

Olde Dobbs Trail

OLD DOBBS COUNTY GENEALOGICAL SOCIETY
of the Wayne County Historical Association
P.O. Box 617, Goldsboro, NC 27533-0617

Apr-May-Jun 2005

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GREETINGS FROM THE PRESIDENT

Dear Friends,

There are so many interesting, informative and good things happening in the Dobbs Genealogical Society. Your Board Members are working hard for the society and coming up with some wonderful ideas and programs. I am sure you will notice some changes and additions to the newsletter. Please send comments and ideas of things you would like your newsletter to include to our Editor. Guy appreciates your input.

The Wayne County Public Library is working to update, improve and add more resources to the Local History Room. If you have not visited the library recently you should take the time to do so. Rhonda is doing a grand job in the Local History Room but she needs your input.

Our next meeting will be *April 23, 2005* at the Wayne County Museum, 116 N. William Street at **10:30** a.m. Mr. Theodore Perkins will be our guest speaker. He will be sharing his research and knowledge of Quaker history in Dobbs and Wayne counties. More information pertaining to the program is included in this newsletter. Please mark your calendar and bring a friend with you.

Sincerely,

Cathy Warrick Blow
rblow@nc.rr.com

Membership dues reminder – there are dues still outstanding. All our members are important to us and our dues fund so many of our programs and projects. Invite a friend to join.

The upper right hand corner of your mailing label (on newsletter envelope) will state the year that dues are paid through.

OLD DOBBS COUNTY GENEALOGICAL SOCIETY

The Old Dobbs County Genealogical Society met on January 22, 2005 at the Weil Auditorium, Wayne County Public Library in Goldsboro, NC. President Cathy Blow called the meeting to order, welcomed the members and guests, and led us in the Pledge of Allegiance. Barbara Lancaster led us in prayer. There were 22 people present. The minutes from our previous meeting were approved as printed in the newsletter. Treasurer Lisa Corbett reported a balance of \$4,477.15 in the treasury.

For old business, Cathy Blow reported that the first volume of the cemetery book is being indexed. With no further delays we hope to have it ready for publication very soon. Volunteers are needed to help survey Old Mill Cemetery for Volume II. If you can volunteer please contact Billy Herring, 919-242-6217, the township coordinator for New Hope Township or the Cemetery Project coordinator, Elliott Futrell, 919-736-4232

For the first item of new business, the executive board of Old Dobbs presented a list of goals that they would like to see accomplished during the next two years: to encourage an increase in membership; to promote and sponsor genealogy and area history workshops and lectures; to publish Volume I and Volume II of the cemetery books; to continue cemetery listings of other townships; and to assist and promote the Wayne County Public Library Local History Room and the Family History Center.

A Library Committee has been formed with Rhonda Konig serving as chairperson. She has requested help from the membership in the development of the Local History Collection. She may send out a survey with the results determining what additions would be most helpful and beneficial.

The speaker for our April 23rd meeting will be Mr. Theodore Perkins, well-known authority on Quaker genealogy. We will advertise this meeting in hopes that other societies will join us. If you have any "Quaker questions" please send them to Guy at gpotts1@nc.rr.com and he will forward them to Mr. Perkins prior to the meeting. Hopefully, your questions can be answered at the meeting. You may also mail them to us at P.O. Box 617, Goldsboro, NC 27533-0617.

Volunteers are needed to abstract pension records of Revolutionary soldiers from Dobbs County. If you would like to be involved in this project, please contact Mr. Jerome Tew. jdtew3@earthlink.net He will be happy to give you instructions as to what you need to do.

It was announced that the NC Genealogical Society is collecting Family Bible records. If you would like to contribute, please send them a copy to be included in their publication. Their address is PO Box 22, Greenville, NC 27835-0022. Be sure to include a copy of the title page (page showing publication and or copyright date).

Lynn Johnson introduced our speaker, Tom Magnuson, from the Trading Paths Association, who presented a very interesting program on the subject of locating and preserving historic road beds and trading paths. After questions from the audience were answered, the meeting was adjourned.

