



NEWSLETTER

BRUNSWICK COUNTY HISTORICAL SOCIETY
BOX 874, SHALLOTTE, N. C. 28459

Volume XXXIX

February, 1999

Number 1

A WORD FROM YOUR PRESIDENT:

Dear Members,

Hello there---this new year of 1999! May each day bring to you the best. Let's strive to make this year a promising one for our Historical Society.

The projects begun in 1998 are coming to fruition. Pictures of the two NC governors from Brunswick County, Benjamin Smith and Daniel Russell, are ready for hanging in the foyer of the courthouse in Bolivia. Peter Wyckoff and Susan Eggert are busily at work typing the manuscript for a new book about Brunswick County people. Bill Reaves, of Wilmington, donated his newspaper file on Brunswick County to the Society. The book will contain hundreds of names, dating back to the 1700's, and items of news from every part of the county. We are truly indebted to these members for all their work and effort to make this a successful project. Another ongoing project is to complete the 1920 census microfilm collection at Brunswick Community College. Only 20 more rolls need to be purchased to complete the project. The College has all of the NC census records on microfilm. A roll cost \$34.00 and if you would like to donate a roll to the College please send a check to the Treasurer and an order will be sent off.

The first of the year brings a call for 1999 dues. Last year we had 51 paid memberships. Already 23 have sent their dues. Your dues are used to publish the NEWSLETTER and to support the projects of the Society. The Treasurer reports a bank balance of \$1,281.28. This will be used for the publication of the book and the buying of microfilm as well as stamps for mailing the NEWSLETTER. Send your dues and/or donations to our Treasurer.

The Board of Directors met January 24, 1999 at Concord Methodist Church to plan the programs for the coming year. Program topics and speakers are as follows:

February 8, 1999

Gwen Causey, "The Brunswick Baptist Association"
Concord Methodist Church, Supply, NC 7:00 P.M.

May 10, 1999

Elwood Cheers, "Shallotte's Centennial History"
Shallotte Town Hall, Shallotte, NC 7:00 P.M.

August 9, 1999

Mike Edwards, "The Fort Fisher Hermit"
Location to be announced 7:00 P.M.

November 8, 1999

Lynn Benson, "Oral History and Genealogy"
Leland area 7:00 P.M.

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* OFFICERS *

* PRESIDENT: Lottie Ludlum *

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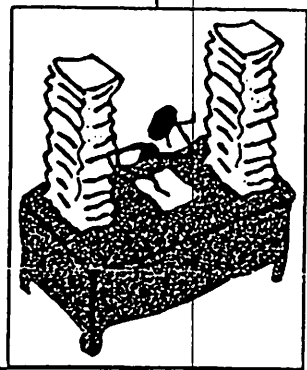
* Johnsie Holden *

* Bertha Grohman *

* NEWSLETTER

* EDITOR: Gwen Causey *

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Editor's Page

Recently, the NC Society of Historians held its 57th Annual Awards Program at the Holiday Inn, Statesville, NC, and many authors, poets, illustrators, publishers, photographers and works were presented awards for preserving and promoting all types of North Carolina histories and genealogies. The Society received entries this year numbering approximately 500, and of this number only 81 works were chosen. The editor thanks Mrs. Johnsie Holden for nominating our Society's newsletter. The award is on the next page.

One of our members, Jim Ruark, passed away on December 5, 1998. He was born in Toledo, Ohio and grew up in Chicago, Illinois. During WWII, he served in the U.S. Army Corps as a pilot instructor and as a transport pilot in India. After he retired, he enjoyed driving school buses in Forsyth County and being active with computers and the Internet. He was active in the development of genealogy information on Brunswick County families.

The Onslow County Historical Society is researching the Maco Light but have yet to locate any substantial information on this story or any biographical information on Joe Baldwin. If you are interested in this write L.J. Kimball, 227 Creedmoor Road, Jacksonville, NC 28546.

QUERY: "McKensie Pond" on Allen Creek, NW of Orton Plantation, for whom was it named? Was it Capt. William Mackenzie, brother of George Mackenzie of Scotland? J.A.L. Miller, Jr., 7912 Harris Hill Lane Apt. H, Charlotte, NC 28269

QUERY: The old, post WWII Liberty and Victory Ship layed-up fleet below Wilmington, is there a list of the ship's name once there? Was one of the ships the "S.S. James A. Miller?" What is its history? J.A.L. Miller, Jr., 7912 Harris Hill Lane Apt H, Charlotte, NC 28269

QUERY: Looking for information on Orena (maybe Rowena) H. Clemmons. She was born to George and Catherine Clemmons. Married John Thomas Clemmons (son of Thomas A. Clemmons) Father, Mother, Husband and sons (Covie, Lloyd, Empie) buried in Prospect Cemetery, Supply, NC. Need death date and burial place of Orena Clemmons. She died 1902 and 1920. Eddie Clemmons, 218 Lovitt Street, Roanoke Rapids, NC 27870

QUERY: Seeking information on Jesse T. Reeves, born 1785. Had a son named John. Bill Huggins, PO Box 690115, Charlotte, NC 28227-7001.

