ON THE COVER

The UNITED STATES in 1784 before the assembly of our FOUNDING FATHERS
to draft the CONSTITUTION.

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We join in the BICENTENNIAL CELEBRATION OF THE CONSTITUTION OF THE
UNITED STATES OF AMERICA.

THE PREAMBLE

WE the PEOPLE of the UNITED STATES, in Order to form a more
perfect Union, establish Justice, insure domestic Tranquility, provide
for the common defense, promote the general Welfare, and secure the
Blessings of Liberty to ourselves and our Posterity, do ordain and
establish this CONSTITUTION for the UNITED STATES OF AMERICA.
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Any correspondence of any nature concerning business with our Society is to be addressed to the Society, PO Box 80, Glasgow, KY. Please include self-addressed stamped envelope for reply.

Material submitted for publication in our quarterly is subject to the approval of the editorial staff, and if approved, will be printed as soon as space permits.

New members will be mailed the past issues of the quarterly, (if any are due them at time of joining) when the regular quarterly issues are mailed, to conserve first class postage.
"IRACES" OF SOUTH CENTRAL KENTUCKY

VOLUME 15 GLASGOW, KENTUCKY FALL 1987 ISSUE III

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RUTLEDGE FAMILY BIBLE

Submitted by Donna Houck.

BIRTHS
Thomas K Rutledge was born in the year of our Lord September 20, 1833.
Elizabeth Rutledge was born in the year of our Lord September 14, 1833.
William A Rutledge was born in the year of our Lord January 31, 1854.
Zachariah David Rutledge was born in the year of our Lord August 28, 1856.
Nathan A Rutledge was born in the year of our Lord November 19, 1859.
John G Rutledge was born in the year of our Lord May 30, 1862.
Thomas M Rutledge was born in the year of our Lord April 26, 1865.
Austin G Rutledge was born in the year of our Lord March 5, 1871.
Emanuel Cornelius Rutledge was born in the year of our Lord October 17, 1874.

MARRIAGES
Thomas K Rutledge and Elizabeth were married in the year of our Lord
November 18, 1852.
William A Rutledge was married June 24, 1877.
Z D Rutledge was married June 2, 1878.
Nathan M Rutledge was married December 23, 1883.
Austin G Rutledge was married October 17, 1886.

DEATHS
Thee Bob was born and deceased in the year of our Lord January 5, 1870.
Emanuel Cornelius deceased this life May 12, 1877.
Mary J Rutledge died October 5, 1878.
Emanue Rutledge deceased August 20, 1878.
Elizabeth Rutledge departed this life May 1, 1883.
John G Rutledge died June 13, 1888.
Thomas K Rutledge departed this life in the year of our Lord April 23, 1912.
Austin G Rutledge departed this life in the year of our Lord April 28, 1912.
Mallisia Rutledge departed this life in the year of our Lord November 6, 1921.
Lillian A Rutledge Nabores departed this life in the year of our Lord
July 28, 1922.
Thomas E Rutledge departed this life February 6, 1923.
Sarah C Rutledge departed this life May 5, 1923.
William A Rutledge departed this life November 9, 1926.

************************
REMARKS MADE AT THE MEETING OF THE SOUTH CENTRAL KENTUCKY HISTORICAL AND GENEALOGICAL SOCIETY, Glasgow, Kentucky on May 28, 1987

By Dr. Neal Chism, Professor of Economics and Head of the Department of Business Administration and Economics of Nebraska Wesleyan University at Lincoln, Nebraska. Dr. Chism was in Glasgow, Kentucky to attend the Highland Games in May of 1987.

It is a real pleasure for me to be here tonight. I see a lot of old friends and relatives in the audience which tells me that they are showing true support and kinship. They are brave souls because what I intend to say tonight, they have heard from me before. Of course, if I keep giving this message of family perhaps they will start believing its message as they should.

A very special thanks to your Executive Officers for inviting me to say a few words about Clan Chisholm tonight and about Scottish class in a general sense. I feel as though I am returning a favor since Jimmy Simmons graciously spoke before our Chism Association meeting when we met here a few years ago. Our family asked him to speak on the History of Barren / Monroe Counties, a subject in which he has few peers. We enjoyed his contribution on that occasion and I am glad that I can return that favor in a small way.

This Society and its work has commanded my interest over the years (from its very beginning in fact). I have had a serious involvement with the history of Kentucky and particularly Barren and Monroe Counties since I learned, as a child, that my ancestral roots went back to this part of the country. Kentucky, Barren & Monroe Counties, Mt. Hermon, Peter's Creek, Bethlehem Methodist Church, The Old Mulkey Meeting House are all names that influenced my life early as I followed the conversation of my elders during family get togethers. My grandfather, John Crittenden Chism was to have a lot to do with my interest in Kentucky. It was he who in 1944 encouraged me to make a trip to the state of his birth and to visit kinsfolk in and around Glasgow. I was then attending College in a V-12 Unit at Wabash College in Crawfordsville, Indiana. At that time, I met my Pitcock Cousins (my grandfather's sister was Elizabeth Chism, wife of Wesley Pitcock). I met other relatives, Chisms, Marrs, Howards, Rays, Hammers, Comers, Bushongs, etc. I visited all the family cemeteries and landmarks. I talked about family with friends and neighbors. The impression of that visit was to stay with me forever and is with me even to this day. I learned in a very special way the love that a Kentuckian has for his kinsfolk and his country. I have made visits to this homeland of the Chisms and each time I have been renewed with my interest in family, genealogy, and Kentucky history and folklore.

On one of these visits I met Eva Coe Peden, I also had visits with Bess Howard and Mrs. Renneau. All of these ladies had a keen interest in Barren and Monroe County History. Mrs. Peden became interested in my Chism research and we shared family study over many years. Her work enabled us to know much about the Chisms in the Peter's Creek Community around Mt. Hermon. I shall always be indebted to her but most of all for the genealogical skill that she taught me as a young man. It was through her efforts that I learned of the South Central Kentucky Genealogical Society. I took out membership then and have followed your work ever since. And I look forward to being a part of your Society in the years ahead.
As an amateur genealogist, there is one recommendation I can make to you in your genealogical efforts. That is to always get to know the home area of your roots. If you are interested in some particular region, plan to join a genealogical society in that area, work with these people in terms of queries, in submitting information and ancestral charts, in hiring them to do genealogical research. Generally, these are people who are sympathetic to your endeavors and are often able to help resolve some of the enigmas which you face as a researcher. Membership in a genealogical society also helps you to know about research of other members and sometimes you are in a position to help them in their problems. It is by working together that many times we find answers to our problems as well.

I came tonight to talk about another genealogical technique -- that of the Family Association or a Clan Society. Just as one finds help and support from a Genealogical Society, one can obtain the same help and support from a family organization. The membership in the family organization is often very meaningful because in this instance all of you have the same research. Basic to all research is the collecting of data. It is always rewarding when you can draw on the research of others, that is where published research is so important. But what if you are not that fortunate which often is the case. No one has done any serious genealogical research. It is in this instance that a family organization can be helpful. By working with many persons, the organization can serve as a depository of information and can serve as an agency for dissemination of information among many people and do it quite quickly. Genealogical services is one of the drawing powers of any family organization and is one of the basic activities which holds a family together. We are all interested in our roots (where we have come from); we are also interested in our present situation (especially our family relationships with each other). If you are pursuing genealogical research and have found paucity of family information, you might consider organizing a family society -- call it an Association or a Society or a Clan.

In organizing a family society there are two fundamental pre-requisites. First, a sense of loving and caring for each other. This is absolutely essential if the Family Association Technique will work. If a family doesn't have this common attribute, then don't try getting the family together. Second, is the need for volunteering service on the basis of "labor of love". There are many things to do and effective leadership is paramount to success. Members of a family need to offer their time, talent, and financial support for the common cause but most especially with a feeling of dedication and enthusiasm and contributing to the common cause. The family bond can be a wonderful experience if we all recognize and respect our motives in working and fellowship together.

Next, a family organization has to establish some goals and objectives. These may and do vary according to the needs of each family. In the Clan Chism Society, we originally decided that we wanted to serve the family (that is do things we could not do as individual families); to serve the Lord God Almighty (not as a church but to support religious ideals) to serve the Country, (not as a political organization but rather to support patriotic ideals). These three goals became the foundation blocks upon which our activities were built.

If I may digress from the topic, I would even pose that one finds these ideals among most Scottish Clan Organizations - Perhaps one could go further
and say that they describe to a great extent the character of most Scottish people - at least that is my conclusion after reading Scottish History and having been raised in a Scottish home. I would suggest to anyone researching Scottish American Communities that they familiarize themselves with these three ideals.

A Scotsperson had always felt a close family relationship. His basic identification is to that group with whom he carries a common surname. A fellowship bond is established which is sharing in joys and supportive in sorrows. We, in America, call this kinship or clanship. This does not imply that there is a common accord - Scots are fiercely independent. It does imply that they identify, even in diversity, to the common and fundamental ties of family and to the process of relationship that this involves.

Scottish people also "listen" and "follow" the inner voice of conscious-call it religion or call it ethics. But to know a Scotsperson is to find one who is committed and dedicated to a very high ideal. Religion is an important relationship to most Scottish families. It is the motivator. It is the spark plug which brings meaning to all life and to the hereafter as well. The importance of commitment takes on religious overtones. The sanctity of oath-taking becomes a firm and everlasting dedication, one which takes on life commitment. If you do research with Scottish American Families, keep in mind their religious connections.

The third characteristic of Scottish American people is the devotion to patriotic duty - next to the passion of religion is the commitment of cause and country. The love of country is an attribute that drives a Scotsperson beyond strength and endurance. The intensity of that love for country, region, glen causes him/her to give his life for the common cause. Behind the history of Scotland, United States of America, State of Kentucky, or the Peter's Creek Community of Monroe County, you will find that patriotic passion of sacrifice and common commitment.

So these three goals, to serve family, to serve the cause of high ideals, and to serve country becomes our basic goals and common objectives.