Our next meeting will be at **10:30 a.m., April 23, 2005 at the Wayne County Museum, 116 N. William Street.**

Submitted by Barbara Lancaster, Recording Secretary

New Additions to the History Room at Wayne County Library**January 2005**

The Changing Face of Justice: A Look at the First 100 Women Attorneys in North Carolina – by Emily Colin and Lynn P. Roundtree

Names in South Carolina, Winter 1964, Winter 1963, November 1965 – University of South Carolina

February 2005

Scotland County Heritage - Toe River Valley Heritage Vol. IV - Town Leaders: Littleton, North Carolina 1790-1920 by Rebecca Leach Dozier - 1850 Census of Johnston County North Carolina by Helen Marler - Courthouse Research for Family Historians by Christine Rose

Ancestry Library Edition – a subscription Internet database that contains a wide range of genealogical and historical information.

Major collections include: U.S. Federal Census 1790-1930 (with an every name index), U.K. and Ireland Census Collection, Immigration Collection, Birth Marriage and Death Collection, Military Records Collection, Biography and History Collection as well as other resources. This is available in-library only at any of our branches.

Middle Tennessee's Forgotten Children: Apprentices from 1784-1902 – Alan Miller

The Jury Lists of South Carolina 1778-1779 – Ge Lee Corley Hendrix

Directory of Scots in the Carolinas: Volume 2 – David Dobson

From the Old Dobbs Genealogical Society Meeting – January 22, 2005**“Old Roads a Path to Past”**

The old trails and paths that wind through North Carolina could provide a deeper understanding of the state's heritage and history than some written records. That's what members of the Old Dobbs County Genealogical Society learned Saturday, when Tom Manguson spoke about studying trading paths throughout the state.

Manguson, a member of the Trading Path Association, said that North Carolina had a century or more of unwritten history that took place before government records were kept. The Trading Path Association is a non-profit corporation chartered by the state to preserve, promote and study North Carolina's historic trading path. The key to discovering that history, Manguson said, is to search for the old road beds, pathways and trails throughout the state. And when those paths are identified, they need to be preserved.

Manguson said that in the 1600s indentured servants escaped from the "cavalier mentality" of their masters in Virginia and came to live in North Carolina. Those servants, both white and

black, settled in with the Indians in North Carolina. "The Indians were adoptive at that point," Manguson said. "If a person could behave, they were accepted." Items found, or preserved, from those communities show a mixture of influences. "There were blended communities by the end of the 17th century," he said.

The bowls of a pipe maker had a European design, with an African motif, but were handcrafted by Indians, Manguson explained. But the only way to find out more about those blended communities is by studying the old roads, which are remnants of that era. Often, those paths might look like "someone took a paintbrush to a cow's tail, because they meander about," he said. "But 150 feet on either side of that old road bed holds a vast preponderance of history," he said "because everyone lived within spitting distance of the roads."

North Carolina is in danger of losing that link to its past because of urban sprawl and development. Some of the loss is accidental, Manguson said, and some has been intentional. To find, and preserve, that forgotten chapter in the state's history, look for the shallow places in a stream, or a riverbed. These, Manguson said, were the "chokepoints."

"And everyone went to the chokepoints because they were strategic points in any terrain," he explained. "The roads went from river crossing to river crossing and the towns then grew up." Sometimes two to five roads would come together at these points. "If you find these, you'll find evidence of past lives," he said. "We are urging everyone to find their old infrastructure. The roads are our heirlooms."

Published in the News-Argus, January 23, 2005 and written by Barbara Arntsen. We wish to thank the News-Argus for permission to share this article with our members.

Upcoming Speakers

The speaker for our July meeting is Lt. Col. (retired) Sion Harrington, who will be talking about the North Carolina State Archives Military History Project and his recent project on the Confederate Army.

Mark Oct 22, 2005 on your calendar. Our speakers will be from the Down East Scottish Society and will be discussing our Scottish Heritage and tracing Scottish ancestors.

