches, etc. and soon laid the foundation for a competency. In 1802 he united with Miss Margaret Alexson, daughter of William Alexson of Granville County, with whom he lived forty-one years, and by whom he had eight children, one of whom was a Baptist minister. His first wife died and he married Mrs. Martha P. Holloway, with whom he lived sixteen years, when he was again made a widower, and so remained until his death on January 16, 1870, in his ninetieth year. About the year 1807, Mr. King was awakened to a sense of his awful danger as a sinner in the sight of God, and was led to inquire earnestly for the way of salvation. He wept and prayed, and prayed and wept, until he saw and felt that he could do nothing more, and then by divine grace he was enabled to give up all for Christ. The plan of salvation was made very clear to his view, and his joy in deliverance from sin was very great. He united with the Presbyterians and became an esteemed elder in the church. After the lapse of some twelve or fifteen years, his attention was called by his wife to the question: whether the Scriptures authorized infant sprinkling or not? He thoroughly and carefully searched the New Testament through, time and again, for proof, but in vain. On the other hand, he was convinced that the Baptists were right. He united with Bethel Hill Baptist Church in 1822 and was baptized by Rev. William Blair of Pittsylvania County, Virginia. Not long after his baptism he was licensed to preach, and the next year the church called for his ordination, which took place in 1825-26. Not long after his ordination he accepted the pastorate of the churches at Bethel, Grassy Creek and Hester. Clive Branch was shortly afterwards constituted into a church, and he became its pastor, and continued in that relationship until a few years before his death. Buffalo, Ephesus and Mount Zion also enjoyed his labors as pastor. Ephesus, Mount Zion, and Mill Creek were gathered and constituted under his ministry. During his pastorate the churches at Bethel, Grassy Creek, Hester, and Clive Branch experienced a revival of religion which continued without much intermission for five years. About the year 1844, he accepted the care of

Buffalo Church. The church in a short time was revived, and upwards of one hundred members were added, sixty of whom he baptized at one time in about thirty minutes. He traveled extensively during the early part of his ministry, preaching from place to place with much power, accomplishing great good in the Master's vineyard. During his ministry, he baptized 1,500 persons, preached 4,500 sermons, traveled 75,000 miles on horseback, and read the Bible through fourteen times. This man of God labored for the good of souls and for the advancement of the Redeemer's cause, until, like the corn that is fully ripe and ready for the garner, he bowed his head and gave up the ghost. He is gone to reap his reward. His labors are ended, his sorrows are over, and his tears wiped away. The great battle has been fought, and the victory forever won.

REV. JOHN E. MONTAGUE was born near Oxford, North Carolina on October 23, 1818. He professed Christ as Saviour in the summer of 1839. A short time after his conversion he united with the Baptist Church at Corinth, and was baptized by Rev. Zachariah Allen, in the twenty-first year of his life. After he joined the church, he began to feel the call to the ministry. In January 1843, he yielded to the sway of the Spirit, and to qualify him for the great work of the gospel ministry, he entered Wake Forest College. He studied at Wake Forest for two years, and having exhausted his means, it became necessary for him to teach school for the support of his family. In 1848 he moved to the vicinity of Grassy Creek Church and united with this church. In 1850 the church, by a unanimous vote, invited Rev. James King, S. A. Creath and R. I. Devin, the pastor, to meet on the 23rd of February, as a Presbytery, to ordain Bro. John E. Montague to the gospel ministry. He was publicly set apart to the full work of the ministry at the date mentioned above. From 1851 until about 1863 he served Aaron's Creek, Dryburg, Bethel Hill, Musterfield, Clement, Clive Branch, Mill Creek and North Fork Baptist Churches.