Keeping this in mind let me dwell for a few minutes on how these get manifested in the family Association and especially in that Association which I know the best - The Chism Family Association. First of a some history:

The Chisholm have their antecedents out of the Borders and the Highlands of Scotland. Arriving shortly after 1066 from Normandy, they found their way to the Borders where they established the Barony of Chrisholm in Berwickshire. Later in the 13th century, a Robert de Chisholme migrated north to the highlands. He became Constable to Urchart Castle on Loch Ness. He acquired land in the area of Loch Ness and later in the Strathglass area in Inverness-shire. Here the Highland Clan of Chisholm was established and nurtured through the centuries. It is a beautiful glen and is visited today only with the feeling of grandeur and calm. It is a place where the fern grows in great abundance so much that the Chisholms long ago adopted it as a symbol of the Clan. Comar, Cannich, Lietry, Affric are common land areas to the Chisholms. The Chief had his seat at Erchless Castle which is located near Beauly in Inverness-shire. Today its towers stand as a beacon to the families around the world and as a proud symbol of our common unity whether we are from Scotland, England, Ireland, Australia, Canada, or America.
It was in this area of Strathglass that the Chisholms put down their roots. It is here that they nurtured their Clan relationship. At the center of this relationship is the Chief whose functions have varied over the years. One function that has not changed is his relationship to the Clan. He serves today as he has served over history as the head of the family as well as its representative to the United Kingdoms of Scotland and England. As an elder brother with whom we share blood ties, he represents the interest of the Clan. He watches over the affairs of the Clan with concern and interest. He encourages participation from the membership around the world. The role of the Chief is central to all activities of the Clan Chisholm and this role beckons our loyalties and commitments. It is through the Chief that we find the basic identification of the Clan Chisholm Society.

It is this relationship of one Chisholm to another through a common identification with family and with the Chief that calls out to Chisholms everywhere to join a common effort to further the welfare of the family over the world.

Many of the Kentucky Chisholms have their roots to the Clan through the American experience. The South Central Kentucky Chisholms/Chisms have their antecedents out of the Colony of Virginia where they are to be found as early as 1730 and perhaps as early as 1690. We know that the Chisms were living in Virginia very early coming for a number of reasons. Many came as headrights and many were transported for one reason or another. These Chisms joined many other Scottish families and Scotch-Irish families in building the Colonial Society of Virginia. In 1790, our Chisms migrated to South Central Kentucky. At the same time, other branches were migrating into other regions of Kentucky. Many of these Chisms migrating to Kentucky had participated in the War of Independence and came to Kentucky to claim land for military service. Here they put down their roots and here they have been a part of the American experience ever since.

As we know, there are certain basic characteristics about these migrations. First, these families moved as groups. Most of the Children of John and Eleanor Chism of Amelia County Virginia moved in the 1790s to the south central Kentucky area or the Middle region of what is today Tennessee. These families were independent, they were land viewers, path finders, or empire builders. Today we classify them as the early pioneers. They claimed the land, they built their home, they established their families, they established communities. They were Clannish. They loved and cared for each other. John Chisum of Amilia County died in 1792. After his death, it appears that the migration to Kentucky began in earnest. We find them taking land in and around the Bowling Green area in what is today Logan and Warren Counties. Our families in Barren and Monroe Counties were a part of this migration.

Second, these families were a vanguard of persons who come to South Central Kentucky bringing deep faith in Christianity and establishing houses of worship in the pioneer communities. Mostly of the Baptist tradition, they were God fearing people and they became religious leaders in their respective home areas despite the limitations of education. It is hard to feel the pulse of Chism families without recognizing this commitment and dedication to religion.

Finally, one must recognize their commitment to country. Chisms have served in everyone of the military engagements fought on the American continent. They served on both sides during the War of Independence. They served on both sides during the Civil War. Chisms have been not only independent in their thinking
but they have been willing to fight for their beliefs. Patriotism is felt keenly by Chisms everywhere. Their is a deep allegiance we have for the United States of America and for the principals for which it stands. We appreciate our Constitution, We appreciate our Flag, we appreciate our free institutions - that is part of our fabric as Americans.

Yes, the family association can serve as a very important institution to promote and further the ideals of a family. It can serve as a means of teaching and transferring family traditions and values. And most of all for genealogists, it can serve as a useful technique in collecting data on family and family life which can be most useful for future generations.

Before closing, let me describe some of our activities which may give you some ideas on specifics of the operation of a family association.

The Chism Association first of all centers its efforts and finances basically on genealogy, history, heritage, and folklore. We have gathered data on our members and on Chisms all over the United States and in Canada. We maintain a national office for the holding of this information. The national office helps those who are seeking their family connections. We are in the process of publishing this data and look forward to the day when it will appear in print as a definitive history of the Chisms of America. Monies have already been raised to finance this effort. In genealogy, we encourage our members to develop their own creative abilities. We encourage them to do research and to write up their conclusions. This material is published in our Chism Monograph which is widely distributed among the membership. We also have the benefits from a professional genealogist who helps us as a professional consultant and as a guide for our research. Much of our time and budget is spent on genealogy and genealogical related activities.

But second to our genealogical efforts are our activities directed toward the marking of various sites important to the family history. Over our twenty-five years, we have erected or refurbished three sites in South Central Kentucky, one site in Missouri, and presently we are working on sites in Oklahoma and in Tennessee. These efforts are directed not only as a means of preserving the sites but also to serve as places where pilgrimages could be made and where descendants could reflect on their heritage and history. It also serves as a tangible activity for local families as they assume the care and attention of these sites.

Thirdly, the family association serves as a depository for artifacts and heirlooms. We look forward toward the time when we can finance and maintain a family museum. The cost precludes such an effort at this time. But we are collecting for the day when it might become a reality.

Lastly, we try to further the fraternal aspect of the Association. We sponsor local gatherings of the family. We call the families together every other year as we participate in National Clan Gatherings. Here we consider our relationship with one another. We consider our work and prepare for the future. The National Clan Gatherings are planned to be "fun times" and as a time for renewal.

About the Administration - The Chief is our Head. There is a Parent Society in Scotland and all branches have communication with this Society. There is a Chairman and Executive Board that oversees the work of the American Branch and its Chapters. The Chism Family Association is a Chapter of
the Clan Chisholm Society of America. The Work of this Chapter is headed by an Executive Board with its President serving as the symbolic leader.

Once again I say thanks for giving me this opportunity to meet with you, to share some thoughts with you on this occasion about genealogy and to tell you something about the history and operation of the Clan Chisholm Society and the Chism Family Association. In doing this, I am sure that those of you from other Clans will find similar associationships and operations.

I wish all of you the best in your work as a Historical and Genealogical Society. This is truly one of the best Societies in the USA. Keep up the good work and God Bless all of you in your endeavors.

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MONROE COUNTY COURT ORDER ---- M.T.FLIPPEN, JUDGE

Submitted by Marcella Headrick, Tompkinsville, Kentucky.

It is ordered by the court that the following named persons be and they are hereby appointed Officers of the Election in Monroe County, Ky for the year 1892.

1st Precinct: H C Franklin and W H Maxey, Judges; H H Neal - Sheriff; and A B Comer, Clerk.

2nd Precinct: S P Arterburn and James B Martin - Judges; James Hibbitt-Sheriff; and Abijah Strickler - Clerk.

3rd Precinct: E.L.Palmore and Joe F Miller - Judges; Wm H Smith - Sheriff; J T Sympson - clerk.

4th Precinct: J B Murphy and Samuel Biggerstaff, Jr - Judges; Sylvester Biggerstaff - Sheriff; and P G Maxey - Clerk.

5th Precinct: Turner Bartley and J M W Smith - Judges; W Y Wood - Sheriff; and W H Glazebrook - Clerk.

6th Precinct: W S Maxey and W T Martin - Judges; R V Evans - Sheriff; and G C Brown - Clerk.

7th Precinct: J A Fitzgeralds and John R Wilborn - Judges; Peter Kingery - Sheriff; and Fox Grey - Clerk.

8th Precinct: Sam S Crawford and Haden Turner - Judges; T J Jenkens - Sheriff; and R F Crabtree- Clerk.

9th Precinct: I J B Spear and George Stephens - Judges; J F Arterberry - Sheriff; and Dr T H Haile - Clerk.

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THE KENTUCKY SETTLEMENT IN MADISON COUNTY, IOWA

The following article is taken from the July 1935 Annuals of Iowa, which is a Historical Quarterly published by the Historical and Memorial and Art Department of Iowa in Des Moines. The writer of this article is C.C. Stiles:

This subject bears an especial interest for me from the fact that I was born and raised in this settlement and from my earliest recollections until I was grown to manhood, my associations were with these settlers and their descendants.

My first school teacher in a public school that was held in an old log schoolhouse was one of these settlers, Mattie Walkup. Afterwards, I had two or her sisters, Bettie and Belle, and following these came Fanny Simpson as one of the teachers. Our immediate neighbors were the Blairs, Carters, Walkups, Henegars, Garmons, Simpsons, Turks, Yates and Scrivners.

On looking over an article written for the History of Madison Co by E R Zeller and on this same subject I find the following article taken from a Keokuk paper published May 27, 1860: "A procession consisting of nine wagons, one carriage, twelve yoke of oxen and several spans of horses passed up Main Street last Saturday Morning bound for Madison Co. Iowa. They came from Kentucky. They belong to one family, the head of which is Rev. John Blair, who informed me that they were obliged to leave Kentucky on account of their sentiment on the slavery question. As related by the Rev John Blair, the reason why he and his party picked upon Madison Co. for their future home was a brother, Alexander Blair, had emigrated from Kentucky to Indiana in pioneer times and a few years later had settled in Madison Co. Iowa, on land now known as the Mills farm at Tileville. Those composing the Blair party were the Rev. John Blair, Rev. Richard Armstrong, Elza Blair, William Turk, John Blair, William Blair, John Henegar, Peter Carter, James McKenny, James Blair, William Carter, Alexander Eskew and Thomas Rhodes.

In the fall of the same year another party arrived consisting of George Breeding, Rev. Campbell Hughart, Joseph Breeding, B B Carter, and others. In the following spring, a third party located in the county, namely: J N Eskew, T J Blair, George H Kinnaird, W T Jesse, Henry Monday, and David Mosby.

These first settlers divided a part settling in Scott Township and the remainder in South Township, thus forming two settlements or in fact only one which finally extended from the Hollowell Bridge on Middle River in Scott Township east to the east boundary line of the county. Those of the first settlers that settled in Scott Twp were the Breedings, B F Carter, John Blair, the Eskews, George H Kinnaird and the W T Jesse families. Afterwards there settle in this vicinity the Fuge, Stith, Peak, and Yates families.

Those settling in South Township consisted of the Rev. John Blair and wife, "Aunt Martha", Elza Blair, Alexander Blair, William Blair, Jefferson Blair, Partenia Blair Carter, Sally Blair Turk and the families of Peter Carter, John Henegar, Richard Armstrong, James McKinney, William Turk and Campbell Hughart. Afterward came the Walkup family, the Simpson, the Kinnaird, Schrivner, Cheek, Durham and Garmon families and others. Among the later arrivals were several of the Grissom family.

It is told that when John Grissom made the trip from Kentucky that he came by railroad, went to sleep and failed to leave the train at Des Moines. He
awoke in time to find the train was in Stuart. Not daunted, however, he left the train and walked all the way "toting" his luggage and reached Winterset at two o'clock in the afternoon.