"Carolina Quakers – Our Heritage Our Hope – Tercentenary, 1672-1972"

Edited by Seth B. and Mary Edith Hinshaw

Early Meetings - Following the brief three-day visit of William Edmundson to Carolina in May, 1672, George Fox made his way down through southeastern Virginia toward Carolina in the autumn of the same year. He arrived in the Perquimans area in late October, staying eighteen days, as indicated in his journal. In speaking of the meeting at Joseph Scott's home, he says, "many people were at it: a sound, precious Meeting it was, and the People were tender and much desired after Meetings." Four years later when William Edmundson visited the area again he found "Friends finely settled" in the county, and "things well among them."

Meetings for worship during the early years were held in homes rather than meeting houses, since meeting houses were not in existence. Nearly all the early homes and all the early meeting houses in the Perquimans area were located on creeks and rivers; there were no roads through the swampy wilderness, and the streams furnished the only means of travel and transportation.

In giving dates for the beginnings of early Meetings, one must remember that in most instances a local group of Friends was first granted permission to hold meetings for worship. Some time later the same group might be granted the status of Preparative Meeting. When growth and development seemed sufficient, the Preparative Meeting might be set up as an independent Monthly Meeting.

Piney Woods – The oldest existing Meeting in Perquimans area, and in North Carolina, is Piney Woods. In 1723 James Griffin, Moses Hill and William Hill requested the privilege of holding week-day meetings for worship in their homes. Piney Woods continued for a long time as a Preparative Meeting, becoming a Monthly Meeting in 1794.

Great Contentnea – In the second quarter of the eighteenth century Friends began moving into the Wayne County area. In 1740, Thomas Cox and four children (Richard, Sarah, Thomas and Elizabeth) moved from Core Sound in Carteret County to a grant of land on the south side of the Neuse River, some ninety miles to the west. Meetings for worship were held in the home of Richard Cox. The Neuse Preparative Meeting was set up, and its records begin with the year 1754.

Lower Falling Creek seems to have been located near the present town of Kinston, beginning in 1748. In the years following this group of Friends so declined that by May, 1772, it was decided that the “next ensuing meeting be held at Richard Cox’s near Upper Falling Creek.” In September of that year it was held at Great Contentnea, located about five miles northeast of what is now Fremont. From this time Falling Creek Monthly Meeting disappears and Contentnea Monthly Meeting takes its place. As an increasing number of Friends settled in the Nahunta community, the Monthly Meeting was transferred to this area.

Contentnea Quarterly Meeting – Friends began moving into the Neuse River area as early as 1740. The minute book entitled “Minutes of Great Contentnea, Neuse and Woodland Meetings” dates from 1748, but Contentnea Quarterly Meeting was not established until much later. The minutes of Eastern Quarterly Meeting, 1787, contain this statement: “*A request from Coresound and Contentney Monthly Meetings was produced to this meeting to have a Quarterly Established at Contentney for their Meetings. A committee is appointed to visit them and Examine their records and report to a future Quarterly Meeting whose names are Chalkley Albertson, Joseph Henley, Rich’d Jordan, Caleb White, Josiah Bundy, Benjamin Albertson, Sr., Aaron Morris, Sr., John Symons, Jr., and Aaron Morrison, Jr.*” In the 11th month, 1789, it was agreed that “the Quarterly Meeting at Contentney be established.” Minutes for the first five years have been lost, and the early procedures and actions of Contentnea Quarterly Meeting are unknown.

The Wayne County area lost many members during the great migrations before and immediately after the Civil War. Friends living in the path of destruction left by Johnston and Sherman armies suffered severely, being left totally destitute. At the close of the War the Baltimore Association supplied food and clothing for those in dire need.

One interesting insight into existing conditions may be gleaned from a statement in the minutes of the Neuse Meeting for January 4, 1865: "The clerk not being present and from the best information the minutes of the Meeting is lost or mislaid by the invading army of General Sherman's Army through the county in third month last."

