

Woods, Hervey, 1804-1860.

1860.

Oct. 12.

Journal of this Presbyterian minister who was born in Tennessee, who had churches in Glasgow and Tompkinsville, Ky., 1833-1835, Arkansas Territory, 1835-1836. He returned to Glasgow 1836 as teacher in the Glasgow Seminary as well as pastor of the church. He was the brother-in-law of the Rev. S.W. Calvert, of the Bowling Green Presbyterian Church. Head of the Academy and church at Munfordsville, 1838. In 1840 he moved back to Glasgow. 1846 he returned to Tennessee. He died in Mississippi, where he had lived several years, 1860. Copied from MS by Josie Calvert of B.G., Ky. Calvert Estate MS

I have often felt desirous to know more of the lives of my ancestors than the few traditionary accounts which have come down to me. I think it, therefore, probable that when I shall be sleeping in my grave, my children may be pleased to have some of the leading items of events in my life. For this reason, and because I trust I shall be benefited, by looking back upon God's providence, as respects myself, I have determined, at this time, (Jan., 1838) to record the leading events, as correctly as I can, from my memory an imperfect journal.

Hervey Woods.

1804-1814

I was born 12 February 1804, in Wilson County, Tennessee, on Smith's Fork.

My father, John Woods, and my mother, originally, Charity Dysart, were born in North Carolina and raised principally in Kentucky.

When my Mother died, my father could not recollect with certainty the day of the month--thinks it was the 12th.

My grandfather, Samuel Woods, came from Ireland when 3 years old. My grandmother Woods originally Margaret Holmes, grandfather, John Dysart and grandmother Dysart, originally Mary Patton were all born in U. States. Grandmother Woods was the descendant of a Holmes who was one of that adventurous Company that made the first settlement in Georgia under Gen. Oglethorpe. My grandmother, Dysart, died before I was born. My other grand parents I have seen, who lived to 3 score and 10. Grandfather Dysart yet lives. For some years he has received a pension, because he was a soldier in the American Revolution. He was at the Battle of King's Mountain and other places. If I have ever heard whether or not my grandmother Dysart was a professor of religion, I have forgotten. My other grand parents were all members, according to my own knowledge, of the Presbyterian Church. My grandfathers were elders; My father is also an elder. My father was born in North Carolina 1774. When he was 6 or 8 years old his father moved to Kentucky, and at a time when the Indians were very troublesome.

He settled at Paint Lick, in what is now Garrard County. His oldest brother (that is my father) was killed at Paint Lick by the Indians. So were many others at different times. My father was married in the year 1799. In the autumn of 1801 he moved from Kentucky to Wilson County, Tennessee, which was then a very new country. In the autumn of 1807 he moved to Bedford County, Tennessee, to a mile North of the Big Spring (now Farmington) within, at this time, the limits of Marshall County. When my father removed from Wilson to Bedford I was 3 1/2 years old. I can however recollect some things that transpired before I left Wilson Co. When my father settled on Rock Creek, there were very few settlements on the south side of Duck River, and in the neighborhood only one family, that of old Mr. Andrew Neil. It was a wild uncultivated country for many years. I was nearly half grown before I saw a house with a glass window. I was nearly half grown also before I saw anything like

a town. The first I saw was Shelbyville in Bedford Co. It was then a new and small place. But I thought I had seen strange things. The first school to which I was sent was kept by John Denny (afterwards my uncle) at a place half a mile West of North from the Big Spring, for 3 months. Before this however I had been taught my letters by Aunt Nancy Woods the wife of Uncle William Woods. The next school to which I was sent was kept for 6 months at the same place by an old lady by the name of Betty Cummings. The next school was kept by John Forben at the Big Spring for 6 months. My next teacher was Rev. Thomas J. Hall who taught first at the Big Spring and afterwards near his own house. With him I studied the languages.

1814

Nov. 9th, My mother died. She had been confined to her bed for a few days with the ague. In this situation she gave birth to a child (my brother John) and died in about 12 hours. As Mr. Hervey says of Sophronia "she died in childbed." How often does this calamity happen! The branch shoots out but the stem withers. The babe springs to light; but she that bore him breathes her last. She gives life, but gives it (O pitiable consideration!) at the expense of her own; and becomes, at once, a mother and a corpse" On the evening that my mother died and a few hours before her death, I was sent for Aunt Jane Herron. Before I got home, I heard my mother was dead. It was quite a shock. When I got home and found that it was really true, I went behind an outhouse and wept pitiouly. I think I can recollect her features well, She was hardly common size--dark hair, a countenance sedate, though cheerful. She was of a modest retiring deportment and lived peaceably and pleasantly with all around her. She never attached herself to any church, because she was fearful she was not a Christian; tho those who knew her were satisfied she was. I know she was a woman of prayer. I think I could now go to the very spot, where I recollect to have seen her one Sabbath morning, seated on a rock near the bank of the creek, in a retired spot with clasped hands and closed eyes, yet eyes turned upward toward heaven, where I now trust she is secure. 'Tho I was then hardly of an age to be sensible of the great loss of a kind mother in an unkind world, yet I have always cherished a most affectionate regard for her memory. In solemn moments, long after her death, I have wept for her. And now had I to choose a resting place for my bones, it would be beside my mother's grave.

1815-1817

In the spring of 1815 I in company with my brother Levi, had gone to a cotton gin about 4 miles from home. I was riding a gentle horse and carrying the cotton. Levi was riding a young beast partly for the purpose of breaking him. In the evening after we had started home there was an appearance of rain. We changed horses. But before we had gone far we concluded that we would have a storm and that we had better go back to Mr. Jonathan Brown's a distance of 1/4 or 1/2 mile. When I attempted to turn my young beast, she reared up and fell back upon me, and broke my left thigh. My brother went to Mr. Brown's to tell them what had happened. Mr. Brown and his wife returned with him to where I was still lying in the road. I then got on the gentle horse and rode back to Mr. Brown's and without much pain till about the time I got there; I then began to get very sick. By this time it was nearly night. Some neighbors came in and my father was sent for. But as it was a distance of 4 miles, a stormy wet night, he did not arrive till midnight. Nothing, till then had been done for me. By this time my limb was very painful and much swollen. Then an attempt was made to set it and was successful except that the limb has always been about

1 inch shorter than the other. I stayed at Mr. Brown's two weeks. They were a kind family. Then I was carried to grand father Dysart's where I stayed two weeks. Then I was carried home. It was five weeks from the time my thigh was broken before I attempted to rise from my back. While at my grand father's, Uncle Francis Dysart, my mother's brother got home from New Orleans after the close of the war. Till his arrival he had not heard of the death of my mother. My little brother John, the infant my mother had left, was there. At dinner he inquired "Whose Child?" He was then told his sister was dead. I then saw the big tear roll down the cheek of this soldier, who had not long before on the tented field and on the battleground beheld many a scene of suffering. He was one who shared gloriously in the defense of New Orleans. On the night of the 23rd of Dec. his gun burst, but he immediately seized a Briton, took his musket and made him prisoner. But this Uncle a few years after took the dropsy and died. At another time by a fall from a horse I got one bone in my arm broken. I cannot now recollect whether it was before or after my thigh was broken. In Nov. 1815 my father married his second wife.

1817-1824

On the 17th of March 1817 I commenced the study of Latin with Rev. Thomas J. Hall on Rock Creek. At the same time and place S. W. Calvert commenced the same study. Before this I had only learned to read and write indifferently and had paid but little attention to arithmetic. As my father was raised in the back woods, his education was limited to what was then called a common English Education. He was also in moderate circumstances--he owned a pretty good farm, a servant or two, etc. Being then 13 yrs. old and not valuing as highly as I ought the improvement of my time, during the 3 or 4 years that I then spent studying Latin and Greek, I did not progress rapidly. In the fall of 1819 my father removed to the Western District of Tennessee and settled in what is now Carroll County on Rutherford Fork of Obion River. He made the first settlement that was made by a white man on the waters of Obion River. The summer before he moved he made a little corne where he settled. When my father moved I went with them to Columbia. Then with a sad heart I returned to school and boarded with my uncle John Denny.

In September 1820 I was brought near to the grave with a long spell of fever. Tho there was no mail through the country where my father lived, yet he somehow heard that I was lying at the point of death. I had for days been insensible and my life had been despaired of. I had however, gotten better when my father arrived. I was not expecting him. I did not know that he had heard that I was sick,. How agreeable then was the surprise when one day I was awakend out of a slumber by the embraces of a father!

In Jan. 1821, I started with my brother Levi for the Western District. The morning we left Uncle William Woods, in Giles County, we found Richland Creek full. My brother's horse swam with him. I then went back a short distance to a house to know if there was any canoe on the creek. But I was directed to a shallower place. From Giles Co. to the Western District--we passed through a poor wilderness country. We crossed Tennessee River, if I do not forget, at Shannon's Ferry. My

health by the way was delicate. I frequently spit blood. But by the kindness of Providence I reached my father's in due time.

During the summer of 1821, I taught a small school for 3 months, in the neighborhood of my father's on Rutherford's Fork of Obion.

In the winter of 1821 in company with Cousin David Woods and some other lad, I went with some pack horses to Reynoldsburg on Tennessee River for salt, a distance of nearly 50 miles. The night before we got to Reynoldsburg, we lodged with a Mr. Holcom, if I don't forget, 10 miles from the burg. The next morning was cold and frozen. After riding 17 miles we came to a slough, which was swimming and crusted over with ice. Though we were then suffering with cold we swam the slough, hurried on to town, the river crossed, got our salt, recrossed, headed the slough and reached Holcom's the same night--without having eaten any the whole day. This was a specimen of the difficulties attending the settlement of new countries. The next spring, or spring a year I went to Jackson, then a new town on Forked Deer River for Salt. I had a pack horse, and I was in company with one of my father's brothers, who was intemperate. We were to start from Jackson for home 24 miles, early in the morning. But my old uncle got drunk before I could get him to start and it was after 12 o'clock before we left town. When we had gone about 3 miles he tumbled off. I got down pulled him out of the road, tied his horse beside him and started with my horses and pack for home which I reached about midnight. My uncle called the next day and got his pocket book, but did not ask me why I left him.

In the summer of 1822 I taught a school of 3 months at Esq. Barcrafts on the north fork of Forked Deer River.

During the year 1823, I taught a school of 9 months, 16 miles East of Jackson, near the line between Henderson and Madison Counties. About the close of this year, Mary Ann, a half sister, near 4 years old died. She was an interesting child.

1824--1826

Early in the year 1824 in company with uncle William Woods, I returned to Bedford County to prosecute my studies with Rev. T. J. Hall. We passed. We passed thro' the little new town of Lexington, crossed The Tennessee River at Shammon's or Carrollville.

In the Summer of this year, Serena, a full sister, 12 years old died.

In the fall of this year I visited my father's in the Western District. In Giles Co. on my return to Bedford, I was thrown from my beast, and escaped death very narrowly.