The Walkup brothers, Joe and Albert, and families, together with their sister and her husband, Dr Baldock, came to the county in the Spring of 1865 and located at Queen's Point on Hoosier Prairie. In the fall of the same year after their father, John A Walkup, came with four daughters, Mattie, Betty, Belle, and Euphrasia. He had previously purchased a farm on Brush Ridge on which they settled. They made the journey in a wagon and using the language of Belle Walkup Pixler: "We had a vexatious predicament to contend with. This happened at Vandalia, Illinois. During the night of our encampment there, the horses all got loose from their halters and disappeared and when daylight came and no horses in sight, we felt like we were a long way from home and without friends. But we were very glad when we found out that early time Vandalia had a good vigilance organization and that they were soon in touch with the herd of nine horses. The horses, guided by their animal instinct had struck an air line for the beautiful hills of the Cumberland Mountains. When the vigilantes overtook them they were running up and down the banks of the Wabash hunting for a place to cross. Late at night when the faithful vigilantes arrived with the horses there was rejoicing in the camp and the next day found the Walkups moving on to the land of plenty.

Only two of the Walkup family are now living, Belle Walkup Pixler and Euphrasia Walkup Maxwell.

Joseph Scrivner and wife, with their three sons and four daughters, were early settlers in South Township. Their farm adjoined by father's. The George Cheek family came to South Township in or about the year 1872. The Elijah Kinnaird family came to Madison County in 1871. The family consisted of the father, his wife, and three sons, C E Kinnaird, Thomas Kinnaird, and seven daughters, Ann Kinnaird Durham, Mary E Kinnaird Young, Margaret Kinnaird Tripp, Susie Kinnaird Garmon, and Millie Kinnaird Carter. There are one hundred and seventy-six grandchildren and great-grandchildren of Elijah Kinnaird and wife now living. The Simpson family was part of the later arrivals. This family consisted of the mother, "Aunt Dicy" and her children: William, Robert, James, Fannie (later Mrs Jeff Breeding of Des Moines, Iowa. Jeff Breeding was Day Captain at the police station there in 1909), and family.

The Daniel Scott family as I remember them consisted of "Uncle Daniel" and children: William, Milton, Jane (Scott) Stith, Amanda Scott Blair (mother of George J Blair, who gave me data), Lucy Scott Pace and Harriet Scott. Lucy, on the trip from Kentucky rode all the way on horseback. I have a remembrance of many times seeing Amanda Blair under her arms walking to Middle River a mile away doing the washing for a large family and carrying it back home. This in addition to keeping up her housework.

The Kentucky settlers taken as a whole were of the type that make good pioneers. They were typical of the South bringing with them many of the manners and customs of the Southland. Their first houses were usually built of logs covered with clapboards. The clapboards were made of oak split down to the right thickness with a frow. But later on John Marsh Carter operated a shingle machine down on Middle River. The shingles
were made by sawing logs into blocks of the proper length and then removing the bark and steaming the blocks in a large vat. The blocks were then split into shingles by the machine which was operated by horses hitched to a long lever or sweep.

The timber usually selected for the shingles was either of walnut, linn, or cottonwood. These shingles were not always straight but they made a very good roof. In the spring of the year when the sap began to rise they would tap the sugar maple trees. This was done by cutting a V shaped notch in the tree at the lower end of the V. They would bore a hole and insert what they called a spile, which was usually made of alder by removing the pith, leaving them hollow. The drip from these spiles was caught in a small wooden trough and boiled in a large iron kettle to the consistency they wished for the syrup or sugar.

In the late summer they strip, top, and cut their cane and haul it to the place where they make the sorghum molasses. The juice was extracted from the cane by running it through the cane mill which had upright rollers through which the cane passed. The juice passed through a spout to a barrel which was covered by a strainer and after it had been thoroughly strained, it was carried to and placed in the evaporator. This was built as follows: A stone wall was built to the proper height with provision for a smoke-stack at one end and an opening in the other for the admittance of fuel and the regulation of the heat as this was a furnace. The metal evaporator was set on top of the furnace and adjusted until it was level. The evaporator was divided into sections about ten to twelve inches apart by metal strips set upright and with an opening at one end. But the openings reversed, the first opening on the righthand side of the pan, the second on the left, thus alternating the full length of the pan. This was for the purpose of circulation of the juice from one end of the evaporator to the other or to any part of it by the tender who constantly kept this up by means of a wooden drag, constructed the same length of the width of the sections. This was done for the purpose of keeping an even consistency of the evaporation and to prevent scorching. When the juice had arrived at the proper consistency it was drawn off into the receptical furnished by the customers and when cooled they had good old sorghum molasses.

The men constructed most of the implements they used, especially those that were made of wood as sleds, looms, etc. Many of them would raise a small patch of tobacco for their own use, and they surely had learned the art of raising and curing it, for they produced an excellent article of "long green" to which this writer will attest. The women were tireless in weaving on looms that were handmade. They wove cloth for the most of their clothing and for the men it was called "jeans". For the women it was called "lindsey-woolsey". I recollect that most of their weaving was carpets, the material used being rags sewed in strips. Their dyes were of the simplest kinds, such as analine, logwood, and outer hulls of black walnut and butternuts. They would knit hundreds of real wool socks and mittens and after suppling their own needs would take the remainder to Fort Des Moines and sell or trade them for goods that the family needed. In addition to the socks and mittens they would weave or knit scarfs which they called comforts, hoods, wristlets, and garters. Suspenders were called galluses.

Whenever they went visiting they would take their knitting along with them and sometimes when their menfolks could spare the time they would all go together, the men taking their rifles and amusing themselves in hunting or shooting in a turket "shoot."
True to the southern type these settlers were frugal, industrious and
saving, sociable and generous. They hospitable and above all, they were
honest. Always close in a trade and yet, if they owed you a penny they
would pay it and if you owed them a penny they wanted it. Led by
Rev. John Blair and Rev Richard Armstrong the early settlers organized
a church which was named Blair Chapel. It was located on the ridge
between Middle River and Clanton Creek. It was a quiet secluded spot
almost surrounded by trees. Here it was they worshipped and the younger
generation received their early religious training in the church and
Sunday School. Many memories rush through my mind as I think of old
Blaie Chapek, the crowds that attended the services. They would come
on foot, on horseback, and in lumber wagons, and the excitement during
the Revivals when there were so many in attendance that the church and
yard surrounding it were full. The religious excitement was so great that
everything gave way to it, even the schools at times would be closed.

As a boy I attended this church and the singing school taught by Uncle
Ben Carter. Here in this beautiful cemetery adjacent to the church, my
father, mother, three brothers and other relatives are sleeping. The church
around which so many memories are clustered, burned down and a new Blair
Chapel was built, more beautiful than the old, but the memories of the old
did not perish with it. In the cemetery practically all of the older
generation and scores of the younger lie sleeping, while the new Blair Chapel
stands as a monument to their endeavors. And like a sentinel keeping watch,
it casts its shadows over them while they lie sleeping.

Blair Chapel

Blair Chapel stands on wooded hill,
A pleasant sight to see,
And it has stood for many years,
Midst oak and hickory tree
With its steeple pointing skyward,
Silent messenger of God,
Guardian of the graves of loved ones
Resting there beneath the sod.
Here the people met together,
As they have for many years,
Many times in joy and gladness,
Other times with bitter tears
For the passing of some loved one,
Laid beside the others there.
Many pioneers are resting
In this little plot so fair.

If the walls could tell their story,
What a record that would be
Of the ones who heard the message,
That from sin had set them free.
Many men have filled the pulpit
In this little church at Blair,
Men whose faith and courage
Left a shining record there.

by M G Patrick

Led by REverends John Blair and Richard Armstrong, the earlier settlers
organized a church society of the United Brethren belief.
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JOHN C. SMITH was born March 9th 1806, on the headwaters of Little Barren, Barren County, Ky. His Father and Grandfather Smith was both named WILLIAM, and I think my Great-Grandfather Smith was a sailor upon the bosom of the great ocean. My Grandmother maiden name was STREET, and either her father or my great grandfather Smith was a Welchman, for I have heard my father tell an anecdote on one or the other of them. He said his grandfather Smith or Street, (I disremember which), was a very large Welchman, and had a hand as big as a gridion.

He never would strike a man with his fist for fear of killing him, but if a man insulted him, he would slap him over with his great big open hand. I think my grandfather Smith was born somewhere in a ship as she was plowing the Breny deep. But my father was born on James River, under the Tobaccarow Mountain, Amhusk County, Virginia. I cannot state the precise time my father emigrated to this state. (Kentucky), but I believe it was about the year of 1792 or 1793.

His first arrival, or the county he stopped in was Mercer where he became acquainted with my mother who was then a blooming girl about 14 or 15 years of age. Her name was MarGART CAMPBELL the daughter of JOSIAH CAMPBELL. My grandmother Campbell's name was SUSANNAH MITCHELL before she was married. My mother was born in the year of our Lord, 1777, Bedford county, Virginia. The exact time my grandfather Campbell emigrated from Virginia to Ky. I am unable to say, but it was at a very early date, for I have had my mother say she was a very little girl at that time, so small and so young that she could only remember a part of the insodents that took place on the way.

She said at that time the people who moved from Virginia to Kentucky did not move in wagons like they do now, for there was no roads at that time that waggons could pass. They had to move on pack horses and frequently the paths was so narrow that it was with difficulty they could get along with there package. But narrow paths was not all the difficulty they had to contend with in their passage from Virginia to the rich and fertilizing soil of Kentucky. Tis they had to pass over steep mountains and hills and deep rivers,illy prepared to with boats for their safe conveyance.

Many times they would follow the windings of their path up the mountains or hills untill they would become so steep or so sideling that they thought it unsafe for their horses and little ones to pass over. Sometimes a better and more safe way would be sought out. But when this could not be done, they would take off their packs and lead their horses over one by one untill they was all over, then all hands would engage in carrying over the blunder and again restoring it uponthe backs of the beasts of burthen. But while they had these difficulties to contend with, there was others of a more alarmin and dangerous caractor. A great portion of the route from the State of Virginia to thea Great Valley of the Mississippi (of which Kentucky is a part). at that time was uningabited by the white man. The unbroken forest sprends its shade forty miles or more in some places unmolested by the removal of a single tree. The sound of an ax had never sounded upon none of its hills or its valleys except to clear away a small path or to cut a little wood to cook a morsel of food for the hardy pioneers of this western country.
The wilderness at that time was possessed with Indians of a savage nature and unfriendly to the white people frequently killing whole families of emigrants as they were endeavoring to make their way from the eastern States to the far west. Owing to this circumstance it became harsedous for any family to undertake the journey alone; and besides this there was many wild beasts fierce and ferocious that would attack, kill and eat a man; sometimes a quantity of these animals would collect together, sufficient in numbers to destroy a whole family. My grandfather having knowledge of this fact he did not venture alone, but I think about sixty souls in number, consisting of men, women, and children, after loading their beast, and preparing as well as they could for the journey, the men with their guns on their shoulders and the women with their babes in their arms took up the line of march from Bedford Co., VA. to the much praised and thinly settled State of Kentucky. Whereafter a long and tedious journey they arrived and settled in Mercer Co. Where I believe my Grandfather and Grandmother resided and brought up a numerous offspring living in and enjoyed all the privilege of the Presbyterian Church.