Neuse – The Neuse Meeting had its beginnings with the migration of Friends from Core Sound area in Carteret County. In 1740, Thomas Cox and four of his children, Richard, Thomas, Sarah and Elizabeth, settled on a grant of land on the south side of Neuse River known as Quaker Neck. Meetings for worship were first held in the home of Richard Cox, beginning around 1750. He gave land for a meeting house in 1782. The written records of Neuse Preparative Meeting begin with the year 1754.

This community, as others in Wayne County, suffered severely during the Civil War period. Several families moved to Indiana. A separation in the membership occurred around 1903.

Neuse had added much to the strength of Contentnea Quarterly Meeting through the years. John S. Moore was recorded as a minister in 1882, and for fifty years following he labored faithfully for the promotion of the work in Wayne County.

Nahunta – The Meeting now known as Nahunta appears to have begun as Lower Falling Creek in 1748, probably located near the present town of Kinston. By 1772 most Friends in this area had "removed" and it was directed that the next meeting be held "at Richard Cox's near Upper Falling Creek." Later in the same year it was held at Great Contentnea, five miles northeast of Fremont. From this time Falling Creek Monthly Meeting disappears and Great Contentnea takes its place, later known as Contentnea Monthly Meeting. Chalkley Albertson was resident minister during the Revolutionary War period.

By 1851 a number of Friends had moved into the Nahunta community, and meetings for worship were begun. A Preparative Meeting was set up and for a time monthly meeting sessions were held alternately between the two places. After 1856 all business sessions were held at Nahunta, and Contentnea Meeting was laid down. Nahunta became a Monthly Meeting prior to 1863.

Woodland – Early in the nineteenth century a few Friends families settled on the south side of the Neuse River in Wayne County. Among these were Moores, Hollowells, Masseys, Stantons and Edgertons.

Since travel to the Neuse Meeting was slow and difficult, they began holding Bible School and meetings for worship in the Mineral Springs school house. Among the visiting Friends who brought encouraging messages were Isham Cox, Allen Jay, Joseph Moore and Andrew Tomlinson.

In 1873 Neuse Monthly Meeting directed that an "Indulged Meeting" be set up at Mineral Springs with Isaac Cox, William Cox, John Hollowell and David I. Grantham being appointed to attend the opening meeting. In 1875 Mineral Springs became a Preparative Meeting. A building was constructed on the lands of Jesse Hollowell in 1876. It is thought that Joshua Trueblood of Indiana preached the first sermon in the new house. The name was changed to Woodland and was established as a Monthly Meeting in 1883.

Bethesda – Bethesda Meeting began with the preaching of John S. Moore from the Woodland Meeting, and the special response of the Handy Lee family, who gave land and materials for building a meeting house. Some of the family names mentioned in the early minutes were Warren, Lee, Smith, Keene, Hobson, Draughon, Tew, Blackwell, Williford, Butler, Green, Phillips, Starling, Jackson, Lockamy and Core. The first minute book is dated November 26, 1886, but obviously meetings for worship and business were held prior to this time, perhaps as early as 1880.

John S. Moore was the first minister, making the trip by horse and buggy once a month. He was not paid a salary, but on one occasion the members bought him a suit of clothes as an expression of love and appreciation.

Bethesda was a Preparative Meeting under Neuse until 1908, when it was set up as a Monthly Meeting. Whitford Edgerton, John S. Moore's nephew, carried on the work in the following years.

Goldsboro – In response to a concern among Friends living in or near Goldsboro, Nathan D. Andrews called a group of Friends to meet in his home in 1906, to discuss the advisability of organizing a Meeting. J. Waldo Woody of New Garden spent some time in Goldsboro assisting in setting up the Meeting.

William Hollowell, G. Whitford Edgerton and Nathan D. Andrews were appointed to secure a building. On October 4, 1906, a building was purchased and the Goldsboro Monthly Meeting was established by Contentnea Quarter Meeting the same year.

The first monthly meeting session was held November 2, 1906, with Alex Edgerton as clerk. David and Sallie Sampson of Yadkin Quarter, Mary C. Woody of New Garden Quarter, and a committee of twelve members from Contentnea Quarterly Meeting were present. Joseph Peele was called to serve as minister.