REV. ROBERT HENRY MARSH was born on November 8, 1837 in Chatham County, North Carolina. the son of Robert and Lucy Marsh. He was baptized October 2, 1856, and licensed to preach the gospel on March 6, 1859. His first sermon was delivered on the night of April 10, 1859, using as a text Acts 17:30. Two and one-half years later he was ordained to the full work of the ministry. In the beginning of the Civil War the Governor of North Carolina appointed him to take charge of the 26th Regiment of State Troops as Chaplain. This position was held but a few months when he was replaced by a Confederate Chaplain. He graduated from the University of North Carolina and afterwards studied Theology at Greenville, South Carolina. In the Spring of 1862 he moved to Oxford, and devoted the rest of that year to teaching. The next year he became pastor of Grassy Creek, Mountain Creek, Tally Ho and Concord Churches. After serving the Grassy Creek Church satisfactorily and successfully for three years, it became necessary for him to return to his native county. While at Grassy Creek, Rev. Marsh was esteemed "very highly in love for his work's sake." After an absence of three years, Rev. Marsh was recalled to Granville. He labored extensively, with a great deal of success, among the churches of the Flat River Association. He was instrumental in organizing the church at Enon, whose oversight he maintained for some years afterwards.

REV. PATRICK HENRY FONTAINE was born at Fountainbleau, King William County, Virginia, on September 18, 1841, the fourth son of Rev. William



Spottswood and Sarah Aylett Fontaine. When two years old he was taken with a violent illness which seemed to baffle the skill of the physicians. His parents seeing his eyes apparently set in death, prostrated themselves beside the cradle and pouring out their hearts in agonizing prayer to God, promised if he would spare the child, they would dedicate him to His service. A direct answer came to this prayer, for he began to rally from that time and steadily recovered. He attended Rumford Military Academy for eight years, and attended the University of Virginia until the outbreak of the Civil War when he responded to his country's call. He joined Carter's Battery of the King William

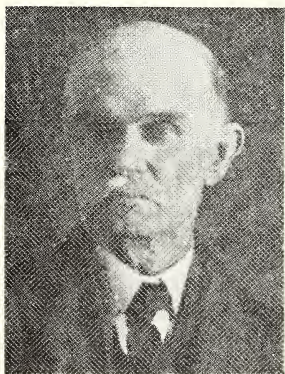
Artillery and for two years served as First Lieutenant, and for the remaining two years he was Chaplain of the 53rd Virginia Regiment of Pickett's Division. He preached to the soldiers with untiring zeal, holding nightly meetings in camp, and often baptizing a great number of converts among the men. He often spoke of the singing in camp when their voices rose in one grand triumphant strain, often mid tears and shouts of rejoicing.

When he was fourteen years of age he united with Sharon Baptist Church in King William County and was baptized by Rev. John C. Turpin. He preached his first sermon from the pulpit on the 3rd Sunday in July, 1860, when he was nineteen years old. His ordination took place at Colosse on September 28, 1863, the presbytery consisting of Revs. John C. Turpin, R. H. Bagby, R. A. Fox, and R. H. Land. The first year after the war he settled in Greensboro, N. C., where his father's family had preceded him a year before as refugees, their home having been broken up by a portion of the Union Army. He preached to the Greensboro Baptist Church for about a year, without charge, as this church was in a state of poverty--the condition of many of its sister churches being the same. He organized many preaching places around Greensboro in a radius of several miles--at school houses, arbors, and under trees. In 1870 he accepted the charge of the Reidsville Church of which he was pastor for twelve years.

While residing there he had charge of other churches at Leaksville, Madison and State Line. During these years he began his campaign for prohibition, he being the first to set on foot this movement in North Carolina. In 1883, he moved to Halifax County, Virginia, being the pastor of the following churches: Mt. Zion, Vernon, County Line, Laurel Grove, and Riceville. Here, he also labored enthusiastically for temperance. The eleven years he resided there he devoted much of his life to the cause and never ceased to pray for prohibition. In 1894 he moved to Bethel Hill, Person County, N. C., where he lived until his death on March 29, 1915. He served Bethel Hill Church as pastor for sixteen years. His last field of labor was Granville County, where he labored longest and loved the people with unusual devotion. With almost his dying breath he repeated his desire to rest in their midst. He was buried in the Amis Chapel Baptist Church cemetery. Nothing gave him more pleasure than to contribute to the cause of Christ, and for many years he made it a rule to give one tenth of his income. The orphanage especially appealed to him, and to this he ever contributed generously.