I boarded while at school with Mr. Hall, and it was during the summer of 1824 that I became attached to Cecilia M. Hall, now my wife. We promised that at some future period, we would get married. But soon we had a lover's quarrel and during the 8 or 9 months that I lived in her father's family after this, all friendly intercourse was broken off. I had reason to think she -- mistake. I however, loved ardently all the time, and I had reason to think she did yet we were both too proud to make concessions. But nearly 2 years afterward we effected a reconciliation. On the 11th, April, 1825, I left Mr. Hall's for Greenville College in East Tennessee. My cousin John Dysart went with me to

Readyville. I expected to take the stage at Murfreesboro, but found it necessary to go to Readyville. I left the stage and went on horseback to Greenville. When I got to Greenville I thought I was a long distance from home; and for one who had never been much from home, it was, being 400 miles. There were few students I soon became acquainted with the young men. But I felt very badly for some time. During the year that I staid at college, my proficiency was good, especially the first session. During the latter (winter) session I was less studious. This seemed to be the case with all, tho' I would not infer that in all institutions it is so. I attributed it to the fact that during the winter session there was not a professor of religion in college among the students I mean. Had it happened that a large portion of the young men became fond of playing cards. The consequence was that some of them spent most of their time in this way, tho' it was contrary to the laws of the college. During the year that I was at college I was not engaged in any quarrel or broils or college scrapes. I was guilty of one violation of the rules of college--going to a ball in town. It was the first and last that I ever attended. For this I and nearly all the young men (for nearly all attended the ball) were brot before the faculty and had to make suitable acknowledgments. I have often regretted that I did this; for by it I lowered myself very much in the estimation of the teachers, who were good men, whom I respected too highly to offend, had I not been influenced by other young men. Young men rarely consider the value of a good reputation for orderly and industrious habits when at school and college. When a young man is setting out in the world he desires the friendship and confidence of others; they, of course, if they have not tried him, withhold these until they have an opportunity of knowing something about him well, who knows him? or to whom shall they go? To his parents? No. They are blinded in their children and are partial. They will inquiry at the young man's teacher. If upon inquiry the teacher should say, "I know him--he has been under my care for a length of time. He was a bad boy--he was idle--he was impertinent--he was disrespectful--he was disorderly in school," they will keep him at a distance. If he should say, "He was a good boy, studious, orderly, manly," they will confide in him.

Through my course in school and college was not as correct as it might have been, yet I had the reputation of being orderly. When a boy, at school, I very seldom caused my teachers any trouble in the way of discipline. When I left college, I got a dismiss in something like the following form: (the original has been mislaid). "To all whom it may concern, this will testify that Hervey Woods had carefully read a part of Grarca Majora, a part of Henophen, 5th and 6th Books of Euclid, Days Algebra, Days Mathematics, Philosopohy, Adam's Geography, Hedge's Logic, Blair's Rhetoric, Lyther's History, Converstions on Chemistry. He attended regularly to Bible recitations, compositions and Decaâamation. His moral deportment was good, and him conformity to the laws of college was exemplary. He receives this dismissal with the affectionate regard of his teachers. Signed Charles Coffin, Pres. Greenville College.

During the summer while I was at College, my father's second wife died. The fall that I was at Greenville I had a severe spell of bilious fever. I have often regretted since I left college that I did not stay another session. I had gone pretty nearly over the college courses and by staying one more session and reviewing I could have graduated. But my father had intimated to me that my expenses were greater than he expected and ~~indeed~~ indeed they were greater than I anticipated, tho' I was among the most economical. ~~for~~ My father however manifested, for a man of his ability, a very commendable liberality in my education. And had I desired it, he would have continued me at college longer, but on

account of the death of my stepmother, and the expense of staying at college, and an erroneous impression that I was as good a scholar as need be, I returned to my father in the Western District in the Spring of 1826. I came in company to Knoxville with William Morgan, Rufus Morgan, and a Young McClung, Thos. Dye, Burr Wilson and others. They accompanied me to McMinnville. I there separated with them and since that I have not seen one of my college companions except Rev. Samuel Lynn, who was my room mate one session. On my way home I was greatly afflicted with a bad cold. At the Crab Orchard on Cumberland Mountain. I bot a gill or one half pint of whiskey and some one of the company some sugar. We thought a little stimulous might be good for a cold, But it was not. This however was the only gill or pint of ardent spirits I ever bought. Let it be the last.

I called on my relations and friends in Bedford Co. I spent a few days pleasantly among them. I called on Miss Cecilia Hall, had an interview with her, tho' the first for nearly two years. We agreed to roll the wave of forgetfulness over the past unpleasant feelings that either may have entertained and begin anew. It was a cordial, most hearty and permanent reconcilliation. We agreed to get married the next Fall. I staid at Uncle William Woods' in Giles Co. a week or two. I arrived at my fathers in April. In June I returned to Giles Co. having agreed with Uncle William Woods that we would form a partnership in the mercantile business at the Hickory Flat in the Western District. He had capital--I had none. He was to furnish the means--I was to attend to the business.

About the last of June I was in Bedford, saw about the Miss Hall, promised that I would return in Oct. to get married. On the 4th of Jly. I was in a celebration in Pulaski. Gen. Jackson was there. It was the only time I ever saw him. It was a great day of firing cannons, eating and drinking and making speeches. etc. At this time I assisted Uncle William Woods in laying in our first stock of goods in Pulaski. In July I returned to Western District. From the time that our goods arrived in until Oct. I was busy in the store. I then returned to Bedford Co. to enter into the marriage relation. I had for company one of my neighbors, Mr. Shaun, as far as Columbia. We crossed Tennessee River at Roys' (what is that name) Ferry. I travelled pretty much up Duck River to Columbia. That was the route my father took when he moved and tho' have passed to and fro from Mid Tenn. to West District, I believe 16 times, I never travelled this road but once. The county on ever route I have travelled is broken, roads bad and accomodation rough.

1826--1829

On Monday 9 October 1826 I was married to Miss Cecilia Malinda Hall, my present much beloved wife, and promised that I would share with her the cares and toils of life. We were married Monday because Mr. Hall and Mr. Calvert, h r father and brother-in-law wished on Tuesday to start Presbytery or Synod.

Mrs. Woods.

Believing that my children will cherish as fond a regard for the memory of their mother, as their father, it will comport with my design in these notes to learn something on record of my dear wife, before our union. As since our union our history is pretty much blended.

Mrs. Woods was born near Behhany (Presbyterian) Church in Iredell Co., North Carolina, on the 16th, March 1806. She was the 2nd daughter of Rev. Thomas J. Hall. Her father was born in the same neighborhood.

Her mother, originally Emma Wallis, was born at Camden in South Carolina. Her grandfather Hall and grandmother Hall, originally Elizabeth Sloan, came from Ireland. Her grandfather Wallis and grandmother Wallis, originally Isabella Sharp were natives of the United States. Her grandfather Hall was brother of the Rev. James Hall D. D. of North Carolina. All her grandparents were members of the Presbyterian Church and her grandfathers were elders. They are all gone the way of all the earth. Her grandmother Wallis died last. She died a few years ago in Alabama. She had often expressed the desire that she might die in the house of God. Her desire was granted her. She died suddenly at church on the Sabbath of a sacramental meeting.

In the fall of 1812, when she, Mrs. Woods was 6 1/2 years old, her father removed from North Carolina to Rutherford Co. in Tennessee. He remained 6 months with his father-in-law Mr. Wallis, then he staid one year in Jefferson.

In the spring of 1814, her father having visited a church in Bedford County was invited to take charge of it. He accepted the invitation and removed there forth with, where he has labored faithfully and has succeeded in building up one of the largest Presbyterian Churches in Tennessee. Mrs. Woods was educated almost entirely by her father. She was taught Reading, Writing, Arithmetic, English Grammar and Geography, which were then and in that neighborhood regarded as a good education for young ladies. It was the great desire and prayer of her father that his children should possess the one thing needful. Mrs. Woods states that in his religious exercises there was nothing extraordinary. They were such as are generally experienced by children who have been early taught the truth of the gospel, who have learned the catechism, and been taught to say their prayers, etc. In the summer of 1824, at a time when there was no unusual excitement in her father's congregation, she became concerned about the salvation of her soul and consecrated herself to the service of Jesus Christ, and in the same year, she made a public profession of attachment to the savior and was received into the communion of her father's (Bethanie) Church.

In a week or two after Mrs. Woods and I were married, we left her father's for the Western District. For her to leave her parents and her brothers and sisters was a tender scene. It must be painful for parents to part with a daughter under such circumstances to go entirely off from them with a man who might possibly not treat her kindly nor provide for her, nor comfort her in her trials and afflictions. I felt for my wife and I felt for her relations; nor did she soon forget her parents. By the way and often for months and maybe for years after she left her father's house, have I seen the tear of filial affection steal down her cheek. We went thro Giles Co. and crossed the Tennessee River, if I don't forget, at Carrollville. We were accompanied by John Hall, Mrs. Wood's eldest brother, and Margaret, my eldest sister. About the close of the year 1826, my uncle and I divided our goods, and I went with my part near the county line between the counties of Carroll and Gibson on Rutherford's Fork of Obion, not far below the mouth of John's Branch (a small creek named after my father, because he was the first white man that is known to have seen it.) When we went there we aimed to go from my father's in a day (Saturday). The distance was some 8 miles. I had my goods and chattels in an ox waggon. Mrs. Woods was riding behind my father who was going with us. When we got to John Branch the ford, not being good, the oxen first stalled and then broke the waggon and left her in the creek. My father and Mrs. Woods returned, I go some one to stay by the waggon and I set out to get another. I got one, made two loads, in the night, clear and cold. It was nearly morning when we made the last load, but we

were all in a good humor. I recollect what a voice Dan, the black man, that drove the waggon, had, and how he sounded it as we passed through the open barrens. Next morning my brother Dysart came with Mrs. Woods. We were now at home. It was not a home that was calculated to flatter one's pride. There was a small dirty cabin so low that my head nearly reached the roof. This was our dwelling house. A something more like a pen than a house, for a smoke house and a small log house newly built for a store house. These were all our buildings. Now Mrs. Woods did all the work in the house, and out all out and about the store. And we lived very happily. We were as well or better fixed than most of our neighbors, who were many of them very worthy, honest people, used to hardships and plain living.

In the spring of 1827 my uncle and I again united in business and I removed to the Hickory Flat a distance of 14 miles.