Hood Swamp – Between 1785 and 1800 a considerable number of Friends moved southward from Virginia into the Wayne County area. Among those settling in the Hood Swamp community were these family names: Davis, Johnson, Parks, Smith and Raiford.

In 1887 a Preparative Meeting was organized under the care of Nahunta Friends. Alpheus Mendenhall from New Garden Quarter helped get the Meeting under way, along with a committee of Friends from Neuse, Nahunta and Woodland Meetings: John L. Moore, John S. Moore, Abbie Hollowell, William U. Grantham and Barney Perkins. The first pastor was Barney Perkins from the Nahunta Meeting.

In 1911 Hood Swamp and New Hope Meetings were established as a joint Monthly Meeting, the business sessions alternating between the two communities. This cooperative arrangement continued until 1919, when each Meeting was set up as an independent Monthly Meeting.

New Hope – Following a revival in the New Hope community around 1880, a meeting for worship was begun and met for some time in an old Grange Hall. Among the families making up the first congregation were the Grants, Peeles, Hinnants, Wilsons, Herrings, Daniels, Davises, and Wards. This group, led by Sallie Foushee, a blind minister from Cane Creek, established the New Hope Meeting.

On August 28, 1880, William and Smithy Grant deeded a two acre tract of land for the meeting house and a building was constructed soon after. For several years New Hope shared pastoral services with Oakland, Nahunta and Hood Swamp.

Rhodes – The first knowledge we have of Friends in the Rhodes community [Grantham] is around 1855. Although no Friends were living in the community, occasional services were held in the public school house (Union Academy) by Friends ministers. In 1890, John S. Moore, of the Woodland Meeting, began holding regular services in the community, which he continued for 48 years. Around 1896 when the school house was sold and moved away, Friends continued to hold services in the community. In 1908 the group was set up as a Monthly Meeting by Contentnea

Quarterly Meeting. The name Rhodes was adopted in honor of the Ingram Rhodes family who kept their doors open to Friends and invited them to hold services in the old school house.

A building was constructed in the late 1890s on land given by Amie Grantham, mother of B.B. Grantham. At first this was a Union Church, consisting of about forty people.

Oakland – The earliest information available for Oakland Meeting is derived from the minutes of the Neuse Meeting and Contentnea Quarterly Meeting. In 1882 it is recorded that Friends living on the north side of the Neuse River requested that they be allowed to hold meetings for worship in the old Grantham school house and the request was granted.

Isaac H. Cox, L.J. Moore, Abbie Hollowell and Mary E. Cox were appointed to attend the first meeting and also exercise oversight for the first year.

Construction of a building was begun in 1883 on land furnished by William U. Grantham. The building committee was William U. Grantham, David I. Grantham and Hilry Hastings. Nathan Perry gave the dedication message. Oakland was established as a Monthly Meeting by Neuse in 1915.

Contributed by Theodore Perkins

Sarah Frances Smiley was born in Vassalboro, Maine on March 30, 1830. She was educated in New Bedford and after graduation, taught in the same school and afterwards in a fashionable Friends' school in Philadelphia. By the early 1870s she was a preacher and a speaker of note. On a trip to Great Britain, she spoke extensively to church groups in England, Scotland and Wales.

With a pass from the War Department dated April 20, 1865, she and Richard M. Janney (R.C.J.) departed by railroad to New Bern and thence to Goldsboro with supplies of food worth about \$2,500, clothing, material for clothing, and shoes packed in four large trunks. Following are excerpts from her journal of the trip.

Sarah Frances Smiley Diary – “Jottings of a Journey to North Carolina in the Fifth Month of 1865 – To My Family and Intimate Friends”

At Kinston we could see in passing a part of the late battlefield. We were now fairly upon the fresh tract of war. Breast-works, rifle pits and deserted encampments were on every hand but saddest of all were those rude ungrassed graves with the little sticks at their head. On our way we

met a drawn-train, a study for a picture. The cars were mostly mere platforms with bags of oats, and spread over these the freight of human life, sick and wounded soldiers, white refugees and Blacks.

