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JAMES MITCHELL
(127, Third Generation)

DAVID AND MARGARET MITCHELL

EMIGRANTS FROM ULSTER, IRELAND,
TO THE AMERICAN COLONIES
IN 1763

An Account of Their Lives

WITH A

GENEALOGY OF THEIR DESCENDANTS

By JAMES MITCHELL
(127 Third Generation)

16 BRADSTREET AVENUE
BEACHMONT, REVERE P. O. STATION
BOSTON, MASSACHUSETTS

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DAVID AND MARCARET
MITCHELL

THE HISTORY OF THE
MOUNTAIN OF SION
IN THE CITY OF JERUSALEM

BY
JAMES W. MITCHELL

WITH A HISTORY OF THE
CITY OF JERUSALEM

JAMES W. MITCHELL
THE HISTORY OF THE
CITY OF JERUSALEM

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TO THE READER:

Having been separated from my kindred the greater part of my life, and felt the deprivation of friendship and sympathy, which close blood-relationship ought to entitle one, and feeling that it was unfair to my own children that they should be left in ignorance of their relatives living, or their ancestry, so far as it was in my power to inform them, led me to make the effort to learn, myself, more about my kindred and the ancestry which gave us our mutual relationships.

Taking up the Mitchell branch, I was naturally led back to the progenitor of our name, who landed, an emigrant from Europe, on our American shore. Ten years ago, David Mitchell was but a mere name to me, and, as to his noble wife, her name and character were wholly unknown. Really I thought our first American ancestors were quite an insignificant and inferior sort of a couple since I had learned so little respecting them. But when some earnest research revealed the cheering fact, that they were what the following chapters show them to have been, my opinion began to rise in their favor until I now think it may be safely said, that considering their times, opportunities, privations and hardships, scarcely a descendant of theirs has come up to the size of either David or Margaret in the line of intelligence, bravery, perseverance and piety.

The facts learned by me in this research, I feel, ought to be known by my kindred, who are descendants of that excellent couple. And this gives me my apology for venturing upon them the story in the form of a publication lest what little I have found out may also fall into oblivion. A work similar to this should have been published at least a half century ago, when living testimony was available and when certainties would have held the places now given to logical deductions and surmises.

In writing the story of the facts now known, exactness and precision could not be thoroughly maintained; yet I aver that good foundation exists for all conclusions reached and all statements made.

Especially do the writings left by David and Margaret give indisputable testimony respecting their intelligence and character. Not all of these documents could be placed in the prescribed limits of this book, but enough are given to disclose the thoughts, affections and practices of the noble couple.

The diary of Rev. John Cuthbertson, the biography of Dr. Alexander McLeod, the history of Lexington by Rauck, the history of Kentucky by Collins, the published journal of Josiah Espy, contemporary deeds of land in Pennsylvania and Kentucky, the booklet of Rev. I. N. Langhead, and the letters received from many interested relatives, have been of great help in bringing to light many important facts.

Mrs. Margaret Louisa Small Hiffe, Mrs. Margaret Mitchell Kyle White, Mrs. Elizabeth Bell, the late David Moreland, and the late Samuel K. Mitchell rendered valuable assistance to the writer. It is a sincere regret that several of those interested in the announcement of the coming publication of this book have departed this life. They were anxious to

receive and read it. I think I can say that I did the best possible to hasten the publication; but a busy life and the difficulty in getting up the genealogy greatly delayed me.

To all who sent letters and papers for my inspection and information, little or much, I extend my hearty thanks.

Some allowance must be made respecting some pictures presented. All the pictures are prints from what is known as "half tone" cuts, made by a photo-chemical process. The photograph sent for copy, which was clear and distinct in its outlines, made a very good cut. The faded or broken photos, though touched up by the engraver, appear at a disadvantage. Even some photographs that are most modern in style were not best adapted for clear cuts. Yet, notwithstanding, these difficulties, the pictures presented are all a welcome addition to the volume. It is to be regretted that more relatives did not contribute to make fuller this feature of the book. However it must be a mutual pleasure to all that the book can present and preserve in permanent form, the faces of so many of that large American family, of whom the founders were David and Margaret Mitchell.

Very respectfully,

JAMES MITCHELL.

Beachmont, March 28, 1907.

PART I.

DAVID MITCHELL.

CHAPTER I.

Birthplace—An Emigrant to America.

No positive data have been handed down to us regarding the facts appertaining to the early years of David Mitchell. That he was born in the North of Ireland—probably County Armagh—and came to America “between the two wars,” appears to be the more certain tradition. There were at least three other “David Mitchells,” who were his contemporaries in Pennsylvania. The first and oldest dwelt in Derry township, Lancaster Co. He was a Covenanter whose home the Rev. John Cuthbertson visited almost immediately upon his arrival in this country in 1751. As our ancestor was but fourteen years old at that time he could not have been the person visited. Another David Mitchell is referred to as a party he visited with his young bride, Sallie Moore, in 1756. This David lived about fifteen miles from Philadelphia and could not have been our ancestor as the latter was at this time but nineteen years old. Nor was he the David Mitchell mentioned in the biographical encyclopedias as having been born in 1742, who was a Revolutionary soldier, serving as an officer, and after that war became a public official, and eventually died in Juanita, Pa., May 25, 1818.

The very best evidence that we have indicates that our first American progenitor came to America in 1763, at the immediate close of the French-Indian and British war.

The late Samuel K. Mitchell said that he thought his grandparents, David and Margaret, came from Ireland. In another letter he said that David was “from Ireland,—one of the sturdy Scotch-Irish.” This is what the writer also got from his own father, Robert A. Mitchell; but Mrs. M. M. K. White of Washington, D. C., says “Our great-grandfather Mitchell came from Scotland to America.” Mrs. Iliffe also thinks our first forbears were Scotch.

The various writings of both David and Margaret appear to give intimations of their nativity. David, like many now in expressions of intense thought, wrote many words as he usually pronounced them. For example: he is very Irish when he writes "divil" for devil, "clergy" for clergy, "whither" for whether, "univarsal" for universal, etc. He never uses the word "kirk" which he would likely have done had he been born and reared in Scotland, but invariably writes church. Margaret's speech also betrayeth her, for it is a mingling of Scotch and Irish. She writes "felt" and "faelt" for felt, "feet weel shod" for feet well shod, "apai" for appeal, "goust" for ghost, "yock" for yoke, "rote" for root, "metter" for matter, "long-spearng mercy" for long-sparing mercy, etc. So we may conclude there is ground for both traditions.

As to the exact day and month of David's birth we have not the record, if it exists. How unfortunate that old custom of recording merely, in a general way, the date of personal events, as occurring in a certain year of one's age. This so greatly prevailed that the exact date of one's birth passed readily into oblivion. Had we the exact date of his birth, it is quite likely that we should the more easily find the record of it in some ancient church book in the old country, and through it trace further back our ancestry. As it is, we must be content to let our knowledge begin with David. And why not, since it is the American branch of the family, as begun by David and Margaret, that compasses our thought and affection. Let us, the descendants, have respect and consideration for one another here: the Mitchells on the other side of the Atlantic, who sprang from the brothers and sisters of David, (if there were such) we must leave unconsidered.

There are three existing proofs that David Mitchell was born between June 10th and October 5th, 1817:

1. The sandstone slab at the head of his grave in the old Massie's Creek church yard has this inscription:

"Departed this life, June 10th, 1817, in the eightieth year of his age."

2. An entry in Margaret's journal:

"June 10th, 1817. Departed this life David Mitchell, my dear loving and old companion, in the eightieth year of his age."

3. An entry made in his own hand writing, in one of his books entitled, "Reformation Principles":

"David Mitchell, his book, Oct. 5th, 1807, and in the 71st year of my age."

It is a fair conception that when he made this record he was impressed that the day was the anniversary of his birth or but a short time after it. The record is not on a fly-leaf, but in the central part of the book.

The Paris treaty closed the so-called French and Indian war, Feb. 10th, 1763, when "all French possessions in North America, eastward of the Mississippi from its source to the river Iberville, and thence through lakes Maurepas and Pontchartrain to the gulf of Mexico, were surrendered to Great Britain. At the same time Spain, with whom England had been at war, ceded East and West Florida to the English Crown."

Undoubtedly the news of Great Britain's vast territorial increase gave a mighty impetus to emigration from her shores to the colonies. David Mitchell, now in his 25th year, hastened thither with many others of his faith and ambition. Just where he landed and when we do not know. Perhaps it was at New Castle, where Rev. John Cuthbertson had landed some twelve years before, or at Philadelphia. From either port it was but a short journey to the Scotch and Scotch-Irish settlements in the Susquehanna valley. Carlisle was then the County seat of the whole of Cumberland County, the territory, excepting York County, which lay west of the Susquehanna river. Carlisle has a very marked place in the tradition connected with David Mitchell. Samuel K., when asked where his father, James Mitchell, was born, said, "In Pennsylvania; Carlisle is the name of the town, I think." This doubtless is true if we regard the custom of giving the town name in a general way to the native place of citizens living near or trading in it.

The first location we fix for David is that given in the Cuthbertson diary, where we have the entry:

"Sept. 13, 1763. Rode twenty miles to Wm. Cooper's and David Mitchell's."

The "White Horse" tavern, from which the twenty miles distance is reckoned, was located in or near York, Pa. The direction was westward, and this would fix the place in the neighborhood about ten miles from Marsh creek, where there was a strong society of Covenanters. David and Margaret were settled there but a short time before they were visited by the faithful and zealous Covenanter missionary, the Rev. John Cuthbertson, who made it his great business to shepardize the

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scattered members of his faith. They no doubt welcomed his visit. In the following year Mr. Cuthbertson made another round among the people of his immense parish, and records:

"Feb. 20, (1764) 14 miles to Wm. Cooper's—*Pr. Ps.* 63: 1, *pr. Heb.* 7: 25. *Bap. Eliz.* to Dav. Mitchell, and Mary to Thos. Patterson."

Elizabeth was the first born of David and Margaret, and we may reasonably infer that the young and proud parents hastened to have the sign and seal of the Covenant-keeping God placed on the brow of the gift he had sent to their wilderness home.

Again in 1766 we find that the pastor was in David's neighborhood. The following are the entries in his diary:

"April 1. Fast Day. 8 miles to Joseph Kerr's.

"April 2. 10 miles to Wm. Cooper's and David Mitchell's; received Bellamy dial.

"April 3. 2 miles to Thos. Patterson's. Baptized James, son to David Mitchell."

As James, the first and only son of David and Margaret, was born in December, 1765, or the early part of the year 1766, there is no doubt in the writer's mind but that the baptism mentioned was that of his grandfather, James, who died Nov. 28, 1848 in the 83rd year of his age, that is to say, he was not quite eighty-three years old. But this belief is further confirmed by a subsequent entry made by Mr. Cuthbertson: "May 27, 1770, Baptized Margaret, daughter to David Mitchell, presented by the mother." Margaret is the daughter who married James Small.

There may have been a birth between that of James and Margaret, of which we have no evidence. There is a record of another baptism, viz:

"Feb. 28, 1773. Sabbath. Preached and Baptized David son to Humphrey Fullerton: Marion to John Gebby; Sarah to David Mitchell, presented by the mother."

The births of both Margaret and Sarah occurred after their parents had moved to Peters township on the Pennsylvania frontier and amid the wilds of the Blue Ridge mountains. We found no other reference to David in the diary. Six years after the last reference above mentioned David and Margaret and their children left their Pennsylvania home, and of course there was no opportunity for Mr. Cuthbertson again to visit them.

Reviewing this testimony of the diary quoted, and counting from the earliest period of David's arrival in this country

after the end of the French and Indian War, we are forced to the view that David and Margaret married almost immediately after they heard of the Paris treaty and its magnificent results, and that they made their wedding trip an emigration to far away America. The fact that they were so well educated as shown by their writings convinces me that they were brought up in Ireland where good schools existed. Not one of their children had so good an education as had they. One of them in later life seemed not able to write her own name, as shown by a deed of real estate in which she made her mark.

No one of their children left a record which evinced any remarkable literary culture, although they all received most thorough religious training. These three things then, David's emigration to America "between the two wars;" the birth of their first child about December, 1763; and their education lead the writer to abandon every other theory as to when and where their marriage took place, that is, in Ireland. We might add that it is our belief, that had the marriage taken place in this country, some record would have been made of it by Mr. Cuthbertson, as his references to such events are numerous. He married many Mitchells to other persons of other names, but in no instance do we find that he married a Mitchell to a Mitchell, as David to Margaret. We do find that a Margaret Mitchell was married to a Mr. James McLaughlin at Chestnut Level in February, 1769, but she may have been the Margaret who, as daughter of Elder George Mitchell, in April, 1755, was baptized. There is an entry made of Humphrey Fullerton marrying Martha Mitchell, Feb. 7, 1769, at or near Paxtang. A Humphrey Fullerton appears to have been a neighbor of David's, as his name, as witness, is attached to the deed made by David when he sold his lands in Pennsylvania previous to emigrating to Kentucky.

CHAPTER II.

Settlement in America—Revolutionary Record.

It is a matter of history that old Scotland and the Ulster part of Ireland were devotedly committed to education. They believed in good schools and in the training of their children intellectually as well as morally and industrially. The school-master was next to the minister, and very often was the minister himself. They swung far away from the doctrine that "ignorance is the mother of devotion," and practised the belief that every man was to do his own thinking and judging in matters religious and political. They cultivated the love of liberty within the limits of God's law, and could brook no interference with their inalienable right to worship and serve God according to the dictates of their individual consciences, and insisted on having full political freedom in matters of state.

David and Margaret had the opportunity of good schools and improved it.

As to their lives when young, we are in total darkness. We may presume however that they passed through the period of their adolescence, as to courtship and engagement, just as the host of their descendants have done. The study of the times may give us some idea of their conversation and expressed hopes. America was the absorbing thought, and a home in the new world, where many of their acquaintance had already gone, became their mutual ambition. It appears they did not make haste as to marriage. He, doubtless from the time he ceased to serve his father, began thriftily to gather substance for the home he would make in the course of a little while for himself and the young girl who was to be his bride.

So long as the war between France and England in America waged, to emigrate thither was not to be thought of. But as soon as the news of peace reached them they were ready for their nuptials and, bidding farewell to Ireland, their old home, dear kindred and familiar scenes, they boarded the

ship that was to carry them away and, as the sequel shows, not to return again.

The day of steamships was yet more than a half century in the future. The old slow sailing vessel that took from six weeks to three months was their conveyance to America. We know nothing of the character of the voyage, whether stormy or fair, for the story of it is now unknown, as is all that pertained to their lives in their native land. That the young couple, he twenty-five and she twenty years of age, reached America, the fascinating and inviting land, is the one event of which we are assured.

David was, according to the stories that have been handed down to us, a man of large build, over six feet in height, large boned and muscular. He is described as a man of great strength. One of his feats was to take an ordinary horse-shoe and straighten it out with his hands.

The section of Pennsylvania where they settled first was but partially subdued. From the diary of Rev. John Cuthbertson we gather that wild animals and poisonous reptiles abounded. Indians were frequently met. It must be remembered that civilization was quite in its rude state. We have but to read the Revolutionary army officers' reports as given in the Pennsylvania archives to note that the best people were only rudimentarily educated. The smart young men, the beaux of the day, chose to dress in buckskins and hunting shirts with head coverings of bear or coon skins. Their greatest feats were at horseback riding and rifle shooting. Mr. Cuthbertson was a great horseback rider. He also carried his pistol and at times his rifle. He has such references in his diary as these: "bear," "handled a bear," "skinned a rattlesnake," "child bitten by snake."

Wagons were uncommon. Mr. Cuthbertson went ten miles to borrow a wagon. The horse with his pack saddle was the great common carrier. The world of today with its multitudinous inventions would appear strange indeed to these pioneers. David cut his grain with a sickle and ploughed his ground with a shovel. We may judge his occupation was clearing and tilling the soil, varied with hunting and trapping, while Margaret spun and wove flax and wool and made garments for the family. David does not appear to have possessed any land in his own right until he moved,

in 1769, to Peters township where, five years later, he had patented to him two tracts of land containing 359 acres named in the patent and known significantly as "Troublesome Jobb" and "Pottersfield." This land he sold, April 6th, 1778, to Andrew Smith of Antrim township, but did not acknowledge the deed until August 28th, 1779, when he received the three thousand pounds—"the consideration money within named."

In the meantime he had served a short while in the war of the Revolution. The clearest available testimony shows that his first enrolment was with "Capt. James Morrison's company Lancaster County, destined for the camp in the Jerseys. of Militia of Col. Thomas Porter's battalion of Associators Mustered in Lancaster, August 15, 1776." (Pa. Archives, Second Series, Vol. 13.) For military purposes all the territory west of the Susquehanna was attached to Lancaster.

His name appears also on an undated muster roll of Capt. James Erwin's company, covering the period from December 6 to 24, 1776. This company was part of the second battalion, Cumberland Militia. The dates of these two rolls indicate that the Pennsylvania militia had been called on by General Washington to rally to his aid; his army having been reduced to 3,000 men after the disasters of Long Island and Fort Washington. Pennsylvania had a large quota of troops serving regularly. The militia could be expected to serve only in case of extraordinary emergency. Such a time came when Washington with his small remnant of an army was retreating before Cornwallis and when "despair seemed settling on the country like a pall." But the heroic commander, who had been given, by the Continental Congress, dictatorial powers to conduct the operations of the war, was encouraged by the coming of the Pennsylvania militia, among whom we believe, was our David Mitchell. With his force thus increased by men who knew how to handle a rifle, Washington made his memorable crossing of the freezing Delaware and captured Trenton and the hated Hessians on the morning of December 26. We are told that this victory roused the nation from its despondency. On the morning of January 5, 1777, was fought the battle of Princeton, and, although a part of the American line gave way to the onset of the bayonet charge of the British, yet Washington had remaining the "Pennsylvania reserves and regulars" and led them on to

victory. This battle practically recovered to the Americans the whole of the Jerseys except New Brunswick and Amboy, where it is said the whole British force was "cooped up" and thought only of how to effect a safe return to New York. This gave the Americans time to recuperate as nothing further was done before the following April. It is probable the Pennsylvania associators returned to their homes and, for most of them, the war was over. These irregular troops do not appear to have been fully organized and the various records of their enlistments were not carefully kept or preserved. It must have been true from what we know of the sterling character of these men that they did not return to their plows until their gallant leader, Washington, believed it safe and proper for them to do so.

We can find no record of David's having done any further service as a soldier in this war. Had he been more than a rifleman, or had his service been more extended, the tradition would have been carefully handed down, and very much more made of his Revolutionary record than appears to have been.

CHAPTER III.

Frontier Hardship—Sale of Pennsylvania Plantations.

The winter of 1777 and 1778 was the darkest period of the Revolution. The British had possession of Philadelphia with twenty thousand English and Hessian soldiers. The Colonial capitol had been pushed back to Lancaster, and then across the Susquehanna to York. The patriot army was in camp at Valley Forge of painful memory. Congress in a measure abandoned General Washington and the people withheld their sympathies. Many of Washington's trusted leaders turned against him and efforts were made to supersede him. About sixty miles west of York resided David Mitchell. With no post facilities, no newspapers, no bureaus of information to state approximately the condition of Colonial affairs; with deserters, or, at best soldiers without leave returning from Valley Forge to their cabin homes, David Mitchell must have believed that the war, begun four years before, was far from being over, or if soon to be over, it would be to surrender all to the British oppressors.

In the meantime many of his fellow religionists had moved westward over the mountains to the waters of the Yough to find rest from British tyranny, even though they were liable at times to Indian outrages. Of the two evils Indian onsloughts were to be less dreaded. They could fight Indians with some show of victory, but the British, constantly bringing over fresh forces, seemed invincible. In addition to these discouraging conditions it may be, that the American troops were obliged to forage among these backwoods settlers for subsistence for both man and beast. The cabin-farmer had a hard time of it in the battle of life. At such a time it was no small temptation for David to close out his holdings in a place where the conditions were so hard and the prospects so disheartening.

Andrew Smith offers him three thousand pounds for his plantations. He decides to accept and the deed is made on April 6, 1778, but there the transaction halted. Perhaps

Andrew Smith was a royalist who hoped and believed that the British would soon subjugate the rebels, and having more of the inflated continental currency than he cared to possess when peace would make it entirely worthless, he was glad to trade it for good and imperishable realty. David on the other hand was glad to be put into possession of something that would not deter him from moving beyond reach of the British.

Not until August 28, 1779 was the deed acknowledged and delivered. Why the affair was in abeyance so long it is hard to understand unless we suppose that Mr. Smith had learned about the time the contract was made that France had acknowledged the independence of the colonies, and that a French fleet was on its way to their aid. It is a fact that the affairs of the colonies began to brighten in the summer of 1778; for shortly afterward, the British army evacuated Philadelphia and Congress returned from York thither. So Mr. Smith deemed it the part of wisdom to hold on to his three thousand pounds, and not to burden himself with land which would likely be confiscated, in the event of the colonists winning out. David was doubtless unable to force a completion of the contract. No courts were in session; every man was the arbiter of his own actions.

David was still no doubt unsettled in mind. The events of 1778 had not encouraged him. He heard that the soldiers were discouraged because they were neither paid nor fed: hosts of tories joined the British in active service against their fellow countrymen. The massacres of Wyoming and Cherry Valley instigated by Tory Butler of Niagara, had taken place. Almost uninterrupted was the series of defeats sustained by the patriots far into the summer of 1779. What must have been the state of mind of the man who, but sixteen years before, had emigrated from the country that had oppressed him and his forefathers, with the hope of finding true freedom and sweet peace for himself and those whom God had given him? If there ever was a dark hour in his life it must have been at this time. If we truly surmise that Andrew Smith was a Tory, then he was as much encouraged by the course of events as our David was discouraged. The transaction was finally closed, August 18th, and the "three thousand pounds lawful money of the province" was paid

over. There is an immense difference between this sum received and the fifty-five pounds and twelve shillings which David had paid the sons of William Penn but five years before. He practically, as the sequel shows, because of the worthlessness of continental money, gave that large tract of land away.

CHAPTER IV. "

Removal to Cantucky—Safe Arrival at Fort.

Meanwhile he had heard of the new Eldorado, the garden spot of earth, a veritable Eden in beauty and fatness, the blue grass and cane-brake region of the territory of Virginia lying west of the Alleghenies, already named Cantucky.* The stories had been brought to his neighborhood by Robert Patterson, the McConells and others, especially by James Morrison, the captain of his old company. These men, hardy woodsmen and daring hunters, had gone, early in 1775, from the region of Cumberland County in Pennsylvania where they had been born and reared and were neighbors of David Mitchell.

Early in the summer of 1775, Robert Patterson, Simon Kenton, John and Levi Todd and others, in number about twenty-five, left the fort at Harrodsburg, Kentucky, one of the earliest of Kentucky settlements, to explore and to take possession of the land on the north side of the Kentucky River. After about two days' toilsome journey through trackless woods and thick cane-brakes they rested for the night near the spot where the city of Lexington now stands. They were charmed with the region and determined then and there to make it their place of settlement. In the morning, in order to comply with the Virginia law respecting the 400 acre settlement, they assisted William McConnell, one of the party, to erect a cabin.

That the majority of this party was from the backwoods of Pennsylvania may be well inferred from the incident connected with the naming of the future town, which these hunters proposed. Some said, call it "Lancaster," others "York," but both names were dropped when their political sentiments were touched. The news which had been long on the way had just reached them, that at Lexington, Massachusetts, the minions of British tyranny had called the Americans "rebels" and shot them down like dogs. Yes, though some of them were but recently from Britain, they were Americans

*Original name of Kentucky.

<http://stores.ebay.com/Ancestry-Found>

now, and gloried in the fact that the time had come when they could show by act their sympathy for their fallen brothers and the cause which they had espoused. This cabin was deserted at once, and the actual settlement of Lexington was not made until April, 1779, when Robert Patterson, then a Captain commanding troops again came and built a fort or stockade and occupied it. Some of the men who had been with him on his first visit had returned to their homes and joined the revolutionary army. They scattered news of their fine discovery in Kentucky and when David Mitchell heard these reports, he became feverish to go and try his fortune in that wonderful land. He had also heard of the inducement which Virginia offered as early as 1774, which was to give four hundred acres to each person who would settle in Kentucky, clear a piece of land, build a cabin on it and raise a patch of corn. To take advantage of this offer he hastened, before its limit should expire in 1780, and in the spring of 1779 explored the site of Lexington, built a cabin, planted corn and returned in July or August to get his family and take them to his new home.

And here comes the surprise to us who are living in this day of peace and order. What must have been the mind of his tender wife and children? He a man of forty-two, she a woman of thirty-seven, the oldest child, Elizabeth, but sixteen, his son James, fourteen, while Margaret was but ten years of age. Where is the woman in this day who would have agreed to the venture of her daring husband? And where is the man, too, who would willingly have taken his wife over a tedious and most hazardous journey to dwell among savages in the wilderness? It must have been more than mere desire to get on in the world, for he was prosperous so far as land goes—the great source of capital in his day. It must have been, that he feared, if the British government succeeded in overcoming the rebellion, his lot would become more wretched than it was, and this impelled him to hasten as far as possible from the threatening danger.