David Bennett wrote to say Hello and to let us know that he's still in Myrtle Beach. He is writing an article on the life of Dr. Frink of Hickory Hall. Nancy Rhyne, local history write has promised to give it to her publisher for consideration.

Edgar Keal, one of our members, passed away recently. As long as he was able, he attended every meeting. He tape recorded the meeting and always remained to ask questions to get further information. He was very generous in his donation to the microfilm project for the library at Brunswick Community College.

THE NORTH CAROLINA SOCIETY OF HISTORIANS, INC.

Proudly presents the

BRUNSWICK COUNTY HISTORICAL SOCIETY

with a prestigious

JOE M. MCLAURIN NEWSLETTER AWARD

for

NEWSLETTER,
Official Newsletter of the BRUNSWICK COUNTY HISTORICAL SOCIETY,
Gwen Causey, Editor

and for their efforts in preserving North Carolina history.

Elizabeth B. Sherrill
Elizabeth Bray Sherrill, President
7 November 1998



—Inside Old Wilmington—

March 25, 1976

Compiled by **BILL REAVES**
Staff Writer

In the year 1897, the Stuart House in Southport was one of the most popular, and one of the oldest, hotels in the lower Cape Fear area. It was a frequent stop-over for merchants, lawyers and vacationers from Old Wilmington who delighted in the salubrious breezes and the healthfulness of that quaint village of fishermen and pilots.

It was built on what was locally called the "water skirt." The first floor was originally a warehouse, its walls of brick. The upper story, constructed of wood, was subsequently built on this foundation. It was opened to the first guests about the year 1830.

Through the years the hotel was managed by two women of the same family, first Mrs. Mary Elizabeth Stuart, and after her death, by her daughter, Miss Kate Stuart.

Mrs. Stuart was one of the conspicuous citizens of the village for many years. She was a woman of strength, self-reliance and aggressiveness. In addition she was quick-witted and courageous.

There were many anecdotes of her actions, sayings and doings which were related by many old-timers and survive in books and other historical records to this day.

She was an uncompromising rebel and during the occupation of Southport after the Civil War, she was unrestrained and unterrified in the expression of her devotion to the Confederate cause.

During the war, she kept an open house, sheltering and feeding all Confederates who came "without money and without price."

At her house where the 20th North Carolina Regiment was formed, Mrs.

Stuart tendered a feast and dance to celebrate it.

At the Stuart House, for over a half century, sailors, seamen, army and naval officers, government officials, lawyers, judges and visitors from many sections and many states were received and entertained.

Many members of the bar were entertained there, and in 1884, at the spring term of the Superior Court, Mrs. Stuart died. The members of the bar came reverently to look at the remains of their old friend, and the court adjourned in respect to her memory.

She was always partial to the lawyers and favored them by kind entertainment. It was her custom, when court met and the house was crowded, to put the young lawyers in the loft, and reconcile them with the suggestion that no man attending Southport court could be judge until he had

slept in that room. This became a tradition.

At all times Mrs. Stuart's heart was full of human kindness. She never turned a deaf ear to anyone in distress.

In a seaport town, where sailors or seamen were frequently stranded, often sick, she would take them in and care for them, and, often, she would afterwards receive as a token of appreciation, a sack of coffee, or a barrel of molasses, sugar, etc.

Often, when children were playing dangerously near the water's edge, they would be "overhauled" by Mrs. Stuart, with a scolding that would frighten the wits out of the youngster, only to be immediately seized by the hand and led into the pantry of the hotel, there to be fed by her on cakes, tarts and tenderness.

After Mrs. Stuart's death, her daughter Kate kept the old hotel open to guests and continued its hospitality for many years.

ZION CHURCH HISTORY

The first day of the 1973 Dock Baptist Association meeting was held October 26, 1973 at Zion Baptist Church, Ash, N.C. Zion Church dates back to October 2, 1919 when Rev. J.K. Todd, Rev. Daggett Stevens and Deacon B.T. Babson met with a group of twenty-two to organize a church - Zion. The first church building and seven tenths acre was deeded as a gift by Mr. and Mrs. B.G. Gore, (this was a Free Will Baptist Church at this time). The only requirement, that when there ceased to be a church on this location-the property be deeded back to heirs of the family. Rev. Daggett Stevens preached the Introductory Sermon. Bro. Armstrong Evans was elected first clerk. Bros. J.L. Ludlum, W.B. Edwards and Bro. Samuel Hickman were elected Deacons and duly ordained. Bro. W.S. Canady was first treasurer. Bros. W.S. Canady, W.B. Edwards and W.L. McCumbee were the first delegates to an Associational meeting. They carried with them fees and a petitionary letter to become a member. Bros. J.L. Ludlum, W.B. Edwards and W.L. McCumbee went as the first delegates to the union, they also carried with them a letter to be accepted in the union. Rev. J.K. Todd was called as first Pastor. The church seemed to progress, members were added. In May 1920 - a resolution was made that the Treasurer make a report at the next meeting and then every three months thereafter. In the same meeting Rev. J.K. Todd was relieved as Pastor and Rev. E.M. Harrelson was called. In July of same year a building committee was appointed. The first "protracted" meeting was set for one week to begin the fifth Sunday in August. New officers were elected in October 1920 and the time of preaching was changed to Saturday before the fourth Sunday in each month. Bros. W.B. Carlisle, W.A. McCumbee and J.L. Ludlum were appointed as trustees for the church in December 1920.