It was nearly 3 when we alighted in the streets of Goldsboro. Depots were so generally burnt that in our whole journey we entered but one (at Newberne). We set off to inquire for the man who could direct us to the neighborhood of the Friends, none of whom lived within six miles. After a walk of half a mile we found his house. His wife plainly in great alarm, told us her husband was in Raleigh and she didn't know a single Quaker. In evident haste to have us be gone, she pointed to another house saying "They can tell you there I reckon at Mrs. Slocum's."

Meanwhile we had learned where our Friends lived, but not how to reach them. So dreadful and complete had been the destruction, that not even a cart or an ox could be hired in the place. The army had everything. They (army) were sitting in the piazza and R.M.J. handed them our passes and briefly explained our present need. "O certainly we will send you, our horses have little to do now. Sergeant, order a wagon and driver and a cavalry escort of 15 men."

We then drove in advance of our escort to store a portion of our goods at the rooms of the Christian Commission. As I sat there waiting, I saw six young women eyeing me closely and drawing near me on the side walk when one of them advanced and said "Isn't thee a Friend?" These young women walked into town that morning, several of them 16 miles, and were to return in the same way next day. They had come for rations and help of various kinds. They told us their Mo. Mtg. was held the next 7th day and that they would spread the intelligence of our coming of which they seemed glad indeed.

We now rode on and our horses were fine and spirited. I caught enough of their bold spirit to make me less fearless in crossing the frightful rickety bridges which the horses often had to leap. We and our seat often parted company and sometimes the seat itself would spring off the wagon but we took it all very quietly.

It was sad indeed to see the desolation. For five miles we saw not a house of any size standing, only black chimneys and heaps of ruins, fields spoiled by camps or lying wastes. We rode on through rough old corn fields, into wild ravines and found at last the end of the road. Our road over the Neuse proved to be a pontoon and I was glad to see a thing of which I had heard so much. The banks were fearfully steep and the wagon had to be held behind as we walked over.

Other sights we saw from which the eye had to turn away – horses killed near the road side and lying unburied. In one place, 200 had been driven together and shot. One picturesque sight alone feasted our eyes. In front of a beautiful woodland skirting the Neuse was a Negro camp. They were preparing supper and as the rich sunset light shone through the woods, the blue smoke curled peacefully up and half screened the rich green and gold behind it.

At last a few houses could be seen across fields and up lanes, and as often as one appeared, off dashed a rider or two, leaping ditches and fences, and springing through thickets to ask if Jesse Hollowell lived there. Recrossing the bridge we rode over a deserted encampment of vast size and plunged into the forest. As the men dashed up to the gate the Mother appeared at the door, great was her consternation. "Does Jesse Hollowell live here?" She answered "Yes" but in tears. "Yes this is the place" they shouted back. What was to be their lot next she dared not think, till

glancing along the line she spied my bonnet and was reassured. For four years they had seen no one from the North and heard very little. The husband was not at home and did not return till I had retired, but he confessed to me afterwards in a quiet half coherent way, that that night he could nor refrain weeping for joy.

It was a plundered house in which we were to be guests and little like comfort was left. I asked for water as the roads had been very dusty. A little tub called a Keeless was brought in and placed before the fire on the hearth and an old sugar bowl cover held some soft soap but they had no towels. Taking my own towel and soap from my bag, I accommodated myself to circumstances. Their simple faith in their Divine Protector had been very strong and so they had taken “joyfully the spoiling of their goods.”

We were by and by invited over “to tother house” to supper. This was the kitchen which is so generally a separate building. Groping our way across quite a stretch of yard in the moonlight, we sat down on little benches to our repast – some hoe-cake and a little pork, no butter, no milk. The daughters had been in town that day to claim rations and had brought home a little poor coffee and sugar. With a little help from our trunk, we did well.