And from what I have heard of my Grandfather and Grandmother Campbell’s religion I suppose it was of genuine character. They endeavored to train up their children in the way they should go. and so fare as I have any knowledge on the subject, when they grew old they did not depart from it. Though some of them grew to nature age before they embraced religion.

There is one thing in the history of my Grandfather, that the nothing thought of in the days would cast a stain or a reproach on the Christian’s character in these days. I allude to the business of making and vending ardent spirits. How far my grandfather was engaged in this I am unable to say, but I think I have herd he had a distillery. But I suppose he did not carry it on very extensively as he had a farm to cultivate and was also a blacksmith by trade. But be this as it may, he was a very pious man, a strict observer of the Sabbath Day and rigidly enjoined it on all his house, to remember the Sabbath Day, to keep it holy.

I am unable at this time to tell the exact age of either my grandfather or grandmother when they departed this life, but they both lived to a good old age. My grandfather left the shores of time first. His death as I am told was sudden and unexpected at that time. Indeed we may say to all human appearance, it came upon him like a thief in the night. O how important it is to watch and with what power the circumstances of his death should bring home to the minds of all his surviving friends the Scriptural fraziology of "Watch ye, therefore, for in such an hour as you think not the Son of man cometh." I am told that he was enjoying as good health as was common for an old man of his age to enjoy, up to the very time of his dissolution.

The circumstance of his death took place as follows; he was standing in his yard conversing with one of his son-in-law by the name of PHILLIP SHUCK. Uncle PHILIP sayed he had just trned his head from looking at grandfather when he heard him make a strange noise. His eyes were again directed toward him and he saw him falling. Uncle instantly caught hold of him to prevent his falling. He was carryed into the house and sat on a char. But alas! for his friends, his spirit had fled to the God that gave it, leaving the body to be consigned to Mother Earth.
Grandmother lived some years after Grandfather death, and I think before he death she entirely lost the power of vision. And although she lost the power of seeing with her natural eyes, I trust she did not loose her spiritual eyesight. But they are gone to the Spirits Land, leaing behind a numerous offspring and friends to lament their loss. And though they did mourn and weep for a while, yet they did not mourn like those that had no hope. For we believe that like as Christ was raised by the glory of the Father, even so shall he raise our Fathers, and our Mothers, who have died in the faith of the Gospel of the Son of God, and allthough they cannot come to us, yet blessed be the name of the Lord and we go to them.

I think my great grandfather Campbell and Mitchell was both Irish and came from Irland to America in company together. And as the Irish is famous for having anecdotes told on them I will here relate an anecdote that I haveheard on them; when they first came to this country they saw a great many things that they did not know what they were, among the rest they found (they thought), some rough coted apples, after having filled their pockets they commenced eating, but they did not relish them very much, for they turned ou to be green walnuts. They was, I think, both weavers by trade. I have heard a story on them somewhat after the following; a bet or a wager or something of the kind was made on one of them, that he could weeve out a sartin piece or webb of cloth in one day, containing thirty or forty yards. He was about to succeed but just before the job was completed, a hemerage from the nose took place and continued with such violence that the Knight of the Sheckel was compelled to desist. But no sooner did the one drop the sheckel than the other picked it up and the job was completed within the given time.

I do not at this time to have heard of any of my great uncles or great aunts spoken of except UNCLE BOB MITCHEL. He was a drinking man and when he would get drunk, he would say, "Pore Bob". This is all I know of Uncle Bob. But I fain would indulge a hope that he quit his cups and became a sober nam before he launched into a world unknown. We will now state according to ourbest recollection what we know and have seen of my own Uncles and Aunts, on mother's of the house.

I think UNCLE JOHN CAMPBELL was the oldest son. He had two wives his first wife had several children by my uncle and then left him and her children; took up or was married to another man. The last I heard of her, she was residing in Lexington, Ky. I have seen some of her children and as they are my cousin, the sons and daughters of mother's brother, I will speak of them. Their names are as follows: JOSIAH, ROBERT, MARTAIN, SUSANNAH AND BETSY. These are all I remember now. I have been at cousin JOSIAH CAMPBELLS house. He had a wife and several children but I have forgotten their names. COUSIN ROBERT was a shoe and boot maker, and was the man I learned my trade with. His wife was very pretty waman. Their childrens names were SINTHA(CYNTHIA) ANN, HESTER ANN, WILLIAM, the rest not recollected. His wife's name was BETSY SMITH, the daughter of JOHN SMITH, a hatter living in Columbia, Adair Co. COUSIN MARTAIN I think was bound to some trade but before he was twenty one, he left and was not heard of for a long time. I think it was about the A.D. 1828. He was living about 50 miles of New Orleans, engaged in the shugar making trade and was very welthy. COUSIN SUSANNAH or "SOOKY" as they all called her, was a very small and beautiful waman. She married JAMES OVERSTREETER, an extraordinary high man, and a hatter by trade. He fell down once and UNCLE PHILLIP SHUCK said he looked like about three pannels of new fence.
COUSIN BETSY married WILLIAM TUCKER. He was a man of common sire. UNCLE JOHN'S second wife was a very pleasant woman and greatly beloved. We called her AUNT BECKY. One of her sons was named JOHN, and he was a very ingenious man, somewhat about my age. When he was a boy, he sent me a top or Whirligig, which pleased me very much. UNCLE JOHN was the man I was named for, he was a great hand to sing. I heard him sing a song that was called, "The Sour Apple Tree". He said he had saw the day when he could sit down and sing from sun up to sun down, and never sing the same song over. I can just remember the little fur hat he gave me because I was his namesake. And I think he also gave me a calico cote. As was common in his day, he used to partake of the intoxicating draught; but I think before his death he left it off and joined the Methodist Episcopal Church. This is A.D. 1847 and he has been gone from the shores of time several years. And we trust he is happy, and that soon or later, we shall see him in that bright world above, where sickness, sorrow, pain and death can never come.

Besides UNCLE JOHN, there was of my grandfathers children, DAVID and ROBERT, males, MOLLY, BETSY, SUSANNAH, (or SANNAH, as they called her), MARGARET and FRANCES, females. UNCLE DAVID married his cousin, BETSY CAMPBELL. They had six children, lived to be grown, four daughters and two sons. SARAH, SUSAN and POLLY had black hair, LUCINDA had red hair. None but on of them ever married. ELEXUS married ELLEN LASWELL, my fathers sister daughter. I have forgot who THOMAS, the youngest son married, but I think she was a girl of some property. UNCLE DAVID is still upon the land of the living, or was last fall for he visited my mother, and promised to visit her once every year as lon as they both live and he is able to travel.

I believe both him and all his house are Presbyterians. When I was at his house (and I have been there but twice), he seemed to be a man of God. When he arose in the moring it seemed his first thoughts were turned to that God who had sheilded and protected him thru the night; no sooner had the son, that bright luminary of day gilded the Eastern Horizon, that the family alter, which had long been erected, was resorted to: and although it has been twenty years since my first visit; and about eighteen since my last, the sence is yet tolerable fresh in my mind.

About middle ways, on one side of the house, at the foot of a bed, there stood a table, upon whose leaf was spread a clean, white toilet fringed round the edge; upon this ws the Family Bible and a Book of Hymns(or rather I believe they were Psalms.) The family was conveniently seated aroun the room, my eldest brother and myself among the rest; AUNT BETSY a little nearer the table than any the rest except UNCLE, who was then actualy sitting in justtiposition with the table, having the Sacred Volumn in his hands. He commenced and read a portion of Gods Word. We then mingled our voices together in singing the high prases of God, after which we nealed before the God of our Fathers, Whilst Uncle lead in prayer.

Soon after breakfast was ready. God was sough unto for a blessing and after breakfast thanks was returned unto the great giver of all good; and again at dinner and supper, the like blessing of God was saugh; and thanks returned for his blessing; and yet again befor he suffered his family to retire to bed, (or as DR. YOUNG would have it, before theirs thoughts was suffered to be locked up in healths restorers sweet." ) Prayer, supplication and thanksgiving assended the hill of Salvation. How pleasant it is for a family thus to live, that when death comes, have nothing to do but to step over Jordan and swell the borous of the redeemed. Some of them have alread, since the time
of which I speak, crossed the river of death. I think about half
the family. The rest are swiftly hasting to its swelling billows.
A few more battles for my old and venerable Uncle and the victory will
be gained; a little longer successful fighting, and like St. Paul,
he may exclaim," I have fought a good fight; I have finished my
course; I have kept the faith; henceforth there is laid up for me
a crown of righteousness which the Lord, the righteous judge shall
give me. and not only me, but all those that love his appearing.

**UNCLE BOB CAMPBELL** was cut off in the bloom of manhood, at
about the age of 18 or 20 years. He served one tour in the service
of his country, in the last struggles against Great Britian and the
Creeke Indians. I think he reached home and died in a few days. O how
uncertain is life; and how true the proverb that says "in the
midst of life we are in death". **AUNT MOLLY CAMPBELL** married
**MARTAIN JONES**, they had six children, four boys and two girls.
The boys was named as follows: **JACK or JOHN, LOUIS, WILLIAM AND
STEPHEN**; the girls were **SALLY** and **POLLY**. **UNCLE MARTAIN JONES** was a
small man and a cripple. He loved a dram, easy irritated and would
fight. I have heard my father tell a anecdote or two about his
fighting. He said, in the neighborhood where **UNCLE MARTAIN** lived,
was a stout and over baring man;this man and Uncle fought, and Uncle
whipped him. Again, he had another fight and the man that he was
fighting had him down, beeting him unmercifully. Father, knowing
Uncle had resolved never to hollow"enough", he thought to encourage
him by hollowing, **"Rise, Martin, Rise"**; Martin responded feebly.
Too drunk Billy and Father pulled the man off.

**UNCLE MARTIN** was good hunter and loved a joke. Whem he killed
a turkey or deer, he would be sure to try to have a laugh about it.
One day he went out a hunting and cam in with a fine, fat turkey. He
said the way he come to kill it was on this wise, when he came in
sight of the turkey, they were feeding along as is common for turkeys
to do; one of them streched up his neck and looking at him, inquired,
"Who is that." Another looking answered,"Oh, it's **DAVY CAMPBELL**.
Never mind him." But another looking, cryed out, "It's Martain!
It's Martin!" and away they went, but he leveled his gun and
brought one of them down.