In September 1827 I made a profession of religion at a camp meeting on Mill Creek under the ministry of the Rev. David Weir. I had from my earliest recollection, been at times the subject of serious impressions. Several times when a boy, I have for a time attended to secret prayer, tho tho not long at a time. Once when a small boy, I recollect that I took to secret prayer and continued it for some time after hearing Dr. Blackburn preach. When I taught school at Esq. Burcrafts in 1822, I attended a part of the time to secret prayer. During this time I went up to a camp meeting and became much awakened and thought I tried to get religion to use the common phrase. In the summer of 1824 also when going to school to Mr. Hall, I became much concerned and prayed for a time. When at Greenville College, I for a short time tried to pray in secret. But here where most of the young men professed to be deists a stronger principle than mine was required to withstand the current. Before I left Greenville I had persuaded myself that if not a deist I could confound in argument a common Christian. When I left college I got from under the influence of sceptical associates and soon gave up my deistical pretensions. The last time I recollect to have treated religion as a sceptic was in the presence of Jacob Montgomery Esq. an elder in the Presbyterian Church. It was just after my return from college. He was a very plain man in his appearance but a man of good sense. He did not pretend to enter into argument, but made some remark that winced surprise at what I said, and looked at me with an air of, "Well young man if this is all you have learned by going to college, you had better been at home. I felt mean at the time and have often thought of it since. In the fall of 1826 I was somewhat interested about religion. But by this time I had been Bah Pharessee so often and violated my vows so often, and broken my resolutions so often, that I had nearly given myself over. After I was married I felt a weight of responsibility resting upon me as the head of a family that caused me some uneasiness. My father had attended to family worship, and I knew all good men did. And I thought that a man who did not, lived like a heathen. My wife too occasionally let me know that she thought me in danger of God's displeasure and wrath. When she spoke to me it was in a most tender and affectionate manner. When the Camp Meeting came on of which I have spoken and at which I trust a lasting change took place, I went but with no more concern than I usually attended meeting. There was some excitement, and I became unusually concerned. I was desirous to religious persons about religion and how to become religious. I wanted them to tell me how they felt and how they did. I felt that I was a sinner a great sinner and justly condemned. I believed that Jesus Christ

was a great Savior and able and willing to save me if I would come to him in the right way. This was what I wanted to know. I felt willing to do anything that I might be a Christian. I felt a determination to persevere in striving for the heavenly gate. But still I was saying to myself, Am I a Christian? How am I to know whether I am a Christian? or not? When I conversed with the minister and he told me that religion consisted in love to God, the Savior, his people, his worship, etc., etc. I felt that I had those traits, but still I imagined that if a change had taken place that it would be attended with some strange or unaccountable manifestation that there could not be room to doubt. My religious friends tried to encourage me. I went home from this meeting with new purpose. I prayed in my family and in secret. I was restless and anxious in the extreme. It was painful for me to have to be in the store. I read my bible and religious books. I read Doddridge Sermons on regeneration, that gave me more encouragement than anything I had seen. The next Sunday I went to meeting at the same place. While the first hymn, "When I can read my title clear", etc., was singing, I hung my head while a flood of tears passed from my eyes. They were not tears of grief. There was in my feelings more of a heavenly calmness than I had before experienced, still I was not satisfied. I was looking for evidences not authorized by the word of God. I did not however feel ashamed of the steps I had taken, nor an inclination to abandon my begun course. The more I persevered the better I felt. Six weeks from the first camp meeting there was another. I presented myself, after much self examination and hesitation for admission into the church. I was received after having made a public profession of love to Jesus Christ and after having with his people, commemorated his suffering and death, I felt more and more strengthened and I trust that I have grown in grace and in the knowledge of the Savior. At least I can say that I have generally entertained a comfortable hope that God for Christ's sake, will in the great day of eternity accept of me, sinful and unworthy as I now am.

On the 14th of Sept. 1827 our eldest child, William Weir, was born. When a few weeks old he was baptized by Rev. David Weir. We called this son for my uncle William Woods and Mr. Weir. In the latter part of the fall of 1827, we went on a visit to Mrs. Wood's father in Middle Tenn. Mrs. Woods' sister Mary who had been staying with us for some weeks was along. We crossed the Tenn. River, I think, at Perryville. After staying at Mr. Hall's a week or two, we started for home. It rained and snowed upon us, the day we started, we only got to Major Nance's that day. Mrs. Woods was very unwell then for two or three days. We then went back to her father's. As it was winter and her health delicate, we thought it best for her to remain there till spring, and I returned to the Western District without her. Early the next spring I went after her. We had, even then, a very disagreeable time by the way. The evening we got to Read's at the 48 mile tree on the old Natchez Trace, it rained heavily upon us. The next morning we came to a little creek, that had on one side overflowed its bank. I did not think it would swim a horse, and rode into it with my child before me. We were soon swimming. But fortunately, we got out with only a pretty good ducking to use a western phrase. When I got over I set my child down and helped Mrs. Woods over on a log. I remained at the hickory flat till Sept. 1828, I then bought my mercantile affairs to a close. Owing to a continuation of causes, the business was worth nothing to me, except that it paid my way while in the business. When I had closed this business, I returned with my family to Bedford County to spend some time with my father-in-law, in study, preparatory to the gospel ministry.

In Oct. I was received under the care of the Presbytery of West Tennessee, as a candidate for the ministry. The Presbytery met at Bethanie (What is this name Josie?) Church in the neighborhood of Mr. Hall. At the time I was rece'd there was also rec'd as candidate for the ministry, Mr. Frierson, a son-in-law of Dr. Duncan Brown. He soon, however, closed his eyes upon earthly things. In a few weeks after he joined Presbytery, he was unwell--he asked some one to give him some cream of tartar. Instead of this, thought mistake, Tartar Emetic was given him. He lived not many hours. Of the two of us, who were received, at the same time as candidates for the gospel ministry, one was taken and the other left. And indeed when I took around me I am astonished to see how many who were once my associates, have fallen into their graves.

1829-1830

On the 15th March 1829 our second child, Emma Hall, was born. She was baptized by her grand father, Rev. Tho. J. Hall. In April I attended the meeting of Presbytery at Co. Sandford's. I was at this time examined on natural and moral science, and read an Exigesis on "Are Christus, Mortuas est pro omnibus?"

When I returned I found Mrs. Woods suffering with a sore breast. It healed and had to be opened in 5 different places.

In May I started to Danville, Ken., to ~~sat~~ study Hebrew. I passed through Franklin in Tenn., and Nashville in Tenn., Bowling Green, Ken., etc. While at Danville I boarded with Mrs. Cochran. I boarded there to be with John R. W. Hall, Mrs. Wood's oldest brother, and it was while there I witnessed the last illness and death of this amiable young man. He had been a student at Maryville E. Tenn., and he had come to Center College to finish his collegiate course. He was pretty well through when he was called by death from all earthly scenes. He was taken sick in June. He and I expected in July to visit his father's, where my family were staying, but about the time they would have expected us, I had to bear to them the painful intelligence that they would see him no more in this world. He was taken with bloody flux which terminated in typhus fever. He died on the 4th of July 1829 about the going down of the sun. The next day his remains were carried to the church, where Dr. Blackburn delivered a very impressive funeral discourse to the students and people, after which he was buried in the graveyard at Danville, near its S. E. corner, where is now a stone with his name, birth and death. On account of the shortness of my stay at Danville, and the sickness of John Hall, I only made a start in Hebrew. On the 12th July I got to Mr. Hall's having been from my family over two months. In Aug. 1829, I visited my father's in the Western District. In Oct. I attended the meeting of Presbytery at Pulaski. I read a lecture on the 15th Psalm, which was sustained.

In Nov. with my family, I took possession of some cabins in the neighborhood of Mr. Halls near where Uncle John Deney is now living, where we remained till Feb.

In Feb., 1830, we removed to the Hickory Flat in Western District. In March, I started in company with Uncle William Woods to New Orleans.

He was going there to lay in goods and said if I would go with him, he would bear my expenses. On the 26th of March we got to Fulton on the Mississippi River, after considerable difficulty in crossing high waters. This was the first time I had ever seen the Mississippi River, it was full and looked fearful. Soon after we got to Fulton, we heard a steam boat coming down. We hailed her, but she could not stop. We were told she would probably stop at Randolph 7 miles below. We called to the hands on the flat boat, they sent a canoe for us. To me who was a stranger to the dangers of a sea faring life, it seemed hazardous for 3 of us with a good deal of baggage to get into a canoe and trust ourselves to the muddy, angry current of the mighty Mississippi. But we were soon safely on board the flat bottom. We found the steam boat (she was the Kentuckian) at Randolph. We went on board and at one o'clock next morning we pushed off for New Orleans. We got to "N. Orleans at 9 O'clock A. M. of the 30 going from Randolph to N. O. in 3 days and 8 hours, a distance of nearly 900 miles, which was then considered very expeditious. During the week that I staid there I was busy, seeing things to me curiosities-- the shipping, ~~was-busy,--a-~~ the canal, the basin, the green, the exhange the market, the old Catholic Cathedral, churches, grave yards, etc., etc. One day in company with my Uncle William Woods, I visitied the battle ground, some 4 or 5 miles below N. Orleans. My uncle was a major in the late war and was at N. Orleans. He detailed to me many particulars of that memorable and gallant defense. The breast-works were still very plain and many other traces of war.

Below the breast-works was an open field. The spots were pointed out to me where the Am. officer, Col. Henderson, and the Brit. officer Gen. Parkenham and others fell. The marks of Cannon balls are yet to be seen upon the house which Gen. Jackson made his head quarters. After having stayed in the City a wekk, we left N. Orleans for home, on board the Kentuckian, the same boat on which we went down. On our way up, our boat was snagged one night badly. Had the snag struck ~~the-~~ her some lower she must have sunk. And had she sunk, I probably would have gone down with her, for the jar did not wake me. and I knew nothing of our narrow escape till next morning. We were a week on the river coming ~~up-~~ up. And about the mouth of Arkansas, I was taken with a violent dysentery, or as it is sometimes called river complain, It is a disease that is occasioned by drinking the river water. And before the invention of steam boats, it was a disease that carried off great numbers of persons, who would go down on the flat boats and attempt to come home by land. After my return from N. Orleans, I resumed my studies at Maj. Wood's which was our home at this time. In May I made an attempt to exhort the congregation at New Providence Church on Rutherfords Fork of Obion, after the Rev. Mr. Lynch had preached. It was my second attempt. My first attempt was one night at my grandfather Dysart's at a prayer meeting, while I was studying with Mr. Hall. About the last of the month, I made another attempt at exhortation at Mb. Pleasant Church in the edge of Madison county. In all my first attempts I was exceedingly embarrassed.

1830 - 1833

In June I saw Capt. Haralson, one of the trustees of Brownsville Academy. He desired me, as I had then made up my mind to teach, to visit Brownsville, as they were at that time without a teacher. I did so, and was unanimously elected by the trustees to take charge of that institution. I accepted the invitation. At the time of my first visit to Brownsville I visited Somerville and Bolivar. In July 1830 I removed to Brownsville and one the

2nd of August commenced my first session there.

On 21st October, 1830 our third child, John Dysart, was born. A few weeks afterward he was baptized by Rev. David Weir. On the 6th Nov. 1830, at a meeting of the Presbytery of the Western District, at Brownsville I preached my trial sermon from Rom. 3:24. after which I was licensed to preach the gospel to a perishing world. When I commenced preaching I had written only one sermon. And the next Thursday after I was licensed I had to preach on the subject of the observance of the Sabbath day, that being the day appointed for fasting and prayer, on account of the sin of Sabbath breaking. I felt sorely the want of a well studied sermon.

In Jan. 1831, I agreed to preach once a month in Tipton Co. on the North side of Hatchi River. In April I attended a meeting of Presbytery of the Western District. at Jackson. On the P. M. of Sunday the 17th of April I examined publicly Mr. Jefferson's religious opinions, as set forth in his published correspondences. This was the first thing to arouse opposition to me in that place. There were some men who had embraced Mr. Jefferson's views, and there were others who tho' not avowedly sceptical, yet seemed to think that the memory of so great a man ought not to suffer by having anything said against his sentiments. On Sunday 16 of May, I preached a sermon to defend the Presbyterian Church from the attacks which it seemed to me had been ~~un-~~ unjustly made by my Methodist brethren who had charge of that circuit. I also said pretty harsh things of the Methodist Church, which caused many of my Methodist friends to find fault with me. On the 4th of July 1831, I delivered an oration in the courthouse in Brownsville, having been selected by the citizens for that purpose. It was one of my most popular efforts. In the latter part of this month, July, I attended a Camp-meeting in Carroll County on the waters of Obion River. In Sept. I attended a Camp meeting near Somerville. This was in connection with a meeting of Presberty. In Oct. I was at a camp meeting near Jackson. In April 1832, I attended the meetings of the Presbytery of the Western District at Memphis. On Saturday 7th of April I preached from Rom. 5:8 A part of trial for ordination. On Monday 9th I was ordained. In June I was at a meeting with Rev. Mr. McNutt at Denmark. In July I was at a meeting in Trenton with Rev. Mr. Sloan. In this month I also attended a meeting at Mt. Bethany in Hardeman Co. In Oct. 1832 I was at the meetings of the Synod of West Tennessee at Jackson. The next week after Synod I had a sacramental meeting at Brownsville. Father Hall and Rev. Messrs. Bland, McNutt, and Hamilton were with me. At this meeting an effort was made, without my knowledge, to have the services of Mr. Hamilton's once a month. He was a young man of more than common oratorical powers. The manner in which the effort was made and communicated to me, caused me to be offended. It involved me in some difficulty with my people and individuals that induced me to think it my duty to try another field of labor. I accordingly resigned my situation in the Academy, having taught there 5 sessions. I lived on good terms with the great majority of the people, and they expressed their regret at my leaving them. And since I have been away, they have more than once solicited me to return to that place. But I have never thought the finger of God pointed that way.