REV. WILLIAM MARSHALL HUDSON was born near Scottsburg, Virginia on July 25, 1857, the seventh child of William R. and M. J. Wcmack Hudson, who were married in 1839 by Rev. D. B. McGehee. At the close of the Civil War William was seven years old, and first attended school taught by Royal Terry, being subsequently under the tutorship of such excellent scholars as Rev. William M. Rogers and John T. Gibson, graduates of Hampden-Sydney College, and Dr. John M. Carrington of Blackstone College and Hon. L. C. Watkins, a graduate of Virginia Military Institute. He was converted under the preaching of Rev. H. G. Cress, at Old Musterfield Church, and was baptized into its membership by Rev. James T. McLaughlin on November 26, 1876. He attended Sunday School from his youth, and was, deeply impressed with the exalted character of the ministry by the frequent visits to the home of his parents by such godly men as Revs. John E. Montague, James T. McLaughlin, William Slate, John Kerr Faulkner and Samuel G. Mason. Being impressed with the purpose of God to make him a minister he began the study of such books and literature as would aid him for his life's work. After teaching public school for four years he entered business for some years, but feeling that the necessity was upon him to preach the gospel, he entered Richmond College for more formal training. In November 1892, he was called to the pastorate of North Fork Baptist Church, which position he held until 1908, with increasing power and influence. The condition of his church was greatly strengthened under his able ministry. In March 1893, he was called to Hunting Creek Baptist Church and served it for seven years. He was ordained in the South Boston Baptist Church on December 31, 1893. In November 1893, he took charge of the Bethel Church in the Concord Association and served them for twelve years. On October 17, 1906, he married Miss Annie Barnes, daughter of William H. and Annie Barnes of Keysville, Virginia. On January 1, 1909, he was called to the following churches in North Carolina: Red Mountain, at Rougement; Bethany, at Moriah; Mt. Zion, at Berea; and Knapp of Reeds, where he served most faithfully and efficiently until December, 1914. Rev. Hudson died about the year 1922. (From a sketch of Rev. Hudson's life by M. F. Willard)

REV. WILLIAM T. CREATH was born April 1, 1862 at Jarratt, Sussex Co., Virginia, the son of a Baptist minister. At the age of nineteen he made a profession of faith and united with the High Hills Baptist Church at Jarratt. He was educated at Windsor Academy, the University of Richmond, and the Southern Baptist Theological Seminary at Louisville, Kentucky, where in May 1893 he received the degree of Master of Theology. On March 6, 1895 he married Miss Celeste Dandridge Fontaine, the daughter of Rev. and Mrs. P. H. Fontaine, a beloved Virginia Baptist minister. To this union were born eight children—five sons and three daughters. Brother Creath served churches in Patrick, Henry, Pittsylvania, and Halifax Counties. (Churches which he served in Halifax were Virgilina, Millstone, Republican Grove, Clover Bottom, Kentuck, Arbor, Black Walnut, and Cross Roads.) He spent his years of retirement from the active pastorate at his home at Paces, where he was an active member of the Arbor Baptist Church--one of the churches that he had served so well as pastor.



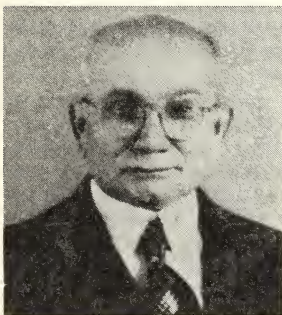


In the early morning hours of October 8, 1943, he received his call to come up higher. His burial was in the Arbor Church cemetery. At his funeral, his pastor said: "Brother Creath was the best assistant pastor I ever had. How much he helped the young minister! To sit and talk with him as was often my privilege, was like taking a good tonic. He has made contributions to all of us that will make us better men and women." "Servant of God, well done; rest from thy loved employ; The battle fought, the victory won, Enter thy Master's Joy." (By Rev. E. M. Richardson, Jr., 1943) Mrs. W. T. Creath is still living, celebrating her ninetieth birthday on August 19, 1963. She has taught Sunday School for over seventy years and each Sunday finds her in her classroom at Arbor Baptist Church.