Whatever the motive that predominated in their minds, these two worthy people, with their children, believed it the right thing to travel westward, and away from old familiar scenes,—still farther away from the old country across the sea,—farther away from relatives, if they had any in this

country. This fact simply confirms us in our belief that David and Margaret had left all their near kindred back on the Emerald Isle, and that no family ties were binding them to any person in Pennsylvania.

The pack horses were loaded with their clothes and bedding and such household goods and farming implements as might be carried on them. Their cows were driven in the van or rear of the caravan by James, who had his rifle and could use it as well as any other person. Perhaps the mother and the sisters aided him while the husband and father forged ahead with his pack horses. There were others doubtless in the company as indicated by Cuthbertson Small's letter. Slowly they traveled on about twenty miles per day, down to Fort Cumberland on the Potomac, thence by way of the celebrated Braddock's road over the Alleghenies to Redstone Old Fort on the Monongehela. Here they either purchased or built a strong and commodious flat-boat, and in it stowed away horses, cattle, pigs and fowl in one end, the family taking possession of the other end of the craft. Human strength with oars was the sole motive power, except perhaps a small sail that could be used when the breeze was favorable. The head of the house was master of the craft and took the helm. The guns, axes, hatchets and the long sharp knives were kept close at hand ready for emergency. Fifty miles down the river they reached the site of Fort Pitt, but there was nothing here of interest to detain the travelers. Not till five years afterward was the first sale of lots made at Pittsburg, and two years after that (1786), Pittsburg was sized up as having five small stores, one stone and one frame house, and thirty-six log houses.

As David Mitchell with his fleet floated down the Ohio, he kept well out into the middle of the stream and in the rapid current. The season was the very best for his journey. It is true that the Indian savages were roaming on both sides of the river. Many other immigrants before them had been attacked and for years afterward it was a most hazardous undertaking to sail this beautiful stream. One need but read the stories of attacks and battles between the daring immigrants and the "red varmints" to get a vivid picture of the risk that David had assumed. But under the providential guidance and protection of his God, quietly and continuously,

he kept his boat afloat for the seven hundred miles, and at length landed at Louisville, then known as the Falls of Ohio. Here the pack horses were again loaded and the journey overland by way of the fort at Harrodsburg, made to the cabin and to the fort, begun by David and Robert Patterson some six months before. The fort had already been enlarged, as other families had moved into the fortified village. These forts were common throughout the Indian infested districts, and, it is claimed, never failed to prove a sufficient defense against Indian attacks.

The construction was simple and could be easily extended as the number of occupants made it necessary. Log cabins formed the walls of the stockade, and timbers posted in the ground formed the ends of the fortress. Entrance was through large gates at the two ends. The cabins at the corners were usually two stories high and extended beyond the wall of the other cabins so as to enable the occupants to give an enfilading fire upon an attacking enemy. The fort when full extended was about one hundred and twenty-five yards in width, and in the central part were stables for the stock.

David and his family moved into one of these cabins, the first, and the one which he had previously constructed. The floor was made of wooden slabs; bunks of the same material, overlaid with straw, were the sleeping places; tanned buffalo and tanned bear hides served as coverings together with such other bedding as may have been brought from their old Pennsylvania home. It is quite likely that these pioneers, having had a safe journey hither, had a few more and better articles of household stuff than their neighbors. It is said that a tin cup was a rarity and metal knives and forks were almost unknown. Wooden ware for table use was the common style, and that rudely fashioned. But the "Dutch" oven, some skillets, tinpans, china cups and saucers had been brought on by Margaret who had been used to the comforts if not the luxuries of life.

What must have been the domestic scene on that first evening after the goods had been placed in the cabin? Probably the occupants of the fort already there had immediately informed the new comers of recent Indian raids, of settlers who had lost their lives, and of nearby Indians still on the war path who might at almost any moment be expected. But

our venturesome family had gotten to their destination. They had reached the Eldorado and were not disappointed in the promise of the picture by the reality presented by the land; yet, with all this, they were to live for a while at least in fear and trembling because of the threats and movements of the savages who inhabited the wilderness north and south of them. We may rest assured, however, that these sturdy Christians did not leave behind them their faith in a covenant-keeping God. We may believe that on this first evening, in accordance with long-established custom, the psalm of praise was sung, a chapter in the Bible read, and a prayer of thanksgiving for divine mercies received, with earnest petition for further protection, was offered, and the travel-worn pilgrims retired for welcome rest.

David and his son James found it to their interest to fall into line with Major Robert Patterson, the commander of the fort, their friend, and joined his forces, to be guided by his advice as to what was to be done. The winter's feed for the cattle and horses was to be provided and grain.—corn alone—was to be laid in for the family. Wheat and rye were not yet products of that region, but game was plentiful and to be easily taken with gun and trap a little distance from their dwelling.

CHAPTER V.

The Hard Winter—Shot by Indians—Battle at Bryant's— Clark's Expedition.

How these pioneers spent their first winter can only be surmised. Hunting and trapping was the chief employment of the men, while sewing and spinning and weaving engaged the hours of the women. The children were taught their spelling and reading by their parents as well as by Mr. McKinney, the first schoolmaster, who also came from Pennsylvania in 1779 at the earnest solicitation of Col. Patterson. He used one of the cabins of the fort as his school-room. These people were a law unto themselves and every man did that which was right in his own sight. Their motto was steal nothing; return what you borrow; pay for what you buy.

In the spring of 1780, David began work on the land which he had selected on Cane Run about four miles north of the fort and not far from Bryant's station. He made his patch of corn but probably did not gather its product for the Indians insisted on coming back in swarms to their old hunting grounds, and destroyed all the crops of the region round about. During the time of these Indian raids one of the most shocking battles took place at Riddley and Martin stations on the Licking River, a battle which gave the new comers great alarm. This made the following winter doubly hard. Not only had the people no grain for meal, but the weather also was never before or since so severe. Snow fell in November and lasted until March accompanied by continual freezing. Much game in the forest and also many cattle belonging to the settlers perished. The cabins had not been carefully and compactly constructed in anticipation of such a winter, and the cold penetrated the crevices of the cabins causing much sickness. Wholly dependent upon game for food, the people cloyed on flesh which was eaten most of the time without salt.

Margaret was laid upon her bed with rheumatism, and David also suffered from the same affliction, but he was a

man of nerve and determination and would not allow himself to be conquered in his fight for the protection of his family. As slight a cause as a rheumatic pain in leg or knee was not to handicap him in his struggle. He knew of but one effectual cure for his complaint and he undertook it. He lighted a piece of decayed wood called punk which has the quality of holding a slow and hot fire. To it he brought his affected limb and kept it there with stoic persistency until the fat of the limb had very considerably oozed therefrom. This process was followed by applications of a common salve and the cure was complete.

The famine was so great that corn sold as high as \$50 to \$175 a bushel. Turkey breasts served for bread and buffalo and deer furnished the steaks. Salt was very scarce. It was considered a remarkable feat when one of the settlers went to Ohio Falls, procured a sack of it and returned in safety to the fort. In common with other men of the fort, David Mitchell took his turn at obtaining provision for the garrison. It was upon one of these excursions that he, not suspecting danger, was shot by one of those sneaking "pesky varmints" who prowled about the settlement to kill the intruders upon their hunting grounds. He was four miles from the fort, but his horse with the wounded man clinging to his back and neck galloped swiftly to the fort. Here he was met by the occupants and when it was announced to Margaret that her husband had been shot by an Indian, she jumped from her bed and and terrified ran to his aid, no longer feeling her severe rheumatism. The affright had cured her. She found that the ball had entered David's body in the back between the shoulders, passed through his lungs, and outward through his right breast. The heroic wife took a piece of a silk handkerchief and drew it through the wound with a probe. Poultices were then applied and the wound kept open until the lungs healed when the flesh was allowed to close up. In due time David was himself again, though it is said he suffered somewhat on account of this wound the remainder of his days, some thirty-five years.

With the aid of his son and perhaps of Elizabeth and Margaret, each of whom could handle a gun, David doubtless persisted in opening up his tract of land on Cane Run in order to obtain the extra grant of land (1,000 acres) which Virginia

gave to the first settlers, and to which Cuthbertson Small refers in his letter.

The town of Lexington was surveyed and laid out in lots in 1781. Its first trustees were Robert Patterson, Levi Todd, Henry McDonald, David Mitchell, and Michael Warnock. They held their first meeting March 26, 1781, in one of the log cabins of the fort. They voted thirty pounds in gold for public buildings if the Fayette Court would hold its sessions there, showing enterprise in behalf of their coming city. Also they voted to lay out the town in lots and to give at once to each settler one of them; although, because of Indian troubles, this plan was not carried out till December of the following year.

As has been noted, the Indians continued their marauding and skulking expeditions throughout the year. Just why David Mitchell's narrow escape from death is not recorded in some early history of the fort may be accounted for by the fact that there were many such incidents at the time and more remarkable than his. For accounts of these thrilling experiences we refer our readers to the early histories of Kentucky and of Lexington. As an example we relate the following story about Alexander McConnell, one of David's friends:

Mr. McConnell was out hunting and shot a very fine deer. He returned to the fort for his horse in order to carry his prize home. While he was away five Indians came across the slain buck and surmising that the hunter would return for it, three of them lay in ambush while the other two went toward the fort with the expectation of meeting him. They were not disappointed. They shot his horse, and while he was trying to disentangle himself from the stirrups, they captured him. The Indians were a jolly set of fellows and allowed their prisoner to go unbound and even to carry his own gun. After two days' journey, just before crossing the Ohio River, they encamped. While the Indians slept Mr. McConnell made good his escape, having marvelously slain four of them, while the other, terrified, fled away in the darkness.

Ranck in his address at the Centennial celebration of the founding of Lexington, says: "From the building of the block-house until the close of the war for independence, the exasperated Indians struggled for possession of their ancient

hunting ground even as the chivalric Moors struggled for the possession of old Spain. This is the most intensely interesting period of our city's history. Pioneer Lexington knew all the alarms and dangers and miseries that Jamestown and Plymouth knew and age will soon surround it with a golden halo no less attractive than theirs!"

In 1782 the Indians were yet more aggressive. Boone says, "Our affairs became more and more alarming; horses stolen and men killed at every opportunity." In a field near Lexington an Indian shot a man, and running to scalp him, was himself shot from the fort, and fell dead upon his enemy. It is believed that Boone, who was a most expert rifleman, fired the fatal shot. "Every day," says Boone, "we experienced recent mischief."

In August of 1782, Girty and McKie, white renegades, headed about six hundred Indians and some Canadians and, instigated by the British government, invaded Kentucky and made a desperate attempt to destroy or drive out all of the whites. As Bryant's and Lexington were the principal stations, they directed their efforts against them. Bryant's being first on the route, was attacked first. A feint had been made by a few Indians against McFie's and Strode's stations, and Capt. Holder with a few men had been defeated in his combat with them. The news of this defeat excited the settlers at Bryant's and Lexington, and they immediately prepared to send out forces to Holder's assistance, having no idea of the great force that was directly on the march against themselves. While the men, some forty-four in number, were busily engaged in making preparations on the night of the 14th to start very early in the morning, the Indian host had silently gathered about their little fort. At daybreak the whites were just beginning to move away when they were attacked. At once they divined the Indians' stratagem. Two couriers immediately broke away and flew to Lexington. Here they found that the whole force, some sixty men, had already started to the aid of Holder, leaving only the women and children and a few old men behind. The couriers hastened on, overtook them, and then the Lexington men with others who had joined them from Boonesborough, countermarched and about two o'clock in the afternoon reached Bryant's. There was at this hour a lull in the battle between the fort and the

attacking force. The sixteen horsemen from Lexington, thinking they had been misinformed in regard to the Indians being there, rode on ahead through a lane leading to the fort. The Indians who were in ambush on both sides, opened fire on them, but the troopers marvelously escaped and reached the besieged without the loss of man or horse. It is thought the dust they raised was their protection. The troops on foot were advancing through the cornfield and bravely rushed to the scene of the firing. But, less fortunate than the horsemen, they were driven back by the superior numbers of the enemy with a loss of six killed and wounded. If the Indians had then followed up the retreating footmen, they could have easily taken Lexington, and the women of the place would probably have perished or been taken into a captivity worse than death.

What part the Mitchells had in this Bryant's station battle we cannot positively know. But the historians place them as those who were already in the fort when it was first attacked. If so the only way we can account for it is that the land on Cane Run which they had taken up was not far from this fort, and it may be that while the family remained at home in the Lexington fort, the men went out to their plantation four miles distant, taking their lodging at Bryant's station. In this event, it is quite possible they were counted as residents of the place, as it is said after the Bryants had left it, Robert Johnson, the Craigs, Stuckers, Hendersons and Mitchells kept up the strength of the station.

In a further account of the battle it is stated that only two persons were killed, Mitchell and Atkinson. This may have been William Mitchell whose relatives lived in South Carolina, and upon whose estate David Mitchell had been made administrator, as appears from the early court records. It is a fact that David and William Mitchell seem to have kept together. In the roll of soldiers enlisted under Capt. Logan in 1779, both their names appear.

Humphrey Marshall in his account of this battle says of the fort at Bryant's that Jacob Stucker, James Craig, the Herndons and Mitchells were distinguished among its best soldiers, and that each acted well his part.

We omit other and most interesting incidents connected with that memorable siege and will say that the Indians left

the fort, before day, on the 16th and as the sequel shows, slowly retreated northward, hoping the Kentuckians would follow them, which they did with 182 men and overtook them at Blue Licks. The disaster, then occurring in consequence of ambition on the part of some and of rashness on the part of others, made many widows and caused harrowing sorrow throughout the settlements. The Kentuckians were badly defeated; but the Indians knowing that a general alarm had been given and that all available men would now be roused to follow them, continued their retreat across the Ohio. However, as one says, "Clark and retribution followed them."

It is quite possible that David Mitchell or his son James or both were with Logan's division of General George Rogers Clark's army. The latter had quietly gotten as far as old Chillicothe (now "Old Town," Greene County, Ohio); but before Clark could make an attack, two Indians discovered their approach and instantly gave the alarm which had the effect of immediately rushing the Indians out of sight and out of danger. Clark burnt their town and other villages throughout that section, and destroyed all their crops. This was so severe a blow that the Indians made no attempt again to try their strength in Kentucky except in small hunting bands.

If one or both the Mitchells were with Clark it must have been at this time that they first saw the beauty and attractiveness of Greene County and Clark's Run bottoms where they encamped, and to which, twenty-two years afterward, they betook themselves to live away from the contamination of slavery.

CHAPTER VI.

Lexington, 1883—The Bob-Cat at School—A Birth—Social Life.

On May 6th, 1782, some months before the battle of Bryant's station, Virginia incorporated Lexington and the name of William Mitchell appears as a trustee. It is likely that this change was made because of David's inability by reason of his wound to act at the time the petition for incorporation was sent to Virginia. But we hear no more of William Mitchell after that, since it was he probably that was killed the following August at Bryant's station. And in vain do we look in all the early histories of Kentucky for the mention of any other Mitchell than David, James, and William in the Lexington region. In the year 1783, another division of land was made, and the young man, James Mitchell, now eighteen, who had proved his valor in fighting the Indians with the older men, had a lot given him.

The news eventually reached Kentuckians that the hostilities between the Colonies and Great Britain had ceased, and it produced great rejoicing among them. But the Indians, slow to accept the fact of the declaration of peace, still came into Kentucky in small numbers, and for ten years, off and on, made many annoying and dangerous raids. Cabins were continuously being erected and in consequence the town of Lexington rapidly grew.

John McKinney built a log school-house outside the fort, and the children attended it, sitting on rough seats, with boards around the walls for desks. The master had his desk at one end where he could conveniently look after his pupils. One morning before the hour for opening, while seated at his desk, he had a visitor that had no love for learning or civilization. It hastened to attack him and to bury its teeth savagely in his ribs, as only a huge and infuriated bob-cat can do. In his agony he made an outcry. Some of the women who were milking outside the fort heard him and, running to the school-house, inquired what was the matter. He, it is said, know-

ing the delicate state of some of them and fearing the consequences of a sudden alarm, graciously replied that he had gotten a pussy-cat, whereas it had really gotten him. Some of the bolder ones entered and sought to assist him, while a few of the more timid ran into the fort. The men hastily gathered with guns thinking another attack of Indians had been made. When the master was reached by the men, they found that he had pressed the breath out of the animal by squeezing it between himself and the desk, but it took considerable hard prying to get its tusks from between his ribs. This is the last time, the historian says, that the men of the garrison were ever called together under arms.

On March 1st of this year 1783, Ruth Mitchell was born in the cabin in the fort. Though born amid the storm and tempest of war's alarms, she was a beautiful child, and became at once the beloved pet of the household. Her cradle was a trough hewn from a tree. In this she was rocked by her loving sisters, Betsy and Peggy, while no doubt brother James, the fine hunter and rifleman, was not averse to taking the little one on his knees at times. It is said of her childhood that when her father, on going to town, asked what the children wanted, she would always ask for a book, when the others asked for a dress or ribbons. Shortly after this there came to the neighborhood the Laugheads and the Smalls,—all from the old parts of Pennsylvania whence many of the other settlers had come, and in two of the young men of these families, Betsy and Peggy Mitchell found life companions.

By 1784, Lexington was a scattered log village: the people were busy and social interest was kept up by the constant arrival of new settlers who came to this luxurious land. The first store was opened this spring by Wilkinson, and "bargain sales" of all sorts of fine and useful things became the delight of the people, especially of the women. The currency in exchange was very meagre. The old continental money had practically lost all its value. Though David had brought a trunk full of it from Pennsylvania, he had used but little except to pay fees for land entries which had been allowed by Virginia. Spanish dollars had some circulation, brought presumably from New Orleans by the traders who transported their furs there. These were cut into halves, quarters, and eighths and did service in those forms. Racoon

skins and other peltries and products were accepted in trade. The store merchandise was bought in Philadelphia, transported to the Monongahela, thence by flat-boat to Limestone (Maysville) and from there overland on pack horses. Undoubtedly after such great expense for freightage, and, on top of the whole, the storekeeper's profits, the settlers paid high prices for the commonest articles. But fashions did not play a great part in the economic life of the day. We can imagine something of the "headgear"—of the time by what we know of the same in a later day. The calico bonnet made in hood style by the ladies, who were their own milliners, and linsey dresses in butternut color with perhaps a fancy linen or silk handkerchief for a mantle adorned the women. A shawl was a great piece of finery up to a much later day. The men changed their fashion from the hunting shirt and leather leggins and moccasins more slowly;—the three-cornered hat of revolutionary times was worn for decades afterward by the men of age and dignity. At a party of young people some years afterward one of the big fights occurred over the dress of a young man who had presumed to attend in a new broadcloth coat. Another fellow through joke or envy slipped behind the proud young wearer, who was the cynosure of the eyes of the girls, took the tails in his hands and gave the coat a big tear up the back. For this insult, the brother of the wearer of the coat promptly knocked down the offender and kicked him out of doors. With this little affair soon ended, the dance went merrily on and the boys "went home with the girls in the morning." Dancing, foot and horse races and trials of skill with the rifle were the chief amusements of the day. In the course of time the traveling show came along. Once when an elephant was brought to town, it was advertised that it was the only opportunity for the young people ever to see such a menagerie, and all were urged to visit the monster.

CHAPTER VII.

Cane Run—Churches.

Rev. David Rice was the first Presbyterian minister to cross the mountains into Kentucky, about 1781. He came first to Harrodsburgh, organized a church there and then one at Danville, and another on Cane Run at Lexington. The local name given to the last was Mount Zion. To it came Adam Rankin in 1784 from Virginia and became its pastor. Before this time there had been very little if any orthodox preaching. Infidelity, however, had been openly taught; Tom Paine's disciples had harangued the people and his "Age of Reason" had its influence.

But the seed of pure religion was existing in the hearts of such men as Robert Patterson, John Morrison, David Mitchell and others. It was no doubt a glad day for the community when Mr. Rankin settled in the midst of them. Before this time marriages were performed by Justices of the Peace; but now such occasions were solemnized by the services of a minister of the gospel. Among the many couples whom Mr. Rankin united were "Betsy" Mitchell and David Laughead in 1786; "Peggy," her sister, and James Small in 1788. Mr. Rankin was a strong advocate of the use of David's Psalms, the common version of which was the Scotch or Rouse's, as against Watt's Psalms and Hymns. This fact brought discord and controversy into the ranks of the congregation, causing a split in 1792; the majority siding with Mr. Rankin, retained the church edifice, and the next year left the Presbyterian and joined the Associate Reformed body. The other party built another edifice and shortly afterward were ministered to by the Rev. James Welch.

David and Margaret did not connect themselves with either of the organizations. The former had so fed himself upon John Knox's history of the Reformation of the Church of Scotland and the Confession of faith of the Covenanters, that he could not see his way clear to unite with a denomination that did not fully embrace his religious principles. Besides

this there was that bane of human slavery tolerated by the Presbyterian church, an institution which he believed to be a crime against men and most wicked in the sight of God. He was a man of strong feeling on both religion and politics. I have not much doubt but that it was religious conviction that kept him out of civil office, and gives us the reason for his early disappearance from official positions. He could not take the oath required of officials. There was but one oath for him and that of loyalty to King Emmanuel, Jesus Christ, who was to him both a temporal and an eternal sovereign.

He talked and wrote his principles. He argued strongly for them and was often disheartened because things were not according to his liking. No doubt he voted for delegates to the first constitutional convention in 1792 who favored the admission of Kentucky to the union as a free state. But the question of slavery was left unsettled by that convention and agitation was the order of the day. The slaveholders were becoming rich and began to be arrogant towards their non-slaveholding neighbors. Condemnation of the evil was strong. Rev. David Rice, mentioned before as the first Presbyterian minister, said long before the convention, "The slavery of negroes began in iniquity: a curse has attended it; and a curse will follow it: national vices will be punished with national calamities." His prophecy was literally true, as the nation has fully realized.

Just when David Mitchell took his family to his plantation on Cane Run we do not know. It was not probably till after 1786, when the fear of intruding Indians was greatly lessened. Here on Cane Run they toiled and rested until about 1804. The chief alarm they had suffered was in 1793, when the Indians from Ohio renewed their incursions, burnt two houses, and killed a man and woman on the North Elkhorn, which was a short distance from Cane Run. This man was the last killed and scalped in that section. The Laugheads located in the Cane Run valley and engaged in farming, the chief vocation of their descendants, and their lives were tranquil and ordinary.

CHAPTER VIII.

David Mitchell and Slavery.

About the year 1798 the matter of another constitutional convention was before the citizens of Kentucky, and the great question of what should be done about slavery agitated the voters. The proposition was made that an article should be put into the constitution gradually abolishing the institution after the manner that had been followed by the state of Pennsylvania. To this end a three days' election was held for delegates. David Mitchell worked hard with Henry Clay, who had just entered on his great career as a statesman, and with many others of like sentiments to carry the election in favor of abolition. On the first day after the polls were counted it was found that a majority of the votes cast indicated a preference for tolerating the evil. This was a sad disappointment for David. He loved Kentucky; he had done his full share to deliver the state from its pristine uncivilized condition and to make it a land of safety and prosperity. To free it further from the dark curse of slavery he believed would add to its grandeur and make it indeed the paradise of humanity. As a striking mark of his disappointment he pulled one of the three corners of his continental hat down to a drooping position. Yet he toiled on the second day, doing his best to persuade voters to rally to the standard of free soil and free labor; but this day's figures were against him, and the second corner of his hat came down. The vote on the third day showed the same result. In token of his shame and sorrow, David turned down the third and last corner of the hat which he had worn in 1776 in behalf of the freedom of his country from British tyranny. Homeward he went to meditate upon his future course of action. Free labor and free speech could not long live and prosper where one man could legally hold numbers of other men as well as their wives and children in unqualified servitude. He was restless and there were many of his neighbors who had similar feelings. The great territory north of the Ohio was free soil

by the Ordinance of 1787. Slavery, by the terms of the cession of that vast territory to the United States, was there prohibited. He knew much about the country and its rich lands along the Miamis. He could move thither, especially since "Mad Anthony Wayne" had broken, in 1793, the Miami Confederacy of Indian tribes, and compelled them to cede to the United States all the territory east of the present line which separates Ohio from Indiana. The fear of molestation from savages with whom he had had extended experience was removed. The proposal to remove thither was most favorably considered by these Kentucky free soilers. Ohio in 1802 having been admitted to the union unequivocally as a free state, all doubt as to the future character of its government was banished from their minds. If they could not prevent slavery in Kentucky, they could at least remove themselves from its presence. A committee was appointed to visit Ohio. Naturally they turned to the Little Miami, in the neighborhood of Old Town (old Chillicothe), which some of them had known from the time of Clark's expedition some twenty years before.

CHAPTER IX.

Founding of the Seceder Church—Rev. Robert Armstrong.

At the time of the agitation in behalf of the new constitution in Kentucky, the Mt. Zion church at Cane Run was again rended and that, too, very abruptly. The pastor, Rev. Adam Rankin, began to show sympathy for his wealthy and slaveholding members and preached a sermon that gave such offence to the abolitionists that about one-half of the congregation straightway left the church while he was preaching and never returned to it. But not satisfied to be without church privileges, they petitioned the Associate Synod of Scotland for supplies, and two young men were sent out, Messrs. Andrew Fulton and Robert Armstrong, in 1798. The latter took charge of the Cane Run congregation, and proved to be a man of fine spirit and excellent ability.

