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HISTORICAL

ALEXANDER COUNTY

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OF Evangelical Lutheran
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HISTORICAL SKETCHES

OF
ALEXANDER COUNTY, NORTH CAROLINA
FRIENDSHIP LUTHERAN, HOPEWELL REFORMED
AND CHARITY BAPTIST CHURCHES
AND OF THE
BOWMAN AND FRY FAMILIES

by
REV. A.L. CROUSE

1905

Phyllis Bowman Little

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PREFACE

For several years, we have had a desire to write and publish a history of Friendship Evangelical Lutheran Congregation in Alexander county, N. C., but what appeared to be overwork prevented the execution of our first plan. However, it seems that the work was not to be neglected, and therefore it was actuated in a way unlooked for. Mr. Cicero Bowman, who lives in Illinois, wrote to his brother, G. Pierce Bowman, and asked him to prepare and send him a geneological sketch of their family. Mr. Bowman then asked us to help him prepare it and also print a few copies for him. We soon realized that it would require a considerable amount of work, and also that it would be a good plan to include a history of the congregation of which the majority of the Bowmans in that section of the country had been members, and in whose organization, 72 years ago, the older ones took part. It then occurred to us that a brief account of the formation of the county would form an interesting part of the production. Likewise it seemed proper to say something about the other two churches which had existed for some years in the neighborhood of Friendship during the period of our history.

In writing of the county and particularly of that section directly concerned, we have been as brief as possible, trying to be accurate rather than comprehensive. Some able historian in the future may however profit a little by our feeble efforts.

The history of Friendship congregation is as full as

we think it is necessary to make it. It has required no little search and inquiry, as will appear from a perusal of its pages. With due respect to the other subjects, we have found this to be the most interesting to us, and therefore we have made greater efforts to do our best in preparing it.

It has been impossible to obtain much information about Hopewell and Charity churches, and, for that reason, the accounts of them are short.

We have been led to add a chapter on the Fry family in that neighborhood. The first man by that name, who lived there, was a leader in the establishing of the church, and the Fry and Bowman families have so intermarried that an account of either would be incomplete without the other.

It will be observed that by the intermarriage of the descendants of the two patriarchs, George Bowman and Daniel Fry, the families of children can be traced through both the paternal and the maternal lines. In this book the names of children thus reached in both ways are generally given with the father's name. It will be possible for many persons to discover what their relation was before they entered the closer one of marriage.

We hope our mistakes will be criticised in kindness, because we have tried to be accurate and fair. In some families a few names have been omitted because we could not get them.

A. L. C.

January 1905.

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ALEXANDER COUNTY.

Alexander County, N. C., was chartered by the legislature during the session of 1846-47. It was formed of portions of Iredell, Caldwell, and Wilkes counties. Caldwell extended to the Lower Little river, and embraced the part occupied by the families whose history we have prepared. The county was laid out and its government organized by the magistrates of the counties out of which it was formed. They were: James Thompson, Robert G. Martin, Moses Alexander, John A. Murchinson, Robert Carson, Robert Allen, Peter Barnes, Enoch Chapman, Jacob Stine, Isaac E. Bradburn, John White, Dewalt Little, and Robert Steele.

The first county court was held in June 1847. Alfred Carson was elected clerk, Reuben Watts sheriff, Calvin Jones entry-taker, Moses Austin register, and G. Washington Newland coroner. Robert L. Steele was the first chairman of the board of common schools. This meeting was held in a small wooden building, now gone, located at James Crossroads, about two miles east of the present town of Taylorsville on a farm now owned by a Mrs. Alred.

The records of the superior court were destroyed by Stoneman's raiders, April 14 or 15, 1865, who entered the office, piled up the documents and burned them. Mr. R. P. Matheson was the clerk, and he says all the documents in his office were destroyed except a small

portion which he had at his home. This was an act as unjustifiable as unnecessary, but perhaps little better can be written of that vandal and his renegades, who were not heroes of civil warfare, but bandits under the possibilities of existing circumstances.

The county seat was located in 1847 by Milton Campbell, of Iredell, and Dr. James Calaway, of Wilkes. R. L. Steele was the surveyor. For a town James Jones gave about 11 acres of land, Joseph M. Bogle about 22 acres, and William Matheson about 14 acres. The lots were sold in August 1847. The Carson corner lot brought \$410, the Feinster corner lot \$400, and other lots from \$200 to \$300. The lots were sold to raise money to build the courthouse and jail, and thus these did not cost the taxpayers a dollar. A. C. McIntosh, Esq., named the county "Alexander" and the town "Taylorsville."

A temporary courthouse was erected where the present one now stands, and the first superior court was held in the fall of 1847. W. G. Jones was appointed clerk by the judge. James Harvey Smith was clerk and master in equity. He died last year near the present county home of which he was for a short time an inmate.

The southern part of the county, the home of the German settlers, is a hilly, well watered country, and contains many fertile spots, while much of the land is called poor, but the soil is generous and yields much for the little that has been put into it. It has been well timbered. Pine was the heaviest growth, but the deciduous trees of the forest have been valuable. They are now more plentiful than the pine but the farmers are converting the best of them into lumber, because they have ready sale for it; and, as they have done for many years, are living out of the woods as well as the

fields, much of which they have plowed enough to wash away the best of the surface every year, fill up the streams and kill the fish. But some of them are learning wisdom and are renovating their farms, a few of which are even more productive than when they were first cleared and "tended." It is a good fruit section of country. Apples, peaches, cherries, grapes, and plums abound. In former years the people dried their snits to eat in winter, and made brandy to drink as long as it lasted. Now they dry some of the fruit, "put up" some—and make a little brandy, "to have trouble over," as one of the Bowmans now says.

Besides numerous smaller streams three small rivers flow through this part of the country, south into the Catawba river, which bounds it on the south. They are swift running streams and afford fine water power for mills and factories, which has not been utilized to any great extent. Moore's cotton mill and Alspaugh's cotton mill are located on the Lower Little river. There are now, and have been from the earliest settlements, some grain and saw mills. These streams abounded with fish until they were destroyed by the saw-dust and the surface soil which the farmers thought they could spare from their fields.

The Catawba river is crossed now mostly by ferries, formerly by fords. Oxford ford is one of the oldest and most frequented crossings in this part of the country. The ford is yet used, but most people cross by the ferry, above the ford, owned by Able Bowman's widow and family. Some years ago, while workmen were digging out the bank on the Alexander side of the river for the ferry, they discovered a human skeleton. It has been supposed that some lone traveller, crossing at the ford, had been murdered, robbed and buried there. Near

ALEXANDER COUNTY.

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the road, about three fourths of a mile from the river, is an old graveyard. One grave is enclosed by a small plank fence. Not far from it we counted seven graves enclosed in the same way. Nothing but rough stones mark the graves. We have learned from Noah Hefner and his wife that the persons buried there were: Nimrod Lunsford, his second wife, some of his children and grandchildren. The person buried in the small enclosure was a girl about thirteen years old, who died from the bite of a mad dog.

Between the lower and Middle Little rivers rises Barrett's mountain, whose southern base is about three miles north of the Catawba river. It extends north about seven miles. The highest point at the northern end is 1887 feet above sea level; the highest point at the southern end, is 1950 above sea level, and Oxford ford is 829 feet. A mica mine near the western base is operated in a desultory way. There is black lead in the mountain, but it is said the quality is not good.

In this section have been three churches: Friendship Lutheran, Hopewell Reformed, and Charity Baptist. There is only one now, Friendship; the other two have ceased to exist.

*This Copy
J. P. Bowman
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FRIENDSHIP LUTHERAN CHURCH

This section of the county had no church building or organization of any congregation for a long time, probably half a century, after it was first settled. It is likely that the few German Reformed and Lutherans went occasionally to the scattered churches south of the Catawba river and had their children baptized, partially instructed and confirmed. It may be that the preachers visited them sometimes and ministered to them. The few people who were not Germans were probably Baptist or that way somewhat inclined, but evidently very little, if anything, was done for them or by them in a religious way. The dead were buried in the fields or woods. A few of these old graveyards can yet be found.

However there was some preservation and even cultivation of church life, especially among the Germans, and a tendency to nobler ways. Accordingly on August 16, 1832, one Nimrod Lunsford deeded a lot of land containing "3½ acres more or less" to Daniel Bowman, Daniel Fry, and George Deal, commissioners "for the consideration of ten dollars in hand paid by the said commissioners and their successors, * * * for the only use of a meeting-house and school-house as long as the above commissioners and their successors will keep them for that purpose." The land lies on the right hand side of the mountain road about two miles from Oxford's ford, and not far above the Lower Little river. These

commissioners were all Lutherans, and, according to a modern popular theory, the property might be called Lutheran property for that reason, because now when a college has some Lutherans in the faculty and some Lutherans on the board it is called a Lutheran college. But such was not the case. However the Lutherans built a church on the highest spot of the ground. It is likely that it was built during the latter part of 1832 and finished in 1833, because in 1833 the Lutheran Friendship congregation was organized. The building was made of logs and had a gallery. No one now remembers its dimensions, but it was not large. We have not been able to find that the Lutherans were aided in the building by any denomination, but the house was used occasionally by others, especially the Reformed. The people began to bury their dead around the church, and different ministers preached funerals in the house. The old building is gone, but a great city of the dead marks the place and many bodies are still buried there. No doubt the mortal remains of all sorts of people lie there—the faithful and the unfaithful, the believing and the infidel, and what shall the confusion be on the morning of the resurrection, when they “shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation.” John 5; 29. There was a school-house on the land, used for many years, but it has disappeared, and the land is no longer kept for the purposes stipulated in the deed, but it is not provided that it shall revert to the former owner or his heirs, so it lies there as a kind of public domain, and will likely continue to be used for a burying ground.

The first records of the Friendship Lutheran congregation were not well made. We have found two old

books, which were used, at least one of them, from 1833 to 1870. One of them seems to have been used for a record of the business of the congregation, baptisms, and a few confirmations. The other, the older, is filled mostly with lists of communicants and a few pages of subscription lists for the pastor's salary. The first of these lists was made July 10, 1836, when 57 persons communed, and the last October 23, 1870, when 90 communed.

On the first page of this book, we find the following:

Church Book 1833

Lutheran Congregation of Friendship

Meeting House Burke County

North Carolina

Rev. Adam Miller Regular Preacher

Lewis Hafer

Samuel Bowman

Elders Daniel Fry

George Deel

It is evident that the Rev. Miller did not make this entry, because the word Lutheran is spelled "Lutharian." The congregation was organized at that time; probably about the time this record was made. A regular preacher had been called and elders elected. The house of worship had been built, or they would not have mentioned the "Meeting House." At that time the Lutherans, imitating the surrounding sects, frequently called their churches meeting houses. This is the oldest congregation in a large part of the country. Indeed it is one of the oldest in the county. It has had only two church buildings, and the one it has now will last a long time. Since it abandoned the old lot it has bought lands and had the titles made to it without reservations of

FRIENDSHIP LUTHERAN CHURCH.

any kind, and now the property belongs to the Luther-
ans exclusively.

On the second page of this book the following records
were made:

June the 4th 1844

Rev. P. C. Henkel Regular Preacher

Elders Samuel Bowman
Daniel Fry
George Deal
Davolt Little

December the 30th 1849

Rev. P. C. Henkel Regular Preacher

Elders Joseph Bowman
Jacob Little
Laban Fox
John Stine

The first list of a communion was made July 10, 1836,
and we print it as follows.

Lewis Hafer	4	Joseph Bowman	2
Samuel Bowman	3	Susanna Bowman	1
John Bowman	3	Tobias Moser	2
Jacob Arnd	2	Henry Bowman	2
Conrad Minges	3	Daniel Fry	1
Jonathan Lafon	2	Jacob Little	2
Christopher Sigman	2	Peter Sloop	2
Paul Bowman	2	Davald Little	2
Elizabeth Cline	1	David Bowman	3
Mary White	1	Catharina Minges	1
George Deel	2	James King	1
John Stine	2	Sussanna King	1
Jonas Bowman	2	David Bostian	1
Jacob Bostian	1	Moses Justice	3
Elias Sloop	1	Daniel Bowman	2

It will be noticed that the heads of families recorded their names but not the names of the other members of the family, only the number—a faulty practice too long continued in places. Now we should be better pleased to have the names of all the communicants. Of these 57 persons, 20 or more than one-third were Bowmans. Several of the families represented here have disappeared entirely from our membership, and some of them are not to be found in the county.

According to the record no other communion meeting was held until some time in 1838, when 44 communed, four of whom were "colored people of Jacob Bostian."

At a communion meeting June 11, 1839, there were 53 communicants, 8 of whom were "colored people of Jacob Bostian." September 1, 1839, 74 communed.

The Rev. Adam Miller held his last communion June 21, 1841, when 48 persons, 12 of whom were Bowmans, communed. He does not appear to have been a very "regular preacher." There is no record of any baptisms or confirmations and only six communions in nine years, but no doubt he baptized and confirmed many

It seems that Rev. Christian Reitzel was the pastor during the years 1842 and 1843. He held a communion June 13, 1842, when 52 persons communed. June 11, 1843, he held a communion. There were only 26 communicants, 4 of whom were "Rev. Jonathan Moser and wife and Rev. Reitzel and wife." During his time of service, a second "Church Book" was procured and the record of baptisms begun in 1843. It is impossible to read the first page, and part of the second. The paper is good, but it looks like it was allowed to get wet and mold at that time. We have tried to clean it, but can only make out that it contains the record of baptisms. We print the first three that can be read to show

how they were recorded, and also to tell the generations following who were the first persons baptized at Friendship according to any accurate account:

Marcus M. son of Powel Bowman & wife Loving was born the 11th day of January A. D. 1844. Baptised the 11th day of February 1844. Sponsors the parents.

Flora Anety Daughter of Henry Ingold & wife was born the day of A. D. 1844. Baptised the 10th day of November A. D. 1844. Sponser Lora Henkel.

William W. Fry son of John Fry & wife Erminia Katharine was born the 13th day of March A. D. 1845. Baptised 10th day of May 1845. Sponsors the Parents.

Three other infants were baptized that day, May 10th. It is not so stated, but presumably they were baptized by Rev. J. R. Moser, who also baptized nine others, the last entry being Aug. 14, 1845. Here, however, it is proper for us to state that the mother of Wm. W. Fry, who is still living, says, that, according to her recollection, Rev. P. C. Henkel baptized him, and if so he may have baptized the others that day, May 10, 1845. It is probable that Rev. Moser was not present on that day.

At this point we find a little conflict. On the second page of the oldest book we find "Rev. P. C. Henkel Regular Preacher." But this was June 11, 1844, and he certainly did not serve long, if he accepted the work, because Nov. 11th of the same year a communion meeting was held by Rev. J. R. Moser, and also one May 11, 1845, by the same preacher. However, upon further investigation, we think we are able to reconcile these differences apparent from the old records. Rev. Moser was undoubtedly the real pastor, as appears from the communion meetings which he held, but P. C. Henkel had been called and rendered a large part of the service. He was received as an applicant for the ministry by the

Tennessee Synod at its meeting in September 1842. At the meeting in September 1843, he was ordained to the office of deacon, and was called, no doubt by this congregation, in June 1844. According to the arrangement of the synod at that time, a deacon could preach, baptize, and catechize, but could not administer the Lord's Supper, and have the entire oversight of a congregation, but served such as called him under the direction and with the help of a pastor. At the meeting of Synod in October, 1846, he was ordained pastor. He may have preached some in this church during the period of apparent vacancy, as well as during the first years of his call. This fact also that deacons baptized will account for the statement of Mr. Fry's mother that Rev. Henkel baptized him. He preached some sermons before he was ordained deacon, the first being delivered in St. Peter's church, Catawba county, May 28, 1843, from I Cor. 11: 23-29. Some time during the same year he preached his sixth sermon in Friendship from Eccle. 7: 28. He also preached in Friendship the third Sunday of January, 1845, and again February 18, 1845. All this was before he had been ordained to the office of pastor, and, while he did most of the work, he was not the pastor of the congregation.

There is no record of baptisms until Nov. 16, 1848, more than three years. It is probable that the congregation had no pastor from the last of August, 1845, to the last of September, 1847, a period of two years.

During all these years there is no account of the pastor's salary, and it is likely the people never paid their preachers anything like a regular salary, but a few of them may have given occasionally some scraps, which they thought they might not miss, even if they were lost when given to a preacher.

FRIENDSHIP LUTHERAN CHURCH.

We find a page filled as follows:

Friendship Church

Alexander County N. C. Sept 26th 1847.

We the minister and Elders of Friendship church; wishing to make good regulations for its prosperity, viz that all things "in the same may be done decently and in order;" deem it necessary and very expedient to have the names of its members recorded; so that they may be enabled properly to take the oversight thereof, and discharge their duties as servants and stewards in the house of God: It is therefore hoped that those who wish good order in the church, and that their servants in spiritual things, should attend to their wants, have their names hereunto affixed: otherwise we may feel ourselves excusable when not attending to them:

Samuel Bowman	} Elders
Daniel Fry	
George Deal	
Davauld Little	

October 24, 1847, a communion meeting was held by Rev. P. C. Henkel, at which 39 members communed. No doubt he became "Regular Preacher," or rather pastor, at that time, and continued as such until the close of 1860.

June 25, '54, a constitution and rules were adopted. They cover thirteen large pages of the book. They are well written, spelling not good, sound in doctrine as far as we have had time to study them, and apparently long enough to reach every case.

The fourth Sunday of April, 1855, a communion meeting was held and the names of those who communed "and subscribed to the foregoing rules and regulations" were recorded. The list contains 119 names. There is also "A list of the catechumens that communed at the April communion on the 4th Sunday of April, 1855, and subscribed to the foregoing church rules and

regulations." They must have been confirmed at that time. There were 25; two of whom, Richard and Mollissee, were "servants of Wm. J. Lippard." The apparent strength therefore was 144. But it is likely that all were not present.

Among other things we find the records of a peculiar congregational meeting, held April 25, 1857, at which "it was moved and seconded that the Parson lay before the church the items upon which she was to act," and here they are:

1st there appeared to have been some dissatisfaction among the members (at least some of them) with regard to two appointments last and two the present year made by the pastor, which he could not fill, in consequence of intervening providence, and upon examination, it was ascertained in such cases that he (the pastor) should be excused, and accordingly he was excused.

Item 2nd there was a resolution passed that the clerical year should commence and end on the 1st day of January and that all providential intervenience, or synodical meetings, which would come in contact with his (the Pastor's) appointments should be included.

The above Resolution was unanimously adopted.

Some of the dissatisfaction undoubtedly arose about paying the parson when he did not preach, and when he missed a Sunday or two they wanted to cut that much off of his salary. We had an experience of that kind in one place in Virginia, and this reads exactly like that. It grew out of the mistaken way of "hiring the preacher for a year."

There is a partial account, without date, of a trial of two members about a chain, and some of the evidence is recorded in a fragmentary manner. But only two pages, 22 and 27 remain, 23, 24, 25, and 26 having been

cut out, by whom and why, this historian cannot tell.

In 1857, there was trouble about "the church council for being remiss in the performance of their duty," and, at a meeting held Nov. 22, 1857, "said accusation being confirmed," they plead as their excuse "the want of proper information as regards their official duty." The rules were read, they "promised amendment in the future," and "pardon was granted by the said meeting." At the same meeting the question of baptizing children of "persons who were not members of any church" was considered. Such had been done. The following resolution was passed:

Inasmuch as there appears to have been several persons who were not members of any church having had children baptized at our church, upon promising, to become members of the same themselves at the earliest possible period which members failed to comply with said promises, and inasmuch as we consider such conduct derogatory to the holy Scriptures and the order of our church—we therefore decree as follows:

Nov. 22d 1858, Be it known that henceforth we baptized no children for persons, whether father and mother, or guardians, or whoever they may be that are sponsors, unless either of the parents or guardians are members of the church, except in case where promise is made on the part of the sponsors, that they become members at the first opportunity, and in case the latter do not comply with their promise that they be not accommodated the second time.

The fourth Sunday of December of the same year, two members, a man and a woman, "were expelled from church privileges at this place, upon manifestation of impenitence on their part." A woman, who "had previously made a confession and acknowledgement to our present Pastor P. C. Henkel, and also promised amend-

ment under the deepest imaginable penitence and contrition." was restored to fellowship. Thus private confession was retained, and public discipline was exercised.