The year of 1921 began in the usual manner - members were added and members were lost, either by letter or dismissal. Conference was held on Saturday before the fourth Sunday each month. Always a quorum was present and business transacted in usual manner. The members were constantly called down for non attendance. Delegates to the union were appointed, hymn books and "church furnishings" were purchased. Rev. E.M. Harrelson was called again for the ensuing year and as the church clerk so emphatically expressed "the state of church was called for and all's well."

In 1922 church building continued all through the year. In June Rev. A.D. Harrelson was called as pastor for ensuing year. Non attendance was under discussion at each conference and those "denying the faith" were dealt with accordingly. Into 1923 with same pace and faith. Conference held each month always with a quorum present. Regular business dispersed. In June of same year Rev. A.D. Harrelson presented his resignation and in September Rev. T.M. Tyler was called as pastor. A resolution was made by motion "that for the benefit of the church each male member was required to pay one cent each day and each female member pay one half cent." The year 1924 followed in like manner - delegates to union, the association - bills paid, reception and dismissing of members and recalling of same pastor.

In May 1925, Anson Ludlum, present moderator of The Central Union, was a delegate for his first time. In August 1925 Rev. W.V. Simmons was called as pastor. In January 1926 - the church pledged herself to the Cooperative Program for that year; and a resolution by motion was made "to read the covenant every three months." Rev. W.V. Simmons was called for the second time as pastor and served until August, 1927. The Rev. A.D. Harelson was called as pastor and served a year and called again in June 1928. Regular conferences continued - members were added - lost some by letter to other churches with same faith and several were dismissed for various reasons. The year 1929 rolled around and state of church continued "all's well."

Time went on - Zion church continued to be active. By 1937, enrollment had swelled to forty-seven - twenty-one males and twenty-six females. Rev. Anson Smith was pastor. In 1938 Rev. Mack Gore was selected as pastor for next year. Progress of the church for the next two years seemed to be moderate. In May 1940, Rev. Bert Bennett was called as pastor. The church grew - conferences were held - unions and associations were attended regularly and minor matters of church discipline and affairs handled in a brotherly way. In May 1942, Rev. Anson Smith was again called as pastor. Bro. E. D. Smith was appointed deacon - set aside for three months trial period February 1943. After due time Ordination Services for Bro. Smith were set for first Sunday in May 1943 at four P.M. Rev. A. D. Harrelson preached the ordination service. November of 1943 Deacons of church and Bro. R. C. Piver were appointed on building committee. Rev. Vance Simmons was called as pastor. He served until September 1944. Rev. Kelly Coleman was called. Following Rev. Coleman was Rev. Dan Britt. In June 1950 Rev. Britt resigned and Rev. Mack Gore was called. In conference March 1953, Bro. Dan Walton was set aside as a deacon for six months; and in the fall of 1953 he was ordained.

Rev. Garland Long preached the ordination service. Rev. Vance Simmons gave charge to church and Rev. Mack Gore gave charge to Bro. Dan. In November 1953 Bro. J. K. Ludlum resigned as church clerk. Bro. Madison Gore was appointed in his place and Sister Evelyn Walton McCumbee was appointed Treasurer - this position she still holds. Rev. Eugene Evans followed Rev. Gore as pastor and May 1954 Rev. Raymond Cumbee was called. Church ordinances continued to move in same pace - new members - dismissals. In May 1955 in a call conference Rev. George W. Piver was called for the next year. In June conference of same year Rev. Raymond Cumbee resigned and Rev. George Piver was called to finish his term. In a call conference in June ordination services were set up for Rev. Piver. Rev. Anson Smith charged the church and Rev. Mack Gore charged Rev. Piver. These services took place Saturday night before second Sunday in July, 1955. In the same meeting Sister Vella Mae Milligan was elected church clerk. Conferences continued disposing of business in usual manner. In conference February 11, 1956, Bros. John Kelly Ludlum, Rob Piver and Rev. George Piver were elected as a building committee. In April of same year, Rev. George Piver was called for another year. In several call conferences, between regular times during the year, a building fund was set aside; also heating of church was in question. The building committee investigated the matter and in regular conference December 1956 permission was granted for gas heaters to be purchased. April 1957 - Rev. Crowell Powell was called as pastor. Rev. Raymond Cumbee held the fall revival of that year. The balance of the heating system was paid in September 1957. Rev. Powell was called again to serve as pastor. Members were added and members were lost, delegates were sent to the unions and associational meetings. In May 1959 Rev. Roland Lee was called as pastor. A committee was appointed to have a steeple built. Rev. Lee was called again the following year and fans were bought for the church. In June 1961 Rev. George Piver was called as pastor. In August 1961 a decision was made in conference that a record be made in the minutes that Kathleen Allen Carlyle donated the new lights for the church. Rev. George Piver was called again in 1962. Repairs were made on the church building. The present clerk, Sister Lottie Ludlum was elected in October 1962. The present pastor, Rev. Garland Long, was called April 21, 1963. The church continued to move along - election of Sunday School teachers and church officers - delegates to the unions and association - as well as spring and fall revivals. Another year gone and pastor calling time again. Rev. Long was un-animously recalled. In the year that followed usual procedures took place. Bro. Steve Stout was presented as a candidate to be licensed as a preacher March 13, 1965. He would serve a probation period. A committee, composed of Bros. Dan Walton, Anson Ludlum and Rev. Piver was appointed to secure information for the purchase of a new piano. And one was bought from B. S. Thompson of Whiteville. Rev. Long was called again in June 1965 for ensuing year. Church members were disciplined and fellowship withdrawn from several. November 13, 1965, Bro. Steve Stout became a licensed