Robert Armstrong, himself, appears to have gone up into Ohio and looked over the country. It is said that while he was on this trip he stopped at the Crossroads where it was proposed by the settlers to make a town, which afterwards became the seat of Greene County. He was very hospitably entertained by the two or three families already there; and one evening when he was present as a guest, the question came up as to what the name of the new town started there should be. In the controversy arising respecting so serious a matter, the ladies very ardently took sides, and that fact was not calculated to help towards a harmonious agreement. It was at last agreed to refer their trouble to their ministerial guest, who very diplomatically suggested the name, "Xenia"—a Greek term signifying hospitality; since all present were so very kind and hospitable to strangers. The complimentary suggestion was pleasingly received and the famous name unanimously adopted; and Xenia is still the home of hospitality and her name beloved.

While yet in Kentucky, about 1795, David Mitchell was appointed by the Fayette Court the administrator of William Mitchell, deceased. The records show that he collected and

settled the estate in good order and his account thereof was duly approved by the Court. As previously mentioned, these heirs to the estate of William Mitchell were residents of Sumter County, South Carolina. We have no way of knowing that they were in any way related to either David or Margaret. It may be they were, and that the latter made this family a visit, as she refers in her diary to her purpose of "being about to undertake an arduous journey." I can conceive that such a visit would have been an agreeable pleasure to the couple who had been so long separated from all their connections. The long horseback journey was of little consideration since across the country of South Carolina the way was quite open. They were by this time comfortably situated as to earthly affairs: the children were all married except Ruth, who could easily remain with one of her sisters. The taking of this trip may be the foundation for Mrs. Sarah (Mitchell) Nichols saying, "I have a strong impression that our great-great-grandfather went from North Carolina to Kentucky, but I do not know the date of his going." It is a reasonable surmise that this William Mitchell was the traditional cousin so often mentioned as having come to this country with David, and who was with him in Pennsylvania. If so, his people may have moved to South Carolina from the old country. This would have added to the desire of Margaret and David to visit them. However, it is more likely, that the visit Margaret refers to, was that which they made to Pittsburgh or Philadelphia mentioned by Mrs. White.*

After moving to Ohio, David, being possessed of considerable means from the sales of his property in Kentucky, and feeling the infirmities of age coming upon him, augmented by the hardships he had endured and the natural weakness caused by his severe wounds, practically retired from active farm-life.

Rev. Isaac Laughead, in his booklet respecting the Laughead family, says his grandfather, David Laughead, at the time of his removal to Ohio, purchased a large tract of land, two hundred acres of which he gave to his father, David Mitchell Laughead, reserving some twenty acres in the corner near his own dwelling for the use of his father-in-law, David Mitchell, during his lifetime. This land lies about six miles northeast of Xenia, Ohio, and is on the south side of the

*See Appendix.

famous Clark's Run—a small stream which, two miles farther on, unites with Massie's Creek.

Several descendants yet living remember the appearance of the cottage which housed David and Margaret during their declining years. The writer remembers it as pointed out to him by his father. It was a one-story stone building of apparently two rooms, located about forty rods back from what is now the Xenia and Clifton Turnpike. Here the venerable couple lived, toiled, rested, read, wrote, and received the visits of children, kind neighbors and, occasionally, of friendly Indians. Houses were not large in those days; the living room was also kitchen, dining and bedroom for the owners, while the spare room would contain at least two beds



MASSIE'S CREEK GRAVEYARD.

and other furniture. Stoves were not yet in use; the great chimney, with its long crane in the fireplace, from which the pots and kettles were swung over the burning logs, served as the range for cooking.

That David put his hand to the axe and to the pick in clearing his patch of ground in Ohio we may feel sure. Perhaps he recalled often to mind his first labor of the kind in the wilds of Pennsylvania on the place so significantly named "Troublesome Jobb," and then again on his beautiful place in Kentucky on Cane Run, and his thoughts went back to these places in affectionate remembrance. Why was he led to leave either of them and especially the latter? The 335-
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acre place in Kentucky—a part only of his original tract, and which he sold after he moved to Ohio for \$4,128, is now worth ten times that sum.

While in Kentucky he had bound to him by the overseer of the poor a lad four years of age by the name of William Underwood, until he should become twenty-one years old. David agreed that he would "learn him to read and write and cipher to the rule of three, also learn him the business of farming or occupation of a farmer, during all which time the said master should allow said apprentice sufficient meat and drink, washing and lodging and all other necessities for him, also at the expiration of his time to give him besides his comfortable wearing apparel, the sum of three pounds ten shillings or the value thereof in other clothing." When David Mitchell moved to Ohio a record of this bond was made in Greene County. Perhaps some of David Mitchell's descendants now living may know of this Mr. Underwood or his descendants. Undoubtedly this lad, who was eighteen years of age when taken to Ohio was of great service to the two persons who made him a member of their family and who depended upon him as sole helper. In return he received the full reward promised in the bond, besides having been instructed in the precepts of religion.

Only thirteen years of life were given our venerable sire to spend in Ohio. The closing out of his Kentucky investments gave him a competence sufficient for his and Margaret's needs. His hospitable home was visited in August, 1805, by Josiah and Hugh Espy, brothers of his daughter-in-law, Mrs. James Mitchell. Josiah was from Bedford, Pa., and Hugh from Indiana territory. In writing an account of his trip, Josiah says: "My brother and I remained at the springs (Yellow Springs, O.) only three days, during which time he felt himself better; but on the day after he left there the pain of his knee became excruciating, and he was again confined at the house of an old friend of our father's, of the name of David Mitchell, about four miles from the springs, who humanely prescribed some poultices from the neighboring wood for his relief. These were composed of the pepper root that grows spontaneously here, which, being wetted with vinegar, and applied to the affected knee, produced a most violent external inflammation in a few hours. This inflam-

mation grew more angry for three or four days, eating away the flesh, until it became necessary to apply healing poultices to extract the poison and fire. From that moment the rheumatic pains began to abate, and he again set off for James Mitchell's where we arrived on the 27th of August." (At this time James Mitchell resided on Sugar Creek).

His home was also open to all Covenanters, especially to the ministers of that faith, who came to preach to the few people who held to the covenanting doctrine. David spent much time in reading, wrote letters, and lectures or theses. He enjoyed argument with those who held different views from his own, and from premises that were regarded as incontrovertable he was logical and convincing.

CHAPTER X.

David Mitchell's Religious Life.

The evidence is clear and abundant that David Mitchell was a Covenanter (Reformed Presbyterian) of the strongest type. From the diary of the Rev. John Cuthbertson, to which reference has already been made, there are certain baptismal entries which indicate that David was then a member in good standing of one of the Covenanter Societies in Cumberland County, Pa. But nothing shows that he was anything more than an ordinary young man: consistent, moral, upright, not yet fully informed as to the teachings of his faith. Perhaps he could and did take moderately strong drink, which was not considered wrong then, nor for three-fourths of a century afterward. His own godly minister was addicted occasionally to this evil as we now see it. In his diary, Mr. Cuthbertson tells us enough for us to see that he was not a teetotaler, but also a dealer in whiskey as he makes entry:

"Feb. 15, 1779. Rode 8 miles. Sold my whiskey to H. Richey, 3 pounds per gallon." (Continental Currency.)

We are not clear that the following entries in the diary apply to our ancestor, but it would appear there is some reason for thinking they do.

"March 24, 1769. John Watt and David Mitchell quarreling." And again:

"April 25. Rode to and from John Marlin's, 40 miles.

"26. Rode 2 miles. Held session de (concerning) Brown, Patterson, Colhoun, Coulter, Mitchell.

"30. Sabbath. Rebuked Colhoun, Coulter and Mitchell."

This record if truly referring to him shows that David Mitchell like other men had his troubles on the social side of life. But, whatever the cause, it appears that this David believed himself aggrieved on some account, and to such an extent that he withdrew himself from the active communion. He even did not take part in the presentation of his children for baptism afterward, for we find in Mr. Cuthbertson's diary the following entries:

"May 27, 1770. Baptised Margaret, daughter to David Mitchell, presented by the mother." And again,

"February 28, 1773. Baptised Sarah, daughter to David Mitchell, presented by the mother."

Possibly David withdrew himself from the sacramental privileges of his church because of some factional difficulty. He could not affiliate with brethren whom he opposed, or who opposed him. In that day, the word "quarrel" was synonymous with controversy. In his diary, June 2, 1771, Mr. Cuthbertson writes, "Preached 2 Cor. 4:3. James Mitchell (Elder at Rocky Spring), quarreled with the sermon." Meaning; found fault, or disagreed with it.

Who knows but that this estrangement had something to do with his closing out in 1778 his large plantation and taking himself and young family to the wilds of Kentucky in 1779?

From this time till in the 1790's, we are left in the dark as to his religious profession and privileges. It is to be presumed that he was faithful to his early teachings, beliefs and professions, though he was denied the privileges of hearing ministers of his own creed. In Kentucky he did attend the services of other preachers, but was too tenacious of his covenanting doctrines to connect himself with any one of their churches. He was a strong controversialist and frequently entered into argument with the learned "clergy" of his time respecting abstruse and difficult doctrines. Quite a number of his letters and manuscripts are yet existing and in a fair state of preservation, though yellow with age. These show that he was a good theologian and skilled dialectician, and was steadily loyal to his Covenanter convictions. There may have been other families of like faith in his community, but not enough to support a minister even if one had been available. Doubtless if the early Covenanters could have had a greater supply of ministers, their denomination would have had then and today a much greater following.

David's home in Kentucky and especially in Ohio was one of the meeting places where the faithful gathered and by mutual prayers and exhortations supported one another in their common belief.

In the year 1800, Reverends Alexander McLeod, Thomas Donnelly and Samuel B. Wylie made a prospecting missionary tour through from New York by way of Kentucky to South Carolina, as a committee of the Reformed Presbytery.

The following reference quoted from the "Life of McLeod" written by his son, J. N. McLeod, will show the standing in which at this time David and his family were held.

"With great pleasure we mention David Mitchell, an Israelite indeed, whose pious wife and amiable daughter adorned the doctrine of God their Saviour."

The visit of these brethren must have been one of great joy and comfort to David and Margaret, who, for at least twenty years, had been deprived of hearing ministers of their own denomination.

Rev. I. N. Laughead in his booklet makes reference to his great grandfather Mitchell and says:

"He (David Mitchell) remained all his life a Covenanter; a man of strong convictions and unyielding in his religious views. His house was the resort of the covenanting ministers, who supplied the congregation in which he lived. His children largely partook of his religious traits of character. . . . He was an instructor of babes. I have never forgotten a kind lecture he gave me on an occasion when I played truant from school. My teacher was cross. I took a dislike to him, so I concluded to stay out in the field during school hours. I tried it for two days. To me they were wonderfully long days. The second day I went home too soon and had to make up a story why I was so soon home. My scheme did not work to my satisfaction. On passing grandfather's door a short time afterward as he sat in his big arm chair, he called me to his knee and gave me some good counsel with regard to my dereliction in duty. This kind of advice from the venerable man, together with the free use of the rod on my person the day before by my father, cured me of any desire in the future to play truant from school or to cover a fault by falsehood."

David Mitchell was not only "an instructor of babes," but he was quite a teacher of adults. Mr. John K. Mitchell of Belle Center, Ohio, in a letter dated August 20, 1900, says:

"My wife's father, Alexander Foster, was acquainted with your (great) grandfather, David Mitchell. He (Foster) was originally a Seceder, and was brought into the Covenanter church through David Mitchell's influence. We think they were intimate friends from the fact that Alexander Foster visited him frequently during his last sickness."

This Alexander Foster was grandfather to the Revs. Finley Foster and James M. Foster of the present denomination of Covenanters.

Being the first of his communion to settle in Greene County, David Mitchell took a lively interest in establishing and maintaining a praying society in his neighborhood, and was joined in this by James Miller, fresh from Scotland. The arrival of Mr. James Reid, grandfather of the Hon. Whitelaw

Reid, and of Mr. William Moreland, with their families, in 1808 gave him great encouragement. It must have been under this inspiring situation that he concluded to journey to Pittsburg to lay the case and needs of himself and fellow members before the pastor of the famous Oak Alley church. This congregation of Covenanters, centering around Pittsburg, was organized under the general name of "Ohio," in December 18, 1800. By virtue therefore of being a Covenanter in Ohio, David came under the pastoral care of the Rev. John Black, who then had this congregation in charge, and was entitled to Mr. Black's consideration. This trip to Pittsburg indicates David's faith and zeal. Doubtless he timed his visit to be there when the regular communion season was at hand. He was near his seventy-second year when he made this journey, a distance of about 250 miles. From eight to ten days were required, and we may judge that he was a weary but a happy man when he reached the end of it, as an interval of several years had elapsed since he had partaken of the holy sacrament which meant so much to his devout heart. His anticipation of so soon enjoying the privilege again must have been very sweet to him. Doubtless many a mile along the way he had been singing, "How amiable are thy tabernacles, O Lord of Hosts. My soul longeth, yea even fainteth for the courts of the house of the Lord; my heart and my flesh cry out for the Living God. Yes, I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord in the presence of all his people."

Unfortunately he did not arrive in Pittsburg before the usual preparatory services had begun, which in those days included a day of fasting and prayer. But he did get there in time for the examination of candidates for the communion, and to present himself for a token of admission to the Lord's table. It is painful to us to know that it is said, that this token he did not receive, for he had owned that he had not observed the "fast day." On being asked why he had disobeyed this ordinance of the church, he replied that he could not have reached the church in time if he had not traveled on the "fast day." The excuse was not deemed sufficient by the rigid church session, and so he was excluded. To the bitterness of this disappointment, as a loyal Covenanter he could have but one consolation; viz.: "To obey the laws of

his church, his dear mother-church, was better than sacrifice." On the sabbath he heard the discourses, and saw his more fortunate but no more worthy brethren go forward to the feast. Though a century has past our heart goes out in pity to him as he sat with bowed head and tumultuous conscience, sorrowing over the deed that had unfitted him to sit with the disciples at the table of the forgiving Saviour, who had died for his sins as well as for theirs.

Yet, his visit to Pittsburg appears to have been not altogether unsuccessful. His earnest request for the recognition of his little society back on the famous Clark's Run was heard. Perhaps the sympathy that had been aroused in the heart of his young pastor, Mr. Black, for the old saint who had traveled so far to commune at his Lord's table and was hindered by church usage, was stirred into earnest activity. Mr. Black may have brought the matter of the Clark's Run society before his Presbytery, or, on his own motion, he may have secured two licentiates in the same season to visit it: for it was shortly after this visit to Pittsburg that Messrs. Donnelly and Kell came to the Clark's Run members and ministered to them. The coming of these young men was soon followed by that of Mr. Black, who organized the society into a church and dispensed the sacrament to about ten members. This was about the year 1809. What a glorious occasion this must have been to these pioneers, and especially to David and Margaret Mitchell, who, for at least nine years, had not been able to go to the communion table; for there was no open communion in those days such as would have allowed them to commune with the Seceders who were a flourishing congregation under Rev. Robert Armstrong, and to which James Mitchell, the Laugheads and Kyles belonged. But now they had the opportunity for which they long had prayed and labored. Undoubtedly Mr. Black gave them all the associated days of the feast, viz., Fast Day, Preparation Day, Examination and Token Day; then the Sabbath with the two sermons and the holy sacraments, and on Monday, the day of thanksgiving and improvement. Though we are nearly one hundred years away from that happy time, yet let us rejoice and sing praise with them. We are indeed full of thanksgiving that our God and theirs provided for these faithful saints in their declining days a tenting place for their ark, and for the promised presence of the Shekinah.

The locality of this little organization of Covenanters became the center of interest to others of like faith, who moved thither, enabling them, after meeting in barns and log houses, to erect a log meeting-house with clapboard roof, on the farm of James Miller. It was during the incumbency of the Rev. John Kell, who ministered to them one-fourth of his time, that David Mitchell passed from the church militant to the church triumphant.

What was his sickness, if any, in addition to the debility consequent of his age, we do not know. It is asserted that he suffered from wounds he had received, and that after his death several bullets which he had carried in his body were



Margaret Mitchell

GRAVES OF
Ruth Kyle
1904.

David Mitchell

removed, showing that he had been in many encounters and had had many narrow escapes from death at the hands of the Indians. There is no tradition that he was wounded in the war of the Revolution. He drew no pension from the government, as only the infirm and indigent received pensions: those who could get along without them were not granted any. Mr. Laughead, in the account of his own life, says: "His (David Mitchell's) death was the first of which I have any recollection. His coffin was made at my father's house. I was much shocked at the time on seeing one of the carpenters getting in and lying in it. His remains were among the first buried in the old Massie's Creek cemetery."

Whether his minister, Mr. Kell, was present to conduct the funeral services or not we cannot say; but we have his widow's lament and prayer, recorded by her as follows:

"June 10, 1817. Departed this life, David Mitchell, my dear, loving and old companion, in the eightieth year of his age!!! Come, Lord Jesus, and fill the empty place that desolating stroke has made. Heal the wound it has given. O come by thy blessed self, take, keep and forevermore fill up the room, too much occupied by creature comforts which, in their nature are perishable, and in their duration uncertain. Heal the wound by the sweet consolations of Thy Holy Spirit. O pour in graciously and abundantly the quickening, the sanctifying and the comforting influence of Thy Holy Spirit. O that I may evidence my interest in thee as my God and my Saviour by unfeigned love to thee, and in token of submission to kiss the rod, saying, 'Not my will but thine be done.'"

CHAPTER XI.

David Mitchell's Books and Writings.

From our study of the lives of David and Margaret Mitchell, we are inclined to believe that these excellent Christians did not indulge the disposition to put into writing their thoughts and feelings until after 1790. Up to that time they had been so engrossed with the activities of life—its hardships, dangers and severe toils,—that they found little leisure to engage in the things that are associated with ease and comfort. After 1790, we estimate they were fairly well-to-do, and having a competency of this world's goods, took life more tranquilly. Naturally they began to read more books and to put their thoughts and opinions derived therefrom into writing. David left behind him various letters and theses which show that he was careful as to what he wrote. Most of the letters appear to be copies, or, if originals, they were not sent to the parties for whom intended. Of one of his important writings, "The Sons of Oile," we have two transcripts worded not quite but very nearly alike. Some of these writings were probably prepared for and read before the little praying societies which he established at Clark's Run. They indicate much reading and a thorough study of his subject, and are a credit to his scholarship.

We know of only three existing books that were a part of David's library. The principal one of these is the family bible, a very large old-fashioned book. From it has been lost the family record which certainly would have been an indubitable evidence as to births, deaths and marriages, if it were yet remaining. The second book is entitled, "Reformation Principles Exhibited, together with the Declaration and Testimony" of the Reformed Presbyterian Church in America. This book was purchased by him in 1807, the year of its publication, and must have been of great support to him in his adherence to Covenanter principles. The third book we mention is David Buchanan's edition of the History of the Reformation of Religion in Scotland. This book shows much

usage. Its heavy leather lids were broken from its back but rejoined thereto by leather strips sewn with a shoemaker's wax-end, and most probably by David's own hands. On one of the blank pages within is the following in his own hand writing:

"This Book I Will To My Son James Mitchell. 1813."

As the book naturally came into the possession of the widow, we find what must have been written at a later date:

"Margaret Mitchell grants this book to her son James Mitchell."

This book was probably brought over to this country by David and Margaret when they immigrated hither. From it David obtained great confirmation of his belief and contention that the office of the magistracy is an ordinance of God, and founded in the covenant of grace. A paragraph from Knox's Appellation to the Nobility and Estates of Scotland is as follows:

"My petition is, That ye, whom God hath appointed heads in your commonwealth, with single eye do study to promote the glory of God, to provide that your subjects be rightly instructed in his true religion; That true preachers be maintained, and such as blind and deceive the people, together also with all idle bellies, which do rob and bless the flock, may be removed and punished, as God's law prescribeth. And to the performance of every one of these, do your offices and names, the honours and benefits which ye receive, the law of God universally given to all men, and the examples of most godly princes, bind and oblige you."

To the foregoing, David in his hand writing appended a practical endorsement by inscribing on the margin:—"Magistrate is to protect the Church of Christ and punish the false worship."

As an evidence of the esteem in which he held John Knox, we find on another blank page of the book, and penned with his own hand the following original lines:

"Great Knox, thy history doth unfold
The struggles of the Church of old:
How God defended her from those,
That were her Bloody cruel foes.
That Horrid, Bloody Papist Band
Did so defile and spoil the Land,
Which caused God's poor flock to moan,
And *ishue* many a bitter Groan."

In the second book, referred to above, is given the position of the Covenanters in that early day with reference to citizenship in this country:

"The Reformed Presbyterian Church approve of some of the lead-

ing features of the Constitution of Government in the United States. It is happily calculated to preserve the civil liberty of the inhabitants and to protect their persons and property. A definite constitution upon the representative system, reduced to writing, and rendered the bond of union among all the members of the civil association, is a righteous measure, which should be adopted by every nation under heaven. Such a constitution must, however, be founded upon the principles of morality, and must in every article be moral, before it can be recognized by the conscientious Christian as an ordinance of God. Were every article which it contains and every principle which it involves perfectly just, except in a single instance in which it was found to violate the law of God, Christians cannot consistently adopt it. When immorality and impiety are rendered essential to any system, the whole system must be rejected.

"Presbyterian Covenanters perceiving immorality interwoven with the general and the states' constitutions of government in America, have uniformly dissented from the civil establishments. Much as they loved liberty, they loved religion more. Anxious as they were for the good of the Country, they were more anxious for the prosperity of Zion. . . . There are moral evils essential to the constitution of the United States, which render it necessary to refuse allegiance to the whole system. In this remarkable instrument, there is contained no acknowledgment of the being or authority of God, there is no acknowledgment of the Christian religion, or professed submission to the kingdom of the Messiah. It gives support to the enemies of the Redeemer, and admits to its honors and emoluments Jews, Mahometans, deists, and atheists. It establishes that system of robbery, by which men are held in slavery, despoiled of liberty, and property, and protection. It violates the principles of representation, by bestowing upon the domestic tyrant who holds hundreds of his fellow creatures in bondage, an influence in making laws for freemen proportioned to the number of his own slaves. This constitution is, notwithstanding its numerous excellencies, in many instances inconsistent, oppressive, and impious.

"Since the adoption of the constitution in the year 1789, the members of the Reformed Presbyterian Church have maintained a constant Testimony against these evils. They have refused to serve in any office which implies an approbation of the constitution, or which is placed under the direction of an immoral law. They have abstained from giving their votes at elections for legislators or officers who must be qualified to act by an oath of allegiance to this immoral system. They could not themselves consistently swear allegiance to that government, in the constitution of which there is contained so much immorality. In all these instances their practice has been uniform."

From the papers and letters of David Mitchell, we may infer that the topics of interest in his day were mainly theological and political. Newspapers were not in vogue. Post-office facilities, telegraphs, telephones, travel by steam or electric power were yet unknown. Consequently, news travelled slowly and sparsely. Striking incidents were soon

discussed and the conversation readily returned to the familiar controversies respecting religious tenets. The great topic of argument with David Mitchell was the authority and power of the Magistracy, and in this he undoubtedly held tenaciously to the doctrine of his Church.

With the rapidly increasing population of all classes and creeds of people in Lexington, there came the declaimers of heresy and of infidelity. To one of these, a man of prominence and having a strong following, David Mitchell felt it his duty to write, and to reason with him respecting fundamental errors.

The following letter, not signed, may be but the copy of one sent, or he may have abandoned his intention of sending it. The name of the preacher is not given. The letter discloses David's belief in particular redemption and of his antagonism to the errors of the Socinians and Arminians. Written about 1800.

Letter to a Preacher of Heresy.

Fayette, Cane Run, (Ky.)

Reverend Sir: I hope you are in good health and your family well.

It will no doubt appear strange to you to see a line from me to you, who have never had much intimacy or converse on subjects of any kind; but I take the liberty and hope you will not take it ill that I have done so.

It is from report what I am going to write to you, which is, that in your public discourses you do say that all men may be saved "if they will," or that Christ purchased salvation equally possible to all men.

It is certain that Jesus Christ, the Eternal Son of God, of the same essence, eternity, power and godhead, did purchase a sure salvation for all that the father gave him to redeem, but no more. Never was there a foundation for such a thing in the decrees; for, if there is no decree for it, it cannot be; such an opinion is groundless and must be accounted of as nothing. Christ says "all things are possible with God," but where there is no decree for a thing there is nothing.

We are sure from scripture authority that all are not saved; then the reason is that it was not the mind or purpose of God that such a thing should be; therefore, it is groundless. God is compared to a rock. Christ is God, the rock of ages. The wise man built his house on this rock; his house stood the floods of errors that came against it, but the foolish man's house fell, for it was built on sand. It had not sure foundation; it had not the eternal decree to support it; therefore, it could not stand. So all doctrines that have not a support from scripture, which this has not, must fall, and they that live in the belief of them, into the same destruction—signified in the parable.

I hope my friend will retract this doctrine and escape the deluge. I wish God to open the eyes of your understanding to see, and you will to receive the truth as it is in Christ, to plead justification on the favoring of Christ's all prevailing merits before a holy God without any of your works having any share in your justifying righteousness.