REV. JAMES H. GORDON was born in Mecklenburg County, Virginia. He was the founder of Nelson Baptist Church, Nelson, Virginia, in 1893 and served that church for about sixteen years. He was a graduate of Wake Forest College and during his ministry served churches in Appomattox, Buckingham, Campbell, Charlotte, and Mecklenburg Counties. He retired about the year 1930, but during that time he rendered Christian service whenever it was possible, and preached with as much zeal as he did in earlier years. He was a gifted speaker, and a faithful pastor, giving freely of his time to his people. His Christian influence will ever live in the memory of those whom he knew and were associated with in his work. He died February 23, 1942 and was buried in the Nelson Baptist Church Cemetery. (From the Virginia Baptist Annual, 1943.)



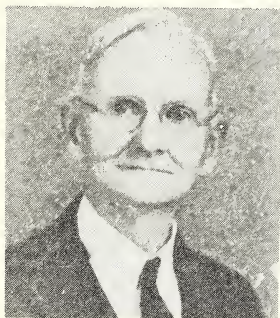
REV. CHARLES EVERETTE NEWMAN, D.D., was born May 30, 1874 in Isle of Wight County, Virginia, the fourth son of John Bridger and Hannah Urquhart Newman. He spent his early years on the farm. He was brought up in the Sunday School of Oakland Christian Church, Chuckatuck, Virginia. At the age of twelve, he became a member of that church, and his name was retained there as an honorary member during his entire lifetime. He attended the public school in his home community until the age of fourteen. From the ages of fourteen to nineteen, he worked on his father's farm. His father was failing in health and his brothers were gone from home. At this early age he became the mainstay on the farm for the support of a family of five. In 1893, he entered the academic department of Elon College, which was to prepare him for the college work. While at Elon he made



his home with his brother, Dr. J. U. Newman, who helped him in many ways. Nevertheless, Dr. Newman worked his way through college. It is said that even while plowing, he would utilize the time for study. He placed the Latin grammar book at one end of the field and would repeat the vocabulary or some part of the grammar as he followed the mule across the field and back. He also sold books, insurance, and one year stopped in early spring to cultivate a crop to make his way through school. In 1899, Dr. Newman

graduated from Elon College "cum magna laude," with an average of 90-95. For the first three years after finishing Elon he taught in private schools in Berkley, now Norfolk, Va., and in Isle of Wight County. He was licensed to preach in 1901 by the Eastern Virginia Conference at Norfolk, Va. The next year, 1902, he was ordained to the ministry at Cypress Chapel, Virginia. His first pastorate consisted of four rural churches in the Eastern Virginia Conference. In the fall of 1904 he became pastor of Union Church, Virgilina, and Hebron Church, Nelson, Va. From 1905 to 1913 he served, in addition to Union Church, the Durham Church from 1905 to 1906, and churches in and around Henderson, N. C., in the Eastern N. C. Conference. In 1913, he accepted the call to the Raleigh Church and served until 1916. From 1916 to 1946 he served the four churches--Union, Hebron, Lebanon, and Liberty of the N. C. and Va. Conference. During his ministry in this area he organized the Liberty Christian Church near Nathalie, Virginia. This church has become a strong rural church of this conference. The present brick structure at Union, Virginia, was also built during his ministry. In recognition of his outstanding contribution to the Christian Church and of his scholarship, Elon College conferred upon him in 1944 the honorary degree of Doctor of Divinity. Upon retirement he continued his scholastic pursuits--even to the study of Greek, and the writing of church histories. He loved the soil and planted a garden and carefully tilled it, even until his death on October 8, 1952. He also served the Southern Convention and the Conference through the office of historian, and committees. He worked tirelessly on the Kelly Cemetery Project during his last few years. (From Christian Sun of November 27, 1952)