minister. In May 1966, Preacher Garland was recalled as pastor. New members were added by baptism and letters. May 1967 Bro. Anson Ludlum was set aside as deacon for one month. Ordination services were set for June 11, 1967. Bro. Walter Powell, Palmyra Baptist Church led song service. Rev. Pink McKeithan talked from 1st Timothy 3:1-13 - stressing the qualities of a deacon. Rev. Anson Smith based his remarks from Acts 6:1-4 - the duties of a deacon. Ordination prayer led by Bro. Floyd Parker deacon Myrtle Head Baptist Church. Others in the service included Bro. Randall McCumbee, deacon Longwood Baptist Church, Bros. Dan Walton and J.L. Ludlum, deacons of Zion church.

In conference May 1968, Preacher Garland was called indefinitely. The members became interested in securing heating and air conditioning for the church. Everyone joined hands - had a barbecue supper to raise money and finally in July 1969 it was installed. After this debt was paid the members began talking about renovating the auditorium. No definite decision was made at this time. March 26, 1972, in a call conference, Bro. Rudolph FormyDuval was presented to be ordained as a deacon - with services to be same night at six P.M. He was accepted - Rev. J.D. Hewett brought the message; Rev. Dock Rabon gave charge to deacon and church. Others in the service were Brothers Randall McCumbee and Horace Smith from Longwood Baptist Church; Bro. Joe Evans, Myrtle Head Baptist Church and Bro. O.J. Long from Friendship Baptist Church.

A great revival was held April second through ninth 1972. The Holy Spirit was really at work and the response was beautiful. Twenty souls were saved and baptized. The doors closed on a wonderful meeting. For several months members were received into the fellowship and an extra service added. Renovation of the church bloomed again and this time the old became new - paneled walls - new doors, memorial windows, new ceiling and lights. And last but not least all floors were carpeted. Several months later a vacuum cleaner was purchased to complete the deal.

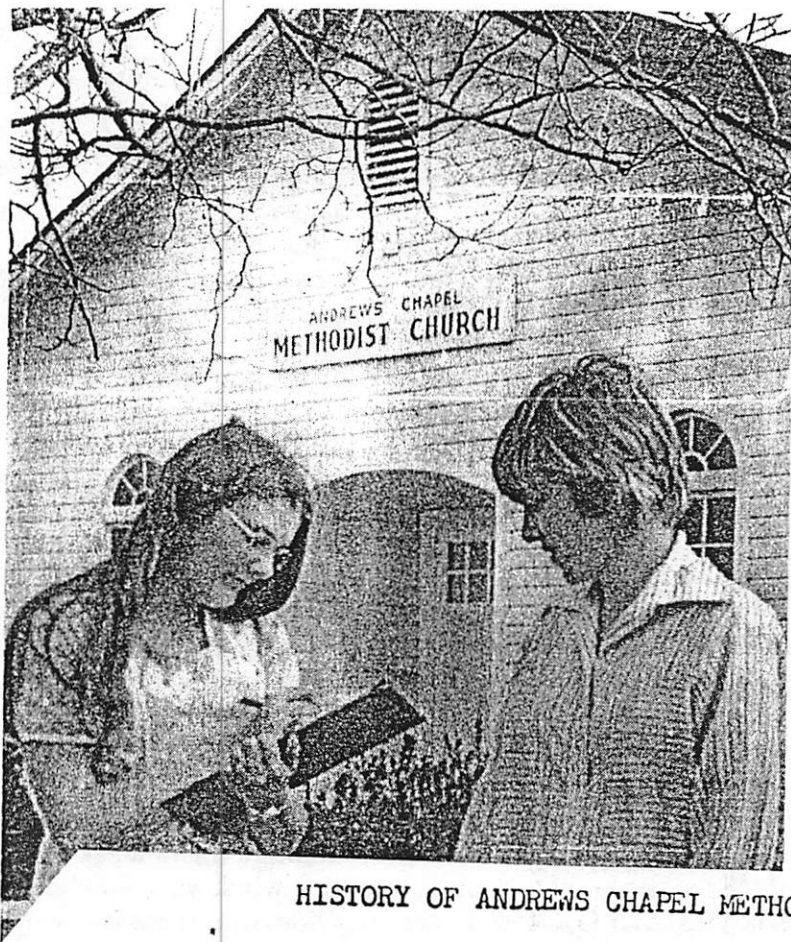
Zion was one of the churches that sponsored the Waccamaw Crusade in 1972. In June of 1973, Zion held a Vacation Bible School for the first time. Total enrollment was sixty-three with an average attendance of forty-nine. The present church enrollment is seventy-two resident members and eleven non resident members. Bro. Rudolph FormyDuval is Sunday School Director. Deacons Dan Walton, Anson Ludlum and Rudolph FormyDuval with Pastor Garland Long look after the welfare of the church. All look forward to the years that lie ahead with great anticipation that much will be accomplished for the Lord.