While Rev. P. C. Henkel was pastor of the congregation, the new church was built. The lot on which the old church stood, did not belong to the congregation, and they bought one acre of land on the opposite side of the road. This land was bought of Paul Bowman, Dec. 22, 1858, and the price paid was \$2.00. Upon it they erected a building, odd in form, having eight sides, but substantially built of the best of the fine pine lumber so plenty then, and for which there was no market. The frame is made of timbers very heavy and strong. The pulpit was in one side of the house. It was large enough to hold several preachers at the same time, although not more than one had any business in it at any one time. In front of it stood a kind of closet table; corresponding in shape to the church. Within it was stored the vessels, books, papers, etc., and there we found the old books. It is there yet. There was a window above the pulpit, intended to serve the preacher with light, but it did him little good.

The windows are of good size, and had board shutters. These were usually left loose during the service, and, when the wind blew, slammed furiously. Added to this racket was frequently the howl of several vigorous babies and larger children. Sometimes a few dogs came in and scurried about with tails and bristles up, and when some of the elders fell upon them with clubs, the confusion was sufficient to make any preacher "lose his place." But for the most part the service of the sanctuary was of the most quiet and devout character.

The house was built by Adam Null, of Catawba county. The building committee, George Deal, Jacob Bostian,

and John Fry contracted to pay him \$431 for the work. The people failed to furnish enough money, and the members of the building committee had to pay a considerable part of it out of their own pockets. One old man told the writer that he paid \$1.50; so much that he never forgot it. We do not know what the lumber, glass, and hardware cost them, but now it would be a considerable amount. Often it is said that times are hard, the people poor, and a pastor cannot be supported. In the rays of divine light this is plain. If that whole community, that strong congregation, made three men pay a large part of the cost of their church, it should remind their decendants that the Lord God says: "There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat." Prov. 11; 24, 25. We copy the following account of the dedication.

Agreeably to a previous appointment the congregation assembled on the 21st day of May 1859. Divine service was opened by singing and prayer by the Rev. A. J. Fox, and continued by a sermon suitable to the dedication of the church and the house was dedicated by the Rev. P. C. Henkel (present pastor).

On Sunday 22nd day a large concourse of people assembled in the church and divine service was opened by singing and prayer, and a lengthy discourse delivered by the Rev. A. J. Fox; after a short recess the congregation reassembled and the Sacrament of the Altar was administered to upwards of one hundred persons.

Before the dedication, on March 27, 1859, they took up the matter of seating the colored people in the new church. They had their place in the old building—but in the new? That must be decided and the following is the record:

A vote was taken whether colored persons should have a seat in the new church, which was unanimously granted.

At this same meeting, March 27, 1859, when the question of seating the colored people in the new church was decided, another matter relating to the use of the house was disposed of. The Reformed people had used the old church at times, and now they wanted the same privilege in the new one. It is not easy to understand why they asked this, because they had begun a church, Hopewell, not two miles away. The following is the record:

A petition from some of the German Reformed brethren was made begging permission to have occasionally a sermon preached by some of their ministers in Friendship Church, which petition was unanimously granted.

There must have been alarm when the sound of war was heard in the land, because we find that the congregation, in a meeting Feb. 24, 1861, took action as follows:

February 24, 1861. The members of Friendship Church called a congregational meeting and it was moved and seconded that Davault Little, Esq., was appointed Chairman and F. B. Rees and A. Lippard, Secretaries and were unanimously elected, and the following Preamble and Resolutions were handed in and unanimously adopted and the meeting adjourned until after service.

In consequence of the present distracted condition of our country and government we are in a crisis, momentous in its appearance and terrible in its appearance which demands of us prompt action, and decisive steps, in order to secure our wellbeing in future, and notwithstanding it originated out of political and sectional operations, it nevertheless involves matters of faith and conscience, and thereby implicates the

church, and, whereas, in a short time we must (we fear) take the first step towards sealing our destiny in future, and, whereas, we are biased in our minds and, to be feared, prejudiced to party we have reason to fear lest we take an unfortunate step for the first, therefore feeling our need of spiritual light and strength:

Resolved: That we the members of Friendship Church, Alexander County, unanimously request our pastor (P. C. Henkel) to deliver a scriptural discourse today upon the distressed condition of our country, showing the scriptural and unscriptural movements of our country and rulers in the capacity of politicians at the head of our commonwealth, showing how far the Church is to regard allegiance to ungodly laws and sovereignties, or rulers, and also showing the duty of subjects under Christian and Godly rulers, &c.
Feb. 24, 1861.

A. L. Lippard, } Sect's.
F. B. Reese, }

Great was their consternation. There were signs of danger. The crisis was "momentous, terrible," and demanded prompt action. There was no time for delay. Something had to be done. They met at the church and held a meeting before service, and called upon their pastor to preach about those things that were coming, and to do it that day. No time was allowed him for preparation. But at that time it was not thought that a preacher needed to prepare his sermons—just get up and preach upon the slightest provocation. But it is commendable in them that they turned to the Lord and his church in their troubles. So it should always be.

While they called Henkel pastor, it seems from his own diary and the old record books that he had ceased to be pastor. He had been pastor so long that they looked upon him as such, and especially because he visited them sometimes. And indeed he may not hav

resigned, but rather gradually ceased to render full service on account of press of work elsewhere, and the necessity of trying to make a living and supply the lack of support withheld by the people.

There is no record of Rev. Henkel's resignation, but he must have ceased to serve the congregation about the end of 1860. Evidently the congregation had no regular pastor during 1861. At a communion meeting held August 4th Sunday, 1861, 118 persons communed. Rev. P. C. Henkel was present, and also at a communion held the second Sunday of November, 1862, no doubt on the latter occasion assisting the pastor, Rev. T. Moser.

Rev. Henkel was pastor for a longer period than any other, and doubtless he confirmed and baptized a goodly number of persons, as the communion lists appear much larger about the close of his service than at the beginning.

We find a subscription list "to pay Rev. T. Moser the sums annexed to our names for his service in preaching for us twice a month for twelve months, to commence on the 2nd Sunday of April, A. D., 1862." The amount was \$74.75. The largest subscription was \$6.00. Several, some heads of families, subscribed only fifty cents, and some are not credited with payment. While some credits were no doubt neglected, it is quite probable that some of these amounts are yet due old father Moser's widow, and the children of those who owe them may yet be paying them—in some way.

It appears that he held his first communion the second Sunday of June 1862, when there were 89 communicants. The four persons confirmed July 27, 1863, were no doubt confirmed by him. They were Joseph L. Isenhouer, Daniel I. Fox, Eli W. King, and Daniel L.

Isenhouer. In 1863 the subscription amounted to \$74 and some corn. In 1864 it amounted to \$341.66 $\frac{2}{3}$, 8 $\frac{1}{2}$ bushels of corn and 2 bushels of wheat.

According to the books Rev. Moser continued to be pastor during the years 1865 and 1866, but there is no mention of salary. It is likely that no effort was made to raise a salary, and that Rev. Moser served the people as well as he could and worked during the week days to support his family. It is also probable that Rev. C. Moritz, who lived in the neighborhood and preached at Salem in this county, also preached some sermons at Friendship. His name is mentioned as secretary of a congregational meeting held May 25, 1865, when the old church rules were read; by the way, it may be, of taking a new start after the war.

At a meeting held Aug. 11, 1865, Rev. T. Moser was chairman, D. Little resigned as elder, Jonas Bowman, John Hedick and A. L. Lippard were elected elders, and F. B. Rees secretary.

Nov. 13, 1865, a woman who had erred was restored.

Feb. 11, 1866, a meeting was held. Rev. T. Moser was again chairman and the church rules were read. They decided to hold another meeting the fourth Sunday of February 1866, and "Resolved that all male members attend this meeting promptly." It was also resolved that one man "have a hearing on his negligence of noneattendance."

June 23, 1866, a congregational meeting was held, and we give its record as follows:

Pursuant to previous notice a congregational meeting was held at Friendship Church June 23rd 1866. The meeting was organized by appointing the Pastor as Chairman and A. L. Lippard Secretary.

In relation to the request made by the Baptist, to

have the use of our church one fourth of the time the following was unanimously adopted after a free consultation on the subject.

In answer to a request by our Baptist friends, through their Pastor, to have Friendship Church one fourth of the time for regular service, we say that we desire to cultivate love, friendship and fraternal feelings toward all men, and especially toward our sister denominations as is manifest from the fact that we never denied any the use of the church on funeral occasions or other occasional visits. But being assured that two families are not likely to live together agreeably in one house, especially when they differ on some important subjects, and having learned from observation that different denominations worshiping in the same house is seldom productive of good, "FOR HOW CAN TWO WALK TOGETHER EXCEPT THEY BE AGREED," but on the other hand is productive of discord, divisions, and enmity, therefore be it

Resolved, That as we desire peace and brotherly love, while we do not desire to use harsh measures, we advise our Baptist brethren in the spirit of friendship to consider the matter, and not to insist upon their request, as we are assured it will be productive of evil.

From this action it is evident that the Baptists had no claim to the use of the church, or they would not have asked for it. They were refused it for regular service, but were not "denied" it "on a funeral or other occasional visit." This was granted them merely as a favor and not on account of any obligation. It can be changed at any time. It is thought, honestly, we do not dispute, by some people that the Baptists have an interest in the present church property, and some right to use it. Surely they are mistaken. It is claimed that some Baptists gave money for the building of the house, and that it was to be a "union church." This could not be so, or it

would have been so indicated in the title to the land. No doubt a few gave some money, but it was probably only as gifts, such as are sometimes made when a church is to be built. Upon inquiry we are satisfied that very little was given by those people.

Our people recognized the impossibility of walking with those with whom they are not agreed, and it follows, therefore, that it was not the working of the leaven of unionism, which granted the use of the church at times. Even this at present, is becoming a burden to the conscience of some. Our people do not believe that the doctrines of others are in harmony with the Bible, and they do not feel willing to further their proclamation, especially at funerals, when the minds of some are easily impressed. And, moreover, they are aware that many of the preachers of other denominations are members of secret societies, and they cannot endure it that such should speak in their church which belongs "to the Lord AND HIS CHRIST."

Rev. T. Moser must have ceased to serve the congregation at the close of or during the year 1866. It appears that a communion meeting was held Oct. 21st of that year, but it is not stated by whom. At this place two leaves have been cut out of the book.

Rev. J. M. Smith became pastor Feb. 17, 1867, and continued until 1876. The subscription for his salary was for twelve months to commence Feb. 17, 1867, and end with Synod in October! How they figured that does not belong to the historian to tell. The largest individual amount was \$4.00, which is not marked paid. One man subscribed 50 cents and another 25 cents. The subscriptions by the colored members were: Abram .50, Jack 1.00, John .50, and Brose .50. That year the pastor baptized 12, and confirmed 31 persons. It is not

stated that any communion meeting was held that year. But it may be that the leaves cut out contained the lists of communicants. After that time the communion meetings, two each year, seem to have been held regularly during Rev. Smith's service, but we can find no account of any congregational meetings throughout the entire period.

Here we have some trouble. Rev. J. M. Smith claims that he was pastor from 1867 to 1877, and, to some extent, the books bear him out in this claim, although they are confusing. Some of the members insist that during the time of Rev. Smith's service, about 1869 and 1870, Rev. Henry Goodman preached and catechised, but they do not know how long. Some say he confirmed them about that time. As far as we have been able to examine, his name occurs in but one place on the books. He was present May 11, 1851, and helped Rev. P. C. Henkel hold a communion meeting. There is no subscription list for his salary on record, nor can we find any record of baptisms by him, although some of the members say that he baptized their children. We have supposed that he visited the congregation about that time, and in this Rev. Smith thinks we are correct. We knew him well. We went to catechising to him a few times in Randolph county, our old home, and we remember that much of his work was visiting different congregations. At any rate we cannot record him as a pastor of Friendship congregation.

During this same period we find another trouble. One of the old members, Mr. Simon Cline, has told us that Rev. A. J. Fox preached for them awhile. One or two others have a faint recollection of it, but the majority agree with Rev. Smith in remembering nothing about it. On one page we find "subscriptions to Rev. Fox

for the year 1875 unpaid and due." One man was charged with fifty cents, but the words "denied it" are written opposite the amount. A like entry, "denied it," is made opposite fifty cents claimed to be unpaid and due Rev. Smith by another man. That was for the year 1877. For want of proof, like in the case of Rev. Goodman, we cannot say that Rev. Fox was pastor. He may have served the people awhile, but he did not leave much impression upon their minds. The matter is confusing. For instance, for this same year, 1875, when it is stated that certain amounts were due Rev. Fox, it is also recorded that the sum of \$13.00 was due Rev. Smith by twelve of the members, \$2.00 by one and \$6.00 by another. Here we must close the matter of Goodman's and Fox's work.

There is no record of it but evidently Rev. P. C. Henkel, D. D., became pastor the second time about the beginning of 1877, because we find a list of subscriptions due him December 22, 1878, on his salary for 1877. This amount is \$19.75. Other delinquent lists show amounts due him: \$5.75, \$10.05, \$10.00, and \$3.50. One member had subscribed \$5.00 and paid \$1.00. Such a course pursued by a congregation toward an old, well nigh worn out pastor, might help to account for "hard times" more certainly than voting for the wrong candidate at an election.

A communion meeting was held October 7, 1877, evidently by Rev. Henkel, but it is not so stated. 77 persons communed, and the names of 11 more are recorded as having failed to commune, but it is graciously stated of three of them that they were sick. A few times after this they reported the names of members who failed to commune, and sometimes the number was not small.

Aug. 5, 1877, the following named were elected el-

ders: Jonas Bowman, Jacob Little, Simon Cline, Peter Echard, Daniel Little, Butler Little. "The three last named declined and on June 1, 1878, Lawson White and J. L. Fry were ordained." "Election for Elders, held July 1884, resulted in the election of Lawson White, Simon Cline, M. M. Fox, C. R. Rink and F. L. Fry. Miles Deal, Daniel Little, and Logan Bowman were elected trustees. August 5, 1877, Daniel Little resigned and Marcus Lippard was elected. December 3, 1881, C. R. Rink and C. A. Bowman were elected.

October 22, 1882, the sum of \$1.57 was collected "for beneficiary aid," and September 27, 1885, \$3.37 was collected for the same purpose—evidently to help poor students. It may be that other collections were taken for the same good work, because some of the people were interested in the general work of the church and were willing to assist in promoting it, especially by aiding indigent students of theology that the churches might have pastors.

These are all the facts that we can find recorded during Pastor Henkel's second period of service, which, continued nine and a half years, and closed July 1886, when Rev. D. J. Settlemyre became pastor, except that April 24, 1886, 28 persons were confirmed. From the time Rev. J. M. Smith became pastor till the close of Rev. P. C. Henkel's period of service, about 19 years, there are not many baptisms recorded, and yet there must have been many. Very little attention seems to have been given to preparing material for the history of the congregation.

Rev Settlemyre continued to serve the congregation until sometime during the spring of 1887, when he discontinued his work, but it is nowhere said that he resigned. He must have held the communion meeting

October 16, 1886 and on the same day confirmed Daniel L. Fincannon, Freeman G. Mays, and Amanda Burgess, but the record does not say so. This is all the record of work which we are able to make, except the baptism of a few children.

Rev. C. H. Bernheim began work as soon as Rev. Settlemyre ceased in the spring of 1887, but it is not said that he was ever called by the congregation. Indeed, an oral account, given us by several people, is that he was pastor of some churches in Iredell county at that time, and that he and Rev. Settlemyre "swapped" work.

They began to hold congregational meetings more frequently. April 8, 1887, the council of Pisgah, Friendship, Philadelphia, and Salem held a joint meeting at Pisgah. They passed eight resolutions, fixed the pastor's salary at \$300, reported the number of communicants as follows: Friendship 100 (far too low), Philadelphia 60, Salem 45, and Pisgah 41. They apportioned the salary as follows: Friendship \$123.00, Philadelphia \$73.80, Salem \$52.89, and Pisgah \$50.43.

The third Sunday of March, 1888, a congregational meeting was held. The pastor wanted to know how much they were willing to pay him annually. They resolved that it should be \$100.

The following record of officers was made April 19, 1887: Simon Cline, Lawson White, Fred L. Fry, Moses M. Fox and C. R. Rink, elders; Jonas McGee and Jonas Cline, deacons; P. C. Bowman, treasurer, and W. J. Reese, secretary. A. A. Fox was elected a deacon, but, as it seems he temporarily withdrew from the congregation, C. A. Bowman was elected May 17, 1887. The third Sunday of November of the same year, F. L. Fry, Lawson White, Moses M. Fox, C. R. Rink, and Jno. S.

Reese were elected elders.

It appears that Rev. Bernheim ceased his work in the first part of 1889, and that he held no communion in the spring of that year, because a communion was held the first Sunday of June of that year, evidently by Rev. P. C. Henkel, D. D., because it is recorded that at that time he baptized 9 infants. This was the only communion held that year, and the congregation was without a regular pastor until the middle of 1890. There is no account of his resignation, and probably he just "quit," as is too often the case. Rev. D. J. Suttlemyre baptized 3 infants September 1, 1889, and Rev. J. M. Smith 3 December 29, 1889. They, no doubt visited the congregation and preached upon these two occasions. Probably there was no preaching until May 2, 1890, when Rev. A. L. Crouse visited the congregation, preached a sermon, and baptized an infant, E. E. Bowman. There must be an error here, because our own journal shows that we baptized two infants, but we do not keep the names.

May 25, 1890, Rev. J. C. Moser, D. D., visited the congregation, preached, and baptized two infants. A communion meeting was held, certainly by him, at that time. June 29, 1890, Rev. J. C. Moser baptized an infant, Charlie L. Bowman.

The first of August following, Rev. A. L. Crouse undertook to serve the congregation as a regular supply until better arrangements could be made, and continued until the end of that year, when he was sent to teach in Concordia College, Conover, N. C. There is no account of any salary, but there was a subscription, and, not long ago, we were told that a part of it is yet unpaid. Sometimes he catechised two days at a time, and had a large and interesting class. Many of these were con-

firmed October 17, 1891, by Rev. J. P. Miller, pastor at that time. In November, 1904, the present pastor confirmed a girl, Bertha Deal, whom he baptized when he served as a supply in 1890.

During this period the N. C. Conference of the Tennessee Synod met in this church the last of November, and a communion meeting was held. It was here that the college controversy broke out, and a part of the meeting was somewhat stormy. The contention at that time was about calling a special meeting of the synod to consider the proposition to move Concordia College from Conover to Hickory, N. C. Some thought it would be better for the Church, while others thought it must not be moved, and so they contended vigorously. The people entertained the members of conference well. The attendance was good. The preaching was appreciated, and nothing marred the serenity of the occasion but the college incident. Father J. R. Peterson preached a temperance sermon. He said he had been preaching against liquor all his life, and he had done no good.

The congregation was still vacant until March 15, 1891, when Rev. J. P. Miller was called and accepted the work as regular pastor. He continued until May 21, 1893. During the latter part of his pastorate, Mr. J. J. George, a student, "was elected a kind of assistant or helper," as Rev. Miller was too busy teaching in Lenoir College to do the work. It appears that Rev. Miller had visited the congregation February 8, 1891, as he baptized an infant that day.

The third Sunday of May a congregational meeting was held, but no business was transacted. Aug. 15, 1891, another meeting was held. F. A. Fry resigned as elder, and, as it was understood that Moses M. Fox would resign October the 17th following, A. A. Fox and

Daniel T. Burgess were elected to fill the vacancies. W. J. Reese resigned as secretary and A. A. Deal was elected with J. S. Bowman assistant. P. C. Bowman resigned as treasurer and F. L. Fry was elected. A committee was appointed to collect money for the erection of a monument at Rev. P. C. Henkel's grave. The committee was: W. W. Fry, L. J. Burgess, Miss Bettie Bowman and Miss Emma J. Deal. There seems to be no way of knowing how much money they raised for that laudable purpose. No doubt some of the people gave willingly, being glad to honor the memory of him who had labored so long and faithfully for them.