1833 - 1835

Jan. 1833 we left Brownsville for my father's in Carroll County. I left my family there, while I took a trip to Kentucky. I passed through Huntington, Paris, and Dover in Tennessee, thro' Hopkinsville, Elkton, Russellville and Bowling Green to Glasgow, Kentucky. I agreed with the

little church at Glasgow to preach to them. I also visited Tompkinsville and agreed to preach to them a part of the time.

Having returned to my family, in W. Tenn., we started in the month of Feb. for Glasgow. We passed thro' Bedford Co., Tenn., to visit Mrs. Woods father's family. By the way we made a narrow escape. After we had crossed Tenn. River, I was in dread of Buffalo River, a rapid stream, where we crossed there is no ferry boat. Before we got to it, we were told that it was fordable. We then had 3 children, the oldest was riding behind his mother. I was carrying the 2nd child before me and my brother John was carrying our youngest child before him. We had a little black boy along who belonged to Aunt Nancy Woods. When we got to the river, we knew not how rapid and dangerous it was, till we had gotten into the stream. As the horse I was riding hesitated, Mrs. Woods got ahead, and the rest of us followed. The water was more than belly deep, but it had a violent current. My brother's horse bent down against the root of a tree that had been lodged in the channel. He came so near falling that the water went over his neck. When we got through I felt that it was the particular providence of God that saved us. The danger was so great that I cannot to this day, think of it, without feeling horrible.

We staid at father Hall's a week or so, and set out for Glasgow by way of Nashville and Bowling Green. We got to Glasgow on the 27th of Feb. 1833. During the Summer of this year, I preached regularly in Glasgow and Tompkinsville. I also visited Manfordville, Greensburg, Edmondson, Scottsville, Ken. and Gallatin, Tenn., In Oct. I visited Illinois to see the country. I went thro' Bowling Green, Greenville, Madisonville and Morganfield Ken. Crossed the Ohio River at Shawmetown, and then visited the following towns in Illinois, viz: Equality, Mt. Vernon, Carlyle, Edwardsville, Carlinville, Jacksonville, B.....town, Rushville, Lewistown, Springfield, Hillsboro and Vandalia. The farthest point to which I went was the house of Cym Walker Esq. in McDonough Co. I then bent my course nearly East and crossed the Illinois on my way home, at the mouth of Spoon River. I was gone from home 5 weeks.

On the 45th page (there he tells of arrival in Glasgow) I should have said our 4th child Mary Frances was born on the 19th Aug 1833. She was baptized next April by Dr. Cleland, who attended at that time a meeting of Transylvania Presbytery at Glasgow. When I came to Glasgow to live the people made application for aid in supporting me, to the Assembly's Board of Missions. But I found at the close of the year 1833 that what I got at Glasgow and Tompkinsville and from the Assembly's Board would not support my family. Therefore in Jan. 1834 I commenced teaching school in Glasgow. I continued teaching and preaching in Glasgow till Oct. 1834. I then intending to settle in Ohio, started with my family for Cincinnati. We went in the stage to Louisville, then by steam boat to Cincinnati. We left Glasgow one morning the morning we were in Louisville and the next in Cincinnati. While in Cincinnati I preached once in the 3rd Church (then Mr. Gallaher's) and once in the 4th Church. I also attended the anniversary meeting of the Temperance Society, the Tract So., the Bible So. the Home Missionary So. the Sunday School, the Education So., the Colonization So., and the Foreign Missionary Society. The meetings during the whole week were deeply interesting.

In attendance were Dr. Wisner of Boston, Mr. (now Dr.) Patton of New York, Mr. Winslow of Ceyton, Dr. Bucher, Dr. Bishop, Rev. Missers Little, Bullard, Spaulding, Gallaher, and many others. Some of these speakers were listened to with profound attention. Dr. Wisner and Patton were indeed master spirits. Dr. Wisner died not long after. But I shall never, while I have memory, forget his manly eloquence when he advocated a resolution which he offered in some such words as the following: "Resolved. That it is the duty and privilege of Christians to lieve for the conversion of the world." In reading the resolution his voice seemed to swell gradually from the beginning to the end.

After having staid in Cincinnati about two weeks looking around and enquiring about the state of the churches and prospects for a settlement, I became discouraged in that region. From Mr. Little, the agent of the Home Missionary So. for the Western States, I learned that, that Society wanted a missionary to go to Arkansas Territory. As I knew there was only two Presbyterian Ministers in all that large Territory, I thought as the way did not seem to be open for my settling in Ohio, that it was my duty to go to that country. Therefore having rec'd the promise of aid from the A. B. M. S. I left Cincinnati with my family for Arkansas on the 3 of Nov. 1834 on board the steam boat Boston. We staid a day at Louisville and were nearly a day getting through the Canal. We attempted to take a deck passage. But on account of sickness on deck and the crowd, we went into the cabin down about Henderson. A day or two after which a man on deck died somewhat suddenly with symptoms of cholera.

Our Boat hung two days on Cumberland Bar just above Smithland, or the mouth of Cumberland River. One of the steam Boats lying there, belonging to the United States, endeavored to pull us off in doing which, one of her crew got his leg broken. He was ordered by the Captain to cut a large rope under strain, with which the two Boats were tied together. When he cut the rope the short end flew around with such violence as to break his leg. While we were here the child, (a little boy about 2 years old) of a Mrs. Bennett, who was going to meet her husband at Memphis died. It was one of the most tender scenes I ever witnessed to see the mother bending by day and by night over her child--to see her witness his death and burial. She wished to take him on after he died. But the captain of the boat would not consent. I and a few others of the passengers in a yawl left the Boat and went down to Smithland, and then we walked out to the grave yard, on the brow of a neighboring hill, and there we buried the little Julius Bennett. The next day we got off the bar and passed Smithland. The bereaved Mother, amidst the noise of waters and steam and machinery and passengers and crew, planted herself in the rear of the boat, and there, like a statue she stood gazing at the point of the hill, where her babe was left, untill the boat hurried us out of sight. At the mouth of Tennessee, we stopped for an hour or two. There I saw, for the last time, the late eccentric Col. Crockett. As he had been at my house in Tennessee, and knew Mrs. Woods, and as I knew the ladies all wanted to see him, I invited him into the Ladies Cabin. There he conversed with us for a short time in his usual good humored style and then left us. As he was hurrying on to Congress. Poor Man! Almost the next that I heard of him was that he had fallen fighting with the Texians. Below the mouth of Tennessee, on the grand chain, our Boat hung 6 days, one of which was Sabbath. At the request of the passengers, and with the permission of the Captain, I preached that day. After I discharged this duty, I noticed that I was treated much more respectfully afterward than I had been before by the

passengers, most of whom seemed neither to regard God or man. On the 21st of Nov. we got to Montgomery's Point, the place of deposit for White and Arkansas Rivers. I had designed to go up Arkansas but that river was not navigable. Gen. Montgomery said it might not be for three months. I was nearly out of money and did not know what to do. But as there was a small boat going up White River I thought it best to try to get up into the interior. On the 27 we got to Litchfield, near the mouth of Big Black. I left my family at the house of Rev. Mr. Gray, and went across the country to Little Rock. My object was to see some of the country before I would settle. In making this trip I had two bad horses. They belonged to Rev. Henry R. Wilson Jr., at that time a missionary among the Indians, now in Northern India. He had gone to the East, expected to get married and return to Little Rock about this time. As I was going, to save him of expense, I took them. The first night I lodged with a Methodist Presiding Elder going to Little Rock, Lacy, perhaps was his name. The next night fell a great rain. This raised the waters. We came to a very rapid little creek. Lacy went thro'. He was on a tall horse. The water ran over his horses' back. I then attempted to drive my bad horses thro'. The smallest one was an Indian pony. The strong current washed him down some 30 or 40 feet among some logs. He got fast and came near drowning. But at length got out on the same side from which he started. I then entering the creek above the ford, allowing a sufficient distance for being down by the current, made the little horse swim by the side of the large horse that I was upon. The next morning after I got to Little Rock, Mr. Wilson and Lady, Mr. Wood and Lady, the Williams and daughter, arrived on a steam boat. These all were missionaries sent out by the A. B. C. F. M. to the western tribes of Indians after I returned to Litchfield from Little Rock, I went to Taylor's Bay 25 miles below Litchfield, where I soon after located. It was a region of good land, and I expected would soon be settled and be an interesting country. On the 18 Dec I started with my family and our baggage in a waggon for the Bay at Cupelo Bay our team stalled not being able to ascend the bridge. It was a cloudy cold evening and threatened rain. In prizing at a wheel of the wagon, my pole broke, and I fell on my back in the mud. My wife and little children stood off and looked sad. I am not sure if we did not all wish we had never seen Arkansas. At length we got over and sometime in the night we got to the house of a friendly good woman. Mrs. Flanery. The next day we went into a little open cabin at what was called Maloney's place, in Walnut Woods 1 1/2 miles out from the Bay. In this little cabin we staid till in Feb. during which time we had some exceedingly good weather. In the month of Jan. I had to take a trip to Litchfield for meal and ~~for~~ other necessities. This was our nearest mill and it a horse mill. At Cupelo Bay we stalled again, but not in ascending the bridge. The day was cold and the ground hard frozen, except where the mud was very deep, and there was a thick crust. When the oxen and wagon went off the bridge they were in the kind of mud and could go no further. The driver and I fell to cutting down the ... to get the wagon out of the road and then we worked hard in mud and ice and water till in the night, before we got away during which time it was blowing and snowing. In the night however we safely reached Mrs. Flanery's. The cabin in which we lived was only about 16 feet square. But we made it answer the purpose of parlor, Dining Room, Bed Chamber, Kitchen, Smoke house, etc., And as we were as well fixed as many of our neighbors we were cheerful and happy. At this time we had a visit from Rev. Mr. Gray of Litchfield and Dr.

Means of South Carolina, and we enjoyed it much.

1835

On the 12th Feb. 1835 we went into a new cabin. I had hired the building of near to where we had been staying. When I determined to locate in this region, it was a church there to ~~att~~ not because there was a church there to attend to. In fact when we first went into the neighborhood, there was not a single member of the Presbyterian Church. Soon after we got there a few others came into the neighborhood, Roddys, Mitchells, etc. The next summer I organized a church of 22 members. Previously to this I had formed a Sabbath School and a Temperance Society of upwards of 30 members.

Tho' people in new countries are less able to support the gospel than in old countries, yet they are generally much more docile.