Bethel Primitive Baptist Church at Hickmans Cross Roads
Brunswick County, North Carolina was constituted in April A.D. 1887

Pursuant to a call and an extended arm of Pireway Church, Columbus County, N. C. and of Simpson's Creek Church, Horry County, S. C. (both of said churches were, and still are member churches of "The Mill Branch Primitive Baptist Association of Churches") Bethel Church was constituted, thus becoming a member church of the "Mill Branch Association", and remained a member of that body until August 1926, at which time it withdrew from that Association and became an "Independent Primitive Baptist Church".

At its conference Meeting April 20, 1931 Bethel Church extended an arm and an invitation from Watson Church in Union County, N. C. to request membership in the "Original Bear Creek Primitive Baptist Association of Churches". Request was made and Bethel Church was received and accorded "Full Fellowship" in that body, and so remains to this present time.

Bethel Church erected its Second Building in the year 1939, and rebuilt again in 1965.



HISTORY OF ANDREWS CHAPEL METHODIST CHURCH

Andrews Chapel Southern Methodist Church was established just before the turn of the century. Later it was to become known throughout Methodism as Andrews Chapel United Methodist Church.

The original church building was located approximately $1\frac{1}{2}$ miles North of Hickmans' Crossroads, Route 1 Ash, North Carolina. Among the Charter Members were Mr. Benjamin B. Bennett, George P. Long, L. D. Long, Johnny Simmons, Jimmy Bellamy and George Bennett.

The first pastor of Andrews Chapel was a Reverend Andrews, from whom the church derived its name. First among the superintendents were Mr. Johnny Simmons, John Russ and L. D. Long.

About 1940 the officials decided that the church would better serve the majority of its members if it were moved to Hickmans' Crossroads. Mr. Henry M. Hickman offered the land on which to relocate it. As a result, the old building was disassembled and the salvagable material moved and relocated at Hickmans' where it remains today.

The present members of Andrews Chapel have expressed their desires to retain throughout their generation the original, humble looks that only a wooden, country church can display. In recent years the inside has been up-dated for the sake of comfort with insulation, heating/cooling, carpeting and new pews; but the outside is to remain in its original form.

Recently the Andrews Chapel Building Committee was presented a deed by Mr. Wallace Hickman for sufficient land beside the church on which to build a fellowship hall. It is hoped and expected that in the near future this goal can be accomplished so the people of this rural community can join in additional fellowship and become deeper involved in the making of the history of Andrews Chapel Methodist Church.

CELEBRATING TWO CENTURIES OF METHODIST CHURCHES is the title of the NC Conference Historical Directory published in 1976 by the NC Conference Commission on Archives and History. It states that Andrews Chapel was founded in 1884 according to Historical Sketches of Churches, Duke Univ. Library; Earliest deed March 30, 1906, Book 17, Page 274; Membership 89.

PHILADELPHIA WESLEYAN CHURCH
Ash, NC

By: D. Wallace

The original Wesleyan Methodist Church began from a tent meeting held around 1916 or 1917 near the "old" Andrews Chapel Church between Hickman's Crossroads and Bennett Town community.

The Revs. Hartsoe and Foster alternated preaching nightly for 3 to 4 weeks even living part time in the church during the meetings. From this the Philadelphia Wesleyan Methodist Church was formed with the first building being built in the early 20's.

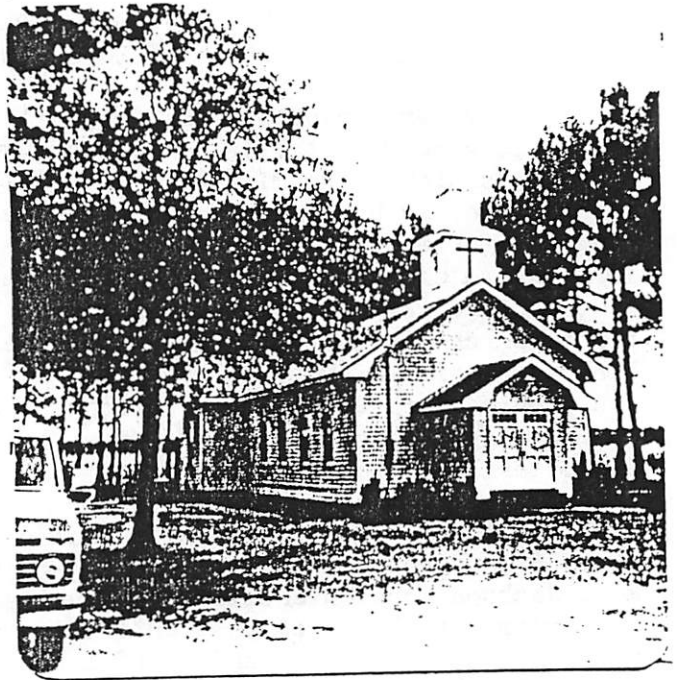
Rev. A.C. (Chap) Bellamy played a major role in the founding of the church. For a span of 8-10 years Uncle Chap or Mr. Chap as he was lovingly known to the church family moved away and the church dwindled without aggressive leadership. In the early to middle 30's the Bellamys returned and the church was reopened.