At a congregational meeting held October 17, 1891, it was resolved to change the church rules. "A committee was appointed to compose the rules: M. M. Fox, W. W. Fry, and F. L. Fry, committee." The resignation of M. M. Fox as elder was accepted. "Jonas Cline's resignation was accepted to be acted on at the next congregational meeting to be held on Saturday before the third Sunday of December, 1891," but it seems that meeting was never held, because the next record is of a meeting November 20, 1892, when "The committee was granted more time to recommend church rules. Motion carried to give the committee 2 months to consider the church rules to meet 3d Sunday Jan. 1893." These minutes are hard to read, and from this time all of them have been written with pencils. In a few years they will not be legible, and therefore we shall try to preserve the more important items.

At a meeting held March 19, 1893, the church rules submitted by the committee were read in connection with the original rules, "and the adoption of said rules was postponed till the 3d Sunday in April, 1893." A meeting was held that day, but nothing about the rules is

mentioned.

At a congregational meeting October the 21, 1893, Rev. G. E. Long was called as pastor. He began his work in June of that year and resigned in November, 1896. Congregational meetings were held often. At one held the 4th of March, 1894, it was resolved "that the contributors to the parsonage at Taylorsville should, provided there should be a division in the churches, receive their proportional part." How they intended to manage that business is not explained. July 6, 1895, "a constitution received as a substitute for the constitution formed by a committee" was adopted.

At a meeting held September 15, 1895, W. W. Fry was elected delegate to the next meeting of the Tennessee Synod, with R. E. Deal as alternate. They "were instructed to use their power to withdraw Friendship church from the United Synod South," and "in urging the Synod to formulate the doctrine as to election." And it has passed into her history that she formulated it at that time, but since she has repealed her formulation. These delegates attended the meeting of Synod, held in Lenoir College, but, however hard they tried, they did not succeed in withdrawing Friendship congregation from the United Synod in the South. The Tennessee Synod would not withdraw, and this congregation could not do so without withdrawing from the Synod, and there is no record that it ever did so. But the pastor, Rev. G. E. Long, and four other ministers, J. M. Smith, C. H. Bernheim, D. C. Huffman, and A. L. Crouse, were suspended by the Synod. Since then the congregation has not been in active co-operation and fellowship with any synod, but has maintained a sort of independence, although it has been served by some pastors of the Missouri Synod.

Rev. G. E. Long having resigned in November 1896, the congregation was without a pastor a year, but was visited several times by him and other ministers of the Missouri Synod. He held a communion meeting June 6, 1897, and 56 of the members communed.

It is not stated that a call was ever extended to Rev. Wagner of Missouri, but a meeting was held February 21, 1897, "called for the purpose of listening to a communication received from Pastor Wagner, in which he desired that in the event of his accepting the call extended to him the congregations finish the parsonage, etc." No action was taken. A joint meeting of Friendship and St. Paul's congregations was held somewhere March 21, 1897. Rev. Wagner had declined the call, and Rev. Rader had been proposed, but the question of salary had to be settled first, and the matter was postponed two weeks for a joint meeting of the congregations. This meeting was held April 18, 1897. A call was extended to Rev. Rader. Friendship agreed to pay \$60, Salem \$50, and St. Paul's \$65. From this it seems that the congregation had fallen back from the amount of salary formerly promised other pastors. And it is not known to the writer how they hoped to induce Rev. Rader to accept the call with the promise of a salary of \$175. If there was no other help it is no wonder he did not accept. Rev. Rader must have declined the call, because the calling of a pastor came up again at a meeting held August 29, 1897. It is hard to make out just what is meant by one item in the record of this meeting, but it seems that they meant by a vote that they did belong to the Tennessee Synod. However, this is not clear, and it may be that they still cherished a desire to see the difficulties between them and the old synod removed. It was moved, seconded and carried to call a pastor irrespec-

tive of synod." It is stated that "representatives from St. Paul's objected to calling Rev. Crouse." It was also "moved and recorded that Salem and Friendship call Rev. A. L. Crouse." Also, "that we investigate and get Mr. Crouse's standpoint on the doctrine of conversion and election, and for not joining the Missouri Synod." And, "that Rev. A. L. Crouse be asked to deliver a sermon at Friendship church embracing those points and that delegates from St. Paul's and Salem be present, and that all from the three churches decide as to the standpoint of 'A. L. Crouse.'" Here it should be remembered that this man Crouse had been suspended by the Tenn. Synod at its meeting in Hickory, N. C., in 1895, when this congregation had sent a delegate to urge that body to formulate something on these doctrines. A great controversy raged at the time, and Crouse being in the minority was suspended, and when these people wanted "to call a pastor irrespective of synod," they resolved to investigate Mr. Crouse. This is very commendable, but we smile as we write it. At this same meeting it was further resolved "that A. L. Crouse be invited to preach at Friendship church after the third Sunday of September 1897," and "that W. W. Fry notify Rev. A. L. Crouse of his invitation before the 3d Sunday in September."

September 27, 1897, the congregations held a joint meeting. A letter from Rev. Crouse was read and also one from President K.—Kuegele, no doubt, but the secretary did not trust himself to try to write the name. Rev. Crouse was excused for not accepting the call extended him. A motion was made that Rev. Crouse be called as pastor at Friendship church. An amendment was offered that "Rev. Crouse show that the Missouri Synod is wrong," but this was lost, and the motion to

call Rev. Crouse carried. He was also asked "to give us a call as soon as possible." Rev. A. L. Crouse visited the congregation October 31st, and preached a sermon on the Reformation of the Church, but he refused to baptize any infants or to act as chairman of a meeting held that day, in which he explained that he would not accept a call which was not unanimous.

November the 13th, a meeting was held "to call a pastor." A committee, D. A. Little, W. W. Fry, S. M. Bowman, and A. A. Fox, who had been sent to a meeting at Taylorsville, reported: "When Taylorsville made motion to call Rev. Huebsh, our committee withdrew from the meeting." "Moved and seconded that Rev. Crouse be called pastor; vote was taken, was unanimous." The secretary was instructed to notify the secretaries of Salem and St. Paul's "that we have called Rev. Crouse pastor, and ask them to concur, if they can, in the call; if not to concur in the near future in regard to the parsonage."

December 12, 1897, Rev. Crouse began his work as pastor, preached a sermon, and baptized 11 infants. Never before in this church, had so many been baptized in one day. They had fallen behind, and had to improve this opportunity to try to catch up. He has served the congregation seven years, preaching regularly every second Sunday of each month, and on as many festival days as possible. Three communion meetings are held each year, and great crowds of people gather upon these occasions. The average attendance upon the regular services is good. During the seven years, the pastor has preached 142 sermons, of which 37 were funerals, baptized 176 infants, 11 adults, and confirmed 95 persons. October 8, 1898, 36 persons were confirmed. The pastor had spent as much time as he

could catechising them. However, all did not attend this instruction as regularly as would have been better for them. This is the largest number ever confirmed at one time in this church, unless the records and the memories of the old members misinform the writer. The names of these young persons were printed in "Our Church Record" for November, 1898. There are 16 Bowmans and 3 Frys, and the majority of the others are related to the Bowmans and the Frys. One of the young men confirmed that day is now an elder, and another is the treasurer of the congregation — a testimonial of their faithfulness, and also of the confidence reposed in them by their brethren. Their names are reproduced here for a permanent record of their profession and the vows which they confirmed upon that occasion. As they look upon them again and again they may be reminded to rejoice for the grace given them. All of them, except two, are living.

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|---|--------------------------|----------------------------|
| + | Hiliary Bowman, | Lawrence Ephra. Isenhouer, |
| | Robert Lafayette Bowman, | Bessie Bowman, |
| | Challie Helbert Bowman, | Lundy Leah Fry, |
| | Perry Kerr Bowman, | Minnie Susan Isenhouer, |
| | Walter Zebulon Price, | Letha Catharine Bowman, |
| | Elmore Dallas Bowman, | Ardala Bowman, |
| | Polycarp Price, | Letha Magdalena Isenhouer, |
| | Cyprian Lawrence Bowman, | Ellen Cyrene Hefner, |
| | Ephraim Sylvanus Bowman, | Hester Louisa Bowman, |
| | Millen Isenhouer, | Sarah Elizabeth Fry, |
| | Claude Eli Bowman, | Amanda Ermina Isenhouer, |
| | Jacob Calvin Fry, | Laura Lovina Bowman, |
| | Wilson Elmore Isenhouer, | Mary Melona Isenhouer, |
| | George Lafayette Hefner, | Emma Eliza Fox, |
| | Jacob Isenhouer, | Mary Elizabeth Hefner, |
| | Ivey Filmore Bowman, | Candace Clara Little, |
| | Lester Filmore Bowman, | Lovie Elizabeth Bowman, |
| | Cephas Isenhouer | Ellen Rebecca Deal. |

Several congregational meetings have been held and various matters attended to.

During 1899, the old pulpit was torn out, and a new one bought, and a neat recess built. These improvements are much appreciated by the preacher and the hearers. They add much to the appearance of the interior of the church, besides the convenience of more room for the communicants when they approach to receive the sacrament. The light for the preacher is much better, and the people who want to look at him while he is speaking, find it more pleasant than to sit with heads thrown back and gaze at the glaring light of a window behind him. It seems that the people are more interested about improvements of their church property than in former years.

February 17, 1902, between two and three acres of land, lying north and west of the church, adjoining the lot on which the church stands, were bought of L. C. Sigman. The price paid was \$36.75. By the survey it was found that a small part of the church had been built by mistake on this land. A cemetery has been laid off in burial lots, in which members of the congregation may bury their departed. These lots are assigned to families, and each family has exclusive control of its lot. This arrangement is intended to remedy the confusion which prevails in the old cemetery. It is understood that none but members of the congregation may have lots and bury in this ground. The congregation now has about three and a half acres of land lying around the church. Hincea Little, F. L. Fry, and Alvin Bowman were elected trustees.

In the early part of 1900 a call was extended to Rev. Carroll H. Little to become assistant pastor, but he declined it.

During the summer of 1904, the old window shutters were taken down and the church painted outside. This improvement had long been needed and much talked about. The year before the pastor said, let us paint the church, and began with the women and children to provide the funds. Later nearly all the members' became interested and the work was accomplished without any difficulty.

The parsonage at Taylorsville, about seven miles distant, is owned by Friendship, St. Paul's and Salem congregations. It was begun while Rev. G. E. Long was pastor. It was not completed, but some of the rooms had been finished so that he occupied it awhile before he resigned. It was then rented at times, but this paid very little. When the present pastor took charge, it was not finished, nor had the work done all been paid for, very little had been paid on the lot, and a proposition to sell the property and pay the debts had been seriously made. But better things were devised. Money was raised and the debts paid. In 1902 many of the people urged the pastor to move from his home in Hickory, N. C., to Taylorsville and occupy the parsonage. This he consented to do. The people in the three congregations collected the money necessary, finished and painted the building. It is a comfortable house of six rooms. The pastor and his family moved into it November 19, 1902, and remained until December 12, 1904, when they returned to their own home in Hickory. The parsonage lot adjoins the lot on which St. Paul's church stands and is a pretty place. Some future pastor will find it a convenient and desirable home.

The Friendship people are beginning to realize that they can do something more than merely go to church and use the house which their fathers builded, and, while

all are not yet willing and active, they propose to go forward and make such improvements as are wisely suggested.

The present pastor has been assisted by "Our Church Record," a monthly parochial paper which he began to publish in January, 1898. The first two years, he printed and distributed it gratuitously. Some of the members were so pleased with it that they, at different times, gave the pastor money to help pay for the paper. During the second year, they with the other congregations in the pastorate decided that the paper should be enlarged and be issued as a subscription paper, which was done. Instead of four pages the paper at the beginning of the third year became an eight page paper. The people also instructed the pastor to send it to every family. This he has done except in a very few cases; a few will not have it. The congregations annually pay what is needed, over the amount received on subscription, to pay the expense of printing and mailing the paper. The names of all persons baptized, confirmed, married and buried by the pastor are printed in this paper. A good record is thus kept. Elections of officers and other principal items of business are noted. Many of the people have preserved all these papers, and they have a good history of the last seven years of the life of the congregation. It seems that this part of the pastor's work has stimulated interest in the church and her work, and in this way it has been a blessing. It is not easy to find a country congregation favored with a parochial paper for so long a time.

Nothing is found in its records of any Sunday-school work by the congregation. Practically a large part of the members are opposed to Sunday-schools. In theory they are not opposed to them, and do not raise a voice against

them, but simply let them alone. If any of the members want to attend Sunday-school and profit by the work, it is all well enough with the others, but they prefer to be excused. Sunday-school work has been carried on at times during the summer, but the school always hibernates. A few years ago, it is said, they had a good school. There is no library; several years ago a few song-books of some union kind were bought. The present pastor has not been able to have a Sunday-school all the time, principally for the want of teachers. He can do fairly well when he can be present, but this is only once a month, and when he is away not much is done. The Catechism for Little Children and Luther's Catechism are used with the Bible, and therefore what is taught and learned is good. The people are well grounded in the doctrine of infant church membership, and see to it that their children are baptized as soon as possible. There are very few exceptions to this good rule. Their pastors have preached this truth to them so forcibly and persistently that they believe it. This is an evidence that if other important doctrines of the Christian religion had been, or could be, set before them as well, they would also accept them in confidence. But it is a regrettable fact, that the doctrine of bringing up their baptized children "in the nurture and admonition of the Lord" has not found that lodgment in their hearts, that would tend to training them up in the way in which they should go. Their spiritual culture is deficient in both precept and example.

A few years ago, the present pastor made an earnest effort to establish a parochial school. Mr. D. L. Miller, a student of theology, was engaged to teach, and school was opened in the church. It was not well attended, the teacher became discouraged and closed the school. But

it can be said that the congregation has had a parochial school. The good work was begun, the blessing was set before the people, and the results of the failure may furnish matter for some discerning historian of the future.

The present number of communicants is 241. A few more would be counted, but, while their names are not stricken from the roll, they are not active members and communicants, and therefore are not counted with those who are active.

We here give the names of the pastors who have served the congregation:

Adam Miller, 1833 to 1842;

Christian G. Reitzel, 1842 to 1844;

Jonathan R. Moser, 1844 to 1845;

Polycarp C. Henkel, D. D., 1847 to 1861;

Timothy Moser, 1862 to 1867;

John M. Smith, 1867 to 1877;

Polycarp C. Henkel, D. D., 1877 to June 1886;

D. J. Settlemyre, July 1886 to spring of 1887;

Charles H. Bernheim, 1887 to 1889;

Andrew L. Crouse, August 1890 to January 1891;

Jefferson P. Miller, 1891 to May 1893;

George E. Long, June 1893 to November 1896;

Andrew L. Crouse December 1897 to a future time.

It should be stated in this connection, that Rev. George L. Hunt, then of the "Tennessee Synod Reorganized," now of the Ohio Synod, preached several times, but when we do not know. There was a division about his preaching in the church, and, at one time, he was locked out, but some of the members took a pane out of a window, raised it, entered the church, and opened the doors.

Salem and St. Paul's did "concur in the call to Rev.

FRIENDSHIP LUTHERAN CHURCH.

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Crouse," and saved trouble about the parsonage. Salem sent a call in December, and the first appointment was made for the fourth Sunday of that month. The pastor started from his home on Saturday and went to Mr. Reuben E. Deal's in the Friendship neighborhood. Mr. Deal had promised to accompany him to Salem, but on Sunday morning the ground and trees were covered with ice, and the weather was so bad that they decided not to try to go. The next appointment was for the fourth Sunday of January, 1898, and the pastor filled it, and thus began his work at that time. St. Paul's held back. They were rather more shy of Rev. Crouse. But in March, 1898, the call was extended, and he preached his first sermon the fourth Sunday of April. This congregation has paid more towards the pastor's salary, according to the number of members, than either of the others in the pastorate. The pastor preaches at both St. Paul's and Salem the fourth Sunday in each month.

The congregation has passed through trials and existed nearly three-quarters of a century. In the year 1908 it should hold a great celebration, and pour forth thanks and praise to God for his wonders of grace, that it has a name and has not denied the faith. At the same time it should not fail to implore him for the forgiveness of the sins of the past, for, no doubt, he has somewhat against it. It has survived while the other two congregations in that community sprang up and passed out of existence. And now all the men, women, and children near should belong to it. And they have no good reason why they should not. Its doctrines are pure, and challenge contradiction. There are failings and faults among the members, and so there are in all others and will continue to be as long as the Christian Church exists in the world.

This congregation has been at a disadvantage in that too little time has been devoted by the pastors to its service. Throughout nearly its entire existence there has been regular preaching only once a month, when it should have been now for many years every Sunday, or at the very least twice a month. That a congregation, made up of such material, situated like it, should continue to exist and grow in numbers is due altogether to the power and purity of the word and sacraments preached and administered there.

But while it has suffered from this lack of attention, it has enjoyed the service of some of the ablest and most zealous preachers. Miller, the Mosers, Henkel, and Smith were men "mighty in the Scriptures," and fearless in preaching and teaching. Other men who have been pastors have no doubt made up in zeal what they lacked in ability, and so the congregation has been blessed with the ministrations of capable men. It is to the credit of all the pastors, as far back as we have information, that it can be said safely that they gave considerable attention to catechising. In this way the strength of the congregation has been increased greatly. Very much more would have been possible, if the cause of education in the community had not been so sadly neglected. Many of the people could not read, and when they attended catechising, they could do no more than sit still. Of course they were somewhat benefited, and that accounts for the fact that they have attained to what they have.

There has been at times much zeal in defending the pure doctrine, especially certain phases of it. Much of the preaching, according to information received from many of the members, has been what might be called controversial, usually designated doctrinal. This was

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particularly so in denouncing the errors of the Baptists concerning infant baptism and immersion. A preacher could demonstrate his ability and courage fully as well in defending the pure doctrine over against those errors, as he could by setting forth and urging the pure doctrine against profanity, adultery, and drunkenness.

Some face to face discussions between the Lutheran preachers and the Baptist preachers took place. Rev. P. C. Henkel, D. D., says in his diary: "In the month of November, 1847, I met Wm. Garner, a Baptist minister, in discussion on the mode and proper subjects for Baptism, at Friendship church, Alexander county, N. C. The discussion continued two days at that time. The weather being cold it was then deferred to the month of May, 1848, and terminated after discussing the subjects two days more." An old lady who heard it has told us that it was mostly a one-sided discussion; that Garner was no match for Henkel.

We have been told that Rev. C. H. Bernheim once had a discussion with Rev. James Pool, a Baptist preacher, at the home of Mr. Fields Ingram, a few miles from the church. Mr. Ingram was a Baptist and his wife was a Lutheran. It has been stated to us by a good woman, who was present, that Bernheim was not very courteous to Pool, while, of course, he made the clearer and stronger arguments.

Some of the members say that one Sunday, while Rev. J. M. Smith was preaching the doctrine of baptism, he was interrupted by a Baptist preacher in the audience with a contradiction, but Smith went on with his preaching, and, some say, that afterward the Baptist preachers preached against Smith, in their church which stood just across the road, and thus some were convinced of truth and some of error, and so it is unto this day.

Other congregations have grown out of Friendship. Some of the members of Salem, four miles north of Taylorsville, were connected with it. Salem was organized August 27, 1854, by Rev. P. C. Henkel, D. D. A. C. Wike and David Holler were elected elders, and Thomas Barnes clerk. 35 persons communed. One name is marked in the book "did not commune," one "excluded," and one with two cross marks. There was no church building at that time, but the services, catechising and preaching, were held in family residences and out of doors when the weather would permit. The present house of worship was erected not long after the congregation was organized. Mr. Barnes died January 10, 1905, after having served as secretary of the congregation a little more than half a century. The books have been kept very neatly, although not many entries of the changes of pastors, etc., have been made. He also served as elder nearly fifty years.

Shiloh congregation, near the Upper Little river, was organized by members mostly from Friendship.

St. Luke's drew part of its strength from the same old source.

St. Paul's, Taylorsville, was organized by Rev. D. J. Settlemyre August 13, 1892, with 31 communicant members, nearly all of whom belonged to Friendship. Robert Moose and Caleb Sloop were elected elders; Elbert A. Chapman and Daniel T. Burgess, deacons, and Elbert A. Chapman treasurer. A constitution is found in the book, but the records are very scant. There are about forty members now.