I also have been told that you have received or are of the Socinian opinion, that Jesus Christ is not God equal with the father in essence, power and glory. This doctrine destroys the foundation altogether and makes his one sacrifice and obedience of no account; it only being a

creature-obedience there was no worth in it; not being infinite, could not make an infinite atonement; so infinite justice is not satisfied, and so of course no peace or reconciliation made, and salvation of any impossible. If shedding the blood of creatures or a creature would have made an atonement why was not the shedding of bulls and goats continued? Paul tells you the reason.—Heb. 10.

Dear friend, try this spirit that has gone over us like a destroying meteor, which has all of a sudden broke in upon us. Bring it to the touchstone of God's word, and you will find it not to be of God. It's my prayer to God that of his great mercy and goodness, and for Christ's sake, that he put a stop to this deluge of error which the dragon has spewed out of his mouth on purpose to drown the man-child.

In this wilderness day, we live in, Satan is transforming himself into an angel of light, and his ministers must have a great deal of outward sanctity about them, and they must have a great zeal for what they call the gospel, etc., before they can come up to that of deceiving the elect, if it was possible. Our Saviour warns us of false prophets or teachers. It's highly necessary to try the spirits. They that do not teach Christ, the alpha and omega, are none of Christ's ministers. By their fruit we shall know them.

So respect the atonement and righteousness of Christ, in whose obedience and righteousness appropriated by faith, He saith, "No iniquity in his Jacob nor perverseness in his Israel." But our works are imperfect and altogether unworthy of acceptance before a holy God, who will not accept a corrupt thing. But to mix our works and Christ's righteousness together, as papists and Arminians do, is an imperfect righteousness, is hateful to God, not being the righteousness of Christ received by faith. This popish or Arminian faith is a damning faith, for it destroys all the worth and merit of Christ's obedience and atonement, making him a half-saviour, and makes man's obedience to overbalance Christ's. Armenians say, there is a possible salvation for all men, "if we will," and this is all the way of salvation that Christ hath purchased for men: then it is not a sure salvation but a seeming possibility—that is, "if we will."

We must fulfill the condition of the covenant Adam was under before he fell from his original rectitude. Then, he could and was bound to fulfill the conditions. Being in a state of perfection he could yield perfect obedience. But this is out of our power in our lapsed state, therefore, no salvation or merit in our works, being imperfect. According to the Arminians, God looks past Christ's obedience, as tho' there was no worth in it, to man's obedience to see the worth in it. So, if he saith there is perfection in man's obedience, he is accepted. So by this way of working, Christ is made of no effect and our faith is vain. For a work is first and last the alpha and omega of our salvation. They pay no respect to these scriptures that ascribe the whole glory of our salvation to God, or that he purposed or decreed the salvation of any from everlasting, which is a truth—none more manifest—in the scriptures. My friend will look in the ninth of Romans and Isaiah 45. 7, Proverbs 5. 4th. You ascribe all to "our willing," when it is stated that it is not of him that willeth nor of him that knoweth, but of God that sheweth mercy. Surely my friend might say "I have been blinded, when I said we may be saved "if we will." See Eph. 2, 1-11. What advantage can it be to any to teach this doctrine of free will. None in this world, but an eternal loss in the world to come. God, the prophets, the apostles, and all sound divines curseth this doctrine and them that preach it. We see in Deut. 18:18, 19, 20, Christ the Prophet of the church was to be believed, his doctrines to be received under the curse of God on him that did not believe and receive his doctrine—"will require it of him." But the prophet or minister who shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." Acts 3:23, 24, 26. Christ has promised to be with them that teach the people all things whatsoever he commands even to the end of the world. Christ says, "Come

unto me all ye that labor and are heavy laden and I will give you rest." "Come unto me"—not go to works—that would be from him. But he saith "None cometh to me but whom the father draweth." To these he giveth rest. But do they come to Christ, that go to works for rest? When we come to Christ we leave our labor behind and go to Christ for righteousness, pardon of sin, and acceptance of person and service through his merit's sake. This is a sacrifice acceptable to God, of which, he has said, he is well pleased. We may load ourselves with works and labor, penance and austerities, but to what advantage? None; for it is not of him that willet or runneth but of God that sheweth mercy.

My friend, works cannot procure God's love; the love, that God exerciseth to his children, is an everlasting love. It's from everlasting to everlasting. For when we were without strength, Christ died for the ungodly. It was not a possible salvation but a sure salvation, even the sure mercies of David. His faith had assurance in it—not doubtful.

He depended altogether on God for salvation without works "Not unto us, not unto us, but unto God" he ascribed the glory of whole salvation. So Paul to the Gallatians, and all sound authors, Luther, Calvin, Knox, the Divines of Westminster and our martyrs, Usher, Brown of Haddington, etc., have all witnessed against Arminianism. They that teach this doctrine are not the ministers of Christ, for they do not teach Christ but themselves as the procurers of their own salvation by works—Christ made it possible and we make it certain,—so it is not of grace, but of works we are saved.

I wish you, my friend, to take good heed to your ministry, if you wish to be found faithful. Preach sound doctrine, that through the blessing of God you may save yourself and them that hear you.

A Thesis—The Ordinances of the State Defined.

And why is there so much said about these two ordinances being founded in grace, seeing we have them?

Yeas, we may have the name and not the thing, for if the name would do, all that is *false* may be called just and right, and by the law of man must be done as conscientiously as though it was the law of God. But this will not make it to be just and right, nor will it be what they call it. So magistracy if it has its institution in the law of God, it is an ordinance of God and is founded in Grace: that is, government was given to Adam in paradise over Eve his wife. Unto the woman God said "I will greatly multiply thy sorrow and thy conception, in sorrow thou shalt bring forth children and thy desire shall be to thy husband and he shall rule over thee." This was the first rule or government that was instituted and constituted in the world, and that was in the world that we have on record for some time after the flood of Noah. And, likewise, at the same time was the ecclesiastic government given: for Adam was taught to do sacrifice and without doubt had the law revealed to him that he might know his duty to his God and his neighbor, and yield acceptable obedience through faith in Christ, the mediator of the new covenant and law-giver. The law or decalogue is magistracy; the law is the rule: the law is the power which God hath ordained. The magistrate hath no power but what the law warrants him to exercise, or do in his office. The law contains in it the whole of the magistrate's official duty; therefore the moral law is magistracy. The law is the rule, the magistrate the ruler, but is not the rule: the law is the rule. The rule rules the ruler, and he rules the people by the law, as the rule directs the *macanick* so doth the law the magistrate. The people give the law to the man *whom* they appoint to rule them, and by that law, he is taught to do justice to the people over *whom* he is set to rule, but is not the rule, but the ruler. He is not the power, but the executor of the power, which the people invested him with. He is to put the law in force against those that transgress the law. And this is that by which the magistrate gets the name or is called the power; but the law is the power

and not the man that executes the power, which the people empowered the man with, to suppress evil-doers and to protect the virtuous.

Relation of Church and State.

What are we to understand by the word Church or what is the Church?

In common the word Church is applied to a number of men professing the religion of Jesus Christ. Others call the house of worship the Church: all which are but common expressions, but not the thing.

The living God in the person of Christ or as Mediator of the Covenant of Grace instituted and constituted the church directly at the fall of Adam. And Adam (and Eve) was the member of the church, but was not the church, which is something more else than men or houses or giving of thanks for a woman's safe delivery of a child. And for to say that Adam and Eve were the church, then men and women are the church. But the church must be something else than men and women. Then the question must be, what is the church? The word church must signify a system of truth containing ordinances, laws, statutes and judgments of which Christ is the head, who instituted her and constituted her a pure church without spot. And any that are received into her communion must profess their faith in Christ the head of the church.

The state is of the same nature. There cannot be a pure state except it be constituted on the foundation that is laid by the ruler of nations; for if it be not constituted according to the law of God, it is not the ordinance of God. Neither is it a church of God if it be not constituted according to his law, which is a system or body of truth, containing ordinances, doctrines, worship, discipline and government.

This is the church. And the members are they who profess the truth that is in Christ. All truth is comprehended in the law, as it is the law of Christ, in which law are all the ordinances, doctrines, worship, discipline and government of the church, and is the church. For what else can be the church if it is not founded on the gospel? The seed of the woman shall bruise the serpent's head. This is the gospel.

If Christ instituted these two leading ordinances, they are of faith. If he did not it is sin to believe that he did institute them. And if they are not the means he appointed for destroying the works of the devil and the seed of the serpent, which is evil doers, where are we to find the means, or for what end were they instituted? The magistrate punisheth crimes against both tables of the law: the ministers of the word, they punish also for crimes against both: the magistrates corporally, the ministers spiritually. So we see the wisdom of God in all the appointments of his ordinances and means for the happiness of his Chosen in Christ, and for the destroying the powers of darkness and the works of the devil.

Morgan, a papist, asked Philpot, if he would be ruled by the Universal church or not. "Yes," says Philpot, "if it be the true Catholic church. And since you speak so much of the church I would have you declare what the church is."

"The church," said Morgan, "is diffused and dispersed throughout the whole world." "That is a difficult definition," said Philpot, "for I am yet as uncertain as I was before as to what you mean by the church." "But is it not what what was grounded and founded on the word of God, as Paul sayeth, 'upon the foundation of the apostles and prophets.'" "What," quoth Morgan, "was the scriptures before the church?" "Yea," said Philpot.

A Criticism of the Secesion Church's Doctrine of Toleration.

My Friend: Do you think I wish to make a mock of religion when I charge the professor of it with errors such as unhinge the Christian religion, if I mistake not. For if I understand our blessed Lord and

Saviour's doctrine in his sermon on the mount, he condemns these new doctrines the churches have introduced in their creed and has debarred them from entrance into the kingdom of heaven. Surely a toleration of a false religion is to give a liberty to worshiping in a way not appointed in the word of God. So of course it must be a false God, that is worshiped and this is a breach of the first table of the law. When a church either do herself introduce a false mode of worship or passes an act in any judicial way in presbytery, synod or assembly, that others may worship in a way not required by the true God, must be making a law that others may worship a false God, for we cannot worship the true God in a false way, or, then, the prophets charged Israel wrongfully when they burned their children in sacrifice to Moloch. The prophet said they worshiped devils. If so, that tolerating of a false religion is the tolerating of devil worship. May we not suppose, when these churches made acts for tolerating these false worshipers, that they constituted their presbytery, synod and assembly in the name of the Head of the Church? And when they concluded, did not they pray that God might ratify in heaven what they had done on earth. Amen? And for a church to require of all intrents a solemn adherence to the doctrines of these creeds and testimonies that hold in them such unholy principles; that authorizes, tolerates and protects devil worship; and makes the acknowledgment of these principles a term of Christian communion, that none may commemorate the dying love of Jesus Christ unless they heartily assent to these principles contained in the creeds and testimonies, is, I think, a setting the hand to and giving the assent to, a lie of the greatest magnitude; for God never gave any a right to do any such thing, but threatens with the sorest judgments in this life, and eternal separation from his presence in glory hereafter.

Difficult Questions to his Seceder Correspondent.

My friend, I wish you to read these few questions and give me an answer.

1. If it be a damning sin to reject the magistracy, when constituted according to divine institution, must it not be a damning sin to divest the magistracy of that power God has committed to the magistracy for the suppressing of idolatry and dangerous heresies and schismatics?

2. If a nation and church have reformed from idolatry, prelacy and every error, and did engage in covenant, and bound themselves in these covenants to stand fast to this reformation; do they not perjure, when they authorize or tolerate these errors—idolatry, prelacy, etc., which by the oath of the covenant they were bound to extirpate?

3. Is the magistracy, pled for by the Secession (church), *that* magistracy that was sworn to be supported and maintained, or preserved and defended in person and authority by the covenant, when in his place, or by his office, he was bound to suppress popery, &c., when they say in their law the magistracy must not suppress heresies, but protect them.

4. Is it not rebellion against God to set aside his law and make laws to the reverse? And is it not against Christ's doctrine in his sermon on the mount, where he says, "Do you think I am come to destroy the law and the prophets, etc.?" "For verily I say unto you Till heaven and earth pass one jot or tittle in no ways shall pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called least in the kingdom of heaven. And except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven."

5. Is it not then a bold and presumptuous sin in any to divest the magistrate of the power God has invested him with, and commanded to be put in execution against idolaters and false religions, seeing the magistrate's office and power is comprehended in his law and derives its authority to act in the execution of justice on violaters of either

table of the commandments, especially when we have it averred by Jesus Christ that the law shall stand in its original force to the end of the world?

6. Does not Christ show us that the law is spiritual; that it extends not only to our actions but words and thoughts in the 28 v., Ch. 5, Math.; that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart? The whore of Rome is compared to a woman. Have not the churches that have made laws in her favour, that she might be protected in her whoredoms be said, in a spiritual sense, they have committed whoredom with her and more especially when these laws, they have made, are of the very nature and have the same tendency of divesting the magistracy of exercising civil pains on the clargey, which is the very back bone or main spring of popery? The whore of Rome says, "Neither by the emperor, neither by the clargey, neither yet by the people shall the Judge be guided—that is the Pope or clargey—God wills that the causes of others predetermined by men, but without all question he hath reserved the Bishop of this seat (understood of Rome) to his own judgment (symmachies) and saith agatha. All the precepts of the apostolic seat are assured as by the voice of God, himself, for he saith he, the pope hath a heavenly will, and therefore he may change the nature of things, he may apply the substance of one thing to another, and of nothing he may make something that is true and just, for saith he in all things that pleased him his will is for reason: neither is there any man that may ask him of him "Why doest thou so?" For he may dispense above law, and of an injustice he may make justice, for he hath the fulness of power.

7. Where lies the difference between the laws in the new creeds and testimonies from the pope's law? Do they not agree in one thing and have they not the same effect on the magistrate's power and the power of the clargey, that if any should excommunicate them for their defected and backsliding into popery or the power of the people if they should disown them or wish to bring them to church, censure being a power on earth. Has it not been preached from the pulpit that no power on earth may inflict penal pains on any for transgressions of the first table of the law? And does not the Secession Testimony say, to worship God after that way they judge most agreeable to his will, is a right common to all, tho' they may and do err in setting up a worship contrary to that he has required? Yet no power on earth may take their right from them. So, here, have they not made something out of nothing? Have they not made a law without any authority from God's law? Out of nothing they have made something, and of injustice they have made justice. Have they not destroyed the force of the first table of the law by their law, and changed the nature of things? That is where God's law says, the idolater shall die, the Secession (testimony) says they shall not, for we forbid all the powers of earth from taking their power from them.

DAV—

(No more of signature.—Ed.)

Mr. Armstrong's Explanation of Chapter XXVIII Nöt Satisfactory.

Green County, 13th March 1, 8, 10. Clark Run.

Dear and Rev'd Sir:

I received your 24 August. And do acknowledge myself much oblidged to you for that care you have shown towards having me instructed in the knowledge of what is exprest in the testimony, chapter 28. It is the will of God revealed by the constitution of human nature. This thought was a strange way for revelation to come to man about an ordinance of God of such importance. But I did not fully understand what the constitution of human nature meant untill I saw it explained in

your letter to me. But you will bear with me a little and I will shew you my thoughts on the subject more fully.

You say you do not think it necessary to maintain that civil government or power flows from Christ as mediator, or in other words, that he is the author of its institution in his mediatorial character. It appears to me that whatever institution originates immediately in Christ as mediator belongs to the church, as such, &c.

I believe all power originates in God Jehovah; but that all the ordinances belonging either to church or state are instituted by Jesus Christ, or the mediator in the revealed law. Marriage is a family ordinance not properly belonging to either church or state, altho' when a failure of duty is in that relation, the civil law is to correct the aggressor; so is the church by church censures; so in all differences between men. So we see that marriage is to be defended by law as well as any other covenant or contract amongst men. This is a distinct ordinance and was instituted before man fell. Although it was instituted in innocency it was not (spiritually) solemnized till after they fell from their innocency.

(This letter closed at this point apparently unfinished.—Ed.)

The British Constitution Blasphemous.

It is true we are as yet under the reign of antichrist; his kingdom is not totally destroyed. The laws of states, kingdoms, and churches are in his favour yet, and now more than ever, which shows that his kingdom is universal, as all join in one mind to give their strength to the beast by the strength of law, in as strong terms as can be expressed both in our church and state constitutions. The assembly of Philadelphia, the Associate Reformed synod, creeds and the Secession Testimony, in their phrasing, tolerate a false religion out of the sins forbidden in the second commandment; though the Secession Presbytery does not lay violent hands on the confession and catechism. Yet in their Testimony, in a more hidden way, they have destroyed the force of the doctrine contained in them against idolatry and every error. But they have not altered the chapters of the confession or catechism as the other two churches. But in their testimony they have not empowered the civil magistrate in the exercise of justice on violators of both tables of the law with penal pains, such as idolators and heretics that taught doctrine contrary to the moral law. This plainly evidenceth that they are reconciled with antichrist when they have repealed the laws that were made against him; which laws had their authority from Jehovah, the king of kings and lawgiver to his Israel—his church and state.

It may be what has taken place of late in *our revolution from under the British blasphemous constitution*, and the French revolution, with the inroads made on the pope's claims, are fulfilment of the prophecy, under the sixth vial upon the river Euphrates; and as popery has received a great stroke of late, it may be that this part of the prophecy is accomplished.

Only Christians Should be Magistrates.

(The following appears to be a part of a letter to the Seceder minister of his neighborhood.)

The law of God is the rule of faith and manners, and all that profess to be Christians ought to abide by this rule, as it furnisheth us with sufficient evidences that it is God's will; and he commands that they that rule be able men, fearers of God, men of truth and haters of

the first part of the century, the country was in a state of great poverty and distress. The people were poor and the land was barren. The government was weak and the people were oppressed. The country was in a state of anarchy and the people were in a state of confusion. The people were poor and the land was barren. The government was weak and the people were oppressed. The country was in a state of anarchy and the people were in a state of confusion.

The second part of the century was a period of great change and development. The country was in a state of rapid growth and the people were in a state of prosperity. The government was strong and the people were happy. The country was in a state of peace and the people were in a state of contentment. The people were rich and the land was fertile. The government was strong and the people were happy. The country was in a state of peace and the people were in a state of contentment.

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covetousness. God has made it essential to the bearing of the rule that they should have these qualifications; for none is fit to rule that is not qualified as God has directed. And such as oppose or reject this command are rebels to his government; for this is the law, of which Christ said one jot or tittle was not to fail.

Infidelity or difference in religion does not make void the magistrate's just and legal authority. Is an infidel a fearer of God? In scripture sense has he those qualifications required by God? How can he have a just and legal authority when he has not a right to rule? As all our rights are from God, and he commands that none shall rule but such as are qualified as he has commanded, is it not opposing God's command to set up such a one, or to say, that such have a just and legal authority when God says the reverse. I need not go far back to show the evil of setting up one of a different religion.

Charles Second was such, and what did he? But God will vindicate his law.

Now these are articles of the Confession of faith I cannot adhere to or be reconciled with; and my reason is this, they are against the law of God, and ought not to be there, for they are not of faith but they are imposed as faith. I think there is much need of reformation for these things. Zion is plowed.

The denying that Christ purchased meat, drink and all necessities for the support of life for the saints. These things are promised and must be covenant blessings, for all the promises are yea and men in Christ.

And that Christ is not king of Nations as held forth in the 22 Psalm, &c. It is too bold to say the world would have stood, and all the generations of men would have appeared in it, even if there had been no redemption purchased for sinners.

Nations as such are not bound to acknowledge Christ or his religion.

Magistrates have nothing to do with Christianity.

Revelation is not the rule by which men are to act in the formation of their civil constitutions and laws.

The magistrates as such ought not to punish any as heretics and schismatics.

These are not Christian principles, but duties. I think these ought not to be terms of Christian communion for they are opposed to Christ, and it may safely be said, they are a denying of Christ come in the flesh.

Sir, Yours to serve,

DAVID MITCHELL.

Rev. Robert Armstrong,

February 6th, 1809.

Toleration Dangerous.

That toleration or liberty of conscience granted in our constitutions is a dangerous article for these reasons:

It is a positive violation of the first table of the law. The first command saith, "Thou shalt have no other gods before me." But toleration says, you may. You may set up a religion, that God hath not required; so if God hath not required it, it must be a false religion, a false god is worshiped; for we cannot be worshiping the true God when we are worshiping in a false way. Therefore it is easy to see what must be the consequence, when every abominable sectarie hath a right guaranteed to him to put in practice whatever is suggested by conscience. "Should it dictate obstinately to profess the most damnable heresies and zealously practice and propagate every absurd and abominable form of idolatry, which a heart, given up to strong delusions, vile affections and

a reprobate sense, could make one think innocent, the good people of the United States have recognized his right to do so, and have solemnly pledged themselves in their constitutional instrument to give him security and protection; the solemn prohibition of Almighty God notwithstanding."

The second reason is: Toleration of false religion is the destruction of true religion. For by that article every proud, self-conceited, self-willed, covetous, greedy dog, that cannot bark, will be out making a prey of the unwary and ignorant souls, that is fond of novelties, and so are drawn into the snare of the Devil by these false teachers, and the way of truth is evil spoken of.

Commends Seth Payson, An Opposer of Free Masonry.

It has been in all ages the privilege of nations and churches, that God in his adorable providence has spirited some men of parts, truth and zeal to attack the inimies of both church and state in their deep plots, machinations and conspiracies, which have proven the salvation of both. Tho' too often they have suffered in their character (reputation), estate and lives, yet that regard they had for the glory of God—the salvation of the church and state—they counted all they possessed as loss and dung. Seth Payson has run the risk of all, for the salvation of America in giving her timious warning of the danger she is in, by a club of free masons called the Illuminati Society. He shows the way men are drawn into the lodge and grades of different classes and orders they have to go through, before they are led into the knowledge of illumination.

A Prayer for a Wholesome Constitution.

After writing an article on the need of magistracy in the church he concludes as follows:

Now I cannot see how to view these things in any other way than I have exprest; for Christ, our exalted Redeemer, as prophet of his church has taught us to ask the Father in his name for such thing that we stand in need of, and he will give it, or do it. So I see the great need, the church hath of magistracy and ministry in purity. So I pray, "O Father of all grace, Giver of every good and perfect gift, give to us, thy professing people, wholesome constitutions in church and state, and laws agreeable to thy own institution in thy word, and men after thy own heart to rule, and teach them in the righteous way of God."

This is the sum of my view I have on that doctrine on the origin of magistracy and the way of its communication to us. That is: That the Eternal, one God, Father, Son and Spirit, is the original of all power; but the Son as Mediator, God-man, is the means by which all power is communicated to us; or, that God ruleth the world by Jesus Christ, having given him all power in heaven and earth (which is all darkness), power in church and state, and in the heavenly bodies (angels of light); and of this power is the power of God by which is created all things, preserves and governs all things; which power is given into the hand of the mediator to execute.

Rev. Robert Armstrong Urged to Have Toleration Error Removed From Secession Testimony

Sir, I have given you my mind in respect of testimonies and of the

Secession testimony in special. If I have not done justice to it, you will show me my mistake. But if I have, you will, I hope you will, acknowledge me a friend to the truths of Christ, to Church, and the purity and safety thereof. But what I wish is that truth may prevail over error.

And as you have an opportunity now of removing errors from out of the Secession testimony I hope you will endeavor through divine aid to be faithful in that trust that is committed to you. Be not afraid of man. But let the love of the truth engage you to act for the honour and interest of Christ's kingdom, who is the truth, the way, and the life.

Purge out of his church all that defileth and maketh a lie. Every error is a lie, and a grievous and highly aggravating one that is put into a testimony for truth. For it is against the God of truth. It is by the blood of Christ and the word of our testimony that we shall be overcomers. But if our testimony be against the truth, Satan will have the advantage, and of consequence we must be his servants; for of whom we are overcome, we are their servants.

Is it not a lamentable case that there is so little love for the truth as it is in Christ; that to serve a turn, they who profess to be Christ's ministers will betray him for a little money or worldly interest; they will form their faith to suite the times; they will violate both tables of the law; corrupt the ordinances of Christ; rob him of the honour the Father hath given him, and by so doing deny that He is come in the flesh, and so perish in unbelief.

Sir yours To Serve Ant 1814 David Mitchell

[Fac simile of David Mitchell's penmanship and signature]

Let it be recorded in Heaven, O Lord, and let whatever
is here present bear witness, that if those most meritorious
have this day here taken hold of, and come into the Covenant
and of grace offered and exhibited to me in thy Gospel;
and that thou art my God in the Tenor of that
Covenant, and I am one of thy people, from
henceforth and for ever Amen so be it
Jameson the third, Ann Margaret Mitchell
1791 B. Canaan

PART II.

MARGARET MITCHELL.

CHAPTER I.

The Pious, Courageous Wife and Devoted Mother.

A study of the life and writings of Margaret Mitchell reveals her as one of the greatest of her most excellent kind. She verily fulfilled the biblical description of the virtuous woman, and it would be unjust to her descendents to allow her name and what is known of her life to sink into oblivion.

We have stated our reasons why we believe she was born in Ireland, a principal one being that her writings show that she was a woman of more than ordinary education, which it was practically impossible for her to have received in this country in its early days. However, Mrs. Iliffe says, that she was told that Margaret "never attended school a day in her life." This, if a fact, makes her all the more an extraordinary woman. Not one of her children displayed so remarkable talent, and it is very difficult for us to believe that she did not have and use the advantage of a good school. If not this, then she must have had parents who trained her at home. Her piety, amiability, intellectuality, and wifely heroism were superlatively great. Every descendant can rise up and call her blessed, regarding themselves as blessed also in having such a noble woman for their first American ancestress.