Near 1940 Mrs. Geneva Long, Mrs. Mary P. Stanaland and Rev. Bellamy met at the new proposed church site and after prayer around a stump began clearing the land. Charter members of the church were Rev. and Mrs. Bellamy, Lution Hughes, Florrie Jennerette, Daniel Stanaland and Ernest Stanaland.

The first revival was held by the Rev. Marion Connor with Mrs. Geneva Long joining at that time. Other early members were Mrs. Mary P. Stanaland, Mr. Amp Ward, Mr. Buress Ward, Mr. Calvin Dennis, Mr. Jerome Jennerette and Mr. and Mrs. O.K. Bellamy. Rev. Paul VonCannon was called as the first pastor.

On June 26, 1968 the Pilgrim Holiness Church, a sister denomination of like doctrine, and the Wesleyan Methodist denomination merged to become the Wesleyan Church. Rev. William W. Wallace, Jr. came in August, 1973 to serve as pastor.

In 1973 the church building was redone and added a foyer and a steeple complete with church bell.



LITTLE MACEDONIA MISSIONARY BAPTIST CHURCH
Supply, NC

In 1897 a frame building church was erected about 3/4 mile from the present church site in back of Mr. Fletcher Bellamy's field. The first pastor was Rev. Jackson Eagles. Other pastors were Rev. Hunter, Rev. Jim McEntre, Rev. Morgan Lewis, Rev. R.M. Graham, Rev. Roe, Rev. Willie Bragdom, Rev. Luther Stevenson and Rev. Willie D. Frink.

In spite of the hardships that the Christians of the old church had to face, they still attended Sunday School, Prayer Meeting and Worship Services in large numbers. In that day the church was not equipped with electric lights, piano, classrooms nor gas heater. They had pot-bellied heaters, kerosene lamps and the different classes were held in different places in the church.

Linda Bryant

NEW HOPE PRESBYTERIAN CHURCH
Winnabow, NC

In the early nineties Messrs. Hall and Pearsall, conducting a large and successful wholesale grocery establishment, and devoted elders of St. Andrews and the First Presbyterian churches, Wilmington, offered to furnish support for several months of a missionary to labor in Brunswick. Their feeling was that, inasmuch as they had for a long time, had profitable business relations with merchants in that county, they would like to repay in the form of religious help. Their idea was entirely one of a missionary project. Dr. A.D. McClure was at that time pastor of St. Andrews church and Dr. P.H. Hoge pastor of the First church. The latter church was especially developing a large missionary interest. Upon suggestion of Dr. McClure, Rev. L.W. Curtis, a young graduate of Princeton Seminary, was secured for summer work. He continued in this work for many months. His labors centered in the neighborhood of Winnabow post office where was soon to be established the New Hope Presbyterian church.

The labors of Mr. Curtis in that community were largely on account of the residence there of a devoted Christian family who were connected with the First church, i.e. Mr. and Mrs. Jackson Johnson and their unusually intelligent daughters. The Johnsons were ardent supporters of the missionary enterprise and Mr. Curtis and visiting ministers from Wilmington found a welcome and helpful hospitality in their home. Mrs. Johnson particularly kept the lamp of burning zeal always brightly shining. She had a deep missionary interest for both home and foreign missionary work. In the course of a year or two Miss Lillian Johnson, the eldest daughter, became the wife of Mr. Curtis, and they afterwards carried out their purpose of becoming foreign missionaries by embarking for the far-off land of Siam. They were to spend many years there.

Meantime, a church building was erected on a well-selected site and we are worshipping in that structure today. The expense of the construction was principally borne by members of the First church, whose interest in this home missionary enterprise had become a beloved undertaking. Dr. Hoge, the pastor, gave largely of his time and prayers.

At about this time, the new Anniversary Hall (and Chadbourn Hall upstairs) was built for the First church and the pews of the old Lecture Room were donated to the New Hope Church. They are still in use today. And the members of the First church, who recall the old lecture room, remember how they sat in the pews to hear the great Dr. Joseph R. Wilson and Dr. Hoge deliver their weekly prayer meeting addresses.

The Sunday School congregation was begun on July 20, 1894 and the church was organized by a commission of Wilmington Presbytery on October 19, 1894.

After the services of Mr. Curtis Rev. John Wakefield was called to the pastorate of the church. He was installed as the first regular pastor on October 30, 1896. He did a constructive work which is yet recalled by members of the congregation. Other pastors were Rev. J.C. Story, Rev. E.B. Carr, Rev. W.M. Shaw and Rev. A.S. Maxwell. Many fond memories of each remain.