There is one other small Lutheran congregation in Alexander county. It is Pisgah, near the Upper Little river, and not far from Shiloh. It and St. Luke's near Liledoun, belong to the Ohio Synod.

FRIENDSHIP LUTHERAN CHURCH.

In the county are six Lutheran congregations, having about 600 communicant members, and nearly half of them belong to Friendship.

This old congregation has failed to give any of her many sons to the work of the ministry. Rev. J. C. Moser, D. D., of Hickory, N. C., was confirmed in this church, but he was not born and baptized in that neighborhood, and does not recognize that congregation as his spiritual mother.

Only four of the pastors have lived in the county. Rev. P. C. Henkel, D. D., lived, several years, on a farm about half way between Friendship and Salem, and Rev. T. Moser lived, several years, in the same neighborhood. Rev. G. E. Long lived in a rented house about two miles from the church, then in a rented house in Taylorsville, and a short time in the parsonage. The present pastor lived in the parsonage a little more than two years. It would have been far better in some respects if the pastors had lived among the people, but the existence of a congregation depends upon its loyalty to the truth, and if this congregation dies, it will be because the people "will not endure sound doctrine," and esteem worldly above spiritual things.

HOPEWELL REFORMED CHURCH

Evidently a large proportion, if not a majority, of the Germans, who settled in Alexander county, belonged to what was then the German Reformed Church. These were the Echards, (George and Alfred), Hermans, Rowes (Rauch, Smoke in English), Benfields, Kellers (Cellar in English) Prices, and some say the Wittenbergs, which is doubtless correct, but we find the names of two women, Lavina and Katharine Wittenberg, among the early communicants at Friendship.

They had no church for a long time, but held service in the old Friendship church. Once they held a communion meeting, and on Saturday a preacher who had come from Germany was present and prayed. Samuel Bowman and Philip Miller laughed. Of course they spoke German but this preacher's German was funny.

About 60 years ago, an old man tells us, these people built them a church on the Price place, near the road leading from Oxford's Ford to All Healing Springs, and about four miles from the ford. It is said that the Rev. Crawford began the work, and that he was followed by Rev. Lantz. The house was never finished, and had no window sash or shutters and no door. But it was built of strong timber. No deed was ever made for the land by Mr. Price.

About the time the Reformed preachers ceased to at-

tend to the congregation regularly, the Methodists began work. A blind Methodist minister once preached there. But they, like the Reformed, failed to build up, and the whole thing was abandoned. Mr. G. P. Bowman bought the farm, tore down the old building, and used the timbers in the construction of a barn on his farm near the Catawba river. When the last service was held we have not been able to learn, but it must have been thirty years ago. We have not been able to find any records.

A graveyard now marks the spot. We have visited it and counted 24 graves marked by nothing but common rocks, which, of course, have no inscription. We have learned, however, that Henry and Sallie Keller, husband and wife, and Lavina Benfield are among those who are buried there. W. W. Fry told us that he buried there a child of Pinckney Benfield; probably the last burying at that place. There was only one other present, the father of the child.

The members of this Reformed congregation scattered into other communions. Some of them and their descendants are Lutherans, Presbyterians, Methodists, Baptists, and it may be Adventists. One old gentleman, Capt. George Herman, went to preaching at Friendship, but held to his faith, going sometimes to St. John's in Catawba county. His youngest daughter, Mrs. Polycarp Chapman, is a member of St. Paul's Lutheran congregation in Taylorsville.

CHARITY BAPTIST CHURCH.

We have not been able to find any records of this organization. Not even have we seen the deed for the land, which was about an acre lying south of the old Friendship lot. It is said that this lot on which the Baptist church stood, included, no doubt by a mistake in laying it off, part of the south side of the Friendship lot, and, if this is so, the Baptists did not have an acre.

The congregation was organized by Rev. Jacob Crouch, who served it as pastor several years. Other preachers also preached there, among whom were James Kerley, the Pools, and some whose names we do not know.

The principal members were William, John, Isaac, and Frank Stafford with their families, and Nimrod Lunsford. The last named was immersed in the Catawba river by the Rev. William Garner. This was before Charity was organized. One report is that they had to break the ice, but two old people who were present, say that is not so; that it was in March, and there was no ice to break.

Those people first used "an arbor" for holding their meetings, and, in 1866, they asked the Lutherans for the use of their church one-fourth of the time. This was refused, and, probably soon afterward, they bought land and erected a house on it. The building was nev-

er finished, and now there is scarcely any sign of it. After the congregation was dissolved, the house was torn down and is now a part of a small dwelling about a mile away. This was done several years ago, probably fifteen or twenty. Strange as it may seem, no one seems to know how long it has been. We consulted a Baptist minister, who says he was present and helped dissolve the congregation, but he does not know when it was. He says some of the members went to the Antioch and Macedonia congregations.

Several revival meetings were held and enthusiasm ran high. The congregation seemed to prosper. The first immersion of converts was in the Lower Little river at the Justus Ford, and a vast crowd of people gathered. At one time an immersion took place farther up the river, and, in the excitement among the people, a child was allowed to fall into the river, but it was rescued and did not drown.

There is now no Baptist church in the neighborhood. Baptist ministers have held meetings at the Bostian school-house, about two miles east of Friendship. Two other immersion denominations have also held meetings there. These were the Mormons and Adventists, but they have not accomplished much, especially the Mormons, who have entirely disappeared, after having created some confusion in the minds of a few people.

It is not for us to try to explain why the Charity Baptist church was a failure as a permanent organization, but merely to note the facts as they have been related to us. The land is now used on the upper side as an extension of the old graveyard, and the middle and the lower parts are used for hitching horses and mules by people who attend Friendship.

FAMILIES.

The family is the oldest institution in the world. Its origin is divine. God created a man and a woman, and joined them together for the propagation of the race and the maintenance of authority. He made the arrangement perpetual.

Later when families multiplied and increased in numbers, they developed into tribes and nations, evolving first tribal and then various forms of government. Family names became tribal names, and the giving of individual names became necessary for the distinction of families of the tribe and also the members of its families. These family or distinctive names were frequently the result of circumstances attending the birth of children, or were gradually conferred or assumed on account of place of residence or of the occupation of a man. When families changed their languages, their names followed them, but frequently their original meaning was lost, and often the form was changed, so that they would hardly be recognized by those of the same tribe who had not undergone such changes. For this cause, as well as for some other reasons, people who have descended from the same ancestor have lost all knowledge of their descent and tribal relation to each other.

History has often failed to record these changes, and in two or three generations descendants know very little about their forefathers. Family records have not been

kept, or they are incomplete, and sometimes they have been lost. In this way much that transpires in a county, state, or nation passes into oblivion. There has been a lack of interest, on the part of many people, in anything but the daily affairs of life. They have no idea that they are in any way making history, and they do not care how it is made.

The history of families should constitute a large part of the history of a state or a section of it. To be complete such histories should deal with every family, if possible.

The individual who attempts to contribute anything to the development of the history of a country is greatly embarrassed by the lack of records and conflicting traditional information. When he has done the best he can, he must expect to be the subject of criticisms which are more hasty than correct in their faultfindings. Some people will be surprised that he has not adopted their views entirely, but has weighed them with others, and has made some allowance for mistakes on the part of all the sources of information, especially the traditional.

The longer the work is delayed the more difficult it will become. In later years more efforts have been made than formerly to prepare histories of families, and while these must be to some extent inaccurate and incomplete, the work done will form bases for better results as other old documents and reliable data are discovered.

THE IMMIGRANTS

The white people who settled this part of North Carolina came from different parts of Europe. They came at various times, in considerable numbers, or single families, or as individuals. They were mostly Germans, English, Scotch, Irish, and a few French and Dutch.

In this sketch of history, we are occupied chiefly with a few families of Germans, and with two in particular, the Bowmans and the Frys. A few German immigrants arrived in the Piedmont section of North Carolina as early as 1745, but the greatest influx began about 1750, and continued for several years, probably until near the outbreak of the Revolutionary War. During the war many Hessian soldiers, who had been hired and brought to America by the British to help subdue the revolting colonists, deserted and lodged themselves among the Germans in various parts of the country. We have heard more than one family in Catawba county called "Hessian Dutch." These German people were long held in dishonor by conceited English speaking Americans. They thought they could say nothing meaner to a man than to call him a Hessian, and yet few of them knew what a Hessian was. Once we heard an old negro try to "cuss" a horse by calling it "old Hessian." The Hessians did not come to fight our people of their own free will; they were compelled to come. But here they found their own country-men, "Landsleute," speaking

their language, holding their faith, and they had no interest in fighting them. They left the British, weakened their forces, and thus helped the Americans. So it has never been proper for many English Americans to shout Hessian in derision, while at the same time their own ancestors may have been Tories. The Hessians were Lutherans, and one of them, Johann Jost Muetze, became a useful Lutheran minister in South Carolina. One of his descendants, Hon. Henry A. Meetze, who died in a good old age about a year ago, was one of the best lawyers and most prominent Lutherans in that state. One of the ladies in the Fry family, the wife of W. W. Fry, is the great-grand-daughter of a Hessian soldier, Null, who was tossed about on the stormy waters six months while his command was on the voyage to this country. After he was free of the army, he married a Miss Weinberger, and raised a family in Catawba county.

Various causes led to the immigration of people from Germany. These are well set forth in histories already published. The persecution of the Lutherans, Reformed, and Moravians carried on by the Roman Catholics was perhaps the greatest reason why many left the fatherland to seek places of refuge from the tyrants of Rome. It has been said that, "Rome never argues with a heretic; she burns him." All are heretics who do not agree with her errors. The only reason why she has not burned more has been the very good one that she could not. But she has done her best to subdue her opponents by force. She seems to be blind to the gospel way to subdue the nations of the earth. Likewise, she seems to be blind to the facts of history. A few years ago, a Catholic priest said to us that Martin Luther favored religious persecution, and referred to the Thirty

Years War as proof. Luther died about seventy years before that war broke out. We hardly knew whether to pity or scorn the man.

Wars desolated the countries of those people and left their homes in ruins. They had to spend many years of their lives in the army, and when they were at home they were subject to calls into the service at any time. They could not better their condition in any way, and they desired a country in which they could acquire lands and homes of their own.

Many of them were so poverty-stricken that they were sold into slavery by the ship captains who brought them across the ocean for money to pay their passage. They were called "redemptioners," because they were allowed to redeem themselves, that is, to buy back their liberty. Even in this poverty-stricken condition, they found a blessing in their entrance upon a large and fertile land, and in the enjoyment of religious liberty. Their hardships were many, but they were free to use their Bibles and other good books. These they brought with them. We now have in our library some of the old Bibles, sermon, prayer and, hymn books, which the immigrants brought from the old country.

Nearly all the Germans who settled in this part of the country landed in Philadelphia, and remained some time in Pennsylvania. Especially was this the case with the "redemptioners," who, probably, were all sold there. We often hear an old person say: "My grand-father or my grand-mother came from Pennsylvania." Some say from Germany and Pennsylvania, and that is generally correct. A few say their ancestors came from Maryland. Doubtless they came there from Pennsylvania, stopped a few years, and then made their way with other movers to this state. Probably none of these came

to Alexander county until after the close of the War of the Revolution, and likely nearly all of them after the close of the eighteenth century. Indeed there have never been many original German families or tribes in the county, and these came from Catawba county, crossed the Catawba river, and settled in the southern part of the county, in the region of the three little rivers and Barretts mountain. They bought some land of parties who had entered it. One of the entries had been made by one Mr. Baird, a maternal ancestor of Governor Vance. It contained about 18,000 acres. It covered the greater part of the territory settled by the Germans. There had been a few smaller entries before this large one, which took up everything that had not been secured. It crossed and re-crossed the Catawba river twice, and thus took in some strips of land in Catawba county.

About all of the names of these early German settlers in this county, now known to us were: Bowman, in German spelled Baumann, and meaning in English, Farmer; Fry, in German, Frei or Frey, in English, Free; Deal, German, Diehl; Ekard, German, Eckhardt; Cline and Little, both the same in German, Klein; Dagenhart; Herman, German, Herrmann; Hafer, in English, Oats; Isenhouer, German, Eisenhauer, that is Iron-digger or miner; Bolch, Hefner, Wittenburg, Stine, German, Stein, or Stone in English. Bolch is sometimes spelled Boliek. This last is the spelling used by Rev. A. L. Boliek, now in Indiana, who was born and raised in Alexander county. Mr. Ephraim Bolch, of Catawba county, says the old German spelling was Bolich.

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J. P. Bowman's
Book #1 Box #1
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No.

THE BOWMAN FAMILY.

This is perhaps the most numerous of the German families in Alexander county, N. C. Some of them are residents of Catawba and other counties in this state, but in Alexander is the home of the majority of them. Some of them have moved, at different times, to other states. German was once their common language, but now they speak English. A few of the older ones "*kann ane bissel Dcutch noch schwetzer,*" as they say. None of them can read German.

They are all farmers, as their name most nearly signifies, and the majority have good homes, but none of them have become very wealthy. Some have engaged in merchandising in the country, and also in saw-milling.

They have generally been regarded as honest and law-abiding, except, perhaps, that since the war a few of them may have ventured to disregard the internal revenue laws in making brandy and whiskey. They entertained the idea, widely prevalent in the country, that the internal revenue system was unjust, and that the government had gone too far in meddling with the affairs of their homes and the products of their farms, and that therefore they were to a great extent morally justifiable in doing as they pleased with their things at home. They did not consider, as well as they might, that law is law, and that citizens must obey the laws as far as

they can, even though they are burdensome. But even in this respect they have never been sinners above others in the country, and perhaps far less than many. It has been said by the sheriffs of the county that they are first to pay their taxes, but whether they have been liberal, or even just, in the valuation of their property for taxation, is not freely admitted. It may be that some of them, like so many other people, have eased themselves of their oaths when called upon to testify to the true value of their property. But when the amount was fixed and the taxes levied, they have been ready to pay them. And so in other dealings with their fellow-men. It is said by prominent men of the county, that the Bowmans are close in making a trade, but when an agreement has been reached, they need not be bound in a bond; their word is enough. These observations are general and serve to express the traits of the family at large, without intending to apply to each and every individual.

They are kind in their homes. They live well, and they entertain their friends in a goodly homelike fashion. The visitor who tarries with them need have no fears that his horse will not be well fed.

Very few of them have ever been arraigned in the courts for flagrant violations of law. They have been taught by their pastors to be honest and peaceable.

Perhaps they have neglected education more than anything else that is good and uplifting, but in later years there is marked improvement, especially among the young men. Several of them are seeking advancement in education, and are preparing themselves for greater usefulness.

GEORGE BOWMAN.

This was the name of the forefather of the Bowman tribe in this part of the country, and, it may be, of the majority of Bowmans in the state. There are Bowmans in the middle part of the state, but it is not known that they have any connection with those in Catawba and Alexander counties.

George Bowman came from Germany to Pennsylvania, and from that state to North Carolina some time during the latter half of the 18th century, probably about 1750 to 1760. His wife, who is said to have been a Miss Bolch, crossed the ocean with him in the same ship, and they married in this country. They settled in the Bolch neighborhood on Lyles creek in Catawba county, where they lived and raised a family. We have not yet been able to locate the place on which they settled. It is supposed to be the place now known as the David Miller place, about two and a half miles west of the present town of Conover, near the railroad. Peter Herman, who married their daughter Barbara, lived on that place before he moved to a place on Clarke's creek, and it is probable that he bought the place of his father-in-law, or that it passed from the estate to his wife. This matter may yet be cleared up, either by the present writer or some other who may take it up.

It is not known where George Bowman and his wife are buried. If they were buried at a church, it may

be at St. Paul's, Lutheran and Reformed, the oldest in the settlement. They may have been buried in some lonely spot in the woods or fields as was frequently done in those days, when churches were few and far between.

From two of their grandsons, Daniel Bowinan and Lewis Bowman, first cousins, we have learned that their children were: John, Henry, David, Samuel, George, Daniel, Barbara, and Mary.

The history of the families of these children will now be given in the order of their births, which our old informants agree is correct. We adopt it as we have received it from them, because no records can be found, and, had we not secured the information before these old men are gone, the account would have been lost. Lewis Bowman is living in Alexander county, and Daniel Bowman died last year.

When we began this work, we thought it would be confined to Alexander county, but we have found that many of the good people in Catawba county are connected with this family.

JOHN BOWMAN.

This man was the oldest son of George Bowman. He married Rebekah Bolch, a daughter of John Bolch. They lived a few years in Catawba county and then moved to Caldwell county, and settled on Mulberry creek, above the present town of Lenoir, and died there.

They had several children, but only the names of three sons can be given: John, Anthony, and Henry. The Bowmans in Catawba and Alexander counties know very little about this old John Bowman and his descendants. They left the neighborhood and have almost been forgotten by the older people, and are unknown to the younger ones.

There lingers a tradition in the neighborhood of a thing that happened, which may have had something to do with the family's leaving. John Mouser lived on the north side of Clarke's creek. On the south side is a fine spring. The water runs out of a rock. Mouser conducted the water through wooden pipes across the creek to his house and used it. His wife and one or two of the children fell sick and died in such a way that it was pronounced clearly a case of poisoning, although we have not been informed that the whole family was affected. The traditional account is that a rag with something tied up in it was found in the spring, and that it made the water boil like a pot. The people who died at that time are buried in the woods on a hillside over against

the spring.

Then like now, people were not always friendly, and suspicion may locate guilt where there is none. The very fact that he was under suspicion may have caused John Bowman to leave the neighborhood, rather than live among people who looked upon him as a very bad man. Or the very fact that he moved away may have cast suspicion upon him. It is possible, however, that he did not like his neighbor and decided to take revenge without ever intending to kill anybody, but only to make them sick or frighten them. Be all this as it may, it does not affect the moral standing of his descendants today. If he did it, he may have repented and been forgiven. The spring, however, will always have a history of local interest. Its waters are refreshing now and as pure as any others which we have tasted.

This brief chapter does not amount to anything like a historical sketch of the oldest son of the pioneer Bowman, and we regret our inability to do better. But it may be useful even to some of his descendants, because it shows their connection with the head of the tribe and its family branches.

HENRY BOWMAN

Was the second son of George Bowman. He married Betsey Bolch, a daughter of John Bolch, who lived on Lyles creek. His children were John, Sebastian, and Mollie. They did not have a large family. June 9, 1810, he bought 140 acres of land on Clarke's creek, "a part of a three hundred acres tract originally granted by a state's grant to Daniel Bowman bearing date the 28th day of October 1782, No. 438." The price paid was \$300. This paper was witnessed by George Diehl, who made his cross mark, and by Sebastian Bolch, who wrote his name in German. Daniel Bowman signed it in German. Henry Bowman died while he was in the prime of life. One day while he was at a "chopping" at William Turner's he cut his foot. The wound was not a severe one, but he said it would kill him, and so it did. The place is now owned by Laban Cline, and is about a mile from Bowman's old home, which is now owned by Robert A. Bumgarner and his wife Frances who is a grand daughter of Henry Bowman.

■ ■ ■

JOHN, the first son of Henry Bowman, married Annie Bollinger, a daughter of Leon Bollinger, who was called "Legion". He was a school teacher. Their children

were:

Francis, who died unmarried.

Delia, who died unmarried.

Sena, who married Joseph Murphy; they had no children.

Urias, who first married Harriet Starr, and they had two children, James and Fannie. James married Eliza Holler, and Fannie married Davied E. Herman, a son of Ephraim Herman. His second wife was Calla Starr, sister of his first wife. Her children's names are not known to the writer.

Mitie, who is unmarried, and lives alone at her father's old place at Starttown, Catawba county.

Alonzo, whose first wife was a Miss Hudson. They had one child, named Raymond. His second wife was Harriet Linn.

Myreda, who married William Linn.

■ ■

SEBASTIAN, the second son of Henry Bowman, married Mollie Mouser. Their children were:

Rhoda Emaline, who married Jaconias Bolch, whose children are: William Lawrance, who married Julia Allgood, and Alice, who married Leander Sigmon.