Again one day he killed a deer and told the following story;
on His brother, **ALLEN**; who was engaged in digging sang. He said
when the deer first saw him, there was three in number. One of them
said. Look yonder. There is somebody with a gun." Another said, O
its nobody but **Allen Jones** diging sang." About that time his gun
fired and the deer fell. **Uncle Martins** death was somewhat misterious.
My father and him was traveling together. One night Uncle went to
a house to get fire whilst Father took care of the Horses, and prepare
wood for camping. But Uncle overstayed his time and Father went
after him and found him dead in the peach orchard, near the house
with a chunke of fire near him.

After **Uncle MARTAIN's** death, **Aunt MOLLY** married a second
time. Her second husbands name was **PHILLIP SHUCK**. He was a very
large raw boned Dutchman. He weight about 200 pounds, had a very
corse voice and could eat as much (at least) as two common men.
A good man anecdotes could be told on him, but one will suffice.
Father and him was coming home together one very rainy day.
They had rode some distance without a word been spoken. Father broke
the silence. "Well", said he,"Phillip my hat leeks". "Oh" said Uncle,
"Mine don't leek atall, it just poared right through," and he
broke out in o
ne of his big
laughs.
I remember two of their children, they called them SY and PHIL. I suppose their names were JOSIAH and PHILIP. I heard from SY last year. He followed boat up and down the Ohio River. He is said to be, in good circumstance and a man of business. The last I heard of Uncle Shuck and his family, they were living in the state of Indiana. Whether AUNT MOLLY is still alive, I cannot tell. Her son WILLIAM JONES and his wife stayed at my house one night, summer before last, on the way to see her. WILLIAM JONES lives in this state, ten miles below or rather west of Shakertown. Him and his brother LOUIS, lived with y Father awhile when they were boys. After they was grown, WILLIAM learned the wheelwright trade, and LEWIS went to learn the trade of the coppersmith. They were both small men, WILLIAM much the smallest, and possessed a large share of the spirit of his Father. They both met at a gathering somewhere and a fracus took place, in which LEWIS was involved. WILLIAM instantly drew his cote, and exclaimed, "Try, Big Dick"

This circumstance acquired him the title of big dick ever after.

AUNT BETSY CAMPBELL was a very handsome woman. She married ALLEN JONES (a brother of MARTIN JONES, the first husband of AUNT MOLLY.) I cannot say how many children they had but I will give the names of those I recollect. there was two boys, ROBERT and MARTAIN and 3 girls NANCY was the oldest. The names of the other two I have forgot, but I know that when I was about 18 years old, my eldest Brother and myself was there, and for the first and the last time I saw them. They were two beautiful young girls. There was some younger children than what I have named but how many I can't say.

Cousin Robert Jones was a young man. the first time I ever saw him and the last account I had of him, he was living in Missouri. He was a shoe and boot maker and I think learned his trade with UNCLE JAMES JONES, (of which se shall hereafter speak.) Cousin MARTIN was younger than ROBERT. I sent him a top when I was quite a boy, and about the time I was 18 I went to Columbia, Adair Co. Ky. to learn the cord waining business with COUSEN ROBERT CAMPBELL, and after I had been there a month or more, Cousin MARTIN JONES came to Columbia and in to learn the trade with Cousin ROBERT CAMPBELL also, but he had not been there very long until his brother ROBERT came in from Missouri and wished him to go home with him, so ROBERT being a boot and shoe maker and also his brother, he concluded to go to Missouri and learn the trade with his brother. This was a matter of grief to me for he was a pleasant young man and our affection were knit together, but the nearest ties in this life are often broken. I have not heard of him since.

NANCY JONES, the eldest dau. of AUNT BETSY lived at my fathers a good many years. She was a remarkable handsome and industrious young lady. She Married ENOCH CROUCH. He was a very industrious farmer of Dutch descent. UNCLE ALLEN AND AUNT BETSY were both living in the Indiana State the last I heard of them.

AUNT HANNAH, as we were accustomed to call her (but I suppose her right name was SUSANNAH) married MIER GOINGS, but I was taught to call him UNCLE MIRE. I do not recollect to have seen AUNT HANNAH or any of her children and in fact I am rather of the opinion that she did not have any, but I remember UNCLE MIRE coming to my fathers house. I think he was a very active man. at least the most I can remeber about him was as follows: when he was at my fathers the branch or creek that runs between the house and spring was tolerable flush, and the新鲜es that had been before, had not only
washed a considerable quantity of driftwood and trash against the
old sickamore log that we was accustomed to walk, in going to and
from the spring, but had actually cut a broad chanel around the root
of this old log, so that we were obliged to make an artificial
bridge from the bank to the root of the old sickamore, in order to
get across the branch to the spring.

Well, several of us was down there, and the question was
asked, "Who can jump from the root of this sickamore log across the
branch to the opposite shore." UNCLE MIRE was the only man that
ventured to try it. He jumped across. I think he had red or fair
hair. I have heard mother say AUNT HANNAH was a handsome lady, but
I have no recollection of ever having seen her. I think they lived in
the state of Indiana and perhaps they are still alive. Be this as it
may, there is an affinity between us that seems to twine around my
heart and almost irresistibly makes me say while I write, "O, that
I could see them. O, that the God of Jacob can be with them and
safely guide them thru this life to the Paradise above."

AUNT FRANCES, or AUNT FRANKY as we called her, was, (I think)
the youngest daughter. She married her first husband JAMES JONES.
He was brother to MARTIN and ALLEN JONES, the husbands of AUNT MOLLY
and AUNT BETSY. So we see by this record that three of my aunts
married brothers by the name of Jones. UNCLE JAMES JONES was a shoe
and boot maker, and carried on business in Danville, Ky. He was a
good workman and might have done well, but for the intoxicating bowl,
that foul monster that has been the overthrow of thousands was no
doubt the exciting cause of the suicide of my Uncle. His death was
on this wise: he had been for a long time indulging in the
ebriating and soul distroying fluid; and of course had neglected
his business; involved himself in debt to some extent; and afterward
cooling off as it is sometimes called.

One night he became restless and got up out of bed, went out of
doors and came back again once or twice. Sit down by the fire and ate
some dried beef. AUNT FRANKY went to sleep while he was sitting there.
When she awoke he was absent and she called him, but receiving no
answer she waited a while, expecting him to come in again, but as he
did not return she became uneasy, and got up to see if she could
find him; after having lighted a candle, and perceiving he was not
in her room she went into another (perhaps the kitchen) and to her
great surprise and regret she saw there the form she so much loved.
Suspended by a rope with one end round his neck in a running ows,
his hands also tied, and feet almost touching the floor. She
shreeked, she cried aloud; it was all she could do, her friends
hearing her cries ran to her and cut him down but oh, alass, it was
to late, life had fled apace; his heart had seased to palpitate,
and his flesh almost cold.

This was truly a time of mourning, a time of thick gloom and
affliction to my aunt, living as she did some distance from her
connections, and having no children, her only hope in this life, as it
respect worldly pleasures cut off. She however settled up her
business in Danville and my father brought her to his house, where
she resided for several years. She was a remarkabale small woman,
waying only some ninety -odd pounds. She was called by some the
Widow Jones, but most generly speaking, she was called the Little
Widow.

She was a very pleasant lady, had good use of her needle,
whereby she could make her support and besides this she had some
money left her after settleing up Uncles estate in Danville, how much
I am unable to say but I think about two hundred dollars. This she loaned to COUSIN ROBERT JONES, and he had moved to the state of Missouri, become somewhat embarist, and the last I knew of the case he had not paid her neither principal or interest, but it is likely before this time he has payed her all the debt, for it has been more than twenty years since I have seen either of them. I suppose I was about fifteen years old when AUNT FRANKY left off living at fathers and went hone with UNCLE ALLEN JONES. Since that time UNCLE ALLEN moved to the state of Indiana and she went with him, where I learn, she was a second time joined in holy wedlock. The name of her second husband I have forgotten. He was a man in good circumstance and they was making out very well, but I learn they happened to the misfortune of having their house burned up. how they have porsperd since that time I know not. the last I have heard of them they was living in Danvill Indiana. If AUNT FRANKY ever had any progemy I have not been informed of it.

It is remarkable that the towns of Ocinville seemed to be the most fatal spot to her happiness. in the town of Danville, Ky. she lost (in a most heart-rending maner) the companion of her youth. In the town of Danville, Indiana, her property, (the savings of many hard years labor) which no doubt was expected to make her easy and comfortable in her declining years, she had the mortification to see enveloped in flames. O how uncertain is all our worldly comforts, and how important it is not to trust in uncertain riches, but to lay up for ourselves bags that wax not old eternity in the heavens.

I have now given a short traditional account of all GRANDFATHERS AND GRANDMOTHERS CAMPBELL's children (that I know of) except one; that is my Mother. her name (as I have before stated) was MARGART. She is yet living and a more affectionate Mother (according to my judgement) never did live in any land or country. We used to have a tradition that the 30th Chapter of Proverbs would delineate the character of all Males each verse answering to the day of the month the person was born. So in like manner the 31st Chapter was called the Females verses. My Mother being born the 15th day of the month, of course we would have to look at the 15th verse to know what sort of a woman she was; and indeed I think it contains as good a history of her life as can be written, in as few words. it reads as follows: "She riseth also while it is yet night, and giveth meat to her household and a portion to her maidens."

She was a great flaxspinner. I have heard her say she spun twenty cuts in on day when she was a girl and got beet at that. I think the girl who beet her was named POLLY ROTTEN. She was considered by some the fastest spiner in the neighborhood, and my mother the fastest by others so a day was set bor them to spin and the result was my mother got beet by a few threads. I have frequently went to bed and left my mother spinning ans awake before day cind hear the wheel, and if I OF>ened my eyes and looked I would there see my mother in the silences watches of might like some anjelic form siting tuming the wheel. I do not mean to convey the idea she was a very industrious woman and quite an early riser. She would emphaticaly rise while it was yet night and give meat to her household and a portion to her maidens.

She labored with her hands and furnished abundance of clothing for her family. And bedclothing and everything needful about a house in the way of cloth, such as she could make. She even make cloth and my father took it to the fulling mill and had it fulled to make the male portion of her family big coats, as they was called. Besides
this she would make flax to linen and sell it to the merchants for fine goods to dress the females portion of her household. If a member of her family was sick, she was always ready to do what she could to make them well; if they come home hungry, she never thought it hard to cook them meals victuals. If they come home late in the night hungry and fatigued she did not insult them by saying (as some do) it is too late to go to cooking now, and you might come home sooner or been here at mealtime, none of this sort of talk, it was all kindness.

And if we said mother we are sorry to trouble you to get up in the night and go to cooking for us; she would reply it ain't any trouble, if I had known you was coming I would have had it ready for you, by the time you got here; it we cut or mashed a finger, she did not say go and get a rag and tie it up yourself, but she would say sit down here and let me tie it up. In fact she was always ready to administer to their wants whether by night or by day. But perhaps we may say more about mother in another place, after we speak about Father's side of the house.