Margaret was the daughter of another branch of the great Mitchell family, but the blood relationship between herself and husband was very remote if it existed at all. The tradition is that they were not related. As to the exact birth-place of both herself and her husband, we trust that some descendant may be able to visit Ulster, Ireland, and learn the truth from birth and marriage records, which are likely extant. That she shared with her husband the hardships of pioneer life and bore up bravely under them all, is a good testimony to her physique and will power. It is her remarkable courage that challenges our admiration. The log cabin and the woods

about her appear to have been her domestic environment most of her life. How often she was left alone to defend herself, if need be, against wild beasts or wilder men, and to care for her children and the farm stock in their wilderness home! We may be confident that she early learned to use her husband's rifle, and could handle the axe quite as well as he when occasion demanded. We may well wonder that she readily assented to the proposal to remove westward from a fairly well settled part of Pennsylvania to the wilds of the Blue Ridge mountains. We may wonder still more that she was willing to break up her home in 1779 and with her young family accompany her husband to the land that was known even then as the "dark and bloody ground," and that too over a route beset by savages. We have no reason to believe that it was not with her heartiest consent that she accompanied him. She probably had acquired the love of adventure along with her husband, and was of his spirit, like the wives of Boone, Morrison and others, who were the first to make homes in Kentucky. She was a fit companion for the daring pioneer, who loved his liberty so much that he would flee far away to possess it in its fullest measure.

Her writings, of which we have an abundance left by her, indicate that she was a woman of strong religious character and of the Covenanter profession. They also reveal that she was a woman of intense affection for husband and children, and children's children. Her anxious motherly care never ceased. The trials of her daughters were trials for her. In Ohio she lived as near neighbor to her daughter, Elizabeth Laughead. It is said that often the two would meet at the common spring and invariably greet each other with a kiss. The grief she felt over the early demise of her daughter, Ruth, was the very hardest for her to bear; but she obtained grace to endure it. The sickness of her only son, James, brought her to earnest intercession at the throne of God for his recovery. That she had peculiar trials and many sorrows of which we cannot now know, we may truly surmise. It seems very probable, indeed, that there were other children born to her besides the four, whom she was permitted to see grown up and comfortably settled in life. The reference to "the Rod" expressed in her writings, perhaps meant bereavement. We believe that could search be made the stones

marking the graves of Sarah and others—one a Susanna—might be found most likely in Pennsylvania.

Her life was, for the most part, a serious one—too much on the minor key, if we may judge of her real feelings by her writings. She seemed to reflect almost constantly upon herself for being so far from Christian perfection. Yet, at times, after prayer and meditation, she would have a happy season of joy in the Lord. Such variable states of religious emotion were the common expression of religion in the day in which she lived. Then, for one not to decry his distance from God and his weakness toward sin, was to indicate a lack of genuineness as a religious professor. Rev. Mr. Cuthbertson, more than once in his diary, speaks of his “fastings, tears, confession and repentance,” and then afterwards of his great comfort in answer to prayer. Jeremiads were deemed a proper expression of religious fervor. In this day we may have been living so much in the “sunshine of the soul” that seldom, if at all, we enter into the closet for heart-searchings and taking exact inventory of our religious assets. If a century ago the fathers went to one extreme, we may have gone too near the other; a fast day is a time now almost unknown. A revival of its spirit and genuine observance of self-examination, fasting and prayer would be to the advantage of all Christians.

Margaret survived her husband eight years. It is not known how long she continued to live in the stone cottage after his death. It is probable that she soon broke up house-keeping and made her home around with her children. The last few years of her life were spent with her son, James Mitchell, and his affectionate wife. The single story addition that had been previously added to James’ house for the use of Martha’s mother and in which she died, became the last abode and the death chamber of Margaret. For about four years before her death she became somewhat destitute as to this world’s goods, and makes pathetic mention of the fact in her Journal, Jan. 19, 1820.

(This is the last entry, we have been able to see.—Editor.)

She says she was “discouraged and somewhat perplexed in mind by an unexpected circumstance” because of being “left destitute in a great measure both of money and means: yet, blessed be God, not without good friends and sympathizing neighbors.” But again, in this time of trouble, she turns to her Heavenly Father, saying, “O Lord, thy word is true

and faithful. Hast thou not said, that thou wilt be the widow's stay and her judge in thy house of holiness?"

She died, Feb. 4, 1825. Her remains lie in the Massie's Creek graveyard and are at the left of her daughter, Ruth Kyle's grave. On page 49 the names Margaret and David should be transferred. David's grave is marked with a flag.

Many another may be able to trace lineage back to ancestors who were earthly kings and queens, but none can do better than we, in whose veins is flowing the blood of

DAVID AND MARGARET MITCHELL.

They were children of Jehovah, King of Kings.

One of the happiest reflections in the mind of the writer is, that he, in common with all his kindred-descendants, was included in the prayer of the Saint, Margaret Mitchell, when she made the supplication. "Be thou their God, and the God of their seed's seed, forever."

CHAPTER II.

Margaret Mitchell's Writings.

The principal part of these precious documents consists of a series of recorded events, mostly religious, that were connected with her life and they date from the year 1791 to 1820. If she made such a record before that date it is seemingly lost. We are quite sure that we have not seen all that was written in the period named, and none of any that was written before. To get hold of these writings and to read and copy them for the purposes of this book, has been no little task. The work, however, has been a delight and of great spiritual profit to the writer.

A very severe sickness fell to the lot of Margaret in the year 1766, and the vision which came to her during that period made a lasting impression. For thirty-eight years she remembered it, and at length felt impelled to make a record of it. She may have done this as an expression of thanksgiving to God for having at that early part of her life as wife and mother brought her into a strong and close relationship to Himself; and for the further purpose of witnessing to her children her firm belief in the existence of Heaven and the coming blessedness of all who die in the Lord.

Trances were not uncommon in her day; one of the best known is that of Rev. William Tennent, first president of the Log College, now Princeton. His trance is given in an appendix to Upham's "Mental Philosophy." The piety manifest in Margaret's modest record was a part of her nature. The account reads as follows:

Jan. 1, 1807.

Sovereign Lord of life—the giver and preserver of life and length of days—Thou hast in thy all holy and adorable providence preserved my life and lengthened my days, and even multiplied them to years beyond my reckoning. Thou hast added unto my days more than twice fifteen years. In the twenty-fifth year of my age I had to my apprehension the sentence of death passed upon me; being for several weeks under sore afflictions. I was raised up a littel in the bed, my husband sitting behind me; I fell into a swoon. In the meantime I imagined I was dead; a scene passed before me as is usual on such occasions. My corpse was

spide

laid out, a coffin coming into the room; the spread and the shovel, implements to do the last piece of service to my remains, were also presented to my view, friends and neighbors crowding into the room where I lay; all in confusion. When I came too again, I was impressed with the apprehension of immediate death, and looking up to my husband, I said, "This is the last night I am to be with you. I was struck with amazement, for the terrors of death, and the horrors of the grave that I was seized with in my soul came on me with trembling, fear, and dread. My prospect was dark; death appeared to me as a leap in the dark. This exercise continued but for a short space; I soon experienced a change: my fears and distressing apprehensions were altogether gone, peace of mind, and not only joy but rejoicing took place in my soul. The subject of my discourse was the love and loveliness of Jesus, which would be too tedious to mention here and perhaps not expedient. I was as willing to die, to depart and be with Christ, which I esteemed far better than to live and enjoy the best this world could promise or afford. I was in my apprehensions indeed a dying, and just about to make my solemn appearance before my judge. I was got above the fear of death both spiritual and bodily. I exhorted all present to be making ready, and encouraging them not to fear death when the sting is taken away, from the example before them, that altho I was combatting the last enemy, yet the comfortable hopes of overcoming strengthened and supported me in passing through the valley and shadow of death—that I feared none ill. The violence of my disease had various effects, at one time burning heat and at another chilling cold, which caused me to observe to the spectators, that well might death be compared to fire and water, but there was a promise to his (children) in passing thro' them both, of safety. I cheerfully took leave of all present, embracing them one by one, without the least perturbation of mind; my husband, tho most near and dear to me, and I to him, I most willingly gave up my claim to him, bidding him farewell for life—desiring him to part with me freely, for I was no more his. I was to enjoy my heavenly bride-groom this night. After a long and hard combat, I was to the view of all present gone indeed; and those about me ready to lay me out; I neither heard, nor saw, nor knew anything that passed from that time until the next morning, when to my great surprise and disappointment, I opened my eyes upon mortals again, but I could not believe it was real which I saw with my eyes, for I was still of the mind that I had died the night before; and when my husband, friends and neighbors came to speak to me, rejoicing to see me come back to them again, I would not mingle or converse with them, and when meat or drink was offered me I would not touch or taste them, neither did I feel any need of them for I thought if it was so I was to come back to the world again, it was not to tarry, but for some singular display of his power and providence.

Being raised up in bed, I sat with my hands folded, heart and eyes turned upward, looking and hasting unto the coming of the Lord Jesus to take me to himself, that I might get a full view of his glory and be forever with the Lord. I have not a distinct remembrance how long this exercise lasted, but as near as I can recollect, all that day and perhaps the night following ere I came to be persuaded that I was yet

in the body. But, alas, how fully have I been convinced of it long since, to my grief, sin and shame; for while in the body, the body of sin and death will be working. I began by degrees to cleave to earth and earthly objects again. My affections flowed to a fault towards perishing time objects, for as a beloved and loving wife cleaves to her husband again when she is brought back as I indeed was, I not only cleaved to him but erred in his love.

The Lord who is just in all his ways, for my correction and profit and to wean me from inordinate affection to created comforts, laid down a heavy cross to me (hard for flesh and blood to bear) saying, "Stoop and take it up!" But my reluctant mind and froward will, still willing to shift the cross and to retain my idols, was backward to submit, which provoked the Lord to add to the burden and lengthen out to me the trial. I was at length in a good measure brought to submit—to kiss the rod and to bless the hand that laid it on, because of its happy effects. It gave me many errands to a throne of grace—for grace to help in time of need, that he would either deliver me out of temptation or support me under it; and although the rod was long shaken over my head and repeatedly laid on, yet I still acknowledged him just. It was less than my iniquities deserved, and I had procured this evil unto myself in that I had forsaken the Lord my God, (who had led me in the way that I should go,) and had set my affections inordinately on passing objects, tho' never so lawful in themselves.

The Covenanting Disciple.

The title below is that given by Margaret Mitchell.

"A Solemn Covenant."

O Lord, the God and father of our Lord Jesus Christ, I confess I am by nature a lost sinner, wholly corrupted and laid under the curse in Adam thro' the breach of the covenant of works, and have ruined myself more and more by my actual transgressions innumerable. I am convinced, and do acknowledge, that I am utterly unable to help myself in whole or in part, out of this gulf of sin and misery into which I am plunged; and that it is beyond the reach of the whole creation to help me out of it; so that I must eventually perish forever if thine own strong arm do not make help to me.

But, forasmuch as there is a covenant of grace for life and salvation to lost sinners between thee and thine own son, the Lord Jesus Christ as second Adam, wherein upon condition of his fulfilling all righteousness, which is now performed in his having been born holy, lived altogether righteously, and made perfect satisfaction to the justice of God by his death and sufferings, thou hast promised that thou wilt be their God, and that they shall by thy people, to the making of them holy and happy forever; and that this Covenant is in Christ, the Head thereof, offered and exhibited to me in thy gospel. And thou callest me into the fellowship of it in him.

Therefore upon the warrant of, and in obedience to thy command and call, I, a poor perishing sinner, do take hold of that covenant, for life and salvation to me, believing on the name of Christ Crucified, the head

thereof, offered and exhibited to me, as the great high priest, who by the sacrifice of himself, hath made atonement, paid the ransom, and brought in everlasting righteousness for poor sinners.

I credit his word of grace to me, accordingly trust on him, that he with his righteousness will be mine, and that, in and through him, God will be my God, and I shall be one of his people, to the making of me holy and happy forever.

O my God, I do by thy grace acquiesce in that Covenant as all my salvation and my desire with my whole heart and soul. The Son Incarnate is my only priest, my surety, my intercessor and my Redeemer. In him the father, my father; the holy ghost, my sanctifier; God in Christ, my God.

I resign myself, soul and body, to be saved by his blood alone, renouncing all confidence in mine own righteousness, doings and suffering.

With my whole heart and soul, he is my Head and Husband, and I am his only and forever, to live by him and for him. I take him for my alone prophet, oracle and guide; give up myself wholly to him to be taught guided and directed in all things by his word and spirit; and renounce mine own wisdom and the wisdom of this world. He is with my heart's consent, my alone King and Lord; and I resign myself, soul and body, unto him, to be rescued by the strength of his mighty hand from sin, death, and the devil, and this present evil world, for to serve him forever, and to be ruled by the will of his command as to my duty, and the will of his providence as to my lot.

I am with my whole soul content (Lord, thou knowest it) to part with, and to renounce every known sin, lust or idol, and particularly the sin which most easily besets me, together with my own foolish will, and all other lords besides him without reservation and without exception against his cross; protesting in thy sight, O LORD, that (I) am through willing to have discovered unto me, and upon discovery to part with every sin in me that I know not, and that the doubting and averseness of heart mixed with this, my excepting of thy Covenant, are what I allow not, and that notwithstanding thereof, I look to be accepted of thee herein, in the beloved, thine only Son and my Saviour, purging away these with all my other sins by his precious blood.

Let it be recorded in heaven, O LORD, and let whatever is here present bear witness, that I, tho' most unworthy, have this day here taken hold of, and come into thy Covenant of Grace offered and exhibited to me in thy gospel, and thou art my GOD in the tenor of that Covenant, and I am one of thy people from henceforth and forever. Amen.

So be it.

January the third,
1791. Ky. Cain Run.

MARGARET MITCHELL.

Were it not that the presence of God, to my comfortable feeling accompanied me in this solemn exercise, I had fainted thro' unbelief, discovering my strength to be small, but believing that thro' his strength I can do all things, and that without him I can do nothing, I essayed it in the strength of his grace.

Seeking Strength to Keep Her Engagement.

May the 3d 1791. Renewed my former engagement with greater enlargement. But alas, wherein has my life and conversation been answerable thereto? In many things I offend and in all things come short of the glory of God.

But once more resolved by his grace and thro' his strength to be for him and not for another, to follow him in the way to the kingdom whatever way he may be pleased to direct my course and cheerfully forego all for his sake, and still to live under due impressions that the vows of God are upon me and to render thanks unto his name and to improve this high privilege at all times, but especially when under temptations from Satan, the world or my own deceitful heart, either to call this exercise in question or to turn aside after crooked ways, or to doubt his faithful word of promise.

Knowing that my standing is not in myself, that I have no strength of mine own, no might against the army of my spiritual enemies that daily rise up within and compass me about. I fly to thee, who has promised to be a strength to the poor, a strength to the needy in their distress, a shadow from the heat, a refuge from the storm, when the blast of the terrible one is as a Storm against the wall. I had fainted unless I had believed to see the goodness of the Lord in the land of the living.

I therefore resolve to trust in God tho' he should slay me.

O LORD, be surety for thy servant for good. In the day when I cried to thee thou answeredst me, and strengthenest me with strength in my soul.

At her Fiftieth year—on or near her birthday.

June the 5th (1791)

O what shall I say to thee, O thou preserver of men? O Lord be merciful to me a sinner, and heal my soul, for I have sinned against thee! I acknowledge that thro' an evil heart of unbelief, I have many a time departed away from the living God. How little have I improved precious time! How unmindful of my latter end, how little in preparing for eternity! My own heart condemns me. My sins testify against me. But my comfort is, that with thee there is forgiveness that thou mayest be feared. O for the bright shining of thy reconciled countenance to banish all my doubts and to dispel all darkness from my mind.

O God, be thou my refuge and my strength, and a present help in trouble; and then I will not fear tho' the waters of affliction rage and be troubled, tho' all the mountains of earthly comforts shake with the swelling thereof. There is a river the streams whereof make glad the city of God. O that my soul may forever dwell beside those living streams and drink and live forever. The Lord liveth, blessed be my rock. I will constantly go on in strength of God the Lord, and thine own righteousness alone I will record. O do not cast me off now when old age doth overtake me. My hands to thee I stretch. My soul thirsts as dry land for thee. Haste, Lord, to hear, my spirit fails. O hide not thy face from me. Remember the word to thy servant upon which thou hast caused me to hope. Hast thou not said, "I will never leave thee nor forsake thee?" O fulfil this thy word to me in the time of need! Be

thou the everlasting portion of my soul. O be thou that rock to which I may ever fly and be safe in this evil time! May I be secure in the clefts of this Rock, to this strong hold I fly. Lord, draw me that I linger not nor turn back. Behold I come unto thee, for thou art the lord my God.

In Anticipation of the Lord's Supper.

Date not given, but believed to have been written in 1791.

Having the face of his throne turned about and a cloud coming between, marring the warming and enlightening beams of the sun of righteousness, and the comfortable or sensible influence of the spirit withdrawn, is often the case with my soul.

In examining the cause, I find, that grace received and invested in is a dangerous thing. A trusting the streams short of the fountain is a God-provoking and a Christ dishonoring sin: that to fall into the sleep of security in the arms of sense is a delusion out of which I must expect to awake disappointed.

O LORD what shall I say, perplexed in mind and grieved and broken in judgement? O my God why hast thou forsaken me? Why art thou so far from helping me and form my words that cry unto thee? O blessed Redeemer, I address thee in the adopted words of thy distressed soul knowing and believing that thou hast a fellow feeling of my infirmities and art able and willing to help me.

Having the opportunity of the sacrament of the Lord's supper to be administered amongst us by Mr. Ranken in his disconnected state with his former brethren, and he declaring himself to adhere to Reformation principles in the purest time of the church of Scotland, the greatest number of our brethren purposed to partake at that time. I was determined to forbear, thinking it was immature until something more would be done. But being excited by the number and forwardness of my brethren I was made to think it may be I was slighting the call of Providence to put my hand to the help of the Lord against the mighty. And having a desire to eat and drink at his table in commemoration of his dying love and sufferings, I besought the Lord again and again that he would make known unto me what was most for his own glory and my duty in this case; but could not say I had ever received a determining light in the matter. But the time drawing near, and my desires increasing I was urgent to know the mind of the Lord. Rising betimes on the communion morning, I betook myself to the woods and fervently besought the Lord that he would show me his will and my duty in this matter, and then and there made a new surrender of myself and renewed my engagement to be the Lord's and was in some measure persuaded I had the mind of the Lord. (and) was designed to go forward. (When I concluded my secret devotion, that text, John VII, 8 "Go you up to this feast, I go not yet up unto (the) feast, for my time is not yet full come." came into my mind, but I understood not its language to me at that time.)

I continued in the intention and design of going forward, but when the minister read the portion of scripture in which his text lay, which was Exodus 33 "And the Lord said unto Moses depart and go up

hence, thou and the people which thou hast brought up out of the land of Egypt, for I will not go up in the midst of thee," that former text still in my mind seemed to concur with this and to strengthen each other in the light I viewed them in; which was, when our desires sway our judgment in any cause especially in matters of God's worship (and we still retain a secret desire that it may be according to our wish); when we with importunity address a throne of grace for light, God may in his just displeasure answer us according to the idols of our hearts—which caused great thoughts of heart to my distressed mind, lest I had taken the start of Christ and gone up before, if not without him.

This text, "Go ye up, I go not yet up, my time is not yet full come," backed with that other, "depart and go up hence for I will not go up in the midst of you—the latter to my view explaining and strengthening the former, I was made by this to think—this text "Go ye up, I go not yet up was a kindly admonition, if I went up, yet I should not meet with him there. That other "Go up, I will not go up in the midst of you," came home to me as tho' it was backed with displeasure, and I had got an answer in wrath as the children of Israel did, when he gave them what they sought, but sent lenness to their souls, which staggered my resolution of going forward until the text came to be spoken to, which was, "If thy presence go not with me carry me."

(At this point of the statement the paper has been torn away, and we cannot know just what was the final decision of her disquieted mind, but I am inclined to think that under the judicious exposition and forceful persuasion of the Rev. Adam Rankin she went forward and partook of the supper set for all such disciples as she was. Editor)

A Poetic Meditation and Prayer.

Sabbath,

Jan. 7th, 1793.

O when shall these winter seasons be over and gone—seasons wherein my soul has been languishing under a spiritual decay? O for a spring-tide, a time of refreshing from his presence. I desire—unfeignedly desire and long for thy return.

And, my Father, hast thou not said, "I will satisfy the soul that is longing?" Faithful is He that promised, who also will do it. O for faith and patience to await the accomplishment. But ah! why am I this, if I am among the favored few; if I be one of the trees planted by his grace? How is it, that I have so little resemblance to them? They grow up and flourish in God's holy place, and in old age when others fade, they still are bringing forth fruit, they are fat and full of sap, and aye are flourishing.

But O, I cannot see or say it to my comfortable experience that it is this with me. Declining in life and a declination in grace ill becometh a Christian!

Yet this I can say, that there is a dissenting party within, that opposeth this prevailing of iniquity against me. Come, Lord Jesus,
Amen.

A Christmas Meditation.

Dec. 25th, (1798)

"Time, how short; eternity, how long."—Motto.

O may I never be unmindful of the extreme brevity of this mortal life; that at its most advanced limits is but a span, a hand-breadth, as a tale that hath been told, yea as nothing. Sure each man at best is wholly vanity. O time, time! But I do not wish to recall thy past flight, only to arouse my thinking faculties to attend carefully to improve the present moment. Are my years or days but few and evil; and how many of the few are already reckoned?

And am I near to the close of another unsuitably improven year? Then I must assuredly conclude that my days are near to an end. What then, O my soul, should such a quick passing and uncertain creature do; who is every moment treading on the brink of the grave and just ready to drop into eternity and to launch into an unknown world? Should I not be constantly in a posture of serious expectation? Should I not, as it were, every day be taking leave of this world, preparing for that last—that all important period? And canst thou, O my soul, be in a situation like this, and not endeavor to exercise thyself in habitual constant thoughtfulness; in abstraction from this vain and foolish world and serious preparation for death and eternity?

And when ought my mind to be peculiarly solemnized, if not, when I am brought to the close of a year, and, with all my sagacity, cannot ascertain what events may befall me in the progress of that upon which at present I am about to enter?

I dare not, I cannot "boast of a tomorrow," for I know not what a day may bring forth; but this I know with certainty, that it is appointed unto men once to die, and after death the judgement. Alarming consideration! And art thou ready, O my soul, at the first notice, when the Master comes and calls for thee, to follow him into the unknown regions of eternity, into that everlasting, unalterable state? Canst thou with courage and confidence meet that last enemy, and in the name and strength of thine almighty and victorious Head and Saviour, triumph over death and the grave? Art thou prepared for thy journey? Hast thou made provision for passing over Jordan, thro' the valley of the shadow of death? Art thou clothed with durable raiment, thy Redeemer's righteousness? Hast thou on thy armour, the shield of faith, the breast plate of righteousness, loins girt about with truth, and for an helmet the hope of salvation? Then, and not till then, can I meet, or be prepared to meet the king of terrors without fear.

Come Lord Jesus, Come and perfect what concerns me; both in me and for me. Amen.

Reaffirmation of Covenanter Principles.

Sept, 15, (1798)

Sabbath Afternoon,

Having this day taken a review of the declaration and testimony of the few but faithful witnesses—bearers to a covenanted work of reformation, and impartially considered the positive and explicit declaration of their principles anent the truths of our holy religion, I give my

heartly and solemn assent to them as a form of sound words that cannot be blamed by minds sound in the faith; praying God may enlighten my mind more and more in the knowledge of the truth as it is in Christ Jesus; that I may see it in a clear point of view and may be established in the belief and profession of the same without wavering unto the end.

I desire and design thro' grace to stand to and plead for a covenanted work of reformation attained unto in the days of our own noble ancestors; which was a time of much light, life and outpouring of the Spirit of God; when all ranks—gentlemen, barons, burges and commons of all sorts, male or female—joined themselves to the Lord and to one another in a perpetual covenant never to be forgotten (the matter of which is binding to the latest posterity) that they would maintain and hold fast that form of sound words contained in our standards—the Confession of faith, doctrine, worship, discipline and government of the house of God; from which they, thro' grace, would not suffer themselves to be driven or drawn by terror, or allurements, to make defection to a contrary party, nor to give themselves up to a detestable indifference and neutrality in the cause of God; the which covenant obligations I have come under in a public and formal manner; to which I set my hand and give my heart's consent. M. M.

Her Philosophy of Affliction.

May 9th, (1799).

O Lord, I know and do confess that in truth and faithfulness thou hast afflicted me. I am under thy righteous and merciful hand of affliction. I believe it is the appointed means, an ordinance of God for humbling and purifying, for correcting and reclaiming his offending children, and that he lays no needless affliction upon any of them. It is only, if need be, that they are in heaviness under manifold temptations; for vindication of his holiness, the trial of their faith and patience. If his children forsake his laws and go astray, then he will visit their faults with rods and their sins with chastisements.

O Lord, I acknowledge I have gone astray far and wide. I have been wandering from thee thro' this wide and empty creation, seeking rest but finding none. O Lord, bring me back by tender love or by the rod. I have long been under spiritual desertion and declension, going mourning without the sun. That spiritual sight and comfortable sense, I sometime seemed to have had, is in a great measure, if not altogether, gone.