KENDALL CHAPEL AFRICAN METHODIST EPISCOPAL
Winnabow, NC

The church was founded in 1882 by Rev. J.S. Roberson. It was rebuilt in 1922. Pastors include Rev. M.P. Roshell, Rev. J. James, Rev. L.E. Grady, Rev. Carmichael, Rev. J.A. Hall, Rev. J.A. Humphrey and Rev. H. Beatty. In 1976 the pastor was Rev. Fred Davis who has been there 18 years. In July, 1974 construction of a new church began.

Jacqueline Bellamy
Church Secretary

MUSEUM OF THE CAPE FEAR EXAMINES CIVIL WAR HOME FRONT ISSUES

Did you know that during the Civil War people made coffee from sweet potatoes and okra? That Southerners were desperate to purchase salt, and that eggs cost eight dollars a dozen in the spring of 1865? Do you know what impressment? All of these issues and more are presented in a new special exhibit at the Museum of the Cape Fear Historical Complex in Fayetteville, NC. The exhibition, "A RICH MAN'S WAR, A POOR MAN'S FIGHT" opened August 22, 1998. The exhibit examines the policies of the Union and Confederate governments and how these policies affected the lives of southern North Carolinians.

Southern North Carolina did not experience major battles or military occupation until the very end of the Civil War; yet, the civilian population suffered greatly and many were discontented. When the war first began, many North Carolinians eagerly volunteered to fight for their state. Policies pursued by the Richmond government, however, soon caused an escalation of class tensions. The manpower needs of the Confederate army forced the government to pass conscription or draft laws in 1862. This was very unpopular with many volunteers who felt it an intrusion on personal liberties. When the government began exempting certain groups from military service, such as plantation owners and government personnel, the middle and poorer classes began calling it, "A rich man's war, a poor man's fight."

The exhibit examines the war's impact on families. Life for many staying at home became a daily struggle for survival. The Union blockade of southern ports escalated inflation rates which soared to 7000 per cent by 1865. Soldiers' families could ill afford to purchase items when a private made eleven dollars a month and corn in the spring of 1865 cost thirty to thirty-five dollars a bushel. Policies of the Confederate government added to the plight of the people. To obtain needed supplies the government began impressing or commandeering food and livestock from farm families. Taxes increased and a tax-in-kind law was passed. By the war's end, thousands of previously self-supporting families were destitute.

Folksinger John Golden will present a program based on Civil War music. On Sunday, February 21, Mr. Golden presents, "Civil War Ballads and Letters."

"A RICH MAN'S WAR, A POOR MAN'S FIGHT" will run through May 30, 1999. The Museum is located on the corners of Bradford and Arsenal Avenues in Fayetteville. Hours are 10:00 a.m. to 5:00 p.m., Tuesday through Saturday, and 1:00 to 5:00 p.m. on Sundays. Admission is free. For more information call (910) 486-1330.

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by Steve Smith

When researching a Civil War-era ancestor, don't overlook the records of the Southern Claims Commission. If you're lucky enough to find your ancestor there, you could reap a great deal of valuable family information. At the least, you might pick up an interesting anecdote or two about your ancestor's activities during the war.

The Southern Claims Commission was created by an act of Congress on March 3, 1871. Its purpose was to consider claims by southerners against the

The transcripts are fascinating — and you might even pick up an anecdote about your ancestor's activities during the war.

U.S. government for property taken or destroyed by Union troops. Only persons who had remained loyal to the United States throughout the war, and could prove it, were eligible for payment.

During the decade in which it was active, the Commission received 22,298 petitions claiming a total of \$60,258,150.44, mostly for supplies that were furnished to (or taken by) Union troops operating in the South. Claims for \$10,000 or more had to be presented before the Commission in Washington, D.C., but hearing officers were sent throughout the South to take testimony relating to smaller claims.

Anyone pressing a claim was required to prove three things — that he was loyal to the Union during the war years, that he owned the property in question, and that the property was indeed taken by soldiers or other agents of the U.S. government. The evidence consisted primarily of oral testimony by the claimant and any witnesses he cared to produce. Testimony from hostile witnesses was also heard by the Commission.

The transcripts of the oral testimony make fascinating reading and often are rich in personal and family information. They represent, as one writer says, "a cross section of southern society during the Civil War". The Commission's records include tens of thousands of pages of such transcripts. Also to be

found are wills, letters, diaries, maps, surveyors' reports, plantation accounts, newspapers, and county poll lists. The possibilities for uncovering genealogical treasure here should be obvious.

Most claims were ultimately rejected, or "barred." It is these rejected claims that are the easiest to research. Scattered among several government warehouses until relatively recently, they have now been indexed and placed on microfiche by the National Archives, which can furnish photocopies of the records upon request and payment of a fee.

If you're interested in checking the Southern Claims Commission files for an ancestor, the first thing to do is to find a name index. A printed index was compiled by Gary B. Mills and published by Aegean Park Press of Laguna Hills, CA, in 1980. Titled *Civil War Claims in the South: an index of Civil War damage claims filed before the Southern Claims Commission, 1871-1880*, it is available in many genealogical libraries.