Cora Ann, who married Henry Sigmon, and had one child, named Lawrence.

George West.

Calvin Monroe, who was a Confederate soldier. He was a prisoner at Pont Lookout, and died after he was released and came home.

Frances Sophronia, who first married Abel Pinkney

Miller, and by him had one child, William Elmore, who married Floried L., a daughter of Lemuel Holler. Their children are, William Clarence, Clyde Mason, Hearl (dead), Wortha Williard, and Ellis. Her second husband is Robert Bumgarner, and the children by this marriage are, Elzie Eugene, who married Lillie Sigmon—children, Jessie May and Lethco—Sarah Esther (dead), William Clarence, and James Garland.

They live on the old place, which her grandfather, Henry Bowman, bought of his brother, Daniel Bowman. The old house stands near a good spring, highly prized by Mrs. Bumgarner, as it certainly was by her ancestors. The house is well built of logs, hewn with a "broad-ax" in such a smooth way that they look like they had been sawed or dressed, and is in such a good state of preservation that Mr. Bumgarner, who wants more room, is adding to it instead of tearing it down. The chimney, large and wide, is built of bricks made near by. They are better than those made now. The fire-place is old-fashioned, made deep and broad for burning logs—getting wood out of the way. The place has been in the possession of the Bowmans 123 years, and Mrs. Bumgarner seems disposed to stay there as long as she lives.



MOLLIE, the only daughter of Henry Bowman, married Henry Propst. They first settled on a place now owned by Noah L. Huffman, about two miles from St. Stephen's Lutheran church on the Oxford ford road. They afterward bought a farm of Thomas Fisher on

Clarke's creek, where they lived and died. The place is now owned by their son-in-law, Ephraim Bolch. They are buried at St. Paul's church.

She was a woman of strong character, and especially firm in her convictions of religious truth. This was manifested in her later years, while she was a great sufferer from rheumatism. Born nearly a century ago, she endured the hardships of the times, and passed through its trials in the strength of a simple faith that overcomes the world. There were some rude people in the country when she was a child. One oft recurring experience seems to prove this. Then the people let the cattle run "on the range," and in the evening they often had to be hunted up and brought home. This was Mollie's business. Frequently when she had to drive the cattle by a certain house, the boys watched for their coming, set the dogs after them, and scattered them, so that the poor girl could hardly collect them again:

(10) Their children were: Wallace Alexander, Joseph Harvey, Caleb Munroe, Rosana Caroline, Rebekah Elvira, Sallie Emaline, Alfred, Rhoda, William Henry, and Mary Elizabeth.

Wallace Alexander married Abigail Kent, and lived on a farm which he bought of the Benjamin Spencer heirs, located on Clarke's creek. His wife has passed over into eternity, while he still lives quietly at his old home. His grand-daughter, Miss Laura C. Settlemyre, lives with him. This home, in the edge of the woods, is a lovely and quiet place. While we visited it a squirrel came into the yard, found a walnut, ran up a tree, seated itself on a limb, cracked its nut and ate it; then it secured another nut and hopped away with it to the woods, all without fear of being shot at. They told us that the squirrels often come into the yard, and we then

thought again of the loveliness of nature.

Their children were:

Francis Sylvanus, who was a soldier in the Confederate Army. He died some time after the war ended.

Eliza Adaline, who married Pink Arney. Their children were: Lou, Flossie, Ada, and Robert. Lou married David Powell. Flossie married Henry Hefner, and her children are: Junie, Pearl, and ———. Ada married George Huffman; children, Adrian, Cecil, Floyd.

Sarah Ann Elizabeth, who married Allen M. Settlemyre, and whose children are: Laura C.; Willie A., who married George Hunt, a son of Rev. G. L. Hunt, with whom they live, children, Cora Lee and Myrtle Marie; Bradford Hill, who married Dora Sigman; Loy A.; Grace Pearl; Lela Edna; Clarence Herman.

Phoebe Caroline, who married Christian Rink, and whose children are: Marvin (dead); Spurgeon, who married Dora Albright; Mazy, Hiliary, Carrol Flake, and Wallace Alexander.

Louisa Emaline, who married John L. Ingold, and whose children are: Willie, Russell, Olive, Roddy Pearson, John Clarence, Winfried Lee, and Laura Louise.

Noah Washington, who first married Ella Cook and had one child, Essie Augusta. His second wife is Dora Welch, and their children are: Hiliary Johnson, Carrol, Ola May, Latta Lee, Clyde, Vista Geneva, and Effie Marie.

Candace Elvina, who married Jacob Witherspoon. They had one child, Lilly, who married Arthur Lowrance. Their children were: Claudie Lee Blanche and Vivian.

Lee Henry, who married Minnie White, of East Tennessee. They had two children, girls.

Philo, Celina Sydney, Eleanora, and Charlie. These

last four are dead.

Joseph Harvey married a Miss Hill in Charlotte, N. C., and his children were named Charles and Mary.

Caleb Monroe married Carrie Bridges. They had no children.

Alfred was a Confederate soldier and died in the service.

William Henry married Susan Bolch, a daughter of Andrew Bolch. They live on a farm adjoining his father's farm. He owns and operates a wheat and corn grist-mill on Clarke's creek near his home. Their children are:

Sarah, who died of diphtheria.

William H., who married Alice Ekard, a daughter of Guilford R. Ekard.

Lawrence P., a Lutheran minister, who now serves Mt. Zion, St. John's and St. Paul's congregations, in Catawba county, in connection with the Ohio Synod. He married Florence Halliman. Their children's names are, Grace, Florence, and Vivian.

Camilla, who is with her parents.

Minnie, who married Elkanah Caldwell. She has several children, but we can give the names of only three, Nora, George, and Bruce.

Raymond P.

Ottis Cornelius, who is preparing for the Lutheran ministry.

Etta, who married John Barger. They have two children, Seeda and Gladys.

Oliver, who married Anna Kaylor.

Ida, who is dead.

Rosanna Carolina married Ephraim Bolch. She was his second wife and had no children. When she was young she was severely burned on the thigh, and it

healed. But in her last years, she suffered intensely from a cancerous sore which broke out at the place where she was burned. She told her pastor that she believed the burn was the cause of it. After spending much with physicians and being nothing bettered, she died in the triumphs of Christian faith in November 1902.

Rhoda was burned to death while a child.

Rebekah Elvina married Quincy Elkanah Bowman, a son of Henry Bowman, who was a son of Samuel Bowman who was a son of George Bowman, the first. Their children are: Mary, who married George Vance Powell, whose children are, Clara, Elva, Lola, Anna, Clement, Virgie, and Loy; Robert, who married Ida Mullen, whose children are, George, Clarence, and William.

Sallie Emaline became the first wife of Ephraim Bolch. Their children were: Henry Alfred, who married Clara Link, a daughter of Ephraim Link. Their children are: Arthur S., who married Mary F. Davis—they have had two children that died quite young, the second one's name being Ora May—Ephraim Polycarp, Nora Felecty, George Washington, Minnie Mabel, Bertha Emaline, Alice Leona, Andrew Henkel, Anna Pearl.

William Pinckney died while a child.

Lorena Isabel, who married William Pinckney Hahn. Their first child, Flossie May, died in infancy. They have one child living whose name is Lela Luella.

George Washington, who married Lucinda Moore, of Texas. They lived a few years in Texas and then settled on Clarke's creek, near his father's home. When they came to this state his wife was not a member of any church, but has since been baptized in St. Stephen's Lutheran church, being the only adult baptized in that

church in more than fifteen years. Their children are: Mary Emaline, Lela May, Alfred Ephraim, Winnie Davis, Clara Belle, Hetty Pearl, Robert Lee.

Ephraim Lawrence married Letitia Green, of Cleveland County, N. C. They live at Caroleen, N. C. Their children are: Percey, Hugh, Vellie, three dead, ———, Virdie, Baxter.

Mary Elizabeth, married Sylvanus Glasco. Their children are: Lola Ethel, Carl Edgar, Lela Mabel. The last two are dead.

Ephraim Bolch lives with his daughter Mary and her husband on the old Propst place. He has done some prospecting for gold, with encouraging results, and, it may be, that his descendants will yet be rich people. However, they are good farmers, have plenty, and are as happy as many richer people.

Mary Elizabeth, the youngest child of Henry and Mollie Propst, married William Henry Mouser, a son of Fredrick Mouser. It was his grand-mother who died from the effects of the poisoned spring. Their children are: Etta Leona, Minnie May, Marvin Remius, Fannie Magdaline. They are all dead: the oldest and last two died of diphtheria in one fall: Curtis Cleveland and Herbert Eugene, twins, living at home with their parents.

DAVID BOWMAN.

He was the third son of George Bowman. When he left Catawba county is not now known. Neither is it known that he owned a home in that county, but he married there Miss Elizabeth Simmons. He settled near Friendship church, in Alexander county, on what is now known as the Pink Johnson place, and where his granddaughter, Julia Ann Johnson, now lives.

His children were: Sallie, John, Mary, Daniel, Susie, Lydia, Catharine, Lewis, Mima, and Harriet.

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X

SALLIE married Elijah Price. Their children were: Elizabeth, who married Jacob Miller, whose children were: Minerva, who married Daniel Socrates White; Harriet, the first wife of J. S. Bowman; Titus (dead); Noah (dead); and Mary Matilda, the second wife of J. S. Bowman.

Caroline, who married Hosea Bowman.

Murphy, who died when he was about grown. It was thought that he was drowned in the pond at the Als-paugh grain mill, on the Lower Little river, owned at that time by Iverson Mitchell.

Rhoda, who married first — Goodnight; her second husband was James Hunnicutt.

Mahalah, who never married.

David, who married Malinda Throneburg.

Susie, who married Elkanah (Cain) Schronce.

Lydia, who married Lafayette Throneburg.



JOHN, married Lydia Rader. Their children were:

Amy who married Lawson Teague.

Julia Ann, who married Pink Johnson, whose children were: Taylor, who married Bertha Sherrill; R. Par-tee, who married Annie, daughter of Daniel L. Bowman. They live near Shiloh Lutheran church in the upper part of the county. Mr. Johnson is engaged in merchandising and farming, and they have a good home. Their children's names are: Lillie Blanche and Pearl. Ada, who married Sherrill Blankenship; and Augustus, who is dead.

Eleanora, who died before she was quite grown.



MARY married Harrison Starnes: Their children were David, Sophronia, Catharine, Elizabeth, Daniel, Caldwell, Lewis, Sarah, Barbara, Harriet, Dolly, Nellie.



DANIEL married Barbara Catharine, daughter of Jacob Little, of Catawba county. He was known as "Mill

Daniel" to distinguish him from "Squirrel Daniel" and "Possum Daniel." Their children were:

Miles, who married Amanda Sherril, their children were: Columbus, who married a daughter of Peter Ekard, and their children were: Sippie, Ed, Lelon, Len; Nelia, who married Pink Johnson, and their children were: Ferry, Carley, Ed; Jane, who married Rufus Fox; Minnie, who married Bud Marshall, whose children were: Bessie and Walter.

Burwell, who married, first, a Miss Oxford, and after her death, he married Catharine Sherrill.

Adaline, who married Henry Tritt. She had a daughter, who is the second wife of Philo Simmons, whose first wife was a daughter of Daniel Bowman, a son of Samuel Bowman, a son of George Bowman, the first.

Elizabeth, who married Guion Teague.

Sarah Ann, who married Jefferson Teague.

David, who married Martha Crouch, whose children were: Iona: Virgie, who married Lewis Harris, and their children are: Mittie Edna, Goldie Belle, and Keener; Troy Otmer, who married Claudia Harris; the others at home or unmarried are: Noy, Una, Joseph, Espie, Keener, Wilkie, and Feimster.

Ada who married Carr Wilson.

Jacob, who died while a boy; Flora Malinda, Amanda, and Daniel, all of whom died quite young.



SUSIE married David Bostian. Their children were: Rebecca, who married Dr. Henry Connor, and lived in Iredell county.

Wallace, who married Lucinda Sigmon.

Thomas, who married Matilda Bowman, a daughter of Joseph Bowman, who was a son of Daniel Bowman, who was a son of George Bowman, the first. Their children were: Dona, Walter, Lethco, Lulu, Aletha, Charles, and Beulah. Lethco married Cora Annie Belle, the oldest daughter of Elbert A. Chapman, and they have two children, Bettie May and Nola Lee.

Atha, who married Thomas Little, a son of Jacob Little, and whose children are: Leona, who married John Harris; Jacob, who married Susan Bowman, a daughter of Jacob Bowman, who was a son of Joseph Bowman, who was a son of Daniel Bowman, who was a son of George Bowman, the first; Espey, who married Carl Alspaugh, the oldest son of Uriah Alspaugh, the owner of a cotton mill on the Lower Little river; and Elizabeth, who married Jonas Bowman, who is a son of Daniel L. Bowman, a son of Jonas Bowman, a son of Daniel Bowman, a son of George Bowman, the first.



LYDIA married Philip Bennick. They had a son William Socrates, who married Catharine, a daughter of Henry Bowman. Philip Bennick's first wife was Susan, a daughter of Rev. David Henkel, and one son, John Sylvanus was a Lutheran preacher, who married a Miss Wise, of Virginia, a son of whom is now a prominent lawyer, of New Market, Va.

CATHARINE (Katie) married Daniel Little, of Catawba County. Their first child died early. Their children were:

William, who moved to California, married and had two children;

Lewis, who married Mary Jane Stine, daughter of John Stine;

David, who went to California from Illinois where he married.

Hinchea, who married Polly Emeline, a daughter of Lawson White, whose children are: William Lawrence, who married Dona Benfield, and they have had two children; the oldest one died, and the living one is named Challie Robert; Fannie, who married (Bud) Jolly; Bessie, who married Millen Isenhour; Clara, who married Mack Benfield; and Gertie, Quez, and Fess.

Candace, who never married.

Jason who married a Miss Pope.

Quint, who married Candace, daughter of David Fox.

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X

LEWIS married Susan, daughter of Jacob Little. His home is on the Middle Little river and not far from the west side of Barretts mountain. Their children were:

Marcus, who married Amanda Starnes, whose children are: Zealotes Leroy, who married Artie Mabel Bowman, daughter of J. Socrates Bowman; Lundy Rebecca, who married Poly Bowman, and Lewis Sidney, who is dead.

George W., who married Mary E., daughter of George Burgess, whose children are: Mamie, Charlie, and Cas-
ce. Their first two died early, the second being named

Alonzo;

Harriet, who died when she was about two years old.
Rebecca, who married Thomas Starnes.

Jacob David, who married Margaret Ann Warren,
whose children are: Carl Erastus and Clyde Finley.

Mary, who married John Warren, whose first child is
dead, and the others are: Hattie Elizabeth and Bessie.

Lewis Bowman is one of the oldest living Bowmans,
and, being a grand-son of George Bowman, the first, he
is the nearest relative of that old pioneer, who came
from the fatherland. Except him, so far as we know,
all of George Bowman's grand-children have passed into
eternity. He is now an old man, nearing the four score
mark, and his locks are white, betokening the harvest
time, for which he seems to be perfectly ready and pa-
tiently waiting. He is able to go to church when the
weather is not too severe. He has to travel several
miles over a rough road, but he is usually one of the
first persons to arrive at the church, and also among the
first to enter the church, being a good example to the
younger people, many of whom are late to get to church
and late enough entering the house to disturb the
preacher and cause the people to look and stare at them.
He is a Lutheran, and he is sincere about it. He knows
that the doctrines of the Lutheran Church are true, and
he believes them, and has reared his children in the
same precious faith.

He lives at his old home. It is a good farm. The
house stands near the foot of a grassy slope, surrounded
by stately fruit trees, and looks for all the world like a
place where one ought to be happy. A good spring
gushes out of the hill above the house and sends a pel-
lucid little stream down the hollow between the house
and the barn. Above the house is the apiary, which

belongs to his son Jacob D., who has studied the business until he has made a success of it, and always has "sweet for the eater," who is the guest of his home. And here lives Lewis Bowman, a quiet, contented, peaceable, good old man, a faithful member of his church, and one of the best citizens in Alexander county. His son Jacob D. lives with him, and he and his wife are taking care of the old father in his last years, while he waits for the time of his eternal rest.



JEMIMA (Mima) married Wilson Price. Their children were: Amanda, Waitzel, William, Rebecca, Harriet, Martha Ann, Sylvanus, and Calvin.



HARRIET married Miles Drum, of Catawba county. Their children were: Wesley, Dorthy, Ellen, and Lundy.

Dortha married Elisha Huffman.

Ellen married Lewis Huffman, who was killed on the railroad.

Lundy married Pink Huffman.

We regret that we are not better acquainted with the descendants of David Bowman. Some of them are among our best friends, but others live in communities which we do not have occasion to visit, and we have not been able to trace their families as far as we should like to do. We have not meant to slight any one.

Elbert Deal + Deal

SAMUEL BOWMAN.

This man was the fourth son of George Bowman, who was the pioneer. He married Susan Deal, a daughter of George Deal (Diehl), who came from Germany, probably about the time George Bowman came. His home was about two miles from Oxford ford, near where Friendship church now stands, and where his son Logan afterward lived and died. It is now the home of his grand-daughter, Miss Kate Bowman, and her two brothers, Wesley and Simon, who are deaf and dumb.

His children were: Jacob, Abner (Ab), Mary, George, Samuel, Paul, Henry, Jesse, Susan, Lavina, Logan, and Polly.

☐ ☐ ☐

JACOB died when he was about a year and a half old.

☐ ☐ ☐

ABNER married Rebecca Allen, a daughter of Hinchey Allen. They moved to Indiana, while they were in the prime of life, and at this time we have no information about his family, but if this book should fall into the hands of any of them, it may be of interest to them

to know something of their relatives who know nothing of them.



MARY married Joshua White and they had eight children: Matilda, Lawson, Pinckney, Myra, Coleman, Tilford, Susan, and Wilson.

Matilda married Wilson Starnes, whose children were: Wilson, Calvin, and Sarah.

Lawson married Lena Fry, daughter of Daniel Fry. Their children were: Daniel Socrates, who married Minerva Miller, whose children are: Artie who married John Deal; Perry, Romulus, Charley Gaither, and Delia; Polly Emaline, who married Hinchea Little, and because we could not obtain a correct account of this family before page 73 had been printed, it is here given complete as follows: Fannie E., who married W. D. Jolly, whose children are: Wilma A., Marshall, May R., Ralph, Doide, and Elo E.; Bessie E., who married Millen Isenhouer, whose children are; Morah I., Clarence R., and Quez M.; Candace C., who married Mack Benfield, whose children are: Espa A., Nola E., and Hattie E.; David C. (dead); Girdie I.; Troy J. (dead); Quez; and Garlin F., but it will appear that this list furnished us by Mr. Little does not include the name of his oldest son Lawrence, however it appears on page 73; Minerva, who married Lewis Cephas Bowman, a son of Jonas Bowman; Gertie and Ellen, who died in youth. His second wife was Harriet Fry, a sister of his first wife.

Pinckney married Harriet Sigmon.

Myra married Iverson Mitchell, whose children were:

Mary, Eliza, Lizzie, who married Quint Little, and Lundy, who married Leroy Lowrance.

Coleman married Candace Sigmon. They had one child, named Fannie, who married John Ekard.

Tilford married Martha Elizabeth Bowman, a daughter of Jonas Bowman. Their children were: Laura, who married Robert White, whose children are: Ira Vernon, Neta Rosella, Stella Lucella; Leroy Augustus, who married Eva Little, a daughter of Butler Little, and their children were Ernest and Leroy living, and two dead; Dora married Winslow Hedrick, whose children are: Russell, Lloyd, Roy Dwight, Coy Wright, Ivey, Lizzie, and Eunice Leola; Emma, who married Lee Sigmon, whose children are: Everett B., Neva M., Lennie Fred, and Burgin; Edgar, who married Daisy Hefner, whose children are: Flossie Marie (dead), and Glenn Odell; Jennie and Wade unmarried.

Susan married Luther Ingold, and they moved west.

Wilson married his brother Coleman's widow. Their children were: Robert, who married Laura White; Eli; Sallie, who married Thomas Fisher, who was an engineer on the Southern Railroad, and was killed in a wreck near Hickory, N. C.