In April of this year I visited Brownsville in Tennessee, my former place of residence and my father's in Henderson County, Tenn. As I went to Tenn. I was accompanied by my good friend Major Roddy thro' the great American Swamp from White River to Memphis. The distance thro' was called 100 miles. On my return I was alone and the road too was very bad. A great deal of rain had fallen, from St. Francis to White River, a distance of 50 or 60 miles, it appeared to me that I was half my time in water from knee deep to swimming. There were however but two places that swam my horse Langels (?) and Bayo De View. The former place was narrow. It was turned my horse thro' and carried my baggage over on a log. At Bayo De View, I was quite lucky. The water was perhaps a half mile wide, with no ground visible except a strip on the bank of the side on which I was. There was no house nearer than perhaps 10 miles. The canoe in which the mail carrier was in the habit of crossing was on the side opposite to me. But while I was standing, wondering how I should get across, I saw the mail carrier approach. With his aid I got safely across.

I found my family well, except that Mrs. Woods was low-spirited. I had made arrangements for her to have company all the time I was gone. But she was disappointed and a part of the time she and her four little children were entirely alone day and night. It was to her, no doubt, a lonesome time, as our cabin was alone in a dense forest and wolves and bears plenty. In July I organized a church of 23 members. Which we called the Taylors Bay Church.

About the last of July Mrs. Woods and some two or three of our children were attacked with the Fever and Ague. I for a week or two did all the cooking and milking with the aid of our little daughter Emma. She was at last taken sick, and then I had to do all and wait on my whole family who were sick. About the last of Aug. I was also attacked with the fever and ague. It was then a time of trial. Most of our neighbors ... but I obtained the services of a black woman belonging to Major Roddy, for a few weeks till we began to get well. The fever and Ague would never come on us all at one time, so that there was always perhaps some one or more able to hand the others water. And tho' we had frequent relapses, yet we happened not all to take relapses at the same time. Dr. Hayden,

a Catholic, of moderate medical acquirements was our physician. He was very attentive and did all for us that the most skilful could have done. Yet ~~th~~ he did not charge us one cent. May the Lord reward him and his family. While I was sick, I think in Sept., the news came into our neighborhood that my worthy friend George Robinson Esq. of Litchfield was murdered for his money near St. Francis River as he was coming home from Memphis. It proved to be true. He was shot on the highway, by a man who had fallen into his company. But the murder was soon discovered and the murderer was pursued one hundred miles and brought back and tried by a collection of men, who said he ought to die and was forthwith carried to the place where Robinson was murdered and hung. And all this in 4 days. He confessed before he was hung that he committed the foul deed. Robinson was a member of the Presbyterian Church and a very worthy and enterprising citizen. It was at the mouth of White River I first saw him. We ascended the River together, and till his death, he was a good friend to me. Having become satisfied that my duty to my family required me to go to a heathen region, I took then to Litchfield intending soon to start for Washington County in the North West corner of the territory. My wife and some of our children still had touches of the ague. While we were at the house of my friend William Robinson Esq. I heard that a steam boat that had on board some freight for me, had got fast on a bar at the Grand Blaze, 15 miles below Litchfield. The freight, consisted of 2 boxes of Bibles and publications of the Am. Tract Society. It was necessary that I receive them before I should leave. As the River was falling it was thought the boat might have to stay on the bar for some time. I determined to try bring the boxes in a canoe as there was no road for anything like a carriage to the place. Upon trial I succeeded in getting a large canoe and 3 men to assist me. We set out in the afternoon and got to the boat before night. We took supper on board the boat, got our load in the canoe and accompanied by Dr. Moore the captain of the boat, we set out for Litchfield about dark. After pretty hard rowing against a strong current, we landed in the after part of the night. I, in a day or two disposed of the books so far as I could and made arrangements for disposing of the balance. On the 9th Nov. we started in William Robinson's wagon for Washington County. The first night we camped out at Wyatt's in the Oil Trough Bottom. It rained heavily upon us. The next day we went up White River Mountain and that night we lodged in the house of Mr. Caruthers. The next night we camped on the waters of Little Red River. The next night after having crossed Little Red River we camped at Lafferty's. The next day we went up Red River Mountain, one of the steepest mountains I have seen. We then took the old Dardanelle Trace through the wilderness 45 miles to the nearest house from Red River to Arkansas. That night we camped in the wilderness on the head waters of the Cadron, if I don't forget. The next day it rained on us and after going over some very rugged road we staid all night again in the wilderness. It was one of the darkest and most gloomy evenings and nights I ever saw, the rain came in solid columns. Mrs. Woods and the children did not get out of the wagon. Our wagoner and I got some fire after a time. Our spunk and materials were so damp that we had like not have succeeded. We at length boiled some coffee. By this time we had but little for ourselves and horses. Here I think some of us began to wish we had never seen Arkansas. The next day (Sunday) in the fore-noon, we got to Mr. Story's on the head of Point Remove. We staid there the balance of that day and that night. Next day we had to take the road to Louisburgh on the Arkansas, because Point Remove was too high to cross where we were. That night we camped out, not far from the great Military road leading up the country from Little Rock. The next day we crossed the point

Remove on a bridge and that night we camped out. The next night we camped near old Dwight Mission, on Illinois Bayo. It made me feel solemn to pass that place where an effort had been made to tame and evangelize the poor Indians, and where many a fervent prayer had ascended to God from pious devoted Missionaries. When the Indians moved to their new country beyond the Territory proper, the Mission family went with them and established what is now New Dwight, near Fort Gibson. The day we passed Old Dwight, we passed Piny at its mouth. That night we got shelter under the roof of one Esq. Kizee. The next night we camped out. The next night we lodged with Esq. Polin, a fine hospitable family. The next day being Sunday we staid there and that night. In the meantime a considerable snow had fallen on the ground. Monday we set out. When we got to Big Mulberry, it could not be crossed. We staid there with Mr. Marr, a clever family, till Wednesday. We then crossed without difficulty. That night we lodged at Belts on Frog Bayo. The next night we lodged with an old gentlemena, who name I have forgotten, on Lee's Creek. The next night we lodged with Mr. Morrow on the head of Cave Creek. The next day in going down a mountain within 2 or 3 miles of our journey's end, our wagon upset with my wife and children in it. And though there were several heavy boxes yet thro' the good providence of God, none of my family were much hurt. On the 28th of Nov. we got to the house of Mrs. Garvin, on Cave Hill after much toil and danger. The next week after I reached Cave Hill, I went to Fayetteville and the Osage Prairie. I concluded to locate at Cave Hill, and soon we took possession of a cabin belonging to Mrs. Garvin.

1836

Early in this year, I received several letters from individuals at Glasgow, Ky., inviting us to return to that place. As my prospects for doing good and supporting my family in Arkansas were not good, I determined to return to that place. The trustees of the Glasgow Seminary offered me \$600 a year; and the little church promised to do something. While I staid I preached in different places. I organized a church at Cave Hill--John Latta Elder. I also organized a church at Osage Prairie--Hugh A. Anderson Elder.

On the 17th March 1836 our 5th child, Thomas Hall, was born. He was baptized after our return to Glasgow by his uncle Rev. S. W. Calvert. Before I left Arkansas, I was desirous to visit the Indians west of Arkansas. Early in April I did so, but for want of time I confined my visit to the Cherokees. The first night I was in the station I staid in the neighborhood of the house of Mr. Price, the Indian who is represented in the Frontispiece of the "Osage Captive" as holding up and showing to Dr. Cornelius the scalps of the little captives' father and mother, saying, "here they are" to the Dr.'s question "where are her parents?" Mr. Price is now a Christian--one of the council and a very useful man. At the time Dr. Cornelius saw him he was returning from war with the Osages on Arkansas. He was the leader of that war-party. When I was at his house; I did not see him--he was gone to the election of a judge. I preached once to the Indians, at the house of Mrs. Glass. Dr. Palmer of the Mission was with me. Preaching through an interpreter was to me quite novel. I visited Dr. Palmer's Station, Fairfield. On the 21 April, we started for Arkansas River, in a wagon. We staid the first night with

John Latta. The next night at Lee's Creek, and the next day we got to the house of Mr. Drenon on the river--the place called Columbus a mile below Van Buren. On the 27, we went on board the Steam Boat Mt. Pleasant for the mouth of the river. On Saturday 30 we got to the mouth of White River. We staid there till the next Tuesday. then we went on board the steam boat Tuskins, for Louisville. We staid in Louisville 3 or 4 days and then took the stage for Glasgow, where we arrived safely, through the good providence of God on the 14 May 1856, having been away from Glasgow nearly 19 months in the midst of dangers, sickness and death on the land and on the water.

On the 23 May I commenced teaching in the Glasgow Seminary. I also took charge of the little Church in Glasgow.

On the 13th and 14th of Dec. I had a debate in Glasgow with Dr. W. D. Jourdan, a Campbellite or Reformer, upon some of the points about which we differed. The truth triumphed.

1837

On the 19th June, I witnessed the departure of my friend and Christian brother, Rev. S. W. Calvert of Bowling Green. He and I began the study of the Languages the same time and place. He married the eldest sister of my wife and was always to me a valued friend and ~~faith~~ faithful counselor.

In Oct. of 1837 I went to Presbytery at Lancaster. I also visited Paint Lick, the neighborhood in which my father and mother were mostly raised. I saw many of those of whom I had often heard my father speak viz. old Mr. Brank, his daughter, who was abandoned by her husband when he joined the Shakers, and who now lives with that man Eben Bess and various other persons.

¹/₂ I received an invitation from the church at Lancaster to settle at that place, but declined it. The people of Gasgow were unwilling that I should go.

In Oct. was at Synod in Danville.

1838

On the 10th May, our sixth child, Henry was born. He was baptized by Rev. S. Y. Garrison.

In Oct. was at the meetings of Transylvania Presbytery at Harmony Church, near the mouth of Dick's River. From that place I went to Woodford Co., crossing the Kentucky River above the mouth of Dick's River. Spent two days with Rev. Joseph C. Stiles.

I left Bro. Stiles for Indiana on the 9th Oct. passing through Frankfort and New Castle and crossing the Ohio River at Madison. I

went to Columbus, on White River and above that. There meeting Rev. Sneed, F. S. Cleland, Ransom, Kuttridge, so I turned and went down White River with them, passing through Brownstown to Salem. Then I went to Charleston, then to Jeffersonville and New Albany. After staying there a few days I started for home. Not being able to find any place in Indiana where I thought I ought to go, I remained in Kentucky.

The Trustees of the Seminary in Glasgow had offered to increase my salary to \$800 per year, but because of much party feeling in the place about religion and schools, etc., I had given up my charge.

The Academy and church at Mumfordsville was vacant. Believing that I might be useful there, I consented to go there to take charge of the school and the church at a salary of \$700. per year. On the 7th Nov. we removed to this town.

1839

In April went to the meeting of Transylvania Presbytery at Greensburg. In April I also visited the Mammoth Cave, one of the great wonders of the world.

In August I purchased a house and lot in Mumfordsville.

In Oct. Transylvania Presbytery met in Mumfordsville. The difficulties about old and New School caused some excitement.

In November and December delivered three addresses in Mumfordsville on the Presbyterian controversy. In those I announced my determination to withdraw from the so-called Old School party. This step severed the connection between me and the church in Mumfordsville, the church being Old School.