REV. EDWIN R. HARRIS was born December 27, 1874 at Fall Branch, Tennessee, the son of Rev. D. J. Harris and Louisa Routh Harris. His father,



a Baptist minister, moved back to Scott County, Virginia, his native home, soon after the birth of Edwin, and a few years later moved to North Carolina. In the year 1893, Rev. Harris received the call to preach and began to preach in school houses and bush arbors, holding some successful meetings. He was clerk of the Beulah Association for three years and for a time was employed as missionary of the Beulah Association. He attended Bethel Hill Academy for a session and a half and from there entered Wake Forest College, where he received his A.B. degree in 1902. In 1899 he was ordained to the full work of the ministry by the Youngsville Baptist Church and

during his college years served country churches. He was married in 1902 to Miss Sallie Rogers of Wake County, N. C. His first wife died, and in 1906 he married Miss Nora Styron of Durham, N. C., daughter of Mr. and Mrs. W. K. Styron. In October 1907, he entered Southern Baptist Theological Seminary in Louisville, and finished his work there in 1909. From 1902 to 1947 he has served the following churches: Edgemont, Durham; Hamlet; Mars Hill; West Point; Morehead City; Sylvia; Creedmore; and the Virgilina field of Baptist churches, which he served faithfully and loyally for twenty-three years. From 1915 to 1922, while holding pastorates, he taught school and served as principal in church related and public schools. In addition to his pastorates and teaching, Rev. Harris has served in the following positions: From 1902 to 1906 he was a member of the Ministers' Relief Board of the Baptist Convention; from 1923 to 1926

he was a member of the Board of Missions of the N. C. Convention and from 1939 to 1942 he was moderator of the Dan River Baptist Association.

**REV. JACKSON U. TEAGUE** was born October 8, 1882, in Alexander County, North Carolina. He was educated in the public schools and in the high

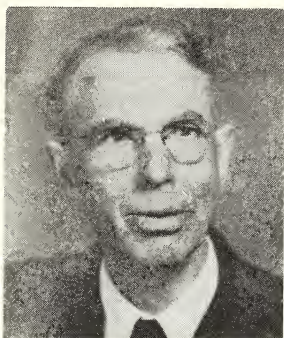


schools of that county and Yadkin Valley Institute. He graduated "Cum Laude" from Wake Forest College in 1915, and later attended Southern Baptist Theological Seminary in Louisville, Kentucky. He was baptized into Bethlehem Baptist Church, upon a profession of faith, sixty-seven years ago. He was ordained to the Baptist ministry in 1910 by Antioch Baptist Church, Alexander County, which was organized from the dispersed membership of the New Meeting House Baptist Church, organized by Edward Teague in 1797 and pastored by him until he died in 1810. Rev. J. U. Teague is the oldest living ordained minister in the direct line of Rev. Edward Teague. Rev. Teague taught three years as principal of the Princeton High

School in Princeton, N. C. and while there became pastor of Thanksgiving Baptist Church in Johnston County, his first pastorate. Later he taught for three years as principal of Epsom High School near Henderson, N. C. Mr. Teague has spent most of his life in serving country churches and conducting religious meetings and revivals. During this time he has spoken and preached in between 200 and 300 churches in N. C., S. C., Va., Tenn., Ky., Chic, and Calif., holding revivals in many of these churches. His greatest life purpose was to win souls to accept Christ as their personal Saviour, and to help Christians that were low in spirit and wandering in darkness to get back on the right track and walk closer with Jesus, the Great Shepherd. Rev. Teague's longest pastorate was while he served Mountain Creek, Grassy Creek, Amis Chapel, and Averetts for nearly twenty years. During this time he also served Nelson and Florence Avenue Churches for a short while. The new building at Grassy Creek was built during this pastorate, and it was paid for as it was erected. The heating plant and church furniture was also paid for upon installation. After the building of the new church at Grassy Creek, Rev. Teague remained on that field for five more years. Rev. Teague retired from regular pastoral duties in 1948, but was later called back as interim pastor to Mountain Creek Church. When Grassy Creek and Mountain Creek decided on all time service with a full pastor, he served Mountain Creek for four months and led them in calling an all time pastor and in plans to build a parsonage in the community. During this time, Grassy Creek went to all time service, called an all time pastor and erected a nice parsonage near their church. Rev. Teague feels that during these four months at Mountain Creek he was able to render his greatest service to any church.