Yet glory to God, tho' my prayers seem to be shut out, and the way of access blocked up, there is an outgate still thro' faith in the promises.

A Sad Dispensation Mourned.

Sabbath, May 25, (1799).

This day week was a heavy day to me, a day of much distress and perplexity, occasioned by a providential dispensation. My daughter, Betsy, being delivered of a child the preceding night. The child in my view was deformed. I had great combating with my own refractory mind and stubborn will, calmly to submit and say, "Thy will be done!"

Although I could not but see cause of rejoicing and for thanksgiving,

yet still my misgiving heart would reflect, "O were the child but properly formed, how thankful I would be!"

This event gave me many errands to His throne. At length, I was compelled to lay my hand upon my mouth and say, "He doeth all things well." For how may (one) say unto Him, why hast thou made me this?" We are his clay, he is our potter, who, if and when he pleases, may make one vessel to honour and another to dishonour.

In the midst of my trouble I took up the bible, and upon opening it, the first words that struck my eye was, "The Lord hath watched for this evil and hath brought it upon us, for the Lord our God is righteous in all his works he doth: for we have not obeyed his voice."

O Lord, Thou art just in all that is come upon us, for we have sinned against thee. O that thou wouldest make us truly sensible of our unworthiness and duly humbled under the same; that we may be ashamed and never open our mouth again (in a way of repining) for all that the Lord hath done unto us. Thy will be done, O Lord our God, forever.

Amen.

(The child must have died shortly after birth for no record appears to have been made other than the forgoing. See Second Generation of the Genealogy 9 and 10.—Ed.).

Attending a Communion, But Not Communing—Her Great Hindrances to Fellowship.

June 16th (1799).

Sabbath day.

Being last Lord's day present at the celebration of the Lord's supper, as a hearer and spectator, I had some ground to hope it was not in vain, altho' I was not free to join in full communion with the then and there professed disciples of Jesus. Yet, if my heart deceive me not, I found it good to be there, and that His shadow in passing by had overshadowed my soul. It animated my drooping spirit, when I saw the place where the Lord lay, altho' I was not favored nor allowed to touch this risen Saviour with my external hands at that time; being dispensed by one whose hands were not clean, nor his judgment pure in respect both of practice, and in some doctrinal points; and for which reason I had declined holding communion with him and his people as an active member. The points referred to, were his refusing (denying) that Jesus Christ as God-man, mediator, suffered that infinite wrath due to sin in the room of the sinner, or, that he in making atonement for sin underwent the infinite wrath of God; and that when Christ in the end had delivered up the Kingdom to his father, and all the saints on the floor of heaven, he would also cease to be a mediator; the saints might then approach an absolute God, there being no need of a mediator in heaven. And (second point) in his maintaining and supporting that unwarrantable and inhuman practice of enslaving our fellow men. These points, while they are professed and taught from the pulpit and inculcated upon the hearers, I hold as sufficient reasons to withdraw from their communion, until I see a reformation in doctrine and manners.

O Lord, guide me by thy holy spirit, with thine eye set upon me.

Show me direction, lead me in truth, teach me the way that I should go, for, O my God, I trust in thee, that thou wilt perfect what concerneth me and accomplish the desires of my soul. Amen.

Her Refuge in Storm.

July 25th, (1799).

When all alone in the time of a storm, the lightnings flashing and thunder roaring, and wind boisterous, I got under fearful apprehensions with respect to my family, the most of them being abroad at the time, and fearing that they had it not in their power to escape its violence I betook myself to prayer. I besought God in their behalf, that the Master of the storm, he who sits on the floods, who rules and overrules for his own glory, would keep them safe, as in the hollow of his hand. And then my unbelieving fears vanished. O God, my hope and confidence is placed in thee alone, therefore, never let me again be put to an unbelieving confusion. I acknowledge that often in my haste, unbelieving fears arise in my breast, which argues the carnal frame of my mind.

A Communion Improved.

Sabbath, August 25th (1799).

O Lord, unworthy as I am, I have last Lord's day been favoured with another view of Christ Jesus, set forth evidently crucified before me, in the symbols of his body and blood; his body broken, a victim to divine wrath; his blood shed for the remission of sins. His body, of which the bread in the supper is an emblem, was broken, bruised and beaken in the oven of infinite wrath, that it might be proper food for faith, both to suffice and to refresh the guilty but believing soul. His blood shed not only for the remission of sins, but to purchase all the blessings of the new covenant. This cup is the new testament in his blood, wherein he himself with all the benefits of his purchase are held forth, represented, sealed, and applied to believers. This cup is the new testament, or a seal of the covenant of grace, wherein all the blessings promised and purchased respecting soul and body for time and eternity are summed up. (After quoting passages, Psalm 89: 3; Isa. 42: 6; 49: 6; 32: 2; 11: 10; Jer. 32: 40; etc., she concludes.) In consequence of which the great purchaser and giver of all good has made it a necessary petition, and has taught us to pray, "Give us this day our daily bread."

At the Birth of a Grand Child

This child was James Small. It is clearly seen by the study of James Small's life and the lives of his descendants that this grandmother's prayer was fully answered. God owns such believing prayer.

Wad-i-day.

Nov. 13, (1799).

O Lord, my God. I have been asking and have received, have been crying unto thee and thou hast heard me. Blessed be thy name. It's for his name's sake, whom thou hearest always.

I have been for some time care-full concerning my daughter, Peggy Small's safe delivery, praying to God day and night that if it was con

sistent with his holy will, she might have a safe deliverance, and that there might be a living mother and child to the glory of his great name. Accordingly there was a son born by her this morning at the break of day to the great joy of all present.

Lord, help us to thankfulness and may each of us, but especially such of us as are more particularly interested in the mercy, express our thankfulness by a holy walk and conversation. And may we rejoice more in God the giver than in the gift. I beseech thee, O thou the God of all our mercies, as thou hast gratified our desires in granting of a son, may it please the Lord to spare him in life, and may his parents lend and devote him to the Lord, as long as he liveth may he be lent to the Lord. And may the Lord in mercy and by grace approve of, and receive the consecrated boy. If it be thy will, O God, to spare him and to promote him to a public and honorable character in thy house and family, which is the church, may he fill the rooms thou in thy providence assigns to him honorably in faithfulness and assiduity, and may he be honoured in honouring of thee in giving glory to thy name, in being a faithful witness to and earnest contender of the faith.

A Meditation on the New Century.

January 1st, 1800. (1)

Remember man that thou art dust;—*memento mori*.

My days are few and evil. Thou hast O gracious God added one year more to the days of my life. I have lived to see that which I never saw before, and shall never see again, the end of one century and the beginning of another. O my God and Father, impress this deeply upon my mind, time is short, and may I make a daily and a suitable improvement of it to the glory of thy name and for the good and advantage of myself and others. It remains therefore that I be ready having oil in my vessel and my lamp trimmed and burning. Lord fill my vessel out of that fulness that is in Christ Jesus, and O kindle my lamp by the light of thy word in the hand of the Spirit. Thou knowest I stand in eminent need of a new visit from thyself. O come, blessed Lord, meet me this evening with a blessing. O bring back a wandering sheep. I here profess before thee my heart's desire to return. O bring me back by tender love or by the rod. O blessed Saviour I come to thee to be saved, to be saved in thine own way, all of grace, rich and free grace.

Lord receive me on these—on thine own terms. Amen.

So I take thee to be my Saviour, head and husband, and God as my God and Father, reconciled in Christ Jesus.

Sometimes Prayed in the Woods.

Friday, May 9th, (1800).

A part of which day I spent in prayer, reading and self-examination. My desire and resolution was met with a favorable circumstance. Having no convenient apartment, nor any safe retreat in the woods I was straitened how to go into the exercise. God graciously ordered it so that I was left alone, where I had the conveniency of the house without disturbance during the exercise.

O God I acknowledge I have been running away and turning from thee by a course of backsliding. Thou hast been justly provoked to withhold good things from me, to withdraw thy holy spirit from me, the light of thy reconciled countenance and the strengthening and comfortable influence of thy grace. Holy father I come to thee confessing my sin.

Her Refuge in the Storm.

Thursday, late at night, July ult. (July 31, 1800).

In a lonely situation, being all alone, I was somewhat dismayed (dismayed) because of the terrors of the night, but God rules; God lives, blessed be my Rock. Under the shadow of him, therefore, which is the Almighty, I will with confidence me hide. I will say of the Lord my God, he is my fortress and my God, and in him trust, I will.

O Lord set me in an even place, establish my goings for my foot slippeth. O that thy mercy may hold me up and may thy goodness stay me in the multitude of thoughts which fight in my heart. O that thy comforts may delight my soul lest it be overcharged. O Lord I desire to be under the conduct of the holy spirit that he may guide me into all truth and preserve me from errors in this evil day and divided times. O grant unto me faith, patience and perseverance to bear up and to endure and humbly to submit to all such afflictions of whatsoever sort they be, as God, in his providence allwise and adorable, is pleased to permit or measure out to me: and may I endure as by faith seeing him who is invisible ever at my right and my left hand to derict and to support me in my way thro this thorny wilderness. Ah, Lord, my faith is weak, my sight is dim, my spiritual discerning is in a great measure darkened. O that thou wouldest lift upon me the light of thy countenance that I may again see clearly in that clearest light of thine. O for the joy of thy salvation. O to have a song of triumph put into my heart and mouth over all these my spiritual enemies, and of rejoicing in the Captain of my salvation, who was in all points tempted like as we are yet without sin, who has sympathized with and will compassionate me under all my trials and afflictions.

Mourns the Declension of Religion.

August 3d, Sabbath, (1800).

Ichabod, The glory is departed: true and vital religion is rearily to be found in our land at this day. A profession without the power, a shadow without the substance, is the most that we can claim. For alas, how many are there who make a professed subjection to King Jesus, the King of kings, who have not that royal law of his within their hearts; who never study its precepts and commands, so as to influence them, to reduce them to practice: whereas thou hast given it as a sure mark of a true disciple, that they that love thee will keep thy commandments; will have a universal respect unto all thy commands.

But, alas, what partiality in the law of God is practised; some particular points tenaciously maintained, while others are suffered to be unnoted not only in the theory, but also in the practice! How little influence has the gospel of his grace had on the hearts and lives of the hearers thereof! What littel living by faith on the Son of God!

What littel practical religion appears amongst its professors: what small attainment in true godliness: what littel self-denyedness—denyed to the world and to the flesh! But, alas, the contrary evils awfully prevail, woful unbelief much abounds, a living by sight and not by faith; a deluge of profanity and immorality, with a selfish carnal disposition, a living to the world and to the flesh, almost universally prevails. We have in a great measure lost all sense of our duty, personal and relative to God and man; personal duties slightly performed and relative duties almost altogether neglected. A boundless toleration, the floodgate of all error, profanity and immorality, is granted and plead for at this day. And the sad effects of which is seen and felt, to our rail hurt both as a church and as a state,—every one thinking and doing that which is right in his own eyes,—a liberty to worship or rather to mock the great God by any way, or in what ever manner men's deluded fancy or blinded conscience may dictate to them, without any respect to the unerring rule, the scriptures of truth.

Slandered, Carries the Trial to God.

Sabbath, August 24th. (1800).

O Lord, thou hast showed me hard things, and sent them on me hard for the flesh and blood to bear, for depraved nature to digest without supernatural aid. I thank thee O heavenly father who has supported me under this grievous trial also. I thank thee O God, who has all my life long held thy hands about me, so as to prevent my falling into gross and scandalous sin, although thou in thy providence, alwise and adorable, has permitted some to bear false witness against me and to lay things I knew not to my charge. O that God in mercy would open the eyes of such as seem to be wilfully blind, convince them of their groundless and uncharitable thoughts. Pardon I beseech thee this with all their manifold transgressions and grant unfeigned repentance and grace to turn to the Lord with all the heart from the evil of their ways to a sense and practice of their duty both personal and relative. O God, I apail to thee to thy omniscient mind (who has said vengeance is mine and I will repay) that this is all the revenge that I seek or that I do desire—the unfeigned repentance of such as have given offence and caused grief: and that I may be enabled to overcome evil with good. O God, thou hast seen and heard all the various trials and grievances I have met with in my lot in a world of sin and sorrow. I commit my ways to thee hoping thou wilt bring to pass and perfect what concerneth me. Plead my cause: bring forth my innocency as noontide of the day.

Prayer Before Communion.

The sacrament was administered probably by Rev. Alex. McLeod and Mr. Wyle.

Sabbath day, August ult. (Aug. 31, 1800).

A Communion day, and high day and O that it may be a day much to be remembered in the experience, hearts and lives of many. Grant, O God, that thy children may come up to the feast well prepared, having their feet shod with the preparation of the gospel, with eager desires,

and appetite desiring to see Jesus, to see the king in his beauty, that they may be ravished with his love. And may they not only be fed but feasted at his table. O that the king of Israel may appear glorious today in the eyes of his servants and in the eyes of his handmaids, although a carnal unbelieving world that see no beauty in him nor take any delight in his service, despise him in their hearts, and dishonour him in their lives. O holy father, God of all consolations, blessed Saviour, king and head of the church, holy Spirit, the Comforter, three, one God, wilt thou grant at this time even at this very juncture when thy children are sitting at thy table and the King being present viewing his guests, that their spikenard may send forth thereof the smell. Blessed Jesus, come near to them that they may smell thy garments which is ointment poured forth, cause to remember thy love more than wine. O that they may know that Jesus is risen indeed in that he hath appeared to their souls this day, in that they have got such views of his love and grace to their souls, that will give such lasting impressions on their minds as will make them careful to walk uprightly, that they stir not up, nor awake their beloved till he pleases; and O that they may study to walk worthy of such exalted privileges, that all that see them may take knowledge of them that they have been with Jesus.

Sickness of James, Her Only Son.

Saturday afternoon, Sept. 6th, (1800). Hearing of our son's sore affliction.

O Lord, our times are wholly in thy hand. May it please thee to spare him for further usefulness. Bless the rod to him: may he hear its voice and know who has appointed it. If, Lord, thou hast purposed to take him away by this stroke, thy will be done. O that he may be ready. O that thou wouldest fit him for his change. O Lord into thine hands do I commit him for time and for eternity. Receive him as a free-will offering at my hand.

A Mother's Pleading for the Life of Her Son.

Friday afternoon, Sept. 12th, (1800).

Receiving fresh account of our son's illness, and but small hopes of his recovery, I also, through bodily indisposition, was incapacitated to go to him.

O Lord my God, give ear unto my cry: hear and answer me in the day of trouble great. I humbly thee intreat to hear the cries of a tender mother in behalf of an only son.

O that he may live, if it be consistent with thy holy will! But Lord I would not be, I dare not be presumptory in this. Thy will be done. O Lord dispose me for complying therewith. But O that he may live to thee, and for thee and with thee eternally. O that I may have good hope through grace that he is born again, made a new creature, of his union to Jesus, of his dying in the Lord, then shall I rejoice tho' we should part for a short season. And O that our meeting may be ever with the Lord. Receive him, who is mine own bowels. O my heavenly father into thine hands, I do commit him, soul and body, for time and eternity.

A Comforted Mother's Prayer.

Thursday, Sep. 16th. (1800).

I bless the Lord, who not only supported me under this sore trial, the feared death of our only son, but bro't me also to a calm and cheerful submission to his holy will. In consideration that he died in the Lord my joy would have been full.

But now as it has pleased the Lord in his great mercy to spare him a little space, I pray that it may be for thy glory that he may be spared to recover strength, not only bodily but also spiritually, strength that he may glorify and serve thee in the land of the living. O that he may choose the better part, the one thing needful. O that thou wouldest dispose him to walk with thee for all time coming. May he serve and love thee with all his heart, soul and strength. May he study thy glory as his chief end. And O that he may be thine in that day when the Lord maketh up his jewels. Amen. And O that my son may not despise the chastening of the Lord, nor faint when he is rebuked of him, slighting or taking no notice of, or not being suitably affected with the corrections which the Lord sees fit and needful for his instruction, either to reclaim or reform him or for his exercise and the trial of his faith and patience, and for his spiritual improvement while in this imperfect state and while a training up for glory. And O that he may have good cause to say "it hath been good for me that I afflicted was; ere I afflicted was, I strayed, but now I keep thy word." Amen.

Notes on Rev. Robert Armstrong's Sermon.

Oct. 26th, Sabbath day, (1800).

This day week heard an instructive lecture by Mr. R. A. on I Peter I, chap. -3-2 vers's, But alas, how treacherous my memory! How few of its parts am I able to recollect!

In the first place, he taught, that when we are said to bless God, it is an inscription of that honour and glory and praise that is due to him alone. But when God is said to bless us, it is in bestowing all blessings on us for time and eternity; and that this is one of the greatest blessings and highest privileges of the believer, that he may and can call upon God, the father in the right of his son, Jesus Christ. Because according to his abundant mercy he hath begotten them again unto a lively or living hope founded on the resurrection of Jesus Christ from the dead; and that this hope is a grace of that spirit whereby they are begotten, and that it hath respect unto an inheritance, the nature and duration which he described—its nature, incorruptible, undefiled, its duration, it is eternal, that fadeth not away, reserved in heaven for all the subjects of that hope.

He further observed that all the heirs of that inheritance are subjects of a new birth: they are born again thro' the means of the word and by the power of his holy spirit.

O that I may know that my title to that glorious inheritance, by my experimental acquaintance with the new birth, by the indwelling of the holy spirit, by his powerfully enabling me to die to sin more and more, and to live into righteousness. Amen. So be it.

A Christmas Observed.

Dec. 25th, (1800).

This day, devoted some part of my time to prayer and meditation, desiring clearer views how matters stood between God and my soul: had my bonds in some measure loosed and my heart enlarged, renewed my engagements to be the Lords and for him, and by his grace to walk in all the way of his commandments.

O God strengthen me and thro' thee I can do all things, by thy grace I never will thy holy word forget. Amen.

Meditation, New Year's Eve.

December, the last. (1800).

One year more, just on the eve of closing, has been added unto this ill improven life. My days pass like a declining shade and I am dried and withered; my wonted strength and force is abated. O for new supplies of spiritual strength and vigor, that I may know that my life is not in myself but is hid with Christ in God. O that I may see my short comings thro' this last passed year and be truly humbled for the same.

O that the time past may more than suffice to have wrought the will of the flesh, and may I walk in the light and understand the conduct of thy holy spirit from henceforth, forever. Amen.

A Prayer for Her Children and Children's Children Forever.

Sabbath evening, August 16th. (Probably 1801).

Expecting on the ensuing Thursday to undertake an arduous journey, may the Spirit of God be my counsellor; may he guide me into right views and direct all my way so as glory may redound to his great name and good and comfort to myself and others. And, O, if thy presence go not with me carry me not up hence! Amen.

And now, as in thy all seeing and heart searching presence, O thou the God of my life and length of my days, I do at this time and in this place make a solemn surrender of myself, soul and body, to the Lord to be his and for him, to be disposed of by him at his pleasure. I do, also, in agreeableness to thy word of promise, (unto) my God and the God of my seed make a willing, a hearty and an unreserved surrender of all those thou hast given me, that they may be thine, that they may be subjects of thy grace and objects of thy special care. O Lord, accept, I thee beseech, the free will offering at my hand. O that they may be all one in Christ Jesus. Grant that they may be of one mind and of one judgment in the matters of fellowship and glory, so that they may be united by the bonds of faith and love to God and to one another. O that they may all be made partakers of the divine nature, made heirs of grace and heirs of glory. I commit and commend all to thy fatherly care. Dispose of them as thou in thy infinite (wisdom) seest fit.

O Lord, take care of them as thou seest their cases calls for. I commit in a special manner unto thee those under thy afflicting hand. Lord bless the rod unto them. O that it may blossom into a rose. Enable them to bear their afflictions patiently, counting them light in view of that eternal weight of glory. Prepare them for solemn duties

in view. May they have their affections loosened from the world and set on things that are above, that they may no more cleave to earth and earthly things. And as we their earthly parents are about to leave them for some time, O my Father, which art in heaven, take, guide and defend them from all evil. Be thou their God, and the God of their seed and their seed's seed forever.

And, O my dear children, I leave as my last advice and solemn charge, as you would prize the glory of God, the honour of the Redeemer and your own soul's everlasting happiness, that you be found in him at that day, not having your own righteousness on, but be clothed with the long white robe of your Redeemer's imputed righteousness. Above all things, seek union to Jesus, through whom alone you can have communion and fellowship with the father by the Holy Ghost. Make a public profession of the truth as it is in Christ Jesus and submit yourselves to the ordinances of his house.

I also enjoin it upon you that you live together as heirs of the grace of life, in the unity of the spirit and the bond of peace. Be careful of and tender towards one another. Study to walk void of offence towards God and towards man, in all things wishing to live honestly.

And now my dear children, I bid you farewell; farewell in the Lord. If I should not meet you in time again, I trust and hope that I shall meet you all on the Judge's right hand at that day. Amen. So be it. Again farewell.

Your affectionate mother,

MARGARET MITCHELL.

When this you see,
Remember me.

A Letter Sent to Kentucky.

Ohio, Green County, near Zeina, Feb. 27, 1805.

My dear Children, Sam—e and Ruth—e:

How do you do? I long much to see you. I hope you are well. The distance of place and length of time that has interrupted our former and friendly conversation is of all things earthly, the greatest cause of uneasiness to my mind at present. I never laid my account while in life to be so far and so long from seeing my Ruth—e. I fear she has been too much the idol of my heart, although I endeavored to conceal it from herself, which caused her sometimes to reflect, "I do not think that you think as much of me as you do of Betsy." But there would be no ground nor room to renew the reflection if you was priv—e to the thoughts of my heart. Time and circumstances aside, there is no cause why my affections should in the least be alienated from Betsy. She ever has been and continues to be a tender and affectionate child, of which (I) have had good prooffe this winter in the time of my afflictions, of which I have given a specimen in your sister Peggy's letter, to which I refer you.

The truth is were I put to the trial, and were it left to my choice to part forever with one of my children, my affections would be put to the rack which to part with, they are so impartially divided amongst them. Yet I have found them more sensibly exercised towards you who are so far from me.

My dear children, let it be our constant care while we are absent in body to meet in the spirit daily at a throne of grace, and may it be our real and happy attainment to meet with and enjoy sweet communion and fellowship with our father which is in heaven, through our near kinsman Redeemer, by the Holy Spirit. Whatever our losses or gains, our want or enjoyments in this world be, it is his blessing alone that maketh rich, and it is his presence that will sweeten every bitter cup:

O then, dear Sam-e, let not this vain world rob you of your jewels, whatever your avocation, whatever your situation in life may be; let nothing interrupt or come between you and your chief end and highest privilege to glorify God and to enjoy him forever. Let neither dastard's shame intimidate you, nor frivolous excuses divert you from your most reasonable service to call upon God in all the ordinances of his appointment, public, private and secret. I hope my son will not be negligent, altho' I have been informed otherwise; I desire, therefore, to stir up your mind by way of check and remembrance.

My dear Ruth-e, I was happy to hear of your safe delivery, which answered many petitions put up on your behalf, day and night, making mention of you in every prayer of mine to God, praying that you might have a good time and a living mother and child. But when afflictions either felt or feared, attend or threaten us, how solicitous do we seem to be delivered from or escape the danger. But, alas, how apt are we to turn remiss and unthankful after the mercy is received and the danger escaped. But I hope, my dear, it is not so with you, that you are unmindful of the God of your salvation, who in the day of your distress a stay was unto you. I commit you and your dear little ones to the grace, care and conduct of the good shepherd of the sheep. May they be nurtured and brought up in the fear of the Lord, and may you and they be led and fed in these green pastures and by these quiet waters of peace and truth.

I see no cause of uneasiness since I came to this place, tho' we live in a borrowed house and under another man's roof, yet I feel as easy and tranquil in mind, and more so than for many years past. My greatest anxiety at present is that we are so far from one another. I think, were you all around me again, it would seem to renew my age, or parted ones render me more unfit to die, by a mistaken notion of being happy in this side heaven.

Now my dear children farewell. May the blessing of Him, who dwelt in the Bush, light on you and make you rich in grace and to abound in every good word and work. I remain your affectionate mother.

MARGARET MITCHELL.

Sam-e and Ruth-e Kyle.

Betsy Laughead desires to be remembered to you. Ellen sends her compliments to her uncle and auntie. Take care of my dear little Peggy that she run not out to Cane run and fall in and be lost. I wish I had her here.

Improvement of the Opening Spring.

Friday, April 4th, (1806).

After a long and lifeless winter season, I bless thy holy name for

a renewed prospect of a springtide, O where has my wandering step led me? Away from the Shepherd and Bishop of my soul to stray on the mountains of vanities, amongst the leopards and dens of lions, the ensnaring things and fashions of this world?

Blessed be thy holy name, thou hast been using thy fatherly rod of correction to drive me home, and now thou art drawing by the kindly cords of love. O my father, suffer me not to resist those gracious motions of thy holy spirit any more, so as to provoke him to withdraw. O that the Comforter may come and abide with me, that I may no more go astray from the ways of truth or the practise of duty.

O that he may bring all things to my remembrance, that I may know what is that good and acceptable and perfect will of the Lord, and may act in agreeableness thereunto in all things without turning to the right or left hand. O that he would teach me to know what is the duty of the day, what is the present word of Christ's patience, and enable me to maintain and hold it fast unto the end, in the face of all opposition. Come, Lord Jesus, come quickly. Amen.