*My Granddaddy (Pops)
Elizabeth*

GEORGE married Elizabeth Hermon, a daughter of Peter Hermon, of Catawba county. She was a daughter of Barbara, who was a daughter of George Bowman the first. They had ten children: Malinda, Lawson, Abel, Mary, Wilson, Linney, Lourina, Lawson, Marcus, and Annie.

They first settled between St. Peter's church and the Catawba river, on the place now owned by William Rector. They moved north of the river into Alexander county and settled in sight of the Oxford ford, where they lived and died. They are buried at St. Peter's church.

Malinda married Silas Winebarger, and lived in Catawba county. Their children were: Polly, who married William Rector; Wesley, who married Dora Sigmon; Lourina, who married Calvin Lail, their children are: Esley and Robert; Candace, who married W. Pierce Deal, whose children are: Reuben Q., who married Dora F. Barger, their children are: Vinsy K. and Fannie R.; John W., who married Artie White, their children are: Bertha, and Emma L.

Lawson married Catharine Winebarger, and lived and died near his father's home in Alexander county. Their children were: Calvin, who married, for his first wife, Mary Lail, and, for his second wife, Matilda Miller. His first wife died suddenly in Friendship church. An account of it in "Our Church Record" says in part: "When we invited the persons desiring their infants baptized to present them, four couples took their places at the altar. Mrs. Calvin Bowman came a little behind them, bearing her babe on her left arm, her husband coming up from the other side. Just as she approached those already standing, she clutched at the lady on her right hand, dropped her infant to the floor, and fell backward. All occurred so quickly that no one could catch either her or her infant. The father picked up his child which was taken from him by Mrs. Pierce Bowman. He and two or three friends at once tried to render his prostrate wife assistance. A few words from the pastor kept the large congregation quiet. All supposed

the lady had fainted and would soon be revived. However, after a few minutes, the pastor examined and found her dying. Buggy-cushions and shawls were brought and a bed made. In a few minutes she passed away without a struggle." His children by his first wife are: Gilbert L., who married Callie Spencer, and they have one child named Espie; John L., Muncie Z. (dead), Vertie A. (dead), Kirby A., Charley O., Carrie E., and Vernice. By his second wife he has three children: Edna M. J., Alice R., and Amanda C.; Eliza, who married Philo Lail, whose children are: Lawrence L., Charles E. (dead), Pary E. (dead), David M., an infant died, Ollie C., Jenny E., Troy P., George R., and an infant that died; Harriet, who died unmarried; W. Jason who married Ellen Senora Fry, a daughter of D. A. Fry, whose children are: Robert, Essie, Harvey, ———; Mary, who became the second wife of Philo Lail, child Swan A., and died June 3, 1902; George W., who married Fannie Cline, a daughter of Simon Cline, whose children's names are: Estelle, Truey, Clara, and Ransom.

Abel married Elvira Bradburn, and they lived on his father's old home place. He died last year. He owned and operated the ferry at Oxford ford. It is still operated by the widow and her unmarried daughter, Miss Belle. Their children were: Martha Jane, who married Lee White, whose children are: Bessie Pearl, Espie Leora, and Tressie Ellen; William Pinckney, who married Laura Rink, whose children are: Wade Vance, Hubbard Eugene, and Ida May; Etta, who married Joshua V. Huffman, whose children are: Jennie Ada, Perry Lee, Bessie Belle, and Hattie Blanche; James E., who married Vandy Ingold, whose children are: Arthur Leroy, Curtis Victor, Eva Jane, and Carl; Ella, who married Quintus Downs, whose children are: Maude Leona and

John Franklin; Laura, who married Patrick Flowers, who has died, and whose children are: Essie May, Charley Carl, John, Patrick Roy; Lanson, C. who married, for his first wife, Essie Brown, whose child was Dorthy Christina, and, after separation from her, he married Amanda Bowman, widow of Dallas Bowman, and a daughter of Logan Bowman, Jr.; Belle, who is living at home with her mother; Bessie, who married John Hafer and has one child.

Mary married Jacob Coons, of Catawba county. He was a soldier in the 12th N. C. Regiment of Confederate troops, and was killed at the battle of Spotsylvania Courthouse. They had one child, named Camila, who married Gerard Lail. Mary died during the war.

Wilson married Martha Hedick, and they lived and died about a mile from his father's home place. Their children were: Harriet, who was killed when about three years old. Her father had taken her to a clearing, where a tree which he felled accidentally struck her; Thomas P., who married Sarah Susannah, a daughter of Polycarp Bowman, a son of Joseph Bowman, a son of Daniel Bowman, a son of George Bowman, the first, whose children are: Ethel Leona, Hartse Odell, Novel-ly Mabel, Tolly Guy, Carl Ray, and Lelia Elizabeth; Barbara Elizabeth, who married Rockwell H. Hedrick whose children are: Ora Effie, Carroll Woodford, Clyde Lena, and Suma Edna.

Linney, who became the mother of Amanda Catharine, whose father was said to be a Hedrick, and afterward married Isaac Stafford. Their children were: Alford Monroe, who married Harriet Poovey; George, who married Elizabeth Oliver, whose children are: Vance, Hall, Isaac, Erastus, Ralph, Chase, Susan Merley; Cynthia Anna, married Robert Hedrick, whose children are:

Edna
this
the
to
my
and
the
in
Edna
to
Paul
will
Ann

SAMUEL BOWMAN.

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Troy Leroy, Isaac Earl, Metter, David Ray, three who have no names; Anise Evaline, who married James Hammer, whose children are: Cora Linney, Isaac Leroy, Ethel, Tressie, Matilda, Hattie Myrtle, Sarah (dead); Nora, who married John Stafford, whose child is Lloyd Munroe; Christie Leroy, who married Harriet Stafford, whose child is Dora.

Lourina married Abel Lail: Their children were: Cicero, who married Rebecca E., a daughter of Simon Cline, whose children are: Vesta Eta, Clarence, Oscar, Gaither Abel, and Lena Belle; Candace Martha, who married Elmore Isenhour; Lundy Minerva, who married Alonzo L. Fry.

Lawson was Hill
Lawson was a soldier in the Confederate Army and was killed at Gettysburg, Pa.

Marcus died while a young man.

Annie died while young.

■ ■ ■

SAMUEL married Susan, a daughter of Daniel Bowman, who was a son of George Bowman, the first. They were first cousins. Their children were:

Joseph, who married Myra, a daughter of Jonas Deal.

Polly, who married Henry Yount, and had one child named Poly.

Coleman, who married Harriet Hickman. Their children were: Elbert, who married a Miss Sherrill; Lee, who married a Miss Deal; Gertie, who married Granville Fox; Cora, who married Dallas Ekard; Lela, who married a Mr. Pearson; and Obey. Coleman Bowman lived on a farm in the upper part of Alexander

county where he died a few years ago. Granville Fox has a good home and lives in Hickory, N. C. He is engaged in the lumber business.

A. Lafayette, who married Mary Ann Elizabeth, a daughter of Joseph Bowman, who was a son of Daniel Bowman, who was a son of George Bowman, the first. Their children are: Lawrence; Dallas, who married Omie Huffman, a daughter of Daniel Huffman, of Catawba county, and whose children are: Kela, Murray, and Estelle; Prator; Charlie, who married Lola Huffman, a daughter of John Huffman, of Catawba county and whose child is Hessie Ruth; Pearly Gaither; and Hattie. A. L. Bowman lives in Caldwell county near the Alexander line, where he has a good farm. He and his son Prator have a store at Mt. Bethel.

Daniel Wesley married Della Satterwaite. Their children are: Dortha (dead); Leroy who married Claudia Teague; Edwin; Knox; Murphy; Leola; Dexter, and Essie.



Henry married Annie Cline, a sister of Eli Cline, the father of Rev. W. P. Cline and Rev. R. H. Cline. They first settled in Alexander county, but afterward moved to Catawba, where they lived on different rented farms, never owning a home of their own.

Their children were Quincy Elkanah, who married Rebecca Elvina Propst, a daughter of Henry Propst, whose wife was Mollie, a daughter of Henry Bowman, and a grand-daughter of George Bowman, the first.

Rhoda, not married.

Susanna married Daniel Brinkley.

Eli married Mary Deal and lives near Newton, N. C.
Luther married a Miss Abernethy.

We regret that want of time has hindered us from obtaining a fuller account of this family. The parties whom we have consulted could not help us much. For Elkanah's family the reader may look to page 67.



PAUL Bowman was a son of Samuel Bowman, Sr., and a grandson of George Bowman, the first. He married Melvina Fry, a daughter of David Fry. They lived close to the Lower Little river between Justus ford and Alspaugh's grain mill. There they raised their family and there they died. Their children were: John Wesley, Ephraim, Adaline, Mahalah, Logan, Monroe, Rhoda, Hannah, Eleanora, Harriet, and Amy.

John Wesley married Flora Stirewalt; they had one child whose name was Atha Magdeline. She married John Z. Little. Their children are: Essie May, who married Norman C. Burgess, whose children are: Nat Goodwin, George Ephraim, Preston Columbus, Ida Cleo, Hill Moore, and Onie Morgan; Romulus Partee, who married Bertha Ola Little, but they have separated; Frances Louisa (dead), George Washington, Amanda Catharine who married Lee Wiles of Wilkes county, and whose child is Islie Ida; Daniel Solomon, Candace Roxan, Mary Aletha, Jacob Moser, Davault Butler, Polycarp Henkel, Willie Reineck.

Ephraim Bowman married Barbara Susan, a daughter of John Matheson. Their children were Mary Roxan

Lovina, who died when three months old; Dallas Monroe who married, first, Mary Mitchell, and, second, Amanda Bowman; Minnie J. Josephine, who married L. C. Sigmon, whose children are: Claude Hubbard, Dallas Calvin (drowned in the Catawba river Aug. 21, 1904,) Arthur Leslie, Hyson, Susan Ida, Lottie Ioran, Dewey Carr.

Adaline, married David Isenhouer. Their children were D. E. Lafayette, who married Lola Deal a daughter of Reuben Deal whose children are: Ollie, Arthur, Gaither, Luther, Buey; Mary who married Daniel A. Little, Sr., whose children are: Bessie, Emma, William, and Robert Lincoln; John; David, who married Minnie Fox, who had one child, Charlie.

Mahalab married Philon Stirewalt. Their children were: Harriet, who married Van Mesemore, whose children were: Omer, who married Emeline Mingus; Nathan, who married Harriet Mesemore; Julius; Miles, who married Artie Mesemore; Amanda, who married Peter Fox; John, who married Candace Fox; Ephriam; Thomas; Candace; Letha.

Logan married Rebecca Isenhouer. Their children were: Mary Jane, who married John Hefner, whose children are: Roxie, who married Poly Hefner; Minerva, who married Anderson Mitchell; Amanda, who first married Dallas M. Bowman, and after his death Lanson Bowman; Laura; Minnie; Foy; Della. They have three children dead.

Monroe married Susan Miller for his first wife. He went to Haywood county, N. C.

Rhoda.

Hannah married Emanuel Isenhouer. Their children are: Eva Matilda; Dallas, who married Emma Ingram, whose children are: Damey, May, Carl, Garland,

Carrie and Marvel; Quintus, who married Ellen Hefner, whose children are: one dead, and Gracie living; Candace, who married Lee Isenhouer, whose children are: Holland Leroy, and Hannah Susan; Ellen, who married Arthur A. Deal, whose children are: Chester, Hettie, Ora, Pursley. Laura, who first married Julius Dagenhart, whose children are: Jesse Leroy, Mary Ella, and then married Clinton Isenhouer; Maggie, who is at home.

Eleanora married Logan Isenhouer. Their children were Taylor, who married Tine Gobel; Julius, who married Emma Deal, a daughter of Reuben E. Deal, whose children are: Claudia and Blanche; Dora, who married Waitsell Cline; Millen married Bessie E. Little; Ephraim; Jacob, who married a Miss Shook; Cephas; Minnie, who married William Shook; Lonie, who married Cephas Keever; Charlie; Shields; Uriah.

Harriet, married Benjamine Perlier. Their children were: Dallas, Hyson, Elizabeth, Emma, James.

Amy, married Dallas Benfield. Their children were: Quintus, married Alice Harris; Dona, who married W. Lawrence Little, a son of Hinchea Little; Mack, who married Candace Clara, a daughter of Hinchea Little; Cephas, who married Olla Reese, a daughter of John Reese; Marcus; Minnie, who married Elmore Bowman; Fannie, who married Ernest Smith; Lona; Herbert; Cora; Harvey.

□ □ □

JESSE married Sarah Hefner. Some information concerning the older members of her family has been ob-

tained, but much of it is rather conflicting and uncertain for historical use without more extensive research and verification. A few facts seem to be very well authenticated and are given. She was a daughter of Jacob Hefner, and was born and raised in Catawba county in the neighborhood of St. Peter's Lutheran church. Her mother was Elizabeth Deal, Jacob Hefner's first wife. Her brothers and sisters were: John, who married Katie Kagel; George, who married Rachel Moritz; Elizabeth, who married Peter Drum; Daniel, who married Barbara Baker; Catharine, who married John Moritz, a great uncle of the writer of this book; Jacob, who married Nancy Fox; Henry, who married Susan Isenhouer; William, who married for his first wife Polly Ekard and for his second Sallie Herman; and Noah, who married Eliza Hefner. Jacob Hefner's second wife was Mary Lauchenor, or more probably Lochenhauer, who married Peter Hefner, and Linney who married Ambrose Null. Lucy had four children, Pinckney and Titus, and two that died quite young. Soon after their death she lost her mind and died in that condition. Linney had no children. Her husband is dead and she lives at the old Null place about a mile from St. Peter's church. Jacob Hefner's father was John Hefner. He was a drummer in the Revolutionary War. His father was Melchoir Hefner and he was a soldier in the same struggle for American independence.

Jesse Bowman lived about a mile above the Oxford ford on the north side of the Catawba river, on a farm now owned by his son G. Pierce Bowman. It is opposite the old home of Rev. David Henkel, where the Rev. P. C. Henkel, D. D., and the Rev. Socrates Henkel, D. D., were partly raised. Rev. David Henkel built a grain mill on the bank of the river, remnants of

which are still there. The river is fordable at this place, but it is rough. Jesse Bowman purchased his farm of about 175 acres of Paul Hunsucker, executor of the estate of Christian Hunsucker, and paid for it \$547. He had lived on it as a renter several years before he bought it.

Jesse Bowman's children were: Susan, Noah, Polly, Mahalah, William Cicero, Philo, Samuel Monroe, Camila, Candace, Lawson Calloway, Adolphus Socrates, and Gilbert Pierce.

Susan married David L. Mitchell. Their children were: Lafayette, who died about 23 years old; Henry, who is not married; Sarah, who married Logan Teague; Jesse, who married in Illinois; Samuel, who married Lou Fox, a daughter of Moses M. Fox, and whose children are: Lizzie Susan, Rosa, James, Stella, Bernice—at present they are living in Fresno, California—; Anderson, who married Minerva, a daughter of Logan Bowman, who was a son of Paul Bowman, a brother of Jesse Bowman; Thomas, who married for his first wife Minnie Fox and a second wife in the Indian Territory; Fannie, who married Wallace Fox; Iverson, who married a Miss Nickel; Mary, who married Dallas Bowman, first, and a second husband in the Indian Territory; Robert, who married Carrie Seagle.

Noah married his first wife in Burlington, N. J. Her name was Annie Wagner. The issue of this union was one child, whose name is Ida. She married Wilson Gibson, and they live in Lincoln county, N. C. His second wife is Harriet, a daughter of Henry Teague, and their children are: Ruth, who married first Avery Bolch, of Catawba county, and whose children are: Minnie, Alonzo, Noah, and two dead Sadie and Elizabeth; her second husband is James Daniel, and they live in Rowan county.

ty, N. C.; William; Augustus, who married Alice Ward, in Tennessee, whose child is named Granville, and they live in Tennessee; Leathy (dead); Lloyd, who married Martha Dyson; Elijah and Sallie, twins; Catharine (dead); Bessie; and Theodore.

Polly married Jacob Crouch. Their children were: Cicero, Alunda, Lee, James, Hessie, John, and Bessie. - Mahalah married Gilbright Crouch. Their children were: Candace, Jesse, Minerva, Tilly, Della, and Sallie.

William Cicero went to Illinois several years ago. He married Malinda M. Haynes. She became the mother of one child, which died unnamed as far as we can find out. His second wife was Lucy Emma Boatman. Their children are: Della, Lee, May, and Harry. Della married Edward Millner, and they have one child, Eugene. They live in Peoria, Ill. May married Howard Jockish, and they live on a farm seven miles from Virginia, Ill. Lee lives in Peoria and Harry lives in Canton, Ill.

Philo died of pneumonia when he was about 17 years old.

Samuel Monroe married first Mary Massy. Their children were: Claude E. and a still-born infant. His second wife was Florence Emma Herman, a daughter of Wilson Herman. Their children were: Charley, Roy and Troy (twins), Lottie, Rosa, Dewey, Bessie, and Carley Monroe. He died about a year ago, and his widow and children live on his home place in sight of Friendship church. At the time of his death he held three offices in Friendship congregation, namely, elder, treasurer, and trustee of the parsonage. He owned a saw and corn mill near Liledoun and was a prosperous farmer. He was a man who was held in high esteem by his neighbors. Claude E. now owns his father's mill, but lives with his step-mother. He has been elected to suc-

ceed his father as treasurer of Friendship congregation.
Camila died unmarried.

Candace married Jonas McGee. Their children were: Eva, Dilly, Edward, Carrol, Nola, Garland, and Lilly.

Lawson Calloway married Ruth Smith, a daughter of Silas Smith. Their children were: Emma, Lawrence, Columbus, Polly, Jason, Ellen, Pearl, Ollie. Lawrence married Alice Rector, and they have two children. Columbus married Salome E. Fry, daughter of D. A. Fry. They have one child, Poly Cullen.

Adolphus Socrates died of diphtheria when he was two or three years old.

Gilbert Pierce married Susan Camila Hefner, daughter of Dewalt Hefner, of Catawba county. Their children were Lola Dell, Lilly Belle, Perry Lee, Essie May. All are dead except Perry Lee. Pierce Bowman owns his father's old home place on the Catawba river, and other lands on the road from Oxford ford to Alkalithia Springs. He lives on the road about a mile and a half from Friendship church, where he has a store and, with Thomas J. Bowman operates a saw-mill. He started the effort to produce this history, and to him more than to any other person the writer is indebted for assistance. He served his county as treasurer one term, and was defeated in the last election for the same office by another good man, Thomas J. Deal, by only seven or eight votes. He was elected by Friendship congregation to succeed his brother Samuel Monroe as trustee of the parsonage.

■ ■ ■

SUSAN, married James Reid. Their children were

Henry, William, Andrew, Samuel, Lawson, Louvina, William and Andrew moved to Texas. We have not been able to learn anything of this family, and must be satisfied with having linked it with George Bowman, the first.

■ ■ ■

LOVINA, married David Wittenburg. Their children were: Daniel, Susan (dead), William P., who married Mincrva Miller, daughter of Davidson Miller. Their children were: Letha (dead), Ollie, and Ransom.

■ ■ ■

LOGAN married Elizabeth Starnes. Their children were: Catharine, who lives at her father's old place.

William, Wesley, Simon Wilson, all deaf and dumb. They had one daughter, also deaf and dumb. She was run over and killed by a sled.

Leander married Rebecca Bowman, a daughter of Daniel Bowman, Jr. Their children were: Ivy Filmore, who married Jane Hefner, a daughter of Sidney L. Hefner, and whose child is named Oscar; Robert L., who married Ettie Bowman, a daughter of Julius Bowman, and whose children are: Luda, Essie, and Eva Salome; Ephraim S., who married first Martha Hefner, a daughter of Hosea Hefner, and they had one child, whose name is Leroy; his second wife is Emma Fox, a daugh-

ter of Moses M. Fox, and they have one child whose name is Hattie Ann; Hester L., who married Thomas L. Hefner, a son of Hosea Hefner, and their children are: Jennie Lonna, Loyd, Roscoe, and Bertha May; Elmore, who married Minnie Benfield, a daughter of M. Dallas Benfield; Letha, who married John Bowman, a son of J. Leander Bowman a son of David Bowman, a son of Joseph Bowman, a son of Daniel Bowman, a son of George Bowman the first, and their child is named Omie; Webster; Perry; Pinckney; Carrie; Martha. The second wife of Leander Bowman was Susie B., widow of Ephraim Bowman, but they are not living together.