**REV. JOE B. CURRIN** was born in Granville County, a few miles from Oxford, N. C., one of eight children born to Charlie and Mollie Currin. At the age of eleven, he joined Enon Baptist Church near Oxford. He was licensed to preach by this church in August 1908 and ordained by them in March 1912. He attended Howard School in Granville County and Buie's Creek Academy (now Campbell College) for one year. After attending the academy, he taught school at Howard and at Stem, N. C. before entering Wake Forest College, from which he graduated in 1913. His first pastorate was at

Pleasant Grove Baptist Church in Wake County while he was attending Wake Forest College, probably in 1912-13. He later attended Southern Baptist



Theological Seminary at Louisville, Kentucky for one year. He received the M.A. Degree from Trinity College (now Duke University) in 1924. In this year, Miss Agnes Adelle Judd received her A.B. Degree from Trinity. They were married June 23, 1927 and have made their home in Roxboro, North Carolina since this year. To them were born one daughter (who married Frank Kimbrough, a florist in Roxboro), and a son who is a medical doctor. Mr. Currin taught school twenty-eight years, of which twelve were spent as principal of Hurdle Mills School. He retired from teaching in the Person County Schools on January 22, 1947. In addition to teaching, Mr. Currin was pastor of Olive Branch, High View, Rock Grove,

Mt. Harmony, Bethany, Sharon, and State Line Baptist Churches, one or more at the time, while living in Roxboro.