In think GRANDFATHER SMITH had one sister. She was a red hair woman, he married BETTY STREET, her Father was wealthy, and brother GEORGE has his pocket book at this time it is a very large neat pocket book guilt with gold. I do not know how many brothers and sister GRANDMOTHER STREET had, but I remember to have heard father speak of his UNCLE ANTHONY STREET. he was a Baptist and like two many of his brethren of that order, he loves the spirit of the corn.

Father used to tell an anedote on him to this effect. The church would have him tried for getting drunk nearly every church meeting, but never could turn him ou he was always ready to confess his fault and implore forgiveness telling them how many drums he drank. Sometimes he only drank on drum, sometimes two and sometimes three, and he would try and not get drunk any more, the conclusion of the trial jenerally ended in a castgation as follows; well BROTHER STREET, if three drums make you drunk, you must drink only two, "Yes", and if two drums make you drunk, you must drink only one: "yes, yes" and if one drum makes you drunk, you must not drink any (Yes, Yes, Yes).

GRANDMOTHER SMITH was a good old Baptist and a very pious woman, but she used to churn on Sunday and thought no harm of it. She was a midwife and expert on horseback, for a woman. She had dark hair, blue eyes, fair skin, and weighed near two hundred pounds. GRANDFATHER SMITH never attacked himself to any branch of the Christian Church, he as a very stout ablebodied man, a Soldier in the Revolutionary War and as true a Whig as ever lived. he gloried in American Independence, could delightfully entertain those around him wit his songs about Washington and the War. the plainest recollection I have of him now is seeing him at father's house, leaning his chair against the bed, with his silver locks hanging most to his shoulders, singing, "Great Washington he was the nam who led the sons of freedom on, etc he was burning a plant bed for the purpose of sowing tobacco seed (for he was a farmer) got very warm, went to the house, took a drink of water, felt unwell, lay down and in some 8 or 10 days his mortal existance was closed by that fatal disease called the cold plague.

After GRANDFATHER SMITH dec. GRANDMOTHER imployed an overseer by the name of BOB LARK, for some two years. She them employed my brother, WILLIAM S. SMITH one year, after which she suffered the property to be divided between the heirs of the estate and she made
her home among her children, but mostly at my father's. I was a great favorite of her in her declining years, when she was old and well striken in years, she became very childish and she seemed to think that I could trim her nails better for her than anybody else. One time I found great favor in her sight, because I discovered the cause of a pain she was laboring under and affected a speedy cure. Again one time she had been to MRS. WHITE's and I say her first and ran and helped her over the fence.

These accidental favours got for me the esteem of my Grandmother and should any little girl or boy ever read these lines let me say to you be always good to old folks, especially to your Grandmother. But to return, my Grandmother lived see her fourth generation. She died at my fathers and was buried by the side of Grandfather on the premises of Grandfather at his burying ground, Cumberland Co. KY. I believe GRANDFATHER AND GRANDMOTHER had nine children, 3 boys and 6 girls. UNCLE JEREMIAN MOTTIN SMITH, I believe was the oldest. He had two wives, the first bore him 7 or 8 children and his last wife 3. Two or three of his first children got killed in a flaspatch, the lap of a tree falled on them and wounded another, making him a cripple for life his name is WILLIAM FAUBIS SMITH he married a MISS RICKETT and I think they had five children.

UNCLE JEREMIAH's eldest daughter name was BETSY, she married DAVID CRUISE. The next named Polly, and the next ANNA she married JAMES PARKE the eldest son of JOSEPH PARKE (my wife's Father). The next oldest girls name was PEGGY she married a man by the name of COTENY. The names of the children of Uncle's last wife are SUSANNAH, ELIZA? & GEORGE. After Uncle's death which took place soon after Grandfather Smiths, his last wife married a second time to a man by the name of ABSOLUM SMITH. The last I heard of them they was living in the state of Tennessee.

UNCLE THOMAS SMITH WAS Younger than my father he moved to Missouri was a Methodist classleader, his childrens name not recollect except PERRY, BILL, and THOMAS. AUNT LURANER married JOHN TAYLOR, a stout rawboned man they raised a large family, can't distinctly remember the childrens names except GEORGE they had a good farm in Casey co. KY. But UNCLE JOHN had a quarrel with a man and being very strong struck the man with his fist and killed him. Whereupon he left that county and died shortly after with the fever. AUNT LURANER went partially deranged as I have been informed.

AUNT DISY married JOHN LASWELL. there childrens names are as follows. ALLY married JOSHUA DAVIS. BETSY married JO WELSH, WILLIAM married SALLY WELSH 1st and 2nd to ELENDER PARKE. NANCY married DANIEL PROPES. MOSES married MARIAN RICKETTS. LEURANER married JOHN REVES. ANDREW married POLLY CREWES. JOHN AHART married LUCINDA KESSLER. ELEN married ELEXUS CAMPBELL. POLLY married JOHN DICKSON. UNCLE JOHN has gone to his olong home but AUNT DDSY still remains upon the land of the living. She is a very large woman and a midwife. I saw her at my sisters since I commenced this essay, in the winter of 1848. She is a member of the Christian Church (commonly called Campbellites). AUNT JINNY married JO CONN. The last I heard of them, they was keeping tavern on the Wabash. AUNT FRANKY SMITH married SAMUEL LAFFETY. She died, leaving no offspring, and UNCLE SAM married SALLY CHANDLER for his 2nd wife. She had four children, THOMAS, CHANDLER, JACKY, AND FRANCES. AUNT ANNA SMITH married first HENRY PARRIT, 2nd JOHN AUSBIN and 3rd JOSEPH PARKE. They have gone to try the realities of eternity and she is a widow at this time. She never had any children by her first and second husbands.
but by her third she had five living besides some who died. The children’s names are as follows, THOMAS S., TIMOTHY SHIPTON, CHARLES, JO WRIGHT AND MARTHA LEAPER. Aunt is a Methodist and I think a very good woman. She is living on the waters of Marrowbone, Monroe Co. and last but not least, my father, WILLIAM SMITH was the second son of my GRANDFATHER SMITH.

I have not little history in the early part of his life, but that he was brought up to hard labor and without the benefit of even a common English education. I think it is probable that he never went to school, but if he did, it was but a short time. I heard Mother say she learned him to spell after they was married and I can recollect when it was with great difficulty that he could read at all. But he could read the Scriptures very well, a blessing which he prised very high and was a source of great joy and comfort to him in his declining days, for the few last years of his life. Scarcely a day passed over him but what a portion of it was spent in searching and reading the Scriptures. In truth the Bible was his rich treasure, according to the best data I can get. He was married to my mother in the year 1794 or 5, Mercer co. KY. They was both poor and common housekeeping in a cabin without a chimney. They had no land of their own, their best axe was a tomahawk. Their table furniture consisted of a butchers knife and forks made of cane. Their only bed was a corse tick stuffed with straw, they had a tolerable supply of wearing cloth but when that was said all was said. I think they could have well taken up those beautiful lines of the poet adopted them as their own, "No foot of land do I possess, or cottage in the wilderness, a poor wayfaring man."

This looks like a poor beginning at housekeeping for a new married pair especially to those who know nothing of the hardships and trails to which our forefathes experienced in the first settling of this rich and happy land that we now inhabit. They was poor I admit but they had a proverb to this effect, that a bad begining makes a good ending and whether it turned out to be true or false in their cade I have no doubt. But it was calculated to stimulate and comfort them in their poverty’s vale and destitute of religion, without hope and without God in the world, yet I thank God, while I write these lines, I believe they were honest and carried in their own bosums that noble principal that they have so often taught me, together with the rest of their children, to live honestly with all men, never to lay your hand upon anything that is not you own, be a gentleman. How long they lived in Mercer Co. after they was married I am not at this time able to say, but they moved to Tenn. and settled on Jenensess Creek, where I am informed he learned to read while herding his horses and cattle upon the rich cane that grew in great abundance in that county.

How many children they had at that time I cannot tell, but Ia have heard my oldest brother tell of the sport the boys had in that county in clearing of the cane. They would throw it in piles and meet at night to fire the piles, which would creat a great snapping and poping, which was fine sport for the boys of that day. Besides this they would try there activity by seeing which could jump over the highest pile of cane whilst burning. This is about all I know of their success in Tenn. except whilst they lived there father killed a great many deers and turkeys, shot a bear or two, had a dreadful encounter with a wolf, which I have heard him relate as follows:
he had some beautiful young hogs that slept in different beds some
distance from the house in which he lived. The wolves in that county
were also very plentiful and they made no scruples in visiting hog
beds and sheepfolds wherever an opportunity offered and they
generally left at least one hog less every time they payed them a
visit. It was not long untell they commenced their revages upon my
fathers hogs. Going one morning and finding one half flayed alive
he concluded to watch for the intruder and give him the best
fight he could. Accordingly, the next morning, two hours before day
(being very cold in the dead of winter and snow frozen on the ground)
he stationed himself at the root of a large tree, with his dog
and gun, anxiously awaiting the approach of his adversary. The
weather was so immensely cold, the frost sparkling on the snow,
caused his dogs testh to chatter together at his side, whilst he
himself was so affected with the cold that it almost forced upon
him the belief that he should be compelled to decamp for a warmer
climate; but still in profound silence he waited and waited
and waited on; not a voice was heard amid the thick clusters of
cane and towering forest that surrounded him. To brake the stillness
of the morning, at length the Eastern horizon began to grow
brighter. Day was evidently braking. Thoughts of giving over the
hunt were again entertained.

At this moment his dog sprang to his feet, raised his
bristles and fetched a whine, as much as to say "The enemy approaches.
The direction of the wolf's approach was also pointed out by the
dog, and strong solicitations given by him to bring on the attack,
but being forbidden, it was not long untell the wolf was plainly
seen, slowly and cautiouslyapproaching. The fierce appearance and
wishful looks of the dog, together with his low whines, was proof
enough to my father that he was anxious to engage with the wolf.
But in a low tone of voice, he forbid him. By this time the parties
concerned was within about eighty yards distance of each other.

A small opening at the same time interveaned, so that a fare
shoot could be obtained. It occurred to the mind of my Father that
them was his best chance. He cocked his gun thewolf fell, seized
raised it to his face, took site and fired. At the crank
of the gun the wolf fell, seized the bullet hole with his teeth and
round and around he whired; permission was them given to his dog
the execute of his office which was done with a spirit and
fierceness scarly ever surpassed. The gun was again loaded at
discharged at the wolf but with no better effect than the first.
The fight with the dog and the wolf still continued aments the thick
cane brake. Crack after crack went the rifle for six times, one
after the other, as fast as it could be loaded and a shot obtained.