Next morning after breakfast I began the work of dividing the clothing and for this end, took a list of the 20 families in the neighborhood and their circumstances. Levi Massey, Avis his wife, and five children; Joab Jinnett, Mildred his wife, and eight children; David Grantham who joined the army, his wife and three children; Needham Jinnett, Charity his wife, and two children; Penninah Whitehead and two children; and so we went on till our list was finished. The larger garments were given with reference to names but in every bundle I placed a towel and hanky, thread, cotton tape, pins, needles and buttons. Finally in every bundle I placed a package of Tracts.

The next day, Seventh, was the Mo. Mtg. and it was held five miles off. Jesse Hollowell had obtained permission of any army mule and about 7 o'clock I heard him giving order to his son, Jesse Thomas, to hook up the cart. We reached the Mtg. House at Neuse about an hour and a half before time. Most of the Friends were there an hour before. The House was not open and we sat in the shady piazza where there were nice seats. Ours was the only buggy I think. Some had carts, one couple had only a pair of wheels and an axle-tree. Many were double on horse back, and many walked. Some of the girls had come ten miles through the sand that hot morning.

In this Meeting there were 99 members ranging from 85 to a week old and 70 were at Meeting. The young Friends had very sweet pure faces and looked tidy and attractive in their homespun dresses and nice grey Quaker bonnets. The old Friends wore sun bonnets stiffened with wide strips of cypress wood. As they came in each went round the entire circle shaking hands with each, without a word of recognition and then sitting down at the end of the line would begin with slight nods the special salutations. “Thee well, Charity? How’s thee, Zilphy?” To which Zilphy and Charity would quietly answer, “Tolerable.”

We went to Needham Jinnett’s to dinner but we were all completely over-pressured by one of the guests whose voice was like that of Stentor. Her family, who were Friends, had been somewhat plundered and now not content with telling the tale once, she must needs repeat it to each of this company. In going over the items to me, she had finished her wrongs with this climax of vexation pronounced in an indescribable burst of voice “And they left me narry a goose!” Again

and again as ignoring her termagant tongue I tried to listen to others or talk a little myself, I had to give way before this fatal point "And they left me narry a goose." At the close of dinner an old colored man who sat outside on the steps, begged permission to say a few words and proceeded with a broken but quite touching address upon one's mission and what he had heard of the meeting that morning.

We soon proceeded on our journey. We were to attend the Meeting at Nahunta the next day and were to return first to Goldsboro and then go six miles beyond to the Wilson Prisons and Jesse Hollowell was to be our guide. We reached Goldsboro and were met by a gentleman on horseback and soon learned he was a Friend and the son-in-law of the widow we were to lodge. The ride was much the same as before, old encampments in every direction, fine old forests half burned or cut down, and but few houses left.

We reached the house of our Friend and were kindly welcomed. The daughters of our hostess possessed a great deal of native refinement, and were truly lovely. The oldest daughter at home was Elizabeth and one was away at boarding school at New Garden. The son-in-law, Edwin G. Copeland, was a young man of superior character and intelligence. E. Copeland's wife was an invalid, a sound nature refined by suffering.

On First Day morning (the 7th) we started early for Meeting. A bridge on the most direct road was burned down and we had to pass some distance by "Little River" to ford it. We had a good meeting though very much smaller than the previous day. There were only five females there and the one beside me wore her checked sun-bonnet lined with newspaper. We had called before meeting at Nathan Pike's, a very humble home and largely plundered but neat. We met here a young man, Thomas Hobs, who had joined Friends since the war began.

We dined at the house of Needham T. Perkins. He is a minister and a very intelligent man. His home had been for some years in Illinois, but coming back about the beginning of the war, he had not yet seen the right time to return. Living at first on a road where the armies were passing and repassing, he had felt unwilling to expose his children to such scenes, and so moved to the first poor house that he could find for a shelter. He was now recovering from a severe illness of typhoid fever. It was hard to break away from the interesting conversations but over such roads, though the distance back to the Wilson Prisons was but five miles, 2 hours and day light were indispensable.