Reflections on Recovering from a Severe Sickness.

January 30th, 1809.

Just beginning to recover by slow degrees from a sick bed, and as it were emerging from the grave, to which I made a very near approach a few weeks ago. I was seized with a most violent fever, which deprived me in a great measure of the due exercise of my reason. But blessed be his holy name, the fever is now abated and my reason restored; tho' I am still confined for the most part within doors. My life is spared and a few more days added. What shall I render unto thee, O Thou, the God of my life and the length of my days! Truly I may say thy mercy is over all thy other works. My duty is to enquire how did I endure the chastening of the Lord, and what improvement have I made both of mercy and judgment? For surely the visitation was attended with both. Did I faint under, or have I despised the chastening of the Lord? And truly upon reflection I am ashamed to lift up my head to thee, O merciful father; that when thy hand lay heavy upon me, and when to view of others I appeared as tho' I would not live, yet my mind was not suitably exercised; altho' according to human judgment, there is allowance for a bewildered brain. Yet to me, it saith, "Out of the abundance of the heart the mouth speaketh."

The disorder seized me, unprepared for so violent and sudden attack.

Being detained for some time from home when I returned, I found affairs ill managed by my girl, which offended me much. I was resolved to have lost time repaired, and so from that source my mind was filled with anxiety, being to carefull and cumbered about the many things, which I discovered in my delirium. For the which I desire to be humble and to walk softly all my years in the bitterness of my soul. Yet at the same time I cannot be accountable for the exercise of my inner-mind, which was continually in pursuit of some spiritual object, altho' they all seemed to me to be visionary. I had been reading that same day I was

taken ill, *Durm* on the 53d chapter, II verse of the prophesie of Isaih, "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities."

The doctrine was both savoury and acceptable. I seemed, to my apprehension, to rest upon it as a most sure warrant for faith and ground of hope. I was still revolving it in my mind. "By his knowledge," or by the knowledge of him shall many be justified. My mind was at rest, being built, as I thought, on this sure foundation. But my fever increasing, I found my thoughts scattered and broken, and my reason somewhat impaired. I was incapacitated for serious reflection. I endeavored to look back to former experience and try my evidences for peace with God thro' Jesus Christ; but was so distressed with bodily pain I had no composure of mind, (which may serve as a solemn warning to me, to all, not to put off to a sick bed or death bed, the one thing needful, but to give all diligence to make our calling and election sure before such a time of need comes). It seemed altogether impracticable unto me to collect my former evidences, that to my experience I seemed to have, that I might have them tried by the word, as I had lost sight and comfort of them. I thought my surest and shortest way was, as it were, to act faith anew, as I could not in my confused state of mind either gather or improve that which I had experienced before. Here I cast anchor. "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities." I could not say I rejoiced in the hope of the glory of God, but I was so far supported by that comfortable text that my mind was kept from disquietude in that respect.

But, alas, I have not rendered unto the Lord, according to all that great goodness the Lord has exercised me with. O Lord, pardon mine iniquity for it is very great. I humbly thee intreat.

The ink with which this last paragraph was written indicate that it was composed sometime later than that which precedes it

Affliction, a Provision of God—Absence of Affliction is an Affliction.

——— 1809. (Probably on or near birth-day, June, 1809.)

O Lord, long-suffering and slow to wrath. Thy mercy O Lord, is over all thy other works. O my father, I am ashamed before thee, and confounded when I view my conduct this past year; my ill improvement of another year added to my life, when to all appearance I was on the brink of the grave—on the borders of eternity. How have I ungratefully neglected to remark and observe the operations of thy providences toward me. O Lord, I reflect with self-abhorrence on that carnality and earthly-mindedness that so much discovered itself when on that bed of affliction. When I should have been an example to all that had access to me, to see and hear my deportment under the rod, then it was I should have been treating on the things and ways of God, in his dailing with his own children; his mixed providences; his sovereignty in dispensing; his wisdom in adapting, and all his faithfulness in making all things work together for good. Believing and professing that affliction is a part

VII.

of the provision that God hath made in his house for his children, the great variety of its causes, means, uses and effects are known. There is a measure of them appointed for every one. Heb. XII, 3. So to be wholly without them is a temptation and in some measure an affliction.

A New Year's Meditation.

January 1st, 18010. (1810).

Another year added to the many missing in bypast, which is still a shortening of the period to come. And none but thee, O God, knows whither I shall see the end of this, or the beginning of another new year.

I therefore desire and resolve by grace to begin this year with God and to study to walk more closely with him and to hold more real and intimate communion with God in Christ Jesus as my reconciled God and father, and to be more active in his service than heretofore.

O Lord my God and father in Christ Jesus with hold not thy grace. O send the spirit, the comforter, to lead me into all truth.

I need, absolutely need, his teaching. Righteousness of mine own, I have none. I renounce and disclaim all confidence in the flesh, knowing that all I can or may do, that on that account I cannot be accepted of God or justified thereby. O if I had nothing to commend me to God but my own good works, my prayers, this or that duty wherein I myself see so many failings, so much imperfection, could I appear with any boldness or confidence before him? I desire to hearken to the voice of Christ and come to him with my burden. "Come unto me ye that are weary and heavy laden, come with your burdens, come thou poor soul with thy guilt, (for) this is mine saith Christ. This agreement I have with my father, that I should come and take them and bear them away. That were my lot. Give me thy burdens, give me all thy sins, thou knowest not what to do with them. I know how to dispose of them so that God shall be glorified and thy soul delivered."

Here I desire to lay down my sins at the cross of Christ, upon him who is able and willing to bear them. This is faith's great and bold venture upon the grace, faithfulness and truth of God, to stand by the cross of Christ and say "Ah, he is bruised for my sins and wounded for my transgressions and the chastisement of my peace is upon him." Here I give up my sins to him that is able to bear them.

He requires it of my hands, that I should be content that he should undertake for them; and that I heartily consent unto.

O my God and father, Saviour and Redeemer, Sanctifier and Comforter, Father, Son and Holy Ghost, One God, I desire to know thee savingly and experimentally as the true God and my God, and thy son, Christ Jesus, as he is the Saviour of sinners. And I do this day desire that with all my heart and soul I may be enabled by the power of the Holy Ghost, to take him as my divine and only Saviour, to be saved from sin and from wrath. I receive the Holy Ghost as my Sanctifier, guide and comforter. O that I may be by his powerful and gracious influence kept thro' faith unto salvation, from being (overcome) by sin or judgment of the world or the temptation of Satan.

Mourning Spiritual Weakness.

January 1st, 180,12. (1812).

I have above my expectation been graciously spared to see the beginning of another new year. But O Lord, when I look back and reflect, I confess with shame, the void the unoccupied space, from one year to another, my negligence to record the goodness of the Lord thro' out the last passed year to me an unworthy sinfull creature, who am less than the least of all his mercies. I have let down my watch, I have been off my guard, the enemy came in unawares, disordered all the faculties of my soul disinclined as well as disengaged the powers of my mind to spiritual exercise.

O thou author of life, thou fountain of all grace, be pleased graciously to returne to my languishing soul, for without thee I am nothing, without thee I can do nothing. O send help from above, let thy strong hand make help to me, O, for the Spirit the comforter to quickning this dead soul, to revive these dry bones.

O my God and my Saviour I thirst for thee: I long for thy return. O make haste thou whom I desire to love above all things below! O come blow upon this withered garden of my soul, these declining graces—faith, love, zeal, and knowledge living principles for new obedience. How long O Lord, how long wilt thou forget me? Shall it be forever? O how long wilt thou hide thy face from me? O turn to me thy pleasant countenance, from whom thou didst justly withdraw. O my God be not far from me. Thy speedy help I crave. Thou knowest what a disconsolate frame of mind I have laboured under for some months past. The enemy and my corruptions have so prevailed against me and overcome me that I am often made to fear that they shall conquer and overcome at last. O Lord my God, let thy strong hand make help to me. Thy speedy help I crave. O wherefore hidest thou thy face and standeth so far from me? O why dost thou cast off my soul? Is it for evermore?

But thou art just. I have sinned, deserveth to be forsaken of thee. It is the just demerit of my sin.

O that for his sack (sake) who upon the cross, made that grievous complaint and heart-melting outcry "My God, my God, why hast thou forsaken me?" Who, that desertions might be sanctified to his people, merited this blessing by his being deserted in his sad and penal desertion, inflicted on him for satisfaction for those sins of ours, which deserved that God should forsake us forever. Grant, Holy Father, that his being then and thus forsaken of thee may be sanctified and turned to mercy to my soul; that these fruits and effects of sanctified desertions may be found in me, such as earnest prayer, as in Psalm XXVII, LXXXVIII, the watching against temptations to sin, a valuing of Christ's presence and a holding of him faster than ever before Cant. iii, 1-5.

Marvels at the Inefficiency of Her Spared Life.

January 1st, 180,13 (1813).

O Lord God, I am ashamed to look up to thee, and am afraid lest I presume to call thee my father. How unlike the conduct of a loving and dutiful child have I acted. Ah, LORD, I have unwisely forgot, or shame-

fully neglected to observe or record thy wise and gracious ways of dealing with me an ungrateful sinner. O Lord, thou hast often disappointed my expectations and views, both of times and time things. I have, as it were, been limiting thy sovereign will as to the length of my days. How often have I said to myself at the coming in of a new year, for some years past "This year thou shalt die." But lo, O Lord thou hast yet speared me, a living monument of thy long spearing mercy and grace.

O Lord, may I expostulate with thee? Wherefore doest thou spare me so long on this thy footstool and maketh so littel use of me? Why is my spared life of so little service to thee? Why should it terminate filled up with so many voids and blanks, here an empty space and there a want in filling it up?

O my God, long have I desired, and often have I prayed for a more plentiful effusion of the spirit of grace that I might be better qualified for and active in thy service than ever I have been. O my God, wilt thou put work in my hand and strength for it and keep me at it while thou art pleased to spare my frail and uncertain life, then shall I glorify thee while I have a being here and enjoy thee forever, where there will be no more complaints of hidings of thy face, or the withdrawals of thy holy spirit—to that holy and happy state, where thou hast promised "him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out."

Death of Ruth Mitchell Kyle.

September 2nd, 1813.

This day my faith and submission to the will of God was put to trial: upon this day died my dear daughter, Ruth Kyle, aged 29, leaving six small children, one an infant of two weeks old, (and as I hope) a gracious and a prudent husband to sustain the loss!!

It was indeed a trying scene to my relenting mind, unwilling to give up my claim to a dear, if not an idolized child. But (that) which added to my grief, she was bereaved both of the use of her speech and senses, so that to my great grief I was disappointed in my expectation of hearing from her dying lips words of comfort and triumph as one that had obtained the victory. Altho' she had told me when I came to her before she lost her reason, that she was dying without pain or fear. Yet my mind was so agitated between hope and fear, that the latter was like to overcome me, but this I might ascribe to my infirmity.

Commits Her Days to God..

January 3rd, 180.14 (1814).

Yet in the land of the living!

Thro' the long suffering and tender mercies of God, my days have lengthened out far beyond my expectation. I have over and beyond my own calculation seen the ending and the beginning of several years added to this transient and uncertain life.

O Lord, what shall I render unto thee for all thy mercies unto me, who am less than (the) least of thy mercies and unworthy of any of them.

Another new year has commenced. I leave it to thee, to whom it

absolutely belongs, to determine its events. But this I know for certain, and am sensible of, that every day, without calculating on years, is a winding up and shorting the frail thread of life. I see my days fast posting to an end, and feel death's harbinger at the door knocking for entrance.

May I be found ready waiting and watching for my Lord, that when he comes I may open to him immediately, for I know not what hour my Lord may come. May I therefore be ready by thy grace, O my God and my Saviour.

O my God and my father in Christ Jesus, I desire this day, with all my heart and soul to be thine,—thine to serve here and thine to glorify and to enjoy thee eternally.

O blessed God, Father, Son and Holy Spirit, one God, may it be recorded in heaven this day and sealed with thy spirit upon my soul that I am thine.

O Lord, I desire, to be saved by grace thro' faith, which is the gift of God, the purchase of Jesus, and the work of the Holy Spirit.

The Passing Year.

Dec. 31, Saturday evening, 1814.

O Lord, I do confess, that thy name is justly proclaimed, "The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth." Thou hast indeed manifested thy long suffering and forbearance towards me a most unworthy creature, an object of mercy and I hope a subject of thy grace.

Another year is added to a missimproven number of past ones, just on the eve of passing never to return, launching me into the ocean of eternity.

Not Her Own.

January 3rd, 1815.

O Lord, long suffering in patience and goodness, were it not that mercies are over all thy other works, I had been consumed long ere now. O Lord all that I do desire is still before thine eye, and the secret groans of my heart are not hidden from thee. O spare thou me that I may recover strength, spiritual strength, before from hence, I do depart and remain no more here. O my soul wait thou with patience upon thy God, he only is my salvation and my strong rock, my sure defence, my refuge most secure. On him doth all my hope depend, and all my expectation is from him alone. O why art thou cast down, O my soul, why art thou so dismayed. Trust God for I shall yet praise him. He is the health of my countenance, yea, mine own God is he. O let my soul live and it shall praise thee. Let thy strong hand help me. I longed for thy salvation O Lord. I have gone astray like a lost sheep. O seek and find thy servant. O suffer me not to let thy commands to slip out of my mind.

Her Age Given.

January 1st, 1816.

Keep it ever in my mind that I am not my own, that I have opened my mouth to the Lord and cannot go back.

O Lord what am I, less than the least of thy mercies, that thou hast brought me hitherto. I have arrived near to the outmost period of common life—threescore and fourteen, with the addition of some months, have I been under the peculiar care and wise disposal of a gracious and a long suffering God.

Fasting and Confession, Near Birthday.

June 8th, 1816.

I have this day been esaying to remember my faults, my base ingratitude, for the many mercies received from the hand of my heavenly father, but especially for his unspeakable gift the Lord Jesus; the carnality of my mind, the prevalence of unbelief, my woeful but lamented, reluctance to esay this duty of fasting in order to humble myself before the Lord, confessing my sins and pleading pardon, for they are very great.

I acknowledge, O Lord, mine iniquities as they are many and past reckoning. So it is a just thing with thee to withdraw thy spirit's comfortable influence and to hide pleasant countenance from me for a season.

I have been in the days when floods have gone over me, I have been sinking in deep mire where there is no standing. These woeful heart evils, hid from the world, known only to God and my perplexed mind, infidelity bordering on atheism, incredulity concerning the blessed plan of salvation, carnal mindedness, want of spiritual affections, wandering of the mind in religious worship accompanied with a backwardness to search and try my heart and ways why it was thus with me.

These evils have taken deep root and have gathered strength from misimproven privileges, especially the most solemn ordinances of the house of God. I may date the rise and progress of these evils from a misimprovement of a late occasion of this kind, it being a considerable distance from home, and thro' various occurrence and occasional interviews with friends and strangers, and what is most and worst of all, the old man, that body of sin and death, still carrying with me wherever I go. Like tinder I caught the infection of carnal communication, and in great measure, lost my savour and relish for divine things. God, in his righteous judgment for my correction left me thus to fall and to be buffeted by Satan, and that I might see that it is an evil thing and bitter to depart from the Lord.

A New Birthday Surrender.

June the 1st, 1819.

O Lord what shall I say more. I thought that time should have failed me long ere now as once more to record the goodness and faithfulness of God to me a most unworthy and ungratefull sinner, altho' according to human reckoning and my own calculation, I have lived a long time on this thy footstool. Yet upon reflection justly may I say "Few and evil have the years of my pilgrimage been in respect of living to thy glory and honour, in improving time and talents in thy service.

O my God and Saviour thou knowest that I have nothing of my own to serve thee with. I come to thee poor, needy, and empty handed for a Sanctifier and Comforter, that by his aid and gracious influence I may

be enabled to work out my own salvation with fear and trembling, knowing that it is he alone that must work in me both to will and do of his good pleasure, that I may be pressing toward the mark for the prize of the high calling of God in Christ Jesus, and may I worship God in the Spirit and rejoice in Christ Jesus, and have no confidence in the flesh, and may I know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death.

O let it be recorded in heaven that I have this day made a new and whole surrender of myself, soul and body, to be the Lord's and for him; to serve him in the spirit of my mind and with the power of my might, to be kept by the power of God thro' faith unto salvation.

O my God and Father suffer me to fall not from my resolution or to fail in performance. Thou knowest my weakness, my spiritual weakness. I feel it. I lament it, my weak faith, my weakness in the knowledge of divine things. I am often weak in hope, inconstant in my frame of mind, up and down, and seldom clear. What by the buffetings of Satan, and what thro' the remains of corruption and the prevalence of unbelief, I am sometimes almost at a point to say, "Is't true that the Lord hath forgotten to be gracious? Hath the Lord cast me off forever, and that he has shut up his tender mercies in his wrath? But this I must acknowledge I own as my sinful infirmity. O that I may be enabled and instructed to put on the whole armor of God that I may be able to stand against the wiles of the devil, that being thus equipped I may be prepared to resist and overcome Satan, the world and the flesh, and may know how to make a proper use of every spiritual weapon offensive and defensive that God has furnished me with. Amen. So be it.

Failing Herself, She Asks God to Discover to Her Any Allowed Wickedness.

January 1st, 1820.

O God, Long suffering, and goodness and mercy and patience are thy characteristics, and I, above many others, may set to my seal for the truth of this; for thy goodness, mercy and patience have been long exercised toward me, the most unworthy of all the saved by grace.

O let grace, rich, free and sovereign grace be magnified in multiplying to pardon the chief of sinners. Ah, Lord, why am I thus—declining in life and declining in grace—so unlike those that by thy grace are planted in the house of God? Hast thou not said "they shall grow up and flourish in thy holy place, and in old age when others fade, they still shall bring forth fruit, and be fat and full of sap, and aye be flourishing?" Ah, Lord, wilt thou not show me wherefore thou contendest with me? Show me my transgression and my sin. I acknowledge they are many and great. I feel, I lament, but fear I have not found out the particular cause. And at any time when I set myself to search and try to find out the enemy, the traitor, whatever it be, skulks out of view. O Thou, All-Seeing, Heart-Trying God, to thee do I commit my case. Search me, O God, and know my heart. Try me and (unravel) my thoughts, and see if there be any allowed wickedness in me, and in mercy discover it to me and grant the (grace to make unfeigned) repentance and lead me in the way everlasting.

PART III.

GENEALOGY.

Descendants of David and Margaret Mitchell.

Explanatory.—The list which we give is not complete. This is due to two facts:

First. The tribe is greatly scattered and its members difficult to locate.

Secondly. Many of the relatives, who have been asked to give information concerning themselves and others have failed to respond. We do not know the reason of this, but we charitably adjudge that they have not yet come to that anxious state which possesses some of us to know something of our connection, both prior to and contemporary with our own existence. We are extremely sorry, therefore, that our list is somewhat defective; but glad that we can present so large a number of names, and, so far as revealed, of good respectable people. To economize space, and to crowd as much as possible into the descriptions, we have condensed the latter very generally into single words and short phrases.

The figures before each name are arbitrarily set there for the mere purpose of ready reference, and not to indicate that the person so numbered is in the right place chronologically as to his birth, or relationship to David and Margaret Mitchell. However, we have had some respect to the latter, and, as far as practicable, have adhered to it.

The places of birth are not always given, as it is taken for granted that all births occur at the places where, at the time, the residences of parents were. These residences are quite generally given.

The abbreviations used are: b. born; m. married; unm. unmarried; dau., daughter; any others will be obvious to the reader.

The number before a name invariably means the place assigned it in the Genealogical List.

The number, in parenthesis after any person's name, invariably means the number given to that person's parents, as numbered in the list.

Example :

306. Espy, James Walter (76).

The first is the number given Mr. Espy in the genealogical list; the number in parenthesis is the number given his father, Espy, which see. Observing numbers as explained the line of ascent or descent can be easily traced. Before the names of children immediately following parental names, the numbers given them in the list are placed.

FIRST GENERATION.

The Children of David and Margaret Mitchell.

1. Mitchell-Laughead, Elizabeth. Born the last part of the year 1763, in Cumberland County, Pa., not many miles southwesterly from Carlisle. She was baptised by Rev. John Cuthbertson, Feb. 20, 1764; moved to Kentucky with parents in 1779, and, with them in the fort, shared the hardships of the early pioneers. About the year 1786, she married David, son of James and Eleanor (McKnight) Laughead, who were married by Rev. John Cuthbertson, Dec. 12, 1752, at Octarara, Pa. and who, about 1784, moved to Fayette Co., Ky. It is said of James, that he served in the raid against the Ohio Indians in 1780. If so, he must have gone from Pa., as they had not yet moved to Ky. There were Laugheads in the Mononghela Congregation at Yough, Pa., in 1779. The McKnights into whose family James married were part of a large connection, living in Lancaster Co., and were prominent Covenanters.

From Rev. I. N. Laughead's booklet, we quote as follows :

"As far as I can track back our name through the generations that are passed, I find our fathers and mothers associated with the strictest orders of the Presbyterian family. Our immediate forefathers were a mixture of Covenanter and Seceder origin (Reformed and Associate Presbyterian). Our name is Scotch-Irish. About the year 1650, King Charles I., of England, being at war with his parliament, was defeated in Scotland and delivered into the hands of the English parliament, was tried, condemned and beheaded. His son, Prince Charles (afterwards Charles II.) fled the country. Oliver Cromwell, one of the grandest statesmen and rulers that ever England produced, was raised to the head of the parliamentary army. The Catholics of Ireland raised an insurrection against the parliament, in order to place Prince Charles on the throne.

Cromwell was sent into the land to quell the insurrection. He made terrible work among the rebellious Irish. The whole north of Ireland was devastated and almost entirely depopulated. Many Scotch and English families, of the Protestant persuasion, were put in possession of the devastated country; many Covenanters and Presbyterians from Scotland settled there.

"It is supposed that our forefather had his portion of land at the head of some lake, (or 'lough,' as the Scotch called a lake), and our people were called the 'Lough-heads.' My grandfather spelled his name **Loughead**. My father changed the 'o' to 'a', and so we spell our name Laughead.* There are plenty of our name today in the north of Ireland.

"In the times of Charles II. and James II. of England, there were terrible persecutions for conscience' sake. All who would not conform to what the king and his court would dictate in the matter of religious worship, were exposed to most cruel persecution. Puritans from England, Covenanters and Presbyterians from Scotland and Ireland fled to America for the sake of enjoying religious worship as they understood the teaching of the Word of God.

"Good and holy men formed a large element in the first settlement of the American colonies. We, of this day, owe much to these good and energetic men for the civil and religious liberty we now enjoy.

"Among the early pioneers I find the name of our Loughead fathers. I know not the year of their emigration to this country. I have before me an authentic account of our name in Pennsylvania, Lancaster County, as far back as 1744. My grandfather Loughead moved in an early day from that locality. 1744 I find three Loughead families located near together in Lancaster County, Pa. On the supposition that their father had left Ireland in his youth we would be carried back to those persecuting times. The heads of two of these families bore the names of James and Robert, names that I find belonging to one congregation, called Octarara. It was organized and ministered to by Rev. Cuthbertson, the first Covenanter minister who came to America. Afterward several Seceder and Covenanter ministers came from the old country and presbyteries were formed in each branch of these

*See Appendix.

churches. In 1782 a union was formed between these two branches of the Protestant church. The Covenanter ministers and most of their members went into this union. All the Seceder ministers but two, united, also.

"My reason for believing that this James Loughead was my great-grandfather is this: It was the law of those days that the first born son should be named after the paternal grandfather and the second son after the maternal grandfather, and the first daughter must be named for the maternal grandmother and the second for the paternal grandmother. My father's oldest brother was named James, according to law. My father was named David Mitchell, the full name of his maternal grandfather.

"I do not know at what time my grandfather moved from Pennsylvania to Kentucky. My impression is that it was about the close of the Revolutionary War. I remember my father saying that his father sold horses to the government and took pay in Continental money which proved in the end to be worthless. I remember seeing some of the notes at my grandfather's; the paper was coarse but strong; our grocers would call it pretty good wrapping paper for coffee or sugar. My grandfather settled in Fayette County, Ky. My father said that his grandfather, David Mitchell, helped to clear off the ground on which Lexington stands, and history says that city was founded in 1775. Grandfather was in Kentucky during the contest on the slavery question,—Should it be recognized in the state constitution? The constitution was adopted in 1792, admitting slavery. I think it probable that Grandfather Mitchell was in Kentucky some years before Grandfather Loughead. . . .

"My grandfathers Mitchell and Loughead lived on farms that adjoined each other in Kentucky on the road leading from Lexington to Georgetown, on Cane Run, the garden spot of Kentucky. Grandfather Loughead being possessed of considerable means for that day improved a large farm and erected substantial buildings. He built a large brick house, which was standing and in good repair in the year 1838. I was licensed to preach the gospel in that year, and was sent to supply some vacancies in East Tennessee. On my way to Tennessee I called to see the old home of my fathers. It was in the possession of the person to whom grandfather sold it,

by name, Col. Ralls. He claimed ownership in one hundred slaves and in eight hundred acres of land in the 'Paradise of Kentucky.' With some trepidation I entered the lordly mansion, but on making myself known I was kindly received and entertained by the colonel and lady as the son of 'little David Loughhead,' as they called my father, who was but a boy of fourteen years when he left there. The colonel showed me the room which Rev. Robert Armstrong occupied while ministering to the congregation to which my grandfather belonged. He said the room had not been altered since Mr. Armstrong left it, thirty-four years before.