1840

In Feb. I published in the Baptist Banner my expose of the Old and New Controversy. In March I attended the Conventions of New School Presbyterians at Versailles, called by Dr. Cleland and others who wrote the Manifesto. At the request of the members of that convention, I wrote an Answer to Mr. Davidson's Reply to the Manifesto. During this summer I became anxious to know more of my ancestry than I did know. I accordingly wrote to Capt. John Ramsey, who married my wife's Sister Sarah, to make inquiry at my grandfather Dysart now in his 91st year.

In August he wrote to me. The following is an extract from his letter: "I visited your grandfather for the purpose of getting the information you requested. The old man is tolerable health, but has lost his hearing and recollection in a great measure. It is a difficult matter to get any satisfactory information from him on any subject. He says he was born on the 25th of Dec. 1749, in Pennsylvania, Chester County, 40 miles below Philadelphia. Moved from there to North Carolina lived there 9 yrs. removed from there to Kentucky, thence to Tennessee. Cannot tell the year in which he made profession of religion, but it was while he lived in North Carolina. From what I could learn from Mr.

Dysart's parents I think that he is of opinion that he was not a Christian when he first attached himself to the church. Mr. Dysart's parents came from Ireland, landed at a place called New Castle--more members of the Presbyterian Church. Your Grandmother who was born in North Carolina in the year 1758 and died in Kentucky in the year 1797, was a member of the Presbyterian Church. Her parent's name was Parker (this I think should have been written Patton) both members of the Presbyterian church. Mr. Dysart's grandfather and mother were Irish and members of the Presbyterian Church. Now, Sir, you will discover, that you are full-blooded Irish Presbyterians according to genealogy. As to Mr. Dysart's military career, he cannot tell much about it. He says he was in 3 battles, one at King's mountain, one at the head of cane creek in North Carolina, and one some place else--don't recollect where--was commanded by Samuel Woods as Captain." This extract I record as containing some additional information. In Sept. I visited Versailles at the request of the Elders of that church with a view to a settlement there. But the strong excitement there and in that part of Kentucky between the Old and New School parties induced me to decline going to that part of the state.

In Sept. I also went to the meeting of Transylvania Presbytery and of the Synod of Ky. both of which bodies met in Danville. I had intended no more meeting with the Presbytery or Synod, whilst they showed a determination to carry out the policy of the reform. But by withdrawing, I found that if I remained in Ky. that I would have no ecclesiastical connection; which would have placed me in an unpleasant situation. I therefore was disposed still to adhere to the Presbytery and synod.

In the month of Oct. I received an invitation from the Presbyterian Church of Paris, Ky., to visit them with a view to a settlement.

On the 15th Oct. I took the stage at Greensburgh passed through Lebanon, Harrodsburgh, Nicholasville and Lexington. Paris is a handsome village in a very fine portion of the state. I was offered the Male Academy and the church, but the academy had not flourished for some years and the church was not in a flourishing condition. No division had taken place between the Old and New school portions of that church. But I was convinced that separation would take place. For these reasons, in connection with a fear that I would not be able to sustain myself in both positions, I declined going to Paris. About or before this time, I was requested to return to Glasgow and take charge again of the Male Academy in that place.

On my return from Paris, I went to Glasgow and agreed with the Trustees of the Academy to take charge of the institution. They offered me \$800 per year to go into the Academy alone or \$700 and furnish me an assistant. I preferred the latter offer.

On the 11th Nov. I removed with my family from Munfordville to Glasgow.

In Dec. 1840 a convention of Ministers and elders opposed to the measures of the Reform party, met in the city of Lexington. It was inconvenient for me to attend. But I wrote to the convention and authorized them to use my name in the organization of a new Synod.

The Synod was formed, consisting of 3 Presbyteries, each Presbytery having 3 ministers.

1841

On the 22nd May the constitutional Synod of Ky. met at Lebanon. On the 9th July our third daughter and seventh child was born. It was eleven years in Oct. of this year, since I was licensed to preach. During the time, I have generally been engaged in teaching--but I have tried to preach regularly to the churches where I have lived and in other places as opportunity has offered. During the eleven years I have preached 490 sermons, besides lectures and occasional addresses.

When I lived at Brownsville my preaching was confined mainly to Brownsville--One year I preached monthly in the upper portion of Tipton County.

While I lived in Ky. my preaching was mainly confined to Glasgow and Mumfordsville--one year I preached monthly at Tompkinsville. I preached at the following places once or oftener in Tennessee--viz.

Brownsville	Capt. Muralson's	New Providence
Tipton Co.	Col. Nixons	Jackson
Trenton	Somerville	Bethberia
Denmark	Memphis	Mrs. Calhoun's
Mt. Bethany	Shiloh	Capt. Russells

I preached in Ky. at the following places: Glasgow, Greensburgh, Edmonton, Scottville, Sterrett's, Hodgenville, Mrs. Young's, Mr. Buford's, Chas. Martin's, Poplar Log, Wm. Dishman's, Mt. Labor, John Jones's School-house, Col. Murrell's, Old Mr. Dishman's, Bethel, Mumfordsville, Lick Branch, Greenville, Tompkinsville, Bowling Green, Mrs. Jordan's, Mr. Pages', N. P. Murrell's, Union, Thompson's, Mt. Zion, Madisonville, Morganfield, Galloways, Paris, Concord, Mr. Jenkin's, Jeffrie's, Versailles, Wm. Murrells, Boon's, Mr. Merry's, Tho. Jones, Lebanon, Woodford, Harmony, Paint Lick, Lancaster, Horse Well, Bacon Creek, Hopkinsville,

When In Arkansas, I preached at Walnut Woods, Litchfield, Mouth of White River, Little Rock, Cane Hill, Payettville, Osage Prairie, Vineyard, Illinois Creek.

In Indiana at Salem, Charleston, New Albany, in Cherokee Nation, West of Ark. at Broken Canoe's.

In Ohio at Cincinnati in the 3rd Church then Mr. Gallaher's. 4th Church.

In Illinois at Equality, Lewiston, Jefferson Co. Edwardsville.

It was on the morning of 13th Nov. 1833 when in Illinois at the old Salt Works near Equality I witnessed the great meteoric shower, or the "falling of the stars" I was awakened by the friend at whose house I was lodging, at about one o'clock in the morning and the shower continued till morning or day light.

The appearance was as if all the stars in the heavens, or even more than these were continually falling. It was the occasion of a great deal of alarm in many places in the United States. It was the most splendid sight I ever saw. On the Ohio River I preached on steam boat Boston,

and Steam Boat Taskina. But to return to my memoranda for 1841, in Nov. being at a meeting of Green River Presbytery at Bowling Green I obtained a promise from brothers Black and Dickerson that they would the next week come to Glasgow to assist me in a protracted meeting.

On the 17th of Nov. we commenced our meeting. On Sabbath 21st Nov. our infant daughter Sarah Eliza (whom we called Mildred sometimes) was baptized by Rev. A. C. Dickerson. Our meeting continued 13 days. About 30 persons made profession of religion and 17 united with the Presbyterian Church. It was a precious season.

At the close of that meeting the Old School portion of the Glasgow church took steps to carry out the division between the Old and New School portion of the church. They succeeded in drawing off nearly one half of the church.

1842

During this year nothing of importance broke in upon the monotonous routine of teaching and preaching except a visit to Tennessee. Oct. 15th went to Bowling Green and spent the next day (Sabbath) there. Oct. 17 to Wallace's below Russellville.

Oct. 18th to Clarksville on Cumberland River. Oct 19 to Mr. Givins in a poor country. Oct. 20th crossed Tennessee River at Reynoldsburg and lodged near Camden.

Oct. 21 got to my father's Hickory Flat. I remained with my father and kindred until Saturday the 29th. That night I was with my old uncle Tho. Black.

Oct. 30th, Sabbath, I preached the funeral of my old friend Mrs. Hale, the house of her son, Isaac Hale. That night I staid with Mr. Hart, whose lady was the once beautiful Salina Hale. But it was sad to see what changes time had made.

Oct. 31st, crossed the Tennessee River at Perryville.

Nov. 1st Preached Smith's, once Shell's.

Nov. 2nd to Flemmings near Columbia.

Nov. 3rd to Father Hall's in Marshall County.

Nov. 4th, 5th, 6th at Bethberi Church at a camp meeting with Dr. Hardin and others.

Nov. 7th went to Alex Wyszart's on Duck River.

Nov. 8th to Mrs. McCutcheon's on Harpeth.

Nov. 9th to Wm. Dismaker, east of Nashville.

Nov. 10th to Foster's near Ky. and Tenn. line.

1843

Nov. 11th I arrived at home, having been gone just 4 weeks, having had a pleasant time among my kindred and old acquaintances.

July 25 I went to Louisville in the stage, to get my history of the Presbyterian Controversy published. Mr. N. H. White agreed to publish 2000 copies for \$338. This amount, with some other little incidental expenses made the edition cost me about \$400. About this period in the history of our little church at Glasgow death made sad havoc. On the 26 Dec. 1842, I preached the funeral of a promising young brother, Dr. Mitchell. On the 18th June 1843 the funeral of Dr. Pollard, who with his wife united with the church in his last illness. On the 2nd July the funeral of Mrs. Sarah Duke, wife of Fontaine Duke, and daughter of Chas. Martin, a very excellent young sister. On the 15th of July the funeral of Miss Caroline Tompkins, daughter of Judge and Mrs. Care-Tompkins, a very amiable and accomplished young lady who promised to make a most valuable member of our church.

1844

On the 24th March, following, I preached the funeral of old Edmund Rogers, one of the oldest citizens in Barren Co., an excellent man, though not a member of any church. He was the uncle of Hon. J. R. Underwood and in his family Judge Underwood was brought up.

On the next day, the 25th March I was called upon to preach the funeral of Mrs. Mary Moore, a member of our church who had lived for some years at the Mammoth Cave. She was a good old Irish lad of great moral and religious worth. And on the 28th July I preached the funeral of an amiable young Christian Sister, Miss Ann Martin, daughter of Charles Martin.

May 19th, I took the stage from Glasgow to Louisville to be at the meeting of Green River Presbytery at Paducah, the mouth of the Tenn. River. I got to Louisville on the 11th and remained there till the 15th. Then I took the steam Boat Lancet for Paducah reached Paducah on the 17th in time for the meeting of the Presbytery.

On the 20th in company with Rev. Bro. Dickerson, I left Paducah for Louisville on the splendid Steamer Sultana. I remained at Louisville two days to attend, as a lobby member, the meetings of the Old School General Assembly.

On the 24th I reached home.

July 4th was a great Temperance procession and barbecue in the grove near Glasgow. I had been invited to address the assembly, which duty I performed, after address by Rev. Mr. Sidebottom of the Methodist Church and Rev. Mr. Akin of the Baptist Church. Oct. 8th I started to the meeting of Synod at Lebanon, Ky., and on the 13th I preached, by appointment, the missionary sermon for that year.

1845

Feb. 20, I unexpectedly and unintentionally got into a debate with a preacher of Universalism, Mr. Webber of Ohio. He had lectured a few times in the Court House, and at the request of some friends I was induced to go and hear him. He was bold and plausible. I saw that there was a current feeling running that way. At the close of his address I inquired at him if I had understood him rightly on some points. He said I had. I then inquired how he could reconcile his position with the Bible. The result was that the next morning he challenged or invited me to a discussion.

We agreed to enter upon the discussion that night and continue next day and next night. The question was, "Does the Bible teach the future salvation of all men?" Mr. Webber took the affirmative and I the negative.