In talking with Jesse Hollowell next morning he explained once more all he felt in regard to our visit and turning to me with his face aglow with kindly emotions he said: "Well Sary I reckon that thy coming did my wife a thousand dollars worth of good. Well thee knows I didn't see thee till morning but she told me that thee seemed so cheerful like, she reckoned thee'd never had a speck of trouble in all thy life, and yet thee could seem to feel for us and so somehow it just seemed to lift her right up."

Taking leave of the family as of old friends we started again for Goldsboro. On our way we passed long lines of women with baskets and bags going in to receive rations. They are not given to men unless they work in return. I presume many take the view the Richmond ladies openly express. "This is not charity you will understand, it is simply the return of what you have taken from us."

It was somehow known that we were to be at the Christian Commission that morning so when I reached there desirous of a few quiet hours to arrange the remaining trunks, what was my dismay to find quite a crowd of Friends there, young and old and Aunt Zilphy with her fearful voice at the head of them!

The house besides was all action with the arrival of new agents, stores, books and the army flies darkened everything. The trunks arranged, we went round to the Provost Marshall's to ascertain if we could reach Greensboro. I was desirous of visiting the hospital. The surgeon in attendance was from Richmond, Indiana, and a friend of Dr. L. Test. Scarcely exceeded by those in the Libby Prisons and yet this was the way their own sick and wounded were treated in a building which was designed for a college had unusual advantages. Bedding and clothing were needed, but had not arrived; the poor men lay dying with no kind hand to soothe them. On one bed a poor man in terrible agony lay struggling to raise his hands. I thought him black, but what was my horror on approaching him to find his face literally covered with flies. I stood and fanned him till the boy whose task it was had finished his dinner. He was speechless but I think he heard me as I tried to tell him of One who suffered more for him. As I passed around from couch to couch I thought how each one had doubtless some far away mother or wife, or sister, who would give so much to stand where I stood, and I tried to speak to them as they would speak.

In speaking of what I saw there to the Agent of the Sanitary Commission at City Point and expressing my horror that their supplies had fallen short in Goldsboro, he said that after all their vast efforts, such an ocean of misery had made them as but a drop in the bucket. They said "We give everything away as fast as it comes and there has been so much worse suffering – men have been dying in the streets, on the sidewalks, with no one to give them a shelter. Yesterday we brought a poor fellow in here to die. He had been lying on the hotel steps for hours." Just then word was brought in that six soldiers had been killed the day before not far from the scene of our first visit. No one knew exactly how. So cheap has life become.

A fine shower now came to cool the dusty air and refreshed by a comfortable dinner and the kindness of our excellent friends who are doing much good in the place, we started by about 3 P.M. for Raleigh.

Contributed by Grace Williamson Turner

WILLIAM LANCASTER – QUAKER

To the Honorable, the General Assembly of the State of North Carolina
The humble petition of William Sanders Lancaster of Wayne County
Sheweth

That your petitioners Father William Lancaster, of Wayne county aforesaid, being one of the people called Quakers and making a matter of Conscience the keeping or holding any persons in slavery, hath according to the Custom of some among the Society of people called Quakers, Manumited a Certain Negroe woman named Patience & her Children Sam, Lelah, Rachel & Priss who are now going at large & under no controul of your petitioners father or any of his Family, as your petitioner humbly conceives, contrary to law. And as your petitioner hath been in his infancy at great labour and pains in raising the said Negroes, with flattering hopes that one day he might receive some advantage from the same by the Gift of his Father of some one or more of the said Negroes And as your said petitioner is not so tied down by his religions

principles (he having renounced Quakerism) He humbly prays that the Title of the aforesaid Negroes, may be vested in him by such mode as your Honors, in your wisdom shall think proper to Adopt. And your petitioner shall ever pray &c
Fayetteville
December 13th 1786.

Wm. Sanders Lancaster

Source: General Assembly Session Records.
November 1786-January 1787. Box 4.

APPLICATION FOR MEMBERSHIP OR RENEWAL
(Annual Membership from 1 Jan to 31 Dec)

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Bethany Friends Meeting House in Waynesborough Historical Village