Some genealogical libraries have a set of the fiches from the National Archives. These sets come with a "Consolidated Index of Claims," which will give you the name of every individual filing a claim, his or her county and state of residence, the claim amount, and a reference number. It's a quick look-up, and if you don't see any familiar names, you won't be out much time. But if you do spot an ancestor making a claim before the Commission, you can then go to the appropriate fiche for all the details.

I recently tried looking up some of my ancestors in the Southern Claims Commission records, using the set of microfiches available at Wallace State Community College near Cullman, AL. One of the surnames I'm working on is "Burgess." I found half a dozen Burgesses, none of whom were mine, but I decided to check a few of them anyway to see what the records contained. Most of the claims I looked at were for relatively small amounts — the cost of a saddle, for example. The record of James H. Burgess of Princess Anne County, VA, was typical:

James Burgess was asking the government for the sum of \$475 for two horses that were taken from him in November, 1863. His file consisted entirely of oral testimony about his loyalty

to the Union and about the taking of his horses.

"At the beginning of Hostilities, I sympathized with the Union cause," Burgess testified. "I felt as if I did not wish to see the Union broken, and in my language I opposed the war and my influence was for the Union. I voted for Bell and Everett. I don't think I voted on the ratification of the Ordinance of Secession. After the ordinance was adopted I adhered to the Union."

Burgess produced witnesses to support his claim of loyalty. An Alexander G. Brown testified: "I have known James H. Burgess for upwards of Twenty-five years. I was intimate with him throughout the war. I lived about a mile and a half from him and saw him about once a week. I often conversed with him about the war, its cause, etc. He always expressed himself in favor of the Union. We had to converse alone upon this subject, there being so few Union men around there. ... He never owned any Confederate bonds or did anything of his own will to sustain the Confederacy that I know of." Similarly, a William Stakes testified that Burgess had always favored the Union and had at one time called the war "a humbug and a bother to the world."

As to his horses, Burgess testified that "One officer who had shoulder straps on ... ordered the soldiers to take both of [them]. He said he wanted them for the use of the army. I complained to Asst. g. Johnson. He said if I could find my horses I should have them, and gave me an order to get them, but I could not find them."

Other information in the file pertained to Burgess's age, occupation, and his place of residence both at the time of making the claim and at the time of the incident. If he had been a relative of mine, this would have been a valuable source of data for me. (The Commission ended up rejecting Burgess's claim, by the way, stating: "We are not satisfied with the proof of loyalty.") I noticed that many of the files contained information on names and relationships of the claimants' family members, especially if they were witnesses to the taking of property.

Unless you already have knowledge that an ancestor of yours filed a claim, the odds are probably against you finding a family member in the Commission records. It's worth looking, though. If you do hit ancestral paydirt in these records, be prepared to be richly rewarded.

Index

277,702 Federal Pensioners' Roll of 1883

on CD-ROM

The United States Senate in a resolution dated December 8, 1882, required that a list of Pensioners on the Federal Roll as of January 1, 1883 be recorded and published. This Roll was printed by the United States Pension Bureau in Washington, DC, in 1883. Copies of the original Congressional Roll and the reprint by Genealogical Publishing Company can be found in many libraries and genealogical depositories throughout the United States. The pensioners were, primarily, soldiers (or widows of soldiers) who fought and were wounded in the Revolutionary War, War of 1812, Cherokee Removal of 1836, Mexican War, the Civil War, etc.



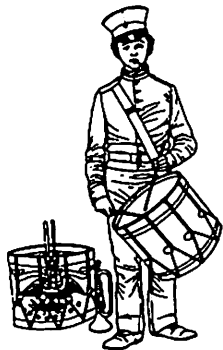
The five volumes of this Congressional Roll record some 277,702 pensioners.

This US Senate Publication was not meant to be an index for these pensioners, merely a list of who was receiving a pension. The pensioners were alphabetized *only* within the often small post office district where the pensioner resided. Pensioners were not alphabetized within a county or state. No volume contains an "every name" index.

Remember, widows were often able to receive the soldier's pension. Some of the listed pensioners were actually widows of Revolutionary War soldiers.

This **NEW 1883 Pensioners Index** on CD comes in both Windows and DOS formats. This program will search through all pensioners in all five volumes. In seconds a specific pensioner can be located, regardless of the state or volume where the pensioner was recorded. This **1883 Pensioner' Index** CD will give the following information:

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- State of residence
- County of residence
- Volume of Congress' printed pension roll
- Page number within Congress' printed pension roll



When you identify the county and state in which the pensioner resided in 1883, and both the volume and page number within the Congressional Roll, the National Archives can reference the pension number of the pensioner and furnish a copy of the pensioner's complete record for you. Armed with the volume and page number, you can then look for additional information on your pensioner. You can, also, determine which state and county of the 1880 Federal Census to search.

The **1883 Pensioner Index** is an excellent tool to help you locate a person and family who disappeared after the Civil War or who could not be found in or after either the 1870 or 1880 Federal Census. After you locate your person through this **1883 Pension Index** CD, you can acquire the entire pension file from the National Archives on your soldier, his widow or dependents.