B. M. Crenshaw, T. J. Corin and R. E. Hale were chosen moderators. The debate was conducted with decorum and the truth in the estimation of my friends was signally triumphant.

April 15th I started on a visit with Mrs. Woods to Tennessee. I hired a horse and buggy from Mr. Gill. The first day we got to Scottsville. The next day to Taylor's, 6 miles west of Gallatin, Tenn.

On the 17th we passed thro' Nashville and dined at the Inn and got that evening to the Cool Spring, (Johnson's)

18th we passed thro' Franklin and reached Miss Hurt's and the next day we arrived at Father Hall's.

23rd. I went to Murfreesboro and while there found a home in the family of Maj. Hodge.

24th I went out to Bro. Alexander's some 15 miles and returned the same evening to Murfreesboro. 25th I went to Franklin to assist Bro. Cunningham in a sacramental meeting. 28th I returned to Father Hall's.

We went to Columbia on our way to Western District. We sojourned for the night with Rev. Professor Sherman of Jackson College. 30th we went to Buckner's.

May 1st crossing Tennessee River at Carrollville, we reached Wahan's 4 miles from the river.

May 2nd, to Lexington, Tennessee. May 3rd, to my fathers at the Hickory Flat. 10th we started for home.

My father got on his horse and rode with us several miles. We had fallen into the great road from Jackson to Huntingdon. When we got to the point of a little ridge or rise on the south side of what we used to call the Long Hollow, my father said "let us stop till I tell you good bye." Then with tears and expression of deep feeling, he bade us "farewell." It was the last time I saw my father. He always parted with his children with feelings of emotion. But then he seemed to feel that we would see his face no more. I felt deeply on the occasion, for I did suppose, from my father's age and infirmities that I might never see him again in the flesh.

On the 26th of August 1846 he died at his residence at the Hickory Flat. He had the chills and fever, had taken a relapse, and died in the hope of a better life. I was absent from home in Mid. Ten. at the time and did not hear of his death until after my return in Sept. But to return to our journey. The evening after we parted with my father, we reached Huntingdon, and spent the night with my cousin W. W. Barron (or Huron which is it) and there we spent the Sabbath.

May 12th we crossed Tennessee River at Reynoldsburgh, and lodged Batson's. 13th to Tilley's, in Dickson Co., near Charlotte. That day 22 we passed the grave of young Copeman who had been murdered for his money

on the highway in open day light, some 3 yrs. before our journey. He lies on the side of the road where he was murdered, a beacon to remind everyone who passed by of the shortness and uncertainty of human life.

May 14th we got to Robinson's 10 miles west of Nashville. May 15th, we reached Esq. Robb's 3 miles northeast of Gallatin. That night our little horse foundered. So that the next day we only got to the Cook House, (Gray's). The next day Mrs. Woods took the stage and got home the same night. I got that day to Foster's, near the line, and the next morning, (Sabbath) went to Scottsville. The next day I reached home. Oct. 13th, I left home for Cincinnati, St. Louis, and other points to superintend the selling of my History and to see more of the world. I went on horse back to Louisville. The first day to Manfordville then to Elizabethtown and Medley's. Oct. 16th I got to Louisville in the A. M. and at 11 o'clock took the mail boat for Madison. Spent the night with Henry Manning, son-in-law of the late Rev. Andrew S. Morrison. 17th I went up to Cincinnati on the Steamer Wm. R. McAfee. I spent a Sabbath in Cincinnati, in the A.M. I preached for Dr. Cleveland in the 2nd Presbyterian Church, formerly Dr. Beecher's church. In the P. M. I went to the 1st Presbyterian Church to hear Dr. Wilson, who was in ecclesiastical matters a famous partisan.

At night I went to hear the celebrated Dr. Brooks of the Prot. Episcopal Church. Oct. 20th I went down to Louisville on a Mail Boat. 21st I hired a horse at a livery stable crossed the Ohio at New Albany, and lodged at Burn's. 22nd I found my way to Uncle Knox's in the neighborhood of Leovinia. 23rd I went to Mr. Lough Miller's in the neighborhood of Greenville. 24th to Mr. McCutcheon's in the neighborhood of the Bethel Church a few miles east of Greenville. I spent a few days in that part of Indiana, preached at Greenville, Bethel, and Mt. Dabor, the latter church being in the vicinity of New Albany. Oct. 27 I returned to Louisville and started to St. Louis on the steam Boat Palestine. Oct. 31st I landed at St. Louis, destined to be one of the great cities of the North American Continent.

Nov. 2nd, Sabbath, I preached in the A. M. and P. M. in the 1st Presbyterian Church. Rev. Dr. Bullard's. At night I preached in the 3rd Pres. Church, Rev. Mr. Fields.

3rd I left St. Louis on the Palestine, and reached Paducah on the 5th. There I spent a night with my old friend Marshall. The next day on horse back, I set out in company with Bro. Campbell, and that night we rested our weary bones in the little town of Bladville.

And the next day Oct. 7th, we pursued our way to Clinton, and the next day Bro. Campbell returned for home, and I went to Hickman, the place known on Mill's Point. I spent a Sabbath there.

I returned to Clinton and took the stage at Milburn and passing through Hopkinsville, Elkton, Russellville, and Bowling Green, I reached home on the 15th. During this excursion I found no place where I thought I could better my condition or promote my usefulness. Some friends at Greenville, Ind., and some in the region of Mill's Point were anxious that I should settle among them. But there was nothing flattering at either place.

1846

In the summer of this year I felt that I should not remain longer at Glasgow. Seheel where I had preached and taught school there some 10 or 11 years. I had encountered a great deal of opposition in both avocations. I therefore, informed the trustees that I would resign my place in the Academy.

Aug. 17th I set out for Tennessee, expecting when I left home to go as far south as Mississippi. But I found the journey too long and the weather too hot. I passed through Scottsville, Ky., Gallatin, Tenn., Murfreesboro, and etc. to Father Halls on Rock Creek. Aug. 25th I went to Columbia. Aug. 26 to Cornersville, Aug. 27th to Father Hall's, Aug. 29 to Sugar Creek to meeting, Aug. 31st to Father Halls, Sept. 1st to Alex. Dysart's, Sept. 2nd to Franklin, Sept. 3rd to "ashville, Sept. 4th to Maj. Tuckers in the neighborhood I was offered by the trustees, the Stewart's Creek Female Academy. I thought then I would go to that neighborhood and teach and preach to the churches of Smyrna and Spring Creek.

Sept. 7th I went to the neighborhood of Spring Creek in Wilson Co., I remained in the neighborhood of the Smyrna Spring Creek Churches until the 21st when I left for my residence in Ky. Sept. 23 I arrived at home. Soon after my return, I received a letter from the Elders of the 2nd Pres. Church in New Albany, Ind. inviting me to visit them with a view to a settlement there.

October 13th I took the stage for New Albany. I remained there from the 15th to 20th. The Church could promise me only \$500 for year. I was not pleased with the prospect, nor do I believe that I made a very favorable impression. So soon as I got home I informed them that I could not go to New Albany. During this time my name was before the Trustees of La Grange College, Ala., as a candidate for the Professorship of Languages. I had been presented by my Bro. Rev. Mr. Church of Columbia. My mind was to remove south but was rather uncertain where, whether to La Grange or Rutherford County.

Oct. 25, I preached to my church and congregation in Glasgow my farewell discourse.

Oct. 29, I left Glasgow ~~for~~ with my family for Gallatin--to remain there a few days.

When I got to Gallatin I received a letter from Major Tucker of Rutherford Co. informing me that in consequence of some action on the part of the Trustees of the Academy, there was no small commotion in the community. I went over and found it so, and determined not to take my family there at least for a few weeks. In the meantime the church at Gallatin became vacant and the people requested me to take charge of it--promising me a salary of \$500. a year. And about the same time I learned that I had been elected unanimously to the Professorship of Ancient Languages in La Grange College. The salary was \$900 per annum and a house to live in. I determined however to remain at Gallatin. If the \$500 promised me by the church should prove to be inadequate to the support of my family, I was to have a school. As our son-in-law Mr. Moss had just settled here, I preferred staying at this place. Had I gone to La Grange, I should have been obliged to devote my whole time to study and teaching in the college. This I was rather unwilling to do. So I determined to make Gallatin my home and preach half my time in Gallatin and one fourth at Hendersonville, and the other fourth where an opening might occur.

1847

March 31. I started with Mrs. Woods and some of our children to visit Father Hall's family in Marshall Co. We were absent from home till the 14th of April. In the fall of this year feeling that I could not live on the salary I was getting, I determined to explore some of the Southern country. Sept. 10 I left home, having in company my son William who wished to go to Louisiana for the purpose of teaching. We staid in Nashville 2 days waiting for a steam boat. We were determined & detained also a day at Smithland, and at Memphis in the same way.

Sept. 19th we got to Vicksburgh, there I parted with William, I landing and he going down the River. The same evening, I went out in the cars to Clinton, where I staid 2 days with the Rev. Dr. Newton.

Sept. 21st went in the cars to Jackson where I remained 2 days with Mr. Jude Anderson. Sept. 23 I took the stage for Easton, Miss. Sept. 26 I got to Wabalak. I remained in the neighborhood of Wabalak and Cooksville about 10 days. The Trustees of the 16th section of Cooksville agreed to give me \$900 per annun to teach, assisted by my daughter Mary. The church at Wabalak agreed to give me \$250 for one half of my time and the church at Cooksville \$200. for the other half. These offers I accepted.

Oct. 6th having started home, I took the stage to Bridgeville. Passing through Columbus, Aberdeen, Tuscombua, Florence, Columbia, and Nashville, I reached home on the 12th Oct. and found that William had got home the day before. Oct. 25th I started with my family to Cooksville, Miss. having a Barouche and a carryall of my own, and one carryall hired. We left our son John at Gallatin to assist Mr. Moss and for company for his sister Emma.

Oct. 30th we reached Father Hall's and spent 2 days there. We went from Father Hall's to Pulaski, then to Florence, etc. Nov. 13 We reached Cooksville. We had pleasant weather and a pleasant trip, except two days of wet weather.

From this time till the 4th of the following January, we remained in some vacant houses in Cooksville belonging to Mr. Richardson.

1848

Jan. 4th we moved out to our own residence, a little place I had purchased from Esq. White.

Jan. 17 Mary and I began our school at Cooksville.

June 10th the Presbytery of Newton met at Wabalak and I became a member of the Presbytery. Sept. 15th our Presbytery met at Wabalak. We received 5 members into our church by profession of whom my daughter Mary was one.

Sept. 22nd We began a sacramental meeting at Cooksville. Twelve persons were received into the church on profession of whom my son John was one.

1849

Nothing of much interest, out of the common routine of business in the church and school, occurred during this year.

Aug. 24 Our Presbytery met at Cooksville. Ten were added to the church on profession and 4 by letter.

Oct. 9th I started to Middletown to Synod. I went in company with Mr. Neill and Dr. McIntosh. We went thro Macon and Louisville.

1850

March 21st William started to California.

Sept. 8th Presbytery at Wahalak and Meeting for several days there and at McCoskill's school house. 7 members were received into the church.

Sept. 15 Synod at Cooksville. We received 3 members by profession.

Sept. 17 John went to De Kalb to stay.

Sept. 19 Mary and Thomas started to the City of Nashville, Tenn.

Sept. 23rd I delivered an address to the sons of Temperance in Macon, Mississippi.

Oct. 4th I delivered an address to the Odd Fellows at Fairfield, Ala.