Although several bullets had penetratred the body of the wolf
he still resumed his station and gave battle. My Mother, hearing
the reports of the gun, the barking of the dog, set out with her
little fiste dog in order to learn the cause of all this. Her fiste
no sooner came in sight of the contending partys than he rushed
forward as if he would in a minute distory the wolf from off
the earth. The first pass the wolf made at him he was thrown
several feet up in the air, among the cane tops. When his feet
struck the ground he made no further tarry among them, but without
any apology left for home as fast as his legs could carry him,
resolving as I suppose, never again to have anything to do with a
wolf, for Mother said as long as he lived he would run and hollow
from that wolf skin whenever it was presented or throw out where he
could see it. But the old dog was made of sterner stuff, he stood his ground and fought valiantly until father fired the gun the seventh time with two balls and taking aim at the wolf's head he pulled trigger. This was the finishing stroke, the balls entered the animal's head. He fell at the dog's feet, growled and died.

Having related the wolf taken killed by my father I will now speak of another wolf scrape in which my mother was chief actor. My father being from home one dark cloudy night and the chief penned close to the house in order to protect them from the wolves. As was common, late in the night the wolves commenced howling and coming closer to the sheep pen. A gun must be fired to drive away the wolves or the sheep would be destroyed. Mother had never been accustomed to firing a gun and her children too small. She was greatly perplexed how to save the sheep. At length she resolved to try her hand with the gun. She arose and with trembling hand she took the gun from the rack, set down outside the door, and laid the gun across her lap, pulled trigger and fired. The howl of the wolves was husked and she retired to bed but on reflection she remembered that the musket of the gun was pointed toward the sheep pen. And then she was greatly perplexed for fear she had shot some of the sheep. But when morning light appeared she was relieved, the sheep was all alive and unhurt.

Father and Mother, with four children, moved from Jenings Creek Tenn. to the head waters of Little Barren (then Green Co. Ky. in the fall of 1805. (Afterward change to Barren Co. and now in the year 1867 is Metcalfe Co.) where he bought land and continued to reside until his death (Jan. 8th, 1845). JOSIAH C. SMITH was the first born living child of Mother and Father, he was named for Grandfather Campbell, he was a wheelwright by trade, a Baptist by profession, a holy and good man, married BARBARA MOREHEAD, lived and died in the same neighborhood of my father, raised eight children, five boys and three girls. WILLIAM S. SMITH was eldest son, he has been married three times, his first was POLLY ACRES, his second SALLY GOODIN, his third wife was LUCINDA MOREHEAD.

JOHN M. SMITH was the second son, he married LUCY HARVEY, daughter of AUSTIN HARVEY. REBECCA SMITH the eldest daughter married JOSIAH MURPHEY. SUSANNAH SMITH second daughter is not yet married. ALMIRA SMITH married JOSEPH WRIGHT PARKE. DAVID C. Smith married MARTHA GOODEN. GEORGE W. SMITH married MARY ANN, JAMES CROUCH SMITH married JUDY QUICK.

WILLIAM STREET SMITH was the second son of my father and mother. He married LEAH CHANDLER, his first son was named THOMAS CHANDLER and his eldest daughter was named ELIZA and his second daughter was named FRANCES. My brother, WILLIAM S. SMITH, moved to Indiana stayed a year or two and came back to Ky. and then moved to Ill. then came back to Ky. sick and died on Marrowbone with the consumption. His widow married THOMAS MORRIS, moved to the state of Ill., SUSANNAH M. SMITH was the name of my oldest sister, she was named for Grandmother Campbell, married JACOB LEAMAN, lives on the dividing ridge of Little Barren and Cumberland River in Metcalfe Co. about one mile form fathers old dwelling place and has raised a large family of children, their oldest is named JAMES G. LEAMAN, he married ELIZABETH BRANSTETTER. The second son was named WILLIAM SMITH for his Grandfather Smith. He married first a HUFFMAN second a WILLIAMS. The eldest daughter was named ELIZABETH, she married LUIS WILLIAMS. GEORGE LEAMAN married
NARCISSA BRANSTETTER. MARGARET LEAMANS was named for my mother, not yet married. BARBARA LEAMAN married GRANVILLE WILLIAMS. NANCY CROPER LEEMANS not yet married. JONATHAN STAMPER LEEMAN married LUSETTA AMYX, and JOSIAH, the youngest child married MATA VAUGHN. When I was at their house last summer 1875 they had one child.

FRANCES SMITH, my second sister, married ARCHIBALD FERGUSON. They had eight children, four girls and four boys. Their oldest named MARGARET CAMPBELL for my mother. She is not yet married. JOSEPH FERGUSON, their second child and oldest son is a Methodist preacher and married LUIZA BRANSTETTER. SALLY FERGUSON married ELY W. OWEN, a Baptist preacher. WILLIAM FERGUSON died when was young. NANCY FERGUSON married JAMES AMYX. They are both dead leaving only one child, a daughter named MARY FRANCES. JOHN FERGUSON married JEMIMA RESSLER(?). MARY FERGUSON died unmarried. ALFRED FERGUSON married MARY SMITH.

JOHN C. SMITH, the writer of this memorandum, married RUTH PARKE. His oldest daughter, MARGARET CAMPBELL married SAMUEL R. TOLLS. She died childless. After her death Tolle married a second wife, a MISS BETTY CHILDRESS, they have three children, all girls named as follows: LELAH FLORENCE, SALLY BELL AND ALTHES. My second born and oldest son is named WILLIAM FLETCHER. He is a house carpenter and married MARGARET BALLENGER. They have six children named as follows: FLORENCE, IDA, LUCIEIN, SUSAN, CLARENCE AND MINNIE. JANE DOUGLAS SMITH is my second daughter and married FRANCIS DOLLINS, they have four living children, name as follows: FRANK PRICE, (he is blind) MORAH, JOHN AND MARY EDD. LUCINDA CROPPER, my third daughter died when she was about three years and a month old. My fourth was born dead, and was not named. My wife, my first wife also in a few days died, and I was left a widower with three living children, MARGARET, FLETCHER and JANE as before named. My second wife's name is LUCINDA PARKE youngest own sister to my first wife. Our eldest or first child was a son named AMERICUS VESPUCIA, he died before he was two years old, our second child was a daughter named ELISABETH GEORGE. She married JOHN H. BEALS they have two children named CALIDONIA AND ISAAC CAMPBELL.

Our third child is a son named DAVID BRISTOW and will be seventeen years old the sixteenth day of August, 1876, the year I am now writing. I am no 70 years and 2 days old, have only 4 children living 2 sons and 2 daughters. FLETCHER AND JANE, my first wife's children and ELIZABETH AND DAVID my second wife's children. DAVID C. SMITH my brother and 4th son of father and mother, married SUSAN PARKE and by her had four sons, namely WILLIAM WASHINGTON, JOSEPH WESLEY, JOHN LINSY AND JEREMIAH STAMPER. WILLIAM married MISS MATT HARDY, dau. of LIEUTENANT GOVERNOR HARDY JOSEPH married MISS ELER RE Vive, of Missouri. JOHN married BETTY DOLLINS and died in time of the last war. STAMPER died about the same time, and their mother, my brother DAVID wife also died in time of the war and left my brother DAVID widower, he afterward married MATT MURPHY, she had two children a son and daughter named HENRY STREET and SUSAN CAMPBELL, the are living with their brother WILLIAM, being orphans, their Mother and father both dead.

ELIZABETH STREET SMITH, my sister and 3rd daughter of father and mother married LEVEN HARLAND. She died in Illinois, leaving 6 children, 3 boys and 3 girls named as follows: GEORGE BARTON, HULDAH, WILLIAM, MARY, SARAH, AND JOHN. Their father LEVEN HARLAND is a Methodist preacher and has a second wife, lives in Ill.
NANCY JONES SMITH, my sister and 4th daughter of father and mother married WILLIAM DOUGLAS PARKE, who is now dead, leaving he a widow with about 9 children named as follows: MAGRARET, WILLIAM, JOSEPH, RUTH BELL, ROBERT, LIZZA, MARTAN, PHEBE. JEREMIAH MOTTEN SMITH, my brother and 5th son of farther and mother married PERVANIA CLARK, daughter of HENRY CLARK of Va. did in Ill. and left his wife a widow with six children, names as follows: CASSANDRA, NATHANIEL, ANN, WILLIAM, SARAH, AND EMMA. GEORGE WASHINGTON SMITH, my youngest brother and 6th son of father and mother married MARGARET NEAL of Allen Co. They are both dead, leaving two orphan children, both girls named ELENORA PITTS, AND MELICIA GREEN. ELENORA is dead and MELICIA is married to WILLIAM RICHEY, now living Metcalfe Co. And now in the year 1876, March 21st, I have but one sister living and marry a brother. Myself and sister NANCY is all that is left upon the land of the living of my father and mothers eleven children.

The above Manuscript by John C Smith about his family, the last written about 1876, was submitted by Christopher Parke, Star Route, Box 22, Edmonton, Kentucky. The Manuscript was found at the Western Kentucky University Library. Mr Parke wishes to correspond with anyone in connection with the family.

*******************************************************************************
GLASGOW BAPTIST CHURCH

List of Church Members for 1850 copied from the original report and contributed by a member of the Historical Society.

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COLORED MEMBERS

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<td>Jimmy Coe - free</td>
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<td>Phillis - John Bybee's</td>
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<td>9</td>
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<td>Sally - D B Ritter's</td>
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<td>Ester - Dock Rogers'</td>
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Glasgow Baptist Church List of 1850 Church Members Continued

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<td>16</td>
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<td>Bell's</td>
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<td>17</td>
<td>Jerry</td>
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<td>18</td>
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<td>Marth</td>
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<td>25</td>
<td>Levi</td>
<td>Major Helm's</td>
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<td>26</td>
<td>Caroline</td>
<td>Ja Dodd's</td>
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<td>27</td>
<td>Rose</td>
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<td>G W Trabue's</td>
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<td>Patsy</td>
<td>W C Whitsett's</td>
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<td>Lamira</td>
<td>F G Forbes'</td>
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</tbody>
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Received by experience - 46; Received by letter - 4; Restored - 3; Dismissed - 1; Dead - 2; Excluded - 1; Whole Member Number 210.

For Indian Missions $ 32.25.

I have went you a list of the members of the church with a memorandum of all that has been received in the church & that have been dismissed, etc.

I know of two persons that are retained in the church that are members of the reformed church - Martha Sanders and America Garnett - There are others, no doubt, that aught to be dismissed from the church.

Signed : H Eubank
Dated : July 27th, 1850

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BOOK REVIEWS

COUNTY COURT ORDER BOOK "A" CHRISTIAN COUNTY, KENTUCKY 1797-1805

Manuscript of Court Order Book A is by: Lon Arnold Bostick, SR and James Taylor Killebrew. Published and copyrighted by: Christian County Genealogical Society, 110 Bethel St., Hopkinsville, Ky 42240.