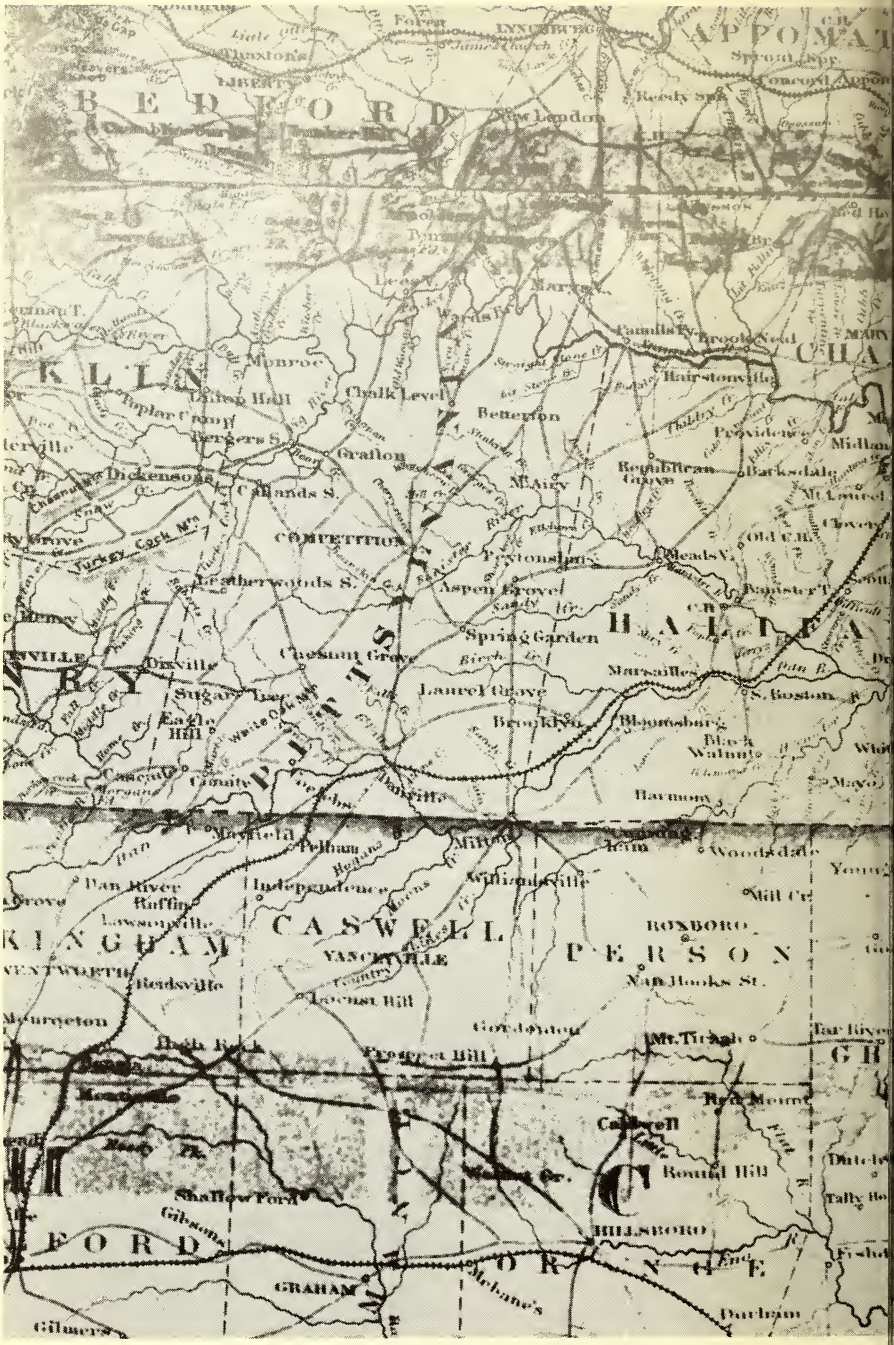
REV. EDWARD WYCHE GREEN was born August 2, 1909 in the northwestern edge of Vance County to Edward Jones Green and Iola Gooch Green who were



the parents of nine living children. Edward accepted Christ at the age of eight years and was baptized into the fellowship of Dexter Baptist Church, of which his father was a Deacon, Sunday School Superintendent and of which his mother was organizer of the W. M. S. and served as its president for a number of years. Edward felt the call to preach at the age of twelve and surrendered himself to the call and preached his first sermon in a prayer meeting of negro neighbors at the age of fourteen. He was received very enthusiastically by the people of his community. He graduated from Dabney High School and in 1927 went to Campbell College and in 1928 entered Wake Forest College for two and one-half

years. The depression came along and he was forced to stop school for a half year before getting his B.A. He was married to Miss Mamie Lee Boyd, the daughter of a prominent Methodist family, Mr. and Mrs. E. R. Boyd. Two daughters were born to this union--Mattie Blanche and Carolyn Boyd. Mattie Blanche died at the age of one month and twenty-seven days. They took into their home, Barbara Jean Norwood, a niece of Edward, who was four years old. They reared and educated her and she is now married to Coy Monk of Roxboro, N. C. Rev. Green has served the following churches since July 1936: Mt. Grove, Ransdell Chapel, Quankie, Vaughan, Dexter, Reedy Creek, Amis Chapel and State Line. He has served Amis Chapel for the past twenty-one years. He has preached revivals in N. C., Virginia, Tennessee, Kentucky and Indiana. He has served as president of the Vance County Pastor's Conference and the Flat River Pastor's Conference; has served on the Executive Committee of the Tar River, Cullom, and Flat River Associations. He was licensed in October 1927 and ordained on March 29, 1929 at and by Dexter Baptist Church.







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# The Area Along The Border in 1869

Map By Courtesy Of  
Dr. Nathaniel H. Wording