During this year I was engaged in teaching in the Academy at Cooksville as I had been during the years 1848 and 1849 preaching at Cooksville and Wahalak.

1851

I continued teaching at Cooksville till April of this year, having been assisted by my daughter Mary 3 1/2 years.

April 15th started to remove with my family to De Kalb, Kemper Co. I had been invited by the Trustees of the Female Academy in that place, to take charge of that institution to be assisted by my daughter Mary.

We were to receive a salary of \$1000, have received at Cooksville \$900 per annum. The increase in compensation was not the reason for the change. There had been some difficulties at Cooksville, as is apt to be in all places after a lapse of a few years.

Oct. 11th went to Brandon, Miss., to attend a meeting of the Synod of Mississippi.

During this year, while teaching at De Kalb, I preached monthly at De Kalb, Cooksville, Wahalak, and McCoskill's or Scooba.

1852

April 21st accompanied by my daughter Mary, I left De Kalb in the stage to make a trip east, and to attend a meeting of the General Assembly in Washington City, as a Commissioner from Newton Presbytery.

April 22, We got to Gainesville, Ala.

April 23 We took a steam boat for Mobile.

April 24 We got to Mobile, where we remained two days.

April 26 Left Mobile for Montgomery on a steam boat. We had for fellow passengers, Rt. Rev. Bishop Cobb of the Episcopal Church, Rt. Rev. Bishop Portier, and the most Rev. Archbishop Elane, both of the Catholic.

We staid in Montgomery 24 24 hours.

April 29th We took the train for Charleston via West Point, Atlanta, Augusta, etc. staging from West Point to Newmans, some 40 or 50 miles.

May 1st, we got to Charleston, and took the steamer by sea to Wilmington. From Charleston to Wilmington we had with us the Rt. Rev. Bishop Reynolds of the Catholic church, and from Charleston to Richmond Mr. De Euc, of the Nashville University, and his family. At Wilmington, where we spent a Sabbath, we heard the Rt. Rev. Bishop Ives of the Episcopal Church. May 3rd. we left Wilmington by Rail Road, passing through Weldon, Petersburg, Richmond, Washington, Baltimore, etc.. May 4th we reached Philadelphia where we staid two days, visiting the old State House, Independence Hall, etc. May 6th, we left Philadelphia, crossing the Delaware at Camden, and taking the train by way of Bordentown, Burlington etc. to South Ambay, and then by water to New York City, and thence by Rail Road that night to Boston, passing through New Haven, Hartford, Springfield, Worcester, etc., to Boston where we remained more than 4 days. The General Conference of the Methodish North was in session at that time Boston.

While at Boston we visited Charlestown, Bunker hill Monument, the Navy Yard at Charlestown and the shipping, and the Boston Common, the Atheneum, the Charlestown Female Seminary, the Bowdoin School in Boston, where there were 500 young ladies, the Boston Museum etc.

May 11, we left Boston, in the train for Buffalo. We passed through Worcester, Springfield, East Albany, Troy, Schenectady, Utica, Syracuse, Auburn, Geneva, Canandaigua, Rochester, Batavia, etc.

May 12th we got to Buffalo.

May 13th we went down the Niagara River on a Steam Boat, to Chippewa, and thence in cars to the Falls, crossed on the wire suspension bridge 1 1/2 miles below the Falls, and went up to Buffalo on the American side, by the cars. And that evening we started for New York City by Rail Road to Albany and then by the Hudson River to New York.

May 14th we got to New York City where we remained 3 days looking on the parks and palaces, and fountains and merchandise and people of that great city.

May 17, we went to Philadelphia.

May 18 we visited the Fairmount Water Works, the sacred Hill Cemetery, going by a Steam Boat up the Schuylkill River and the Academy of Natural Sciences.

May 19th we went by rail road to Washington City, and were received into the hospitable and family of Deputy Marshall Henshaw and were kindly entertained during the sessions of the General Assembly.

May 20th The General Assembly met. The opening sermon was preached by Rev. Albert Barnes of Philadelphia.

May 22 The Assembly, in the fore noon, visited Mt. Vernon and in the afternoon of the same day, visited the President of the U. S. Mr. Fillmore at the Presidential Mansion.

While in Washington I visited the Capitol, when the two Houses of Congress were in session, the Washington Monument, the Smithsonian Institute, the Patent Office, etc.

May 31 The General Assembly adjourned.

June 1st we started for home by Rail Road to the Riley House, thence to Harper's Ferry, and to Cumberland, thence by stage to Wheeling which place we reached the next morning. June 4th we got to Cincinnati by Steam Boat and to Louisville the same night.

June 8th We left Louisville for Vicksburg accompanied by Emma Moss and her little boy James. Our route was by the Ohio and Mississippi.

June 12 We reached Vicksburg and the same evening by cars to Brandon.

June 14th We reached home going from Brandon to De Kalb in the stage.

Oct. 7-9 At a meeting of Synod at the Madison Church in Madison County.

1853

This year and part of the preceding year I was not engaged in teaching. In the fall of '52 I resigned my charge in the Female Academy at De Kalb, having been invited to take charge of the Odd Fellows Collegiate Institute in Columbus, Miss. which I at length declined accepting, preferring, according to the advice of brothers, giving my time to the ministry.

July 5th I was at a temperance celebration at Cookeville, and by invitation delivered an address on Temperance. When I got home at night of that day, a letter had been received from Ira L. Groun of California, bearing to us the sad intelligence of the death of our dear son William W. Woods who was drowned on the 13 May, in a slough of the San Joaquin River, in attempting to cross it alone, on horse back when the slough was swimming. His body was found 5 days afterward in the slough. He was buried at Hendric's Rancho, and about 100 yards from the house, and about 16 miles from Stockton on the west side of the River.

The dear boy left home on the 21st March 1850. He was born 14 Sept. 1827, so that when he died he was aged 25 years, 7 months and 29 days.

It was a sore affliction; I hope it was in mercy to the dear boy and to us. I have always tried to say Let the will of the Lord be done.

July 16-18 At a meeting of Presbytery at Franconia, Ala.

Oct. 17 started to a meeting of Synod at Grenada, my daughter Mary being along.

Nov. 10. I removed my family from De Kalb to Wahalak, Kemper Co. Miss. more in the centre of my churches.

1854

Jan. 24 Mary and I started to Marion Miss. Mary going there to teach.

April 2 I preached the Dedication Sermon of the new Presbyterian Church, which had been built mainly by my efforts in the town of De Kalb.

Oct. 1 I was at Franconia, Ala., at a meeting of Synod.

During this year I preached at De Kalb, Wahalak, Socoba, Cooksville, and McCaskill's.

But before the expiration of the year, finding that my churches would fail to give me an adequate support, I commenced teaching Wahalak.

1855

This year I was engaged in my school at Wahalak, and in preaching at Wahalak, Socoba, Cooksville, and McCaskill's.

April 6, went to Marion, Miss. to attend the meeting of Presbytery.

I ought to have said that Mary March 4 started to Pittsfield Mass. to go to school at the Young's Ladies' Institute in that place.

Aug. 26, Thomas started to Williams College Mass.

Oct. 11, 14 At a meeting of Synod in Enterprise.

1856

April 3rd started to the meeting of Presbytery in Mobile.

May 5th started to a meeting of the General Assembly in the City of New York. Went by Rail Road to Mobile and by water to Montgomery then by Rail Road to Augusta, Ga. where I spent the Sabbath and preached in the Presbyterian Church in that place.

From Augusta by Railroad to Wilmington N. C. then by Rail Road to Portsmouth, Va. then by steamer up the Chesapeake to Baltimore. Then by Rail Road to Philadelphia and New York.

May 15th the General Assembly met in Dr. Adam's Church on Madison Square and was opened with a sermon by Dr. Wisner of the state of New York.

May 15th the General Assembly met in Dr. Adam's Church on Madison square and was opened with a sermon by Mr. Wisner of the state of New York.

May 21. The slavery question being up, I made a speech, which being misrepresented to my neighbors, caused me some vexation and trouble.

May 24, Being Saturday, I went in company with Drs. Parker and Stiles to Boston to attend the Anniversary of the Southern Aid Society, to be held the next evening.

May 25 I preached in Dr. Nehemiah Adam's church in the afternoon. Dr. Parker having preached in the morning. At night the anniversary meeting was held in the Park Street Church. The meeting was addressed by Drs. Stiles, Adams, Parker, and myself.

May 26. I turned to New York to attend the Assembly still in session. After the adjournment of the General Assembly, I left for home, accompanied by my daughter Mary, who joined me in New York, returning from Pittsfield.

During this summer, there originated a report that I had made an abolition speech in the Assembly in New York. It all originated from a brief report of my speech in the New York Times. But what was strange, no body considered an abolition speech, except persons living in my own region of country. But there was so much said, and so little known about it, that I requested a meeting of a number of gentlemen in my own neighborhood, to whom I made a statement, that put to silence these who would gladly have injured my reputation.

But I thought it better to seek another field of labor. Accordingly, I visited Mobile a time or two and agreed to take charge of the Jacksonville school in the neighborhood of Mobile. I gave up my school at Wahalak, and my churches in the neighborhood.

Nov. 10, started to remove with my family from Wahalak to Mobile.

Nov. 11, got to Mr. Moss's.

Nov. 15, Mr. Moss' family and mine moved into Col. Buford's house.

Nov. 17, I began to teach in Jacksonville, assisted by Miss Martha Farrow.

1857

During the year that I taught school in Jacksonville, I had no regular places of preaching. I preached frequently for Rev. James M. McLean in the 4th Presbyterian church in Mobile, and occasionally in the Methodist Church in Jacksonville.

July 31, I was invited to address an adjourned meeting of the State Temperance Society of Ala. at Whistler, which I did.

Oct. 4, I went to Cooksville, Miss, and agreed with the Trustees of the School to take charge of that school again.

Oct. 5, my session began.

Oct. 31 Mrs. Woods and Mildred got to Cooksville having remained at Mobile till we could get a house ready at Cooksville.

Nov. 5, we commenced house keeping at Col. Marshall's old place.

My preaching was divided between Cooksville and Wahalak.

1858

This year I was engaged in my school at Cooksville, assisted by my daughter Mildred, preaching at Cooksville and Wahalak and occasionally at other places.

1859

April, 14, was at Presbytery at Scooba.

May 7 went to Mobile.

July 31, I preached at Wahalak on an ordinary occasion, at which time Mrs. Perrin, Mr. Taylor and Lady and my son G. Woods united with the Presbyterian Church at Wahalak.

Aug. 4 started to Smith Co. Miss.

Remained 5 days with Mr. Richardson and family.

Sept. 10. Went to Franconia, where Rev. James McLean and I assisted Rev. M. J. McLean with a meeting of much interest for 9 or 10 days.

Oct. 10-12 I returned with my family to Wahalak, having purchased of Mr. Traylor his place, once owned by J. C. Apert and Dr. Baird. I gave up my school at Cooksville on account of opposition that had arisen during the two years that I had taught there. I took a school at Wahalak and preached at Wahalak, a Cooksville, and Scooba.

1860

(Note two pages were numbered after this date but left blank--J. C.)

Rev. Hervey Woods death Aug. 9th leaving wife and six children.

His ministry, mostly associated with the work of a teacher, was extended through a period of nearly 34 years during which he lived in four different states of the Confederacy, in Tennessee, his native state, in Kentucky, in Arkansas, and in Mississippi.

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