This publication is in soft-back cover, containing 203 pages, and includes a complete surname index. This book contains wonderful and helpful leads for the researcher. For further information contact the Christian County Genealogical Society at the above address.

**********

A HISTORY OF WILLIAM RADFORD OF RICHMOND VIRGINIA
HIS ANCESTORS AND DESCENDANTS FROM 1700-1986

Compiled and written by: Robert Sommerville Radford Yates, Sr with assistance from Dorothy Snyder Yates and Robert Sommerville Yates, Jr.

Copyright 1986 by: Robert Sommerville Yates, 269 Oak Path Drive, Ballwin Missouri, 63011.

Copies may be requested by contacting the person named above.

The Radford Family is a long and exciting story or history. Like many families of America they were settlers in the Colonies who fought in the American Revolution and left descendants who helped to make America a Great Nation. Early descendants of the Radford family, John and Sarah Radford settled in the Colony of Maryland about the year 1677. Nothing is known when they came to America, there is evidence they migrated from England. They were living in Maryland and Virginia in the early seventeenth hundreds. Some moved westward with the pioneers and settled in Ohio, Kentucky and Missouri. Today there are Radford descendants in every part of America.

Description of the descendants for ten generations provides the material for this manuscript, which includes records of deeds, land surveys, wills, military records, letters (business and personal) and photographs of families and their palatial homes. Many married into influential and affluent families of early America.

This publication is in hard-back cover, indexed, and contains 425 pages.

**********
MANSFIELD, PETTYJOHN Seek info on Alford Mansfield b ca 1817
d 12-28-1871, Barren Co, Glasgow, KY. Married Elizabeth Pettyjohn.
Alford parents was James Mansfield and Eliz. Wilkerson. Alford had
12 children, one of them Sarah, who is my grandmother, married
Charles Dugger. Would like to correspond with any descendants.
Janet Patterson, 365 Old Carpenter Rd., Edwardsville, ILL 62025

LARIMORE Barnett G. Larimore married Sarah D. Watson, 4 Oct 1849,
Barren Co. She was a dau of John Underwood Watson and Elizabeth
Pemberton, he being the son of John Watson, an American Revolution
War Soldier. A Barnett G. Larimore mar. Sarah E. Jameson 1852
Barren Co. (2nd marriage?). Were there children and did they
leave Barren Co after 1850?
Robert Page Watson, 204 Pinewood Dr., Schenectady, NY 12303

WATSON John Watson, b 18 Nov 1763, Powhatan Co., VA, d 31 July
1849 in Barren Co. Soldier of the American Revolution whose
name is on the DAR plaque on Glasgow Court House. He lived in
Adair Co. and moved to Barren Co in old age to live with his son
JOHN UNDERWOOD WATSON, d 1 Apr 1850 Barren Co. Both were living
in "Northeastern Sector" Barren Co in 1840 (perhaps now in
Metcalfe Co?). Where are they buried?
Robert Page Watson, 204 Pinewood Dr., Schenectady, NY 12303

SMITH Frederick Smith md Lucy (?) Elizabeth (?) 1780 (?) N.C.
Children: Lucy md. William Williams, 3 Sept 1812; Margaret (Peggy)
16 Sept. 1784 md Andrew Baird ?1806; Barbary md Nathaniel Wooten
10 Dec 1807; David Md Sally Skidmore 17 Sept 1810; Elizabeth; Sally
md John Wilhelm 19 June 1809. Frederick is noted as a Pvt.,
Capt., and Major in the Revolutionary War with Nativity Rowan
Co. N.C., however Cyrus Edwards in "Stories of Early Days"
states he came to N.C. from Germany before the Rev. War, moving
to Barren Co about 1793. Has anyone compiled a history of this
patriot? I am trying to tie my line thru his son David, who is
believed to be father of Robert Smith an elder of Good Springs
(Edmonson Co KY) Baptist Church era 1845-49. Would like to correspond
with anyone who has records of this family.
Richard D. Smith, 4303 Shingle Oak Lane, Houston, TX 77088

SMITH David Smith md Sally Skidmore, 13 Sept 1810 Barren Co KY.
Children: John; James; Robert; Sarah Ann md William Skaggs,
17 March 1846 Edmonson Co KY; Lucy md (?) C.A.Ray; Mary Jane md
John Wesley Pace, 4 Jan 1848; Francis md Robert Pace, 7 Feb 1856.
Some of the children moved to Iowa-Nebraska. Is above Robert
same as md Susannah Johnson 11 Sept 1843. A Robert Smith and
William Skaggs were elders of Good Springs Baptist Church, Ed-
monson Co. KY. Robert disappeared after a Green River Association
Meetin, 2nd Sat Aug 1849. Would like to contact descendants of
above. Where are David and Sally buried? Who are their parents?
Richard D. Smith, 4303 Shingle Oak Lane, Houston, TX 77088

SMITH Robert Smith md Susannah Johnson, 11 Sept 1843. Children:
Sarah;George; Benjamin C or P. md Eliza Jane Calloway, 16 Jan
1868 Lincoln Co MO; William Robert. Robert Smith and William Skaggs
were elders of the Good Springs Baptist Church 1845-49. Robert dis-
appeared after a Green River Baptist meeting Aug. 1849. Where is
he buried? who are his parents? Benjamin and Robert lived at William
Johnson home until mid 1860's. Sarah at William Keith Home. Henry
Gardner was executor of property, which was sold to William Johnson
1857. (Deed Book G Page 340) Benjamin migrated to MO died 1872. No records of George, W.R. or Sarah. Would like to contact their descendants. A William Smith participated in a court hearing for the shooting of William Johnson 1873, Edmonson Co (Whittle Papers) could this be same as William Robert?
Richard D. Smith, 4303 Shingle Oak Lane, Houston, TX 77088

HICKMAN, KETCHUM David Ketchum and wife Patsy (Hickman?) were in Warren Co. KY from 1830 to 1840 found on Tax Lists, not on Census. They came from Stokes/Surry Co N.C. Was she the daughter of Edwin Hickman of Stokes Co? We know who 12 of his 13 children were. John, Edwin and Easom Hickman signed a deed when David Ketchum bought in Warren Co., John and Edwin believed to be sons of the elder Edwin, Easom believed to be elder Edwin's brother. The purchase was made from Thomas Hickman, brother to elder Edwin. Need help on this Hickman family. Will share.
Mrs. Cecil R. Ketchum, 2901 Hiwy 99, Biggs, CA 95917

YOUNG, EMERSON/EMBERSON Daniel Emerson Young born 10 February 1818 supposedly in Wayne Co. His father was James H. Young who died 1852 in St. Genevieve Co. MO. So far no record found of James H. Young in Wayne Co. Daniel's brother was Nathan Emberson Young. Could James H. Young's wife been an Emerson/Emerson. One of Daniel's granddaughters was named Mary Emerson Dowdy. The name must have some significance.
Mrs. Cecil R. Ketchum, 2901 Hiwy 99, Biggs, CA 95917

ODLE, CHERRY Nancy Odle married John Cherry ca 1800-03. A Daniel Odle lived next door to John Cherry's father Lemuel Cherry on 1802 Tax List of Jackson Co. TN, also on list was a Jeremiah Odle. Daniel not listed on the 1803. Was he Nancy Odle's father? brother? William and Thombskins Odle were members of Mill Creek Church in Monroe Co. What relationship were they to Daniel and Jeremiah.
Mrs. Cecil R. Ketchum, 2901 Hiwy 99, Biggs, CA 95917

***********************
ATTENTION ALL MEMBERS

In sending in your dues for 1988, please furnish us with your MAILING ADDRESS! The Post Office will return the label from Traces to us requesting change of address which we do not have. You lose your copy of "Traces" and we incur additional postage expense. Please use the form below to submit your dues. The address on your check may not be the same as your MAILING ADDRESS.

**********************************************************************

We solicit your QUERIES, COPIES OF YOUR RESEARCH, FAMILY BIBLE RECORDS, AND OTHER HISTORICAL DATA RELATING TO South Central Kentucky for future publication in "Traces"

**********************************************************************

It would be helpful if all 1988 Dues could be received before the first issue of "Traces" for 1988 is put in the mail. By the end of March, 1988, we could then have all the mailing labels processed for the year, and hopefully avoid problems with your receiving the "Traces" when new from the press.

We welcome constructive criticism, our volunteer staff make every effort to correct errors and to avoid errors, but they do occur. Thank you for your understanding.

--------------------------------- CUT ALONG THIS LINE ------------------

SOUTH CENTRAL KENTUCKY HISTORICAL AND GENEALOGICAL SOCIETY, INC
Post Office Box 80, Glasgow, Kentucky 42141

Enclosed is my check or money order in the amount of $8.00 for dues in the Society for the year 1988.

(Please check one) New Membership or Renewal

Please print - Name

MAILING ADDRESS

City State Zip

Date submitted Signature
GENERAL INFORMATION

Membership is open to anyone interested in the history of the South Central Kentucky area, centering around Barren County. Annual dues are $8.00.

TRACES, the society's quarterly publication is received by all members. It is published seasonally: Spring, Summer, Fall, and Winter. Members joining during the year will receive the past issues of that year.

Contributions are earnestly solicited. Family genealogies, marriage, Bible, will and probate, cemetery, court and other records are all acceptable. You will be listed as the contributor on all material you submit.

Queries are accepted only from members, without limit, and will be published as space permits. Queries should be limited to about fifty words each.

Books to be reviewed in "Traces" must be sent with information as to the cost, including postage, and from whom the book may be obtained. Books become the property of the society library. Books should have some Kentucky interest. Reviews will be published as space permits.

Exchange of "TRACES" with other societies or publications is acceptable and welcome.

Meetings are held monthly, except December, at the Mary Wood Weldon Memorial Library, College Street, Glasgow, Ky. The meetings, held on the fourth Thursday, begin at 7:00 P.M. CST. Interesting and informative programs are planned for each meeting and your supportive attendance is always welcome.

Back Issues of the publication are available. Our supplies of the following issues are all gone: Vol 1, Nos 1-4 (1973); Vol 2, Nos 1-4 (1974); Vol 3, Nos 1 and 4, (1975); Vol 4 Nos 4 (1976); Vol 5 No 1 (1977); Vol 6, No 2 (1978); Vol 9 Nos 1-4 (1981); Vol 10, Nos 1 & 2 (1982); Vol 12, No 2 (1984). All others may be purchased as long as the supply lasts at $2.00 each. Postage of 60¢ each is required unless we mailed quarterly.

Correspondence of any type that requires a reply should always contain a self-addressed, stamped envelope. Address all mailings to the society to: South Central Kentucky Historical and Genealogical Society, Inc., P.O. Box 80, Glasgow, Ky. 42141-0080.

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