Salina married David Starnes. Their children were: Charley, who married Hettie Little, a daughter of Stanley Little, and their children are Ray and Robert; Bessie who is deaf and dumb.

Myra married Dallas Bowman, a son of David Bowman, a son of Joseph Bowman.



POLLY married Daniel Starnes. Their children were: Amanda, who married Marcus L. Bowman, a son of Lewis Bowman; Elizabeth, who married Joseph Leander Bowman, a son of David Bowman, a son of Joseph Bowman. It is unnecessary here to give the names of this woman's descendants, because they can be found in other places.

The Indiana branch:

Contact - Willard Bowman
R. 1

Centerpoint, Ind

^{or}
Ernestine Fox (Bowman) gran
2580 Diamond
San Francisco 12, Calif.

GEORGE BOWMAN.

This was the fifth son of George Bowman, Sr. Of him and his family we are able to write very little. We have heard that he married a woman by the name of Isenbouer, but no one can tell us her baptismal name. Neither have we heard the name of her father. They moved to Indiana, and all knowledge of them has been lost by the family in this state. If, in the future, this sketch of history should fall into the hands of their descendants, they may be able to make out their connection with their relatives here, which, no doubt, would be interesting to them, but we know of no legacy of wealth awaiting their identification.

They had three sons and four daughters. The names of the daughters were: Mary, Betsey, Katy, and Mollie. Usually Mary and Mollie are regarded as the same name, but it may not be so in this case. It is hard to catch the idea of some people in naming their children. On another page it will be found that a boy is named Charley Carl, which is only one name. It is said that one of the girls used to drive a four-horse team, which indicates vigor and push on her part. The names of the sons we do not know. Somebody has given us the name Levi Sylvester, but whether one was named Levi and one Sylvester, or one had both names we do not know. However, this little may furnish a clue for some other writer, if there should ever be one on this subject.

DANIEL BOWMAN.

This man was the sixth son of George Bowman, and his descendants are many. He was born and raised in Catawba county, and later moved to Alexander county.

We are confident that he was born not later than the first part of 1748. He must have been twenty-one years old in May of 1769, because he entered some land at that time. We have found in the possession of David J. Herman, a great grand son of George Bowman, who lives on the old Herman place on Clarke's creek in Catawba county, a land grant, which affords this information. May 4, 1769, a grant was made by George III, king of England, to "Daniel Powman" of 200 acres "on the head waters of Clarke's creek." This grant was "enrolled in the office of the Auditor General at Wilmington the 6th day of May 1769." It will be noticed that the name here begins with P instead of B. That is easily accounted for. The officer, no doubt, was an Englishman, and when this German tried to tell his name he said Powman, and so it was written. When the Germans began to try to speak English, they mixed up their b's and p's and a whole lot of other things, and some of them do not do much better yet. No doubt he was pleased that he understood English well enough to get a tract of good land, and may be he said to his *fran*, "*see, Mary, ich kann now English gut talkin py dis dime alreaty.*"

These facts also offer some suggestions about the time when George Bowman came to this country. It is pretty well settled that he came with the Bolichs, and that he married one of the Bolich girls after they arrived here. If their son Daniel was born in 1748, they must have been married six or seven years before, or about 1741 or 1742, because Daniel was their sixth child. From this it appears that George Bowman and his wife were among the immigrants who arrived about 1740, and were among the first German settlers of Catawba County.

It cannot now be stated definitely when Daniel Bowman moved to Alexander county. From papers found in the possession of his son Daniel, who died about a year ago, we find that in 1807, he bought of Henry Lagle 43 acres of land for \$30. Lagle had bought it of John J. Waters, Sr., September 4, 1799, for "fifty Pounds good and Lawful Money of the State of North Carolina." It had been granted to Waters July 7, 1794. September 19, 1807, Daniel Bowman bought a tract of 60 acres for \$140, of Henry Lagle, the same being also a part of the Waters grant. These lands are situated on the Middle Little river and Mountain creek about their confluence, and about a mile and a quarter from Catawba river. He also came into possession of other adjoining lands, making in all a large farm. It is said that a mill was once built on Mountain creek not far from the place where it empties into the Little river.

Daniel Bowman built his house on a hill near the river on the east side. A part of it is still standing, and is occupied by Robert L. Bowman, one of his great grand sons, who married one of his great grand daughters. The place has been owned and worked by the Bowmans nearly a hundred years. The soil is good, and, after

this long tillage, is still fertile. For a long time the river and creek teemed with fine fish, and vast numbers of wild ducks were common. Calvin A. Bowman, a grand son of this Daniel Bowman, says that when he was a boy, he shot many of them, especially when they came to feed upon the vast crops of muscadines along the river and creek. There are few fish and no ducks there now, and the boys can only catch a few fish and shoot some of the poor little birds.

The date of the birth of this man is perplexing. After printing the foregoing pages, we visited his grave, in the hope of finding something more definite. He and his wife are buried in the old part of the graveyard at Friendship church. We found the graves marked by neat soapstone slabs about two and a half feet high. They have nothing on them but the names, bearing no dates of births or deaths. If we had not found the old grant we would not be puzzled. We might conclude that the date, 1769, was wrong, but it was only a few years after this when King George, by a certain memorable arrangement, went out of the business of granting lands in North Carolina. The trouble arises from the dates of the births of some of Mr. Bowman's children. For instance, his oldest son, Joseph, was born July 28, 1803, and his youngest son, Daniel, was born May 16, 1817. He was one of the three men who bought the land "for a church and schoolhouse" of Nimrod Lunsford in 1832, being then, if born in 1848, about 84 years old. His name appears as a communicant in 1836. Thirteen years after this King George grant was made he was granted more land by the state, concerning which see the chapter on Henry Bowman. We must conclude that he was not 21 years old when he entered the land in 1769, and that he entered it through an agent, or that

he entered it through an agent, or that he married rather late in life. Starting with this that we have gathered his descendants may yet obtain other information which will help them to more certain conclusions.

In the first part of this chapter, the name "David J. Herman" should be David E. Herman.

June 9, 1810, Daniel Bowman sold 172 acres of land on Clarke's Creek to George Bowman for \$300. What he did with the other 28 acres of his grant of 200 acres we do not know. Here it will be interesting to turn to page 61. It seems that he entered land more than once, and that he had a great deal of it. From the old papers which we have found he sold two tracts the same day, June 9, 1810. The George Bowman here referred to must have been Daniel's brother, who sold his land to his brother-in-law, Peter Herman, and afterward went to Indiana.

He married Mary Simmons, a daughter of John Simmons, of Catawba county. Their children were: Catharine, Joseph, Franey, Jonas, Elizabeth, Susan, and Daniel.



CATHARINE married Joseph Starnes. Their children were: Kaney, Polly (both died when young), Betsey, William, Daniel, Myra, Simon, Evaline, Wesley, Silana, Lawson, and Catharine.

Betsey married Logan Bowman, a son of George Bowman.

William married Tilda White, and their children are: Wilson, Calvin, Monroe, Martha, and Sarah.

Daniel married Polly Bowman for his first wife; and children are Mandy and Bella. His second wife was Lourina Herman, and their children were Waitzel and David.

Myra married George Suttlemyre, and their children are Thursey and Emma.

Simon married Evaline Poovey; their children are: Jacob, Silana, George Wellington, Purdy (dead), Catharine, Wesley (died in S. C.).

Evaline married first Thomas Brown, and their children were: Wesley and Mary Ann. Her second husband was John Roberts and their children are Francis and Mattie.

Wesley married Mattie Nelson, and their children were: Katie, Woodward, Wiley, Alma, and Wesley.

Silana married Alfred Rader, and their children were: Wesley, Ivey, and Katie.

Lawson married Catharine Winkler, and their children were: John Wesley (dead), Mary Adaline, William Henry, Martha Elizabeth, and Joseph Sylvanus.

Catharine married J. W. Poovey, and their children were: Myra, George, Herman, Ivey, Hester, and Willie.



JOSEPH married Sarah Little, a daughter of Jacob Little, of Catawba county. They lived and died on a farm located between Catawba river and Mountain creek on the east side of the creek, opposite his father's home. We have been told by a couple of old people, that somewhere in there, were spooks not very many years ago, and indeed about seven years ago, while driving along

Father
of my mother
Sarah Susan
Bowman

JOSEPH BOWMAN.

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the road not far from there, we heard a sharp quick rustling of leaves and limbs in the woods, but could not see the squirrels which we suppose we frightened.

Their children were: Jacob, David, Elizabeth, Daniel Wilson, Susan Evaline, Joshua, Able Jackson, Simon Peter, Joseph Lafayette, Jonas, Polycarp, Sarah Malinda, Mary Matilda, and Rufus.

Jacob first married Salena Regna Baker, a daughter of Philip Baker, who lived to be 101 years old. Their children were: one that died early in life; William Pierce, who married Ada Deal, whose children were: Polycarp, Esley, Albert, Lola, Thomas, and two or three others whose names have not been given us; Sarah Catharine, who married Thomas Hoke, whose children are: Albert Govan, who married Addie May Deal, whose children are Robert Sligh and Worth McRee; Hattie Sarah Anna; Lester Loyd, and Ralph McRee; Govan, who married Belle Deal; Philip A., who married Laura Little; Titus, who married Ida Hedrick; Harriet, who married Frank Hoke; Susan, who married Jacob Little, a son of Thomas Little; Lafayette, who married Lulu Deal.

Jacob Bowman's second wife is Barbara Cook. They have no children.

David married Harriet Fry, a daughter of Daniel Fry. Their children were: Joseph Leander who married Elizabeth Starnes, and their children were: Otis Preston, who married Bessie Bowman, a daughter of D. Julius Bowman, a son of Daniel Bowman, Jr., and they have one child named Vertie; Emma, who married Cephas Bowman, a son of Daniel Bowman, a son of Jonas Bowman; Fannie, who married Rufus Ekard, whose children are: Corrie, Ossie, Lela; Langdon Jerome, who married Delia Ekard; John, who married Letha Bowman, a daugh-

ter of Leander Bowman, a son of Logan Bowman, and their child's name is Omie; Della; Luther, and two children, Ossie and Cromer, who are dead; Flora Minerva, who married Calvin Alexander Bowman, a son of Daniel Bowman, Jr.; Mary Ann Elizabeth, who married A. Lafayette Bowman, a son of Samuel Bowman, Jr.; Dallas, who married Myra, a daughter of Logan Bowman, whose children were: Edward, Vertie, Troy, Carr, Tulu, Hayden, Ollie, and Naomi.

Elizabeth married Rufus D. Stine. Their children, as far as we have been able to learn, were: Malinda, who married Socrates Dagenhart; Amanda; Matilda, who married a Mr. Brown; Candace.

Daniel Wilson married Margaret Goodman, a daughter of Rev. Henry Goodman, and died soon after marriage.

Susan Evaline married Henry Lippard, of Iredell county, N. C. Their children were: Lafayette, Albert, Ireneas, and Cephas K., who is a Lutheran minister. He graduated at Lenoir College, Hickory, N. C., and at the Lutheran Theological Seminary, Chicago, Ill. He is now a missionary in Japan. He married a daughter of Rev. Prof. G. H. Gerberding, D. D. They have a little girl born in Japan, whose name is Faith, and a baby whose name is Lois.

Joshua married Eliza C. Moser, and their children were: Quincy Elmore, who married Candace Ritchie, and whose children are: Homer, who married a Miss Pressly; Tobias. We regret that we did not have time to hunt up this family, and our informants seemed to be unable to give us all the names. He was a soldier in the Confederate Army, and was shot down by the Yankees, after he and D. Boone Little had surrendered to them at Petersburg, Va.

Abel Jackson married Jane Sherrill. They had one child, Finley Augustus Davis, who married Mindy Starnes, and their children are Ada and Charles. He was a soldier in the Confederate Army and died of sickness at Gettysburg, Pa. He was buried in a grave with Lee Herman.

Simon Peter was a Confederate soldier and died of sickness, while at home on a furlough.

Joseph Lafayette was a soldier in the Confederate army and died of sickness at Norfolk, Va. His body was brought home and buried at Friendship church.

Jonas was a soldier in the Confederate army and died in prison at Elmira, N. Y.

Polycarp first married Ada Jemima Bostian, a daughter of David Bostian, who had married Susannah (Susie), a daughter of David Bowman, who was a son of George Bowman the first. Their children were: Salome Isadora, who married Julius A. Simmons, and their children are: Arthur, Lottie, Osborne, Williard, Ralph; Ida Hibernia, who married William P. Wagner, whose children are Cletus, Buena, ~~EARL~~, Junius Wellington, who married Etta Wagner, whose children are Espie, Thelma, ~~RAY~~; Sarah Susannah, who married Thomas P. Bowman, a son of Wilson Bowman; Thomas Rome; Hiliary, who married Jennie Sigman, and they have one child; Ardala, who married Sylvanus Starnes, whose children are Ina and Ada; Lela Novella, who married Edgar Starnes; Bertha; Owen. Polycarp Bowman's second wife was Frances Whitener, formerly Propst. They have no children.

Sarah Malinda married Butler Little. Their children were: Shields, who married Ida Ingram; Mary, who married Harvey Harris, whose children are Bertha and George Harvey; Cora, who married Rema Harris, whose

child is named Edna; Eva, who married Lee White.

Mary Matilda married Thomas C. Bostian. Their children were: Dona, who married William Cline; Walter B., who married Beulah Starnes; Lethco, who married Cora Annie Belle, a daughter of Elbert A. Chapman, and their children are Bettie May and Nola Lee; Lou, who married Noah Pope; Letha, who married Troy Hefner; Charles, who married Nelia Ingram; Beulah, who married Rufus Lackey.

Rufus died when he was about nine years old. He was the last of a family of fourteen children, and the first one to die.

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FRANEY married William Austin, and that is all we can find out about her. It seems strange that none of her near of kin, whom we have asked, can give any information.

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JONAS married Elizabeth Little, a daughter of Jacob Little, of Catawba county. She was a sister of Sarah Little, his brother Joseph's wife. Accordingly their children are double first cousins. They settled on Mountain creek, about a mile and a half from Catawba river. Some time between 1845 and 1850, they moved near the river, on to a part of the old Barrett place, which they bought of Joseph Rowe. It now belongs to

their son J. Socrates, Esq., but he lives near the public road and the old house near the river has been abandoned. They died there.

Their children were: Hosea, Susan, Polly, Hinchea, Lovina, Alonzo, Daniel L., Jonas Socrates, Martha Elizabeth, and Cephas.

Hosea married Caroline Price. They had one child, Jonas Lafayette, who married Martha Jane, a daughter of Simon Cline. She died at the state hospital at Morganton, N. C., where she had been only two weeks for the improvement of mind and body, March 19, 1905. Their children are: Loyd Elmore, Troy Everett, Sattie Susan, Percy Hosea, Laura Alena, Oliver Leslie, and Lottie Blanche. Hosea Bowman died in 1861, and his widow lives with her son.

Susan married Aaron Lippard, and moved to Arkansas about 1867. Their children were: Reuben Cephas, living at Salida, Colorado, who married Willie Jarrell, and their children are: Myrtle, Everet, and Leslie; William Jonas, living at Salida, Colorado, who married Flora Haywood, and their children are: Bertha and Leon; Martha Ann Sabina, living in Shreveport, La., who married Dr. J. M. Harper, and whose children are: William, Reuben, and Lela; Daniel Timothy, living in Huntington, Arkansas, who married Alice Spessard, and whose children are Stella and Huberta; J. Luther, living in Whitefield, Indian Territory, who married Thula Lairmore, and whose children are: Tracy (dead), Vern (dead), and Ray; Mary, living in Parum, Indian Territory, who married J. R. Comp, and whose children are: Casander, Oran, Alma, Burl, Zela, Otho, Earl, and Zula; Ella, living in Mansfield, Arkansas, who married Col. W. R. Alexander, and whose children are: Zenas, Uttie, and Lois; Alma, living in Choctaw, Indian Terri-

tory, who married Richard West, and whose children are Dubert and John; Mabel, living in Parum, Indian Territory, who married Ellis West, and whose children are: Vera, Robbie Lee, and Loid.

Polly and Hinchea died when they were quite small.

Lovina married Jacob Gobel. They moved to Arkansas about 1872. Their children were: Robert A., living in Abbott, Ark., who married Edna Luper, and whose children are: Everett, Stella, Eugene Grandstaff, Zelea, and Lester; Dona E., who married G. H. Page, and whose children are: Ernest Tine, Myrtle, Emmet, George, Edris, Edgar, and Ira Page; Harriet, who married John Higgins, and whose children are: Jesse, Hugh, Lamar, Glenn, and Zetus; Daniel Cephas, not married, as far as the author knows; Lannie, who married Charley Chitwood, and whose children are: Lester, Andra, Willie (dead), Alva, and Alton Penn; Levra, who married Lewis Chitwood, and whose children are: Omer, Emmet, and Arvel; Edgar, who married Jennie Dass, and whose children are: Vircus, Ufa, and James; William Jacob, who is not married, as far as the author knows.

Alonzo was killed at the battle of Gettysburg, Pa.

Daniel L. married Alice Simmons. Their children were: Claudia, who married Max Blankenship, and whose children are Earl and Swan; James Cephas, who married Emma Bowman, a daughter of Joseph Leander Bowman, and whose children are: Ollie, Bessie, Letha, and Clyde; Annie, who married M. Partee Johnson, and whose children are Lillie Blanche and Pearl; Jonas, who married Elizabeth, a daughter of Thomas Little, and whose child is named Daniel McCoy.

Jonas Socrates married first Harriet P. Miller, a daughter of Jacob Miller. Their children were: Cyprian

Lawrence, Chalmers Herbert, and Artie Mabel. His second wife is Mary Matilda Miller, a sister of his first wife, and their children are: Arthur Taylor, Finley Carr, Bertha Elizabeth, Cora Essie, Lottie Eva, and Festus Edward.

Martha Elizabeth married Tilford White, and her children's names appear on page 78.

Lewis Cephas married Minerva White, a daughter of Lawson White. Their two oldest children died when small, and they had two others, Perry Carr, who is in Oklahoma, and Romulus Herbert.



ELIZABETH married James Fincannon, but no one whom we have interviewed seems to know much about her family and we can only give the names of her children, as follows: Polly, Elizabeth, Daniel, James, Rosa, Jonas, and Cama. If we could have found some of these we could have done better.



SUSAN married her first cousin, Samuel Bowman, who was a son of Samuel Bowman, the fourth son of George Bowman the first. The names of her descendants are recorded in the chapter on her husband's family, pages 76-92. It is a large family and we have had much valuable assistance in writing its history.

DANIEL was the youngest child of Daniel Bowman, Sr. He was born March 16, 1817, and died May 24, 1904, aged 87 years, 2 months, and 8 days. He was a long connecting link with the past. He was born thirty years before there was an Alexander county. He was fifteen years old when his father helped buy the land for Friendship church. He was born only about two years after Gen. Andrew Jackson defeated Lord Pakenham at New Orleans, the close of America's second great war with England. He lived through many of the notable changes of the nineteenth century, the most wonderful hundred years of the world's history. He had experienced prosperous and hard times. His tax in 1864 was paid March 16th, and the amount receipted for by W. Mastim, collector was \$315.97. He was an industrious, upright man, and well respected by his neighbors. During his last years he was feeble. He lived awhile with his son-in-law, Leander Bowman, but for some months before his death, he lived at his old home place with his grand children, Robert L. Bowman and wife. He lived on his father's home place, and there he raised his family, not in the lap of luxury but in plenty.

He had a good memory, and from him we received a part of the information which has helped to make up this history of the family. If we had begun the work sooner, and could have had him and his old cousin Lewis Bowman together a few days, we might have succeeded better.

We knew this man in his old age, and preached his funeral to a very large congregation. That day a neighbor said he never heard Daniel Bowman use any profane language, which, we are told, is remarkable in this day and country. It is said that the majority of men

Miss B...

DANIEL BOWMAN, JR.

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curse and swear, and some claim that the Bowman's are not exceptions.

Daniel Bowman married Lucinda Fry, a daughter of Daniel Fry, a near neighbor. They lived on his father's old place, which he had bought of Henry Lagle. There they raised their family, and there they died, the wife eight or nine years before her husband. Their children were: Calvin Alexander, Polly Adaline, John, Harriet Catharine, Amanda Caroline, Martha Rebecca, Daniel Julius, and Walton.

Calvin Alexander married Flora Minerva, a daughter of David Bowman, a son of Joseph Bowman. Their children were: Fannie Ellen (dead); Emma Idella (dead); Robert Burton, who married Timey, the widow of Noah Teague, whose maiden name was Parsons; Banny Sylvester, who married first Fannie Hefner, a daughter of William Hefner, and a great grand daughter of Daniel Fry, and they had one child named Ethel; his second wife is Dora, a sister of his first wife, and their children are: Beulah, Solon, and Omie; Adolphus Elmore, who married Cora Idella Starnes, and whose children are: Truman Earle, Glen Solon, Carl —, Argona, Clyde, and Kela; Lester Filmore, who married Minnie Dora Smith; David Troy (dead); Lovie Elizabeth; Obey Festus.

Polly Adaline became the second wife of Zechariah T. Moretz, and the mother of one child, Ellen, who married Wiley Teauge, and whose children are Gaither Ward and Dorthy Lenora.

John married Sarah Ann, a daughter of Franklin Simmons, and their children were: Fannie, who married Thomas Ekard; Gertie; Zeb; Lawrence; Hattie, and Dolly. They moved to Oregon, and not much is known of the family in this part of the country.

Harriet Catharine was the first wife of Z. T. Moretz, who after her death married her oldest sister, as already mentioned. Their children were: Daniel Webster Lafayette, who married Rhoda Adaline Fox, and whose children are: Robert Lee, Stella Pauline, Mamie Urgina, Pearl, Walter Clark, and Claude; Alonzo Americus, who married Mary L. Teague, and whose children are: Arthur Taylor, Artie Naomi, Isma Salome, Edward (dead), and William Carl; Thomas Franklin, who married Zora Gilbert, and whose children are: Bessie, Joseph Zechariah, Hattie, Rosa, Franklin, Ida (dead), and Urgina Lenora; Urgina Victoria, who married Samuel Picree, of Boston, Mass. They were married in Wisconsin, and lived awhile in Chicago, Ill., but have separated; Lenora Isabel, not married; Salome Jane, who married Edward Webel, and, before she died, had two still-born children; Jefferson Tilden, who married Ethel Deal, a daughter of Eli Deal, a son of Reuben E. Deal, a descendant of George Bowman the first: John Solon, who is unmarried.

Mr. Moretz lives in the western part of Hickory, N. C., on a part of the Daniel Rowe place. His house was burned a few years ago, but he has a good one in its place, standing in the midst of one of the best apple orchards in the country. His second wife died, and about eighteen years ago he married again. He is a first cousin of the writer's mother. When asked about his church relations, he said: "I have quit the Lutherans, and am a Bible student."

Amanda Caroline became the first wife of Philo Simmons and the mother of Solon (dead), Joseph, Artie, and Thomas. She has been dead about eighteen years.

Martha Rebecca married Leander Bowman, a son of Logan Bowman. The writer knew her and preached

her funeral when she died nealy three and half years ago. She was a good and patient woman and had many friends in the church and neighborhood.

Daniel Julius married Harriet Bostian. Their children were: Etta, who married Robert L. Bowman and lives on the old Daniel Bowman place, just across the river in sight of her father's home: Lundy, who married Clarence Starnes, and whose children are: Lottie, Lizzie, Hattie, —, Vance; Eva, who married Perry Sigman, and whose children are Hubert and Edith; Maloy Augustus; Bessie, who married Preston Bowman; Harvey; Bertie; Edward; Quez; Ralph; Nona, and Neva.

Walton married for his first wife Addie Starnes, who had one child, Mattie, who married Philip Cloninger. His second wife is Sylva Barnhill. They now live in West Virginia, and the names of their children are not known here.



In closing up this work, we have found a scrap given us, when we first began the work, giving the names of the children of Franey Bowman. See page 102. Her children were: Daniel, Polly, Elizabeth, Samuel, Rebecca, Rosa, Ruth, and James. The information was so meager, and we were so slightly impressed by it, that we overlooked what little we did have.

ROBERT L. BOWMAN
R. F. D. 1, BOX 472
TAYLORSVILLE, N. C.

See PTE

BARBARA HERMAN.

This woman was a daughter of George Bowman, and her descendants are many, but we are not prepared to present a full account of them, being confined principally to those whom we know. Some of the facts of the early history of the family we secured from old papers in the possession of her grandson, Mr. David E. Herman.

She married Peter Herman, who was born August 25, 1774. His father's name was Willhelm Herrmann. He undoubtedly came from Germany to Pennsylvania, and later to North Carolina. He was a member of the German Reformed church and raised his family in that communion.

They lived awhile on what is now the Ingold farm on the Catawba river. It is a little above the Oxford ford on the Catawba side. The barn stood in the river bottom, and once during a great freshet Peter and some of his neighbors saved his wheat by carrying it out in bateaux. It may be that it was while he lived there that Mr. Herman gave several acres of land for a church. It was given for a Lutheran and German Reformed church. On it the Lutherans built St. Peter's church. The Reformed have never claimed their interest nor sought to improve it. They were stronger than the Lutherans in wealth and numbers in nearly all the German settlements, but in this neighborhood the Lutherans were the

most numerous. Mr. Herman, being a Reformed, naturally wanted his church to be gathered there also, and he made a beginning for it, but he did not remain in the neighborhood, and nothing has been done.

They lived awhile on the David Miller place on Lyles creek, and it may be that they lived here when they first went to house-keeping, and then moved to the Catawba river place. March 1, 1828, Peter Herman bought of George Bowman two tracts of land, containing 251 acres, on Clarke's creek. He paid for it \$600. This George Bowman must have been Peter Herman's brother-in-law, and it is likely that he moved to Indiana soon after this sale of his land. See pages 93 and 97. This came to be known as the Peter Herman place. He belonged to the Reformed congregation at St. Paul's, and was an elder. He raised his family in that congregation. St. Paul's was a union church, built and owned by the Reformed and Lutherans.

The children of Peter Herman and wife were:

George, who married Barbara Hunsucker;
John who married Betsey Killian;
Mathias, who married a Herman;
Ephraim, who married Mary Annie Herman;
Elizabeth (Betsey), who married George Bowman;
Ann, who married Grissom Spencer;
Rissie Lourina, who married Adam Flowers;
Catharine, who had one child, but was not married;
Rachel; our last informant could not tell whom she married, but we had been told that one of the Herman girls married a Lafon;

Leah; who married a Barger and moved to Alabama.

We have been able to obtain an account of Ephraim Herman's family. He lived, raised his family, and died on his father's old home place on Clarke's creek. The

old house is standing, but his youngest son, George E., who has the place now, has built a new house and left the old one. Ephraim Herman cut out and inscribed tombstones for many of the neighbors. We found scraps of several inscriptions and also some old letters among his papers. One man, writing in English, says he encloses "a proscription" for a tombstone, which he wants made soon.

After Ephraim Herman married he joined the Lutheran church, and raised his family in it. Now his widow and children and grand children and great grand children belong to St. Stephen's Lutheran congregation under the pastoral care of the writer.

Their descendants are:

Candace Ellen, unmarried, who lives with her brother David E.

Diana Elizabeth, who married L. Jones Hahn, whose children are: Hester Emma, who married Pink Flowers, whose children are Eula May and Larkin Lee; Polly Anna and Mary Anna, twins, the last named being dead; Elmina Luella; Fannie Leona, Lela Belle, and Craig Winston.

James Alexander, who married Alice Jones, whose children are: Mary Ellen (dead), Welborn Eugene, Jennie Leona, Bennie Odell, Loyd Gaither, Raymond Osborne, Oscar Wakefield, and Bertha Viola.

Hosea Philo, who married Minnie Ruannah Bolch, whose children are: Herbert Lee, Robert Grant, and Guyula Verie.

David Elpinckney, who married his cousin, Fannie L. Bowman, whose children are: Henry Leroy, (dead), Essie May (dead), Annie Leona, and Elza Iola. His aged mother lives with him, and, although feeble, she is yet able to go to church. Mr. Herman's wife is a

daughter of Urias Bowman, a son of John Bowman, a son of Henry Bowman, a son of George Bowman the first. From her we have obtained some information which corrects some statements on page 62, or rather supplies some defects, and so it will be with a few other portions of our work. Other information will be available after we have done our best, and can no longer make corrections. She tells us that her father had three children by his first wife: James, Fannie L., and Cordie Emma. James married Eliza Fredonia Holler, and whose children are: Florence Sylva, Earl Lafayette, and Mabel Lee. Cordie Emma married Pink Turner, whose children are: Essie Luetta, John Sylvanus, George Pinckney, and Delia Hester. His second wife's children are: Martha Alice Elizabeth, who married Gus Poovey, and whose children are: Minnie Lee, Lillie May, George Lester (dead), and Lizzie Etta; Henry Sylvanus, Barbara Anna, Perry Elon, Sarah Ellen, Bertie Mabel, Daisy Esther, and George William.

"Mitie" should be Arimita Charlotte.

Alonzo's first wife was Lizzie Hudson.

"Myreda" should be Polly Mirada. She married William Linn, and their children are: John Macon, Rosa Lee, and Claudia May.

—In the first line of page 112, read David E., instead of "George E."

MARY DEAL.

This woman was a daughter of George Bowman, and, according to what her two nephews told us, she was his youngest child. We have been furnished some information about her descendants by one of her grandsons, Mr. Reuben E. Deal, of Hickory, N. C. He contradicts the statement made on page 76, where it is said that George Deal came from Germany. He says that George Deal's father, Jacob Diehl, came from Germany to Pennsylvania, and then to North Carolina, and settled about 175 yards east of the old Catawba Cotton Mill, at Newton, N. C. Of course there was neither cotton mill nor town there then, but Mr. Deal owned a large body of land. He married a woman by the name of Ikard, but whether they were married before they came here, our informant does not know. A family of Ikards living not far from Newton are her relatives. He raised his family where he settled. We have been concerned about only two of his children because they married Bowmans. Susan married Samuel Bowman as already stated and detailed on pages 76-92.

George married Mary Bowman, and settled about a mile and a half east of the present town of Newton. There they lived, raised their children, and died. They are buried at St. Paul's church. They belonged to the Reformed church, but many of their descendants are Lutherans now. Their children were:

Katie, who married George Herman;
Polly, who married David Wike;
Jemima, who did not marry;
Anthony, who did not marry;
David, who married Rosannah Bolilnger.
Henry, who married a Miss Bysinger;
Jonas, who married Lena Fry;

J. George, who married Elizabeth Bollinger, a sister of his brother David's wife.

J. George Deal first settled about a mile and a half north of Newton. In 1860 he moved to Iredell county, and there he died. He is buried at Sharon Lutheran church. He was a member of that congregation. His wife is buried at St. Paul's in Catawba county.

His second wife was the widow of Jacob McGee, and a daughter of Baint Sigman. She is still living, being over eighty years old.

By his first wife he had 16 children, and by his second 2.

Reuben E. is the oldest child. He is the only one of the family that ever lived in Alexander county. Two of his children married descendants of George Bowman, and one married into the Fry family. He owns a good farm on the Catawba river about two miles above the Oxford ford. At present he lives in the southeastern part of Hickory, where he has bought a two or three acre lot adjoining a ten acre lot which belongs to his wife.

He first married Lovina Smith, a daughter of John Smith, and settled about one mile above the town of Newton. He moved to Alexander county in 1859. His wife died there and is buried at Friendship church. Their children were:

Catharine Elizabeth, who married Miles O. Deal.

Their home is in Hickory, but Mr. Deal, who is a very fine workman in wood, is engaged at this time in Charlotte, N. C. Their children are: Robert, who married Ada Bonniwell, and whose children are Robert and Ralph; their home is in Ilchester, Md.; Susan who married N. S. Dasher, of West Virginia, and whose home is now in Hickory; Cloy, who married S. M. Hamrick, of Virginia, and whose children are: Mabel, William, Luther, Walter, and Emma; their home is in Asheville, N. C., where Mr. Hamrick is connected with the U. S. Revenue Service; Carrie; Albert.

One that died soon after birth.

Polycarp died when he was about five years old.

William Pierce, who married Candace Winebarger, a descendant of the Bowmans. See page 79.

Reuben Eli, who married Vandy Bostian. Their children are: Charlie, who married Laura Isenhour; Elsie, who married Lester Miller; Ethel, who married Titus Moretz, a son of Zechariah T. Moretz, and a descendant of the Bowmans; Vivian; Clifton.

David Pinckney, who married Martha Ellen, oldest daughter of F. L. Fry, and whose children are: Bertha Lovina, Alice Pearl, Solon Edward, one dead, Ernest Hayden.

Lola Belzora, who married D. E. L. Isenhouer, a descendant of the Bowmans. See page 85.

Emma Josephine, who married Julius Isenhouer, a descendant of the Bowmans. See page 86.

His second wife was Elizabeth Hall, the widow of William Hall, and a daughter of Leander Moore. She had one child, Sarah Sofora, who is unmarried, and is living in Alexander county.

His third wife is Frances Camila, the widow of John M. Barger, and a daughter of Anderson Nagel (in Eng-

lish Nail). They have one child, Leroy Eugene, who is at home with his parents.

Mr. Deal and his family are Lutherans, although, like the Hermans, the Deals were formerly Reformed. It seems that the Reformed, who formerly were stronger than the Lutherans in the South, have lost much. And this leads us to refer to the members of the now lost Hopewell Reformed congregation, whose brief history is given on pages 45 and 46. It should be stated that William F. Herman, a grandson of Capt. George Herman is now a deacon in the Salem Lutheran Congregation in that county. He has three grown sons, and they are all members of the same congregation. His sister Bessie, who married Arthur Deal, was, about two years ago, baptized and received into St. Paul's Lutheran congregation by the writer. These last statements, although a little disconnected, help to show what has become of some of the descendants of the early settlers who belonged to the Reformed church.



A few typographical errors occur on different pages. None of them will change the reading unless it might be on page 28, third line from the bottom, where "F. A. Fry" should be F. L. Fry, as it appears in other places. On page 27 Rev. D. J. Settlemyre's name is spelled incorrectly. Some names have not uniform spelling, partly because people persist in spelling names differently, some may be spelled correctly in more ways than one, some do not know how to spell their names, while there are some that cannot be spelled, but have to be put down in some way.

DANIEL FRY.

As said on another page, this name in German is spelled Frei or Frey, and means Free in English. The tribe is an old one, reaching back, no doubt, to the times when our German ancestors were ferocious heathen tribes or bands, alternately subduing and ruling each other. These may have been for some time the subjects of another tribe, but when they resolved to throw off the yoke, they made "Frei" their warhoop until they secured their *Freiheit*, freedom, and then rejoicing in it, they defiantly said we are Frei, and so they were called afterward "the Frei," and Frys they are still in the land of the free.

The Frys are kind, hospitable and peaceable people, generally temperate and strictly honest. They are good citizens and it costs the government very little to manage them. They are Lutherans, and they are in earnest about their religion. It takes bad weather to keep the Frys away from the services of their church, and marrying does not separate the women from the church of their early covenant. They are lovers of music, and good singers. The greater part of the singing in Friendship church for many years has been led by the Frys. At this time Mr. F. L. Fry, assisted by Mr. Wm. J. Reese, has charge of the singing, and it is good. The Frys avail themselves of the advantages of the common schools, and we do not know one who cannot read and

write. Some of them are good readers and read a great many books and papers compared with the majority of country people.

Daniel Fry went from Catawba to Alexander county, but the exact time we do not know. February 25, 1807, George Isenhouer bought of Luke White 250 acres, for which he paid \$200. August 5, 1807, George Isenhouer gave the land to his sons Martin and John. Then we cannot find anything about it until January 2, 1827, when Daniel Fry bought it of John Smith, and paid for it \$500. It is not hilly, but lies well for cultivation, and, although not rich, produces very well. It is on the road leading from Oxford ford to the Alkalithia Springs, about two miles from the ford. Mountain creek runs through the western side of it. It is about a mile south of Friendship church. A small portion of it was sold to Lawson White some years ago, but the greater part of it is still in the Fry family. Three of his grand sons, W. W., D. A., and F. L. Fry, and two of his grand daughters, Mrs. Wm. Hefner and Mrs. Lafayette Isenhouer, all have good homes on this old place, and have raised large families. The old house stood near the present home of Mr. D. A. Fry.

Daniel Fry's father was George Fry, who came from Pennsylvania. We do not know whom George Fry married, but somebody can look that up for the next book. He lived on the Emmanuel Reep (Rieb in German) place on Clarke's creek in Catawba county. His children were: Daniel, Philip, John, Jonas, Sallie, Linney, Polly, Katy, Betsey, and Annie.

It is probable that Daniel Fry settled in Alexander county in 1828, or soon after he bought the land. He was one of the three men who bought the land for Friendship church in 1832, and he was one of the first

elders of the congregation in 1833. He was an elder in 1844 and in 1847. Evidently he was a prominent and useful man in the church. Daniel was the only member of his father's family who settled in Alexander county, and the Frys there are descended from him.

He married Mary Smith, a daughter of John Smith, of Catawba. At one time they went to Indiana, but when and how long they remained, is not known. They made the trip on horseback. While on their return journey, their third child and oldest son, John, was born.

Daniel Fry must have bought more land, because he and his wife died near the Catawba river, on the place now owned by D. S. White. They are buried at Friendship church.

Their children were: Lovina, Annie, John, Catharine Lucinda, Hannah, Linney, David Wesley, Miles Alexander, and Harriet.

LOVINA married Paul Bowman. See pages 84-86.

ANNIE died unmarried.

■ ■ ■

JOHN married Ermina Catharine Hoke, a daughter of Andrew Hoke. He lived on his father's old place, and, at one time, engaged in merchandising, where G. P. Bowman's store is now located. He was one of the building committee of Friendship church, mentioned on pages 15 and 16. He was for many years leader of the singing in the church, and, it is said, that he did it well.

Their children were:

Miles Luther, who was a soldier in the Confederate Army, and was killed at Warrenton, Va.

William Wesley was also a Confederate soldier, and was wounded once, from which he now suffers at times. He attended school at the Taylorsville High School for some time, and profited by it beyond the advantages of the common schools of that period. He sent his oldest son a few months to Concordia College. He married Mary Ellen Null, a daughter of Daniel Null. Their children are: Joseph Andrew, who died a little over two years ago, and who married Annie Lovina, a daughter of Bedford Benfield, whose children are Catharine Elizabeth and Fannie Estelle; John Daniel, who is not married; Jacob Calvin, who married Annie Louisa Beach, and whose children are Carl Govan and Hayden Monroe; Sarah Elizabeth, who married Vance Holler; Martha Ellen, who is at home.

Candace Malinda married Richard R. Teague. Their children are: Miles Alexander, who married Flora Johnson, and whose children are: Foy, Pearl, Espie, Sibi, Ora, Vida, — ; Jones Lee, who married Carrie Johnson, and whose children are: Roscoe, Bertha, Spurgeon, Virlie, and Ermina; Lawrence, who married Ellen Teague, and whose children are: Fannie, Cora, Gerdie, Earl, — ; William Baxter, who married Ida Hefner, and whose children are: Edward, Keener, Pleas, Alice, —, —, — ; Vance, who married Omie Childress, and whose child is Grover Cleveland; Lloyd, who married Minerva Bentley, and whose children are Garland and Blanche.

Frederick Lafayette married Alice Virginia, a daughter of Moses Fry. Their children are: Martha Ellen, who married D. P. Deal (see page 116); Fannie Luetta

Landon Augustus, who
and is now stationed in
Elmore, who married El
sea Hefner, and whose c
Edgar, John Henry, and
Moses Perry and John
who married John Smith
ur Ray and Grace Estell
Quez Lafayette; Emma
Horace.

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