"My forefathers, both Loughheads and Kyles, belonged to the Associate Reformed Church in Kentucky, and were ministered to by Rev. Rankin. In the hot contest in Kentucky about admitting slavery into the constitution of the state, Rev. Rankin took the slavery side, and preached a sermon to his congregation in its favor. The half or more of the congregation got up and left the house and never went back. The anti-slavery part of the congregation applied to the Associate synod of Scotland for supplies. Messrs. Armstrong and Fulton, two young bachelors, were sent out. In a short time they were both settled over congregations. They arrived on the ground in the spring of 1798. Mr. Armstrong had charge of Cane Run, where grandfather lived, and boarded with him until the spring of 1804.

"I have a letter of Rev. Armstrong's before me, in which he gives to his friends in Scotland an account of his boarding place. He says: 'For my board and lodging together with the keeping of my horse I pay only 15 pounds sterling (about \$75) a year. My accommodations are very good and the people with whom I lodge are as kind and attentive as could be wished. Their temporal circumstances, as well as the interest they take in my affairs, place them beyond the consideration of making money by me. Indeed, this is the only place I have seen in Kentucky where I could live comfortably as a bachelor.'"

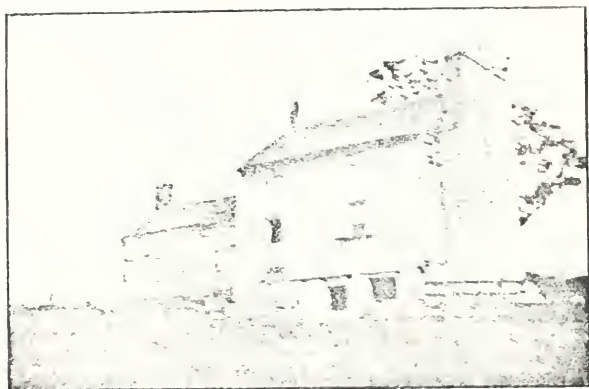
David Loughhead died in 1824, aged about 71 years, and his wife Elizabeth followed him the year after, at same age. Their remains lie in the Massie's Creek graveyard.

Children: 6 James; 7 David M.; 8 William; 9 Eleanora; 10 Sarah; 11 Eliza; 12 Matilda; 13 Margaret.

2. Mitchell, James, was born not far from Carlisle, Pa., in 1765; was baptized by Rev. John Cuthbertson, April 3, 1766, and was fourteen years of age when taken to Kentucky, in 1779. Here, in the fort and in the field, he shared with his parents the hardships of pioneering. In 1783, though but eighteen years old, he was donated a lot in Lexington by the trustees. That he owned a farm in Fayette Co., is not certain, though the data have not been obtained. The better probability is that he lived on and cultivated the large farm of his father till he moved to Ohio. He was married, Oct. 9, 1794, to Martha, dau. of Josiah and Elizabeth (Patterson) Espy by Rev. Adam Rankin, pastor of the Associate Reformed Church. They became Associate Presbyterians (Seceders) when Rev. Robert Armstrong became pastor. Mr. Armstrong was much beloved by them and for him they named one of their sons, the father of the writer. Martha was but sixteen years of age at her marriage,—very vivacious and sparkling in her wit,—and captivated the bachelor heart of James, who was thirteen years her senior. She was of a distinguished family.* Her brother Josiah served in the war department under Secretary Edmund Randolph. He afterward was elected a member of the Pennsylvania legislature, but not liking the ways of partisanship he retired from political affairs, became a merchant, afterward Cashier of the Franklin Bank, Columbus, O. In 1805, before his marriage, he visited his relatives in Kentucky, Indiana and Ohio. A journal of his trip which he made was published by Robert Clarke & Co. of Cincinnati, in the Ohio Valley Historical Series. In that journal he speaks of his brother-in-law, James, saying, "Mr. Mitchell resides on the Little Miami, about forty miles from its mouth. He has a fine family of children, considering they have been raised in the wilderness. Their names are Margaret, David, Eliza, Anna, Maria and James Espy."

It was at this time he, Josiah, saw his mother, Elizabeth (Patterson) Espy, who had become a widow in Nov. 1801. She was making her home with her daughter Martha, having come with her from Kentucky in 1804. He speaks tenderly of the meeting, not having seen her for seventeen years. This mother died suddenly at the residence of her daughter, Nov. 19, 1809, and her remains lie in the Massie's Creek graveyard.

while her husband's lie in one of the cemeteries about Lexington, Ky. Another brother, of whom we have already written, was Professor James Espy* A sister, Anna, married Joseph Simpson and remained in Kentucky. A few of her descendants were on the side of the Southern Confederacy during the late Civil War. James Mitchell, with family, first located after coming to Ohio, in Sugar Creek township. Here he remained about four years, when he moved to a farm adjoining that of David Laughead's and was again near his father, David Mitchell. They built the two-story log house, with large stone chimney, which in these days of its decay (see picture) is jocularly called the "stone front." The building was weather boarded and an addition built on the east end was for his mother-in-law, Elizabeth Espy. It is probable



Residence of James Mitchell—1808-1848.
(Rear view.)

that in this room she died, and likewise did Margaret, who came to her son James' home the latest years of her life, and remained until her death. The fact, that these two mothers spent their last days with James and Martha, speaks volumes in behalf of the latter's nobleness of character and benevolence of disposition; setting a magnificent example of that care and honor which is due from children, according to the fifth commandment.

James Mitchell served in the war of 1812. An account of two campaigns in this war is given in the Ohio Valley Series

*Appendix.



Mrs. Martha Espy Mitchell.

and is bound with the Josiah Espy Tour, referred to above. A roll of Capt. Brush's company, published in that book, has the name of James Mitchell, who I believe was my grandfather, but positive evidence is not available. Neither the war department nor the Adjutant General's office at Columbus appears to be able to give any satisfactory information respecting his service. In that campaign James contracted sciatic rheumatism, and thereafter was unable to bend his legs. His chairs at home, his seat in church and in his carriage were for that reason made doubly high; for he was a large man over six feet in height. His complexion was reddish with sandy hair. Being a Seceder, he differed with his father on the special doctrine of magistracy. He believed in exercising the voting power which is placed in the hands of the citizens of this country and makes each one a sharer in responsibility for the character of the government. James was a bitter opposer of slavery. A minute in the records of the Associate



Grave of James Mitchell, who died 1848.

Synod of 1839 shows that he memorialized that body on the matter of communing with brethren of his church, who, it was charged, were yet owning and hiring out slaves. He resided on his Clark's Run farm till his death, Nov. 23, 1848. His final illness was "gravel."

Martha, in her widowhood of nearly eighteen years, made her home with her oldest child, Margaret, but "lived around" considerably with her other children. For weeks at a time she lived at the home of the writer's father, where she was much loved and respected. Her memory is very precious. Often the writer saw and heard her at prayer, and believes that her petitions were not for herself alone, but for her children and their descendants. For several years she felt the growing burden of financial privations and of bodily ills, and longed to be taken to her promised heavenly home. She died at the home of her loving daughter, Margaret, Sept. 9, 1864, in her eighty-seventh year. Her remains were buried at the side of her husband's in the Massie's Creek graveyard. It was a cause of distress to the writer when he found in 1904 that no memorial stone had been placed at her grave. Steps were taken at once to remedy this, and several of the descendants, joining together, had a proper stone erected.

Children: 14 Margaret; 15 David; 16 Eliza; 17 Ann S.; 18 Maria; 19 James Espy; 20 Josiah; 21 Martha; 22 Thomas; 23 Sarah; 24 Robert A.; 25 Francis P.; 26 Samuel K.

3. Mitchell-Small, Margaret. Born, 1769, in Cumberland County, in that part now know as Franklin County, Pa. and probably on the "Troublesome Jobb" place, located as nearly as can be ascertained, about three miles from the present Mercersburg on a small branch of the Conococheague, called "Licking Creek." She was baptized by Rev. John Cuthbertson, May 27, 1770, "presented by the mother." She was given the pet name of "Peggy." Married to James Small in Kentucky, about 1788 and lived on land deeded him by her father. In 1804, they moved with the other colonists to Greene County, O., and settled on farm near Cedarville. This family appear to be the single one that fully concurred with their parents' Covenanter views. Some of them are yet members of that branch of the Christian Church,—one of the youngest a minister of it. He died before 1845, and she in 1855. Mrs. Elizabeth Bell writes: "I remember Mother Small very well. She was a dear old lady. I can hear her voice yet, quavering and trembling as she, with her family, knelt in prayer at the family altar morning and evening. She was a strong beautiful character. She was ready to give the helping hand to those in need. Grandfather died before I was born,—at least I have VIII.

no recollection of him. Grandmother got a pension of \$10 a year, for I do not know how long. (Clear evidence of James having been a revolutionary¹ soldier.) She was tall and very straight,—had led a very busy life, was one of the Lord's children, a member of the Covenanter church." Children: 27 Margaret; 28 Elizabeth; 29 Susanna; 30 Sarah; 31 Ruth; 32 James; 33 Nancy; 34 Martha; 35 David M.; 36 Cuthbertson.

4. Mitchell, Sarah, born on the "Troublesome Jobb" plantation, already referred to, about the year 1772. No tradition of her existence has been known among any of the living of to-day. The basis for giving her a place in this genealogical list lies in the fact that her name is given to children of various immediate descendants, and we know that it was a tenaciously held custom to thus honor the precious dead. Also, because the same testimony that relates to the baptism of the three older children gives her baptism.

Mr. Cuthbertson wrote in his diary :

"Feb. 28, (1773) Sabbath. Preached and baptized David, son to Humphrey Fullerton; Marion to John Gebby, and Sarah to David Mitchell, presented by the mother."

(Humphrey Fullerton was one of the witnesses to the deed made by David and Margaret Mitchell in 1778.)

She must have died in early childhood. It is probable her little grave is marked by a sand-stone slab, and is not far from Mercersburg.

5. Mitchell-Kyle, Ruth. She was born in the fort at Lexington, March 7, 1783. Married, 1801, Samuel, son of Joseph, who was son of Samuel Kyle or Kol of Licking Creek, near Mercersburg, Franklin Co., Pa. The first families of the Kyles, like the Laugheads, had settled early in the 18th century in Lancaster County, Pa. Judge Kyle was for thirty years associate judge in Greene Co., O., and much longer an elder in the church. For a full account of his honorable career we will refer readers to the several histories of Greene County, O., and to the "Jackson Genealogy," published by Rev. Hugh Parks Jackson. An advertisement which has been copied from the Kentucky Gazette, shows that they were living about five miles from Lexington on the Leestown (probably Leesburgh) road, and near Bryant Station, and on land bought of his father-in-law, and which he sold on June 24, 1805, and then moved to Ohio, following the colony of the previous year.

* For "revolutionary" see war of 1812.

In this connection the letter of Margaret to "Sam-e and Ruth-e" will prove interesting. Ruth was a beautiful and dutiful daughter and being the last child of her mother, greatly beloved. Her early demise Sept. 13, 1873, at the birth of her sixth child, was a severe blow to her mother. The subdued, restrained feeling of the latter is expressed in her journal. Her remains were the first of her family to be buried in the Massie's Creek church yard. Afterward the father's grave was made on her right and her mother's on the left side.

Judge Kyle again married, Feb. 17, 1815, Rachel Jackson, who bore him fifteen children.

Children of Judge and Ruth Kyle: 37 Margaret; 38 Catherine; 39 Elizabeth; 40 Joseph; 41 David M.; 42 Samuel.

SECOND GENERATION.

6. Laughead, James (1) ; born 1787 in Kentucky, married in Ohio, Mrs. Anna Morton, a widow, and lived most of his life in Logan Co., O., where he died at a good old age. His remains lie in a graveyard near Huntsville of that County. No children.

7. Laughead, David Mitchell (1) ; born Feb. 7, 1789, married Elizabeth, daughter of Joseph Kyle, who was neighbor to his father's family in Kentucky, and moved north in 1804, or shortly afterward. Seceder ; farmer ; abolitionist ; was in the war of 1812.

Children: 43 Isaac N.; 44 David; 45 Joseph K.; 46 James; 47 William C.; 48 Samuel; 49 Thomas S.; 50 Henry; 51 John; 52 Emily; 53 Katherine; 54 Margaret M.; 55 Eliza A.



William Laughead. 1858.

8. Laughead, William (1) b. about 1792 ; m. Sept. 20, 1820, Martha. dau. of Robert and Elizabeth (McCorkle) Jackson, who had moved from Pennsylvania to Ohio with

parents. The latter came first, to Jefferson County in 1799, and then to Clark's run, O., in 1814, for the purpose of seeking better church privileges and a better farm.

Mr. Laughead shortly after his marriage moved to Logan Co., O. His wife died in 1834 and is buried near Huntsville. In 1868, he, with his family moved to Norwood, Mercer Co., Ill., where he died, Dec. 15, 1872.

Seceders, United Presbyterians. He was an elder in the U. P. church. Farmer.

Children:—56 Elizabeth; 57 Emaline; 58 Martha, 59 Lucilla; 60 Robert J.; 61 David; 62 Margaret J.

9. Laughead-Gillespie, Elenora (1); b. about 1796; m. about 1821, Henry Gillespie. She died about 1874.

Children:—63 Elizabeth; 64 Hadassah; 65 James; 66 David; 67 Henry; 68 William.

10. Laughead, Sarah (1); b. Nov. 1, 1800; died Oct. 8, 1858.



Eliza Laughead Bradfute. 1862.

11. Laughead-Bradfute, Eliza (1); b. June 17, 1802. m. Dec. 11, 1828, John, son of John and Margaret (Gibson) Bradfute of the Clark's run neighborhood, where they resided during their lives. Seceders. Mr. Bradfute was a carpenter and farmer. He died, Feb. 14, 1870, his wife having preceded him April 13, 1868.

Children :—69 Elizabeth ; 70 John K. ; 71 Jane ; 72 Ellen M. ; 73 Margaret ; 74 Sarah A.

12. Laughead-Bain, Matilda (1) ; b. about 1804, in Kentucky ; died near Huntsville, Ohio, about 1866, m. Ebenezer Bain about 1826. United Presbyterian. Had children who are believed to be in Colorado or Kansas.

13. Laughead-McFarland, Margaret (1) ; b. about 1806, in Greene Co., O. ; died about 1836. Believed to have had a son and daughter who resided at Wapakoneta, O.



Margaret Mitchell-Espy-Torrence.
1865.

14. Mitchell-Espy-Torrence, Margaret (2) ; b. Aug. 3, 1795, m. Oct. 29, 1814, Josiah, son of Thomas and Elizabeth (Patterson) Espy. They lived about three miles south of Cedarville on the Federal road, on a farm where their children were born. They had a hospitable and happy home. They were Seceders and free soilers. Mr. Espy died Sept. 22, 1843. Margaret remained a widow, lived on the farm and cared for her family till about 1855, when she moved to Xenia. She married William Torrence in 1859, but death interposed and she was again widowed in about one year.

Children of Josiah and Margaret Espy are : 75 Thomas P. ; 76 James M. ; 77 David ; 78 Josiah ; 79 William ; 80 Harvey A. ; 81 John Y. ; 82 William ; 83 Matthew H. ; 84 Elizabeth

M. ; 85 George A. ; 86 Calvin ; 87 Isaac N.

15. Mitchell, David (?); b. Sept. 29, 1797. m. June 2, 1824, Mary, second dau. of Jeremiah Morrow, governor of Ohio. After marriage lived in Warren Co., O., on a farm which he owned near Twenty-Mile Stand. Farming was his vocation. He "never had any other except to do good: he ever made that his business to work righteousness." The last two or three years of his life he lived in Maineville. He died of cholera, July 29, 1849. His first wife, Mary, died on the farm, May 12, 1846. The remains of both lie in the old Sycamore grave yard.



Lovey P. Knowlton-Mitchell. 1860.

His second marriage was to Lovey P. Knowlton, an excellent woman, who survived him about twenty years.

Children :—88 Anna M. ; 89 Martha J. ; 90 Sarah R. No issue by second marriage.

16. Mitchell-Winter, Eliza (?); b. Dec. 19, 1799, near Lexington, Ky. m. Oct. 11, 1824, Adam Winter. After marriage lived about three miles east of Xenia on Cedarville turnpike. She died Aug. 11, 1839. Mr. Winter died Dec. 19, 1848. Aged 50 years.

Children:—91 Chapel L.; 92 James M.; 93 Martha, and 94 Mary (twins); 95 Joseph C.; 96 Isaac N.; 97 Samuel W.; 98 David E.; 99 John A.

17. Mitchell-Jackson, Anna S. (?) ; b. near Lexington, March 3, 1802. m. Oct. 3, 1824. David Jackson, a school teacher and afterward a farmer. He was the son of William and Jane Jackson. He was born in Carlisle, Pa., June 18, 1795, and came to Greene County, O., with his parents when quite young. After marriage he lived on his father's farm several years and then bought one on the North side of Massie's creek about two miles north-west of Cedarville and near the Xenia pike. In September, 1853, they moved into Xenia. He was a strong Seceder, very earnest in ecclesiastical affairs as may be seen by reference to the published proceedings of the Associate synod. He was a correspondent for local newspapers. He was a delegate to the first convention that gave birth to the Republican party, 1856, in Pittsburgh. When young he desired to become a minister, but lack of means prevented him. He was a worker in all that was good. He died a very triumphant death in May 15, 1860. His Sabbath School class were his pall bearers. His wife, Anna, survived him till August 4, 1877. She was of gentle and loving disposition. For a number of years she was a great sufferer from rheumatism, but with it she was loth to complain or to make herself a burden to others. Her door was always open to her relatives and friends and the poor found her a kind helper.

Children :—100 Jane ; 101 Martha ; 102 Margaret ; 103 James C. ; 104 Anna and 105 Maria (twins) ; 106 Lavinia ; 107 Sarah ; 108 Victoria ; 109 Ellen M. ; 110 Emma E.

18. Mitchell-Currie, Maria (?) ; b. near Lexington, June 27, 1803. m. April 19, 1832, James Currie, of Greene County, O. Shortly afterward the two moved to Washington, Iowa, where they lived the remainder of their lives.

Children : 111 Elizabeth ; 112 James M. ; 113 William ; 114 George V.

19. Mitchell, James Espy (?) ; b. in Greene Co., O., May 27, 1805. m. about 1830, Eliza Ann, dau. of Alex. Foster, of Cedarville, where he resided till his death, sometime in the fifties. He was a merchant, also held the office of Justice of the Peace.

Children :—115 Mary E. ; 116 Martha ; 117 James A. ; 118 Alex. W. ; 119 Henry E.

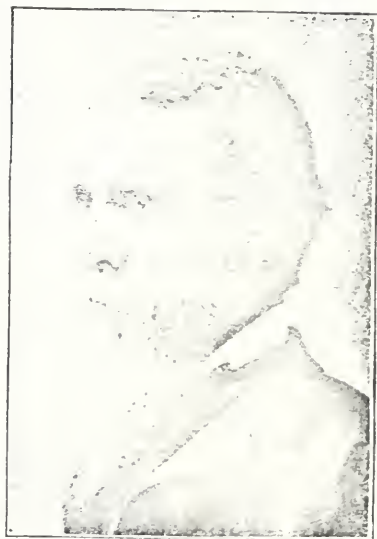
20. Mitchell, Josiah (?) ; b. in Greene County, O., June 4, 1807. Died, unmarried, June 25, 1836, aged 29 years.

21. Mitchell, Martha (2) ; b. in Greene Co., O., Aug. 28, 1809 ; died June 6, 1832, in the 22d year of her age. This was the first break in the family of thirteen children, all of whom grew to manhood and womanhood.

22. Mitchell, Thomas (2) ; b. in Greene Co., O., Aug. 27, 1811. m. 1840, Jane Clendenin. He was a carpenter and in the pursuit of his vocation moved considerably the first years of his married life, living in Cincinnati, Greene and Warren Counties, Ohio. In 1857, he went by boat with his family from Cincinnati to Plattsburgh, Neb., where he lived the remainder of his days. His wife passed on before him about 1862. His daughters kept house for him one after another till their marriage, then he lived with his daughter, Mrs. David



Thomas Mitchell. 1891.



Robert Armstrong Mitchell. 1880.

Miller. He was the longest-lived of the group of thirteen, and was hale, hearty and clear minded up to the time of his death, which occurred in June, 1900, and in his 89th year.

Children :—120 Cordelia ; 121 James ; 122 Martha ; 123 Frances L. ; 124 Charles E. ; 125 Cynthia ; 126 George W.

23. Mitchell-Anderson, Sarah (2) ; b. in Greene Co., O., July 2, 1813. m. Doctor Anderson, a physician, about 1835.

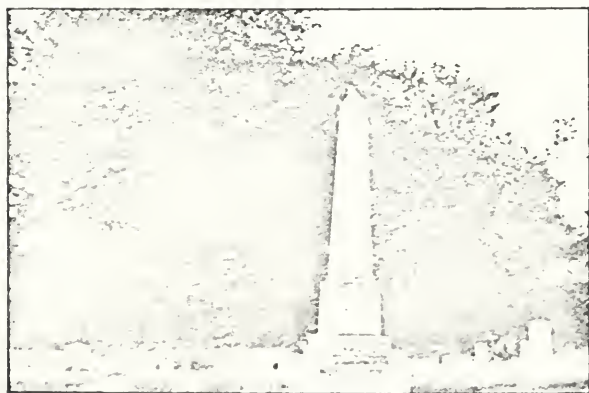
Settled in Washington, Iowa ; afterward in Illinois, where both died sometime in the fifties.

24. Mitchell, Robert Armstrong (2) ; b. at Clark's run, August 29, 1815. Was named for and baptized by Rev. Robert



Margaret Ann Mitchell. 1857. Mrs. Eliza J. Stepp-Mitchell. 1862.

Armstrong. m. Dec. 17, 1839, Margaret Ann (widow of John McLean), eldest child of Hugh and Jeanette Steele (Dean)



Xenia Cemetery Lot.
Robert A. Mitchell.

Campbell, of the Daniel Dean neighborhood, about two miles north of New Jasper, Greene Co., O. The first home of the young couple was a cabin on the west part of his father's farm on the north bank of Clark's run. In about five years they bought for a little cash and much credit the 100 acre place on the Old Federal road, about one mile east from its junction with the Xenia and Jamestown turnpike. This they sold in 1853 and moved to the James Andrew farm, five miles north of Xenia, which they had purchased. Moved to Xenia in 1859, where Margaret died November 21, 1861. By hard work and rigid economy, they succeeded in acquiring a moderate competence. Seceder and United Presbyterian. After removal to Nebraska he united with the Presbyterian church. In 1862, he again moved to his farm, and Aug. 12, of that year, married Mrs. Eliza J. Stipp, a very amiable woman, who died July 20, 1867. In the fall of 1868, he married Miss Mary Daugherty, a school teacher, who died Jan. 20, 1878. In February, 1880, he married Miss Martha A. Gaunt. About 1887, moved to Platsmouth, Neb., and died in Omaha, June 19, 1896, where his widow yet resides. The last decade of his life was much distressed by mental and physical suffering. Three years before his death he was stricken with paralysis, which made him entirely helpless. He was a strong abolitionist, republican. His remains were brought to Xenia, O., by his son, Harry, and interred in the family lot, Xenia cemetery

Children by first marriage :—127 James ; 128 Elizabeth J. ; 129 Martha A. ; 130 Hugh C. ; 131 Julia M. ; 132 Arvilah M. ; 133 Margaretta I. ; 134 Adah L. ; 135 Katie Belle.

Children by second marriage :—136 Harry L. and 137 Carrie M. (twins) ; 138 Clara.

25. Mitchell, Francis Pringle (?): b. May 27, 1818, at Clark's run. m. 1841 Margaret Louisa, dau. of Andrew and Rachel (Murphy) Wright, who died in Iowa about 1845. m. about 1846, Harriet Rebecca Seaman. They both died of cholera at New Orleans,—she on Aug. 18, 1855, and he four days thereafter. In that fearful time, little attention was given to the proprieties of burial, so the bodies lie in two different cemeteries of that city, her's in Girod and his in another cemetery. Mrs. Shepard found the grave of her mother but not that of her father, when visiting New Orleans in February 1900. He was a physician and surgeon of ability, and practiced in Cedarville, O., Muscatine, Iowa, and points in the South.

Children by first marriage :—139 Virginia; 140 Margaret L. ; and by second marriage, 141 J. Inez.

26. Mitchell, Samuel Kyle (2) ; b. near Clark's run, June 20, 1822. m. Nov. 29, 1842, Elizabeth Ann, dau. of Jacob and Ann McFarland, who lived at McFarland Mills, about two miles from Cedarville on the Xenia pike. Mrs. Mitchell's mother was a daughter of William and Jane Jackson. (See 17).

He died suddenly at his home, Feb. 20, 1904, the last of his generation in the line of descendants of David and Margaret Mitchell. He was anti-slavery and a strong prohibitionist. Of the latter party he was once the nominee for congress.



Samuel Kyle Mitchell and Family. 1869.

At the earnest request of the writer, he furnished the brief sketch of his life given in the Appendix.

Children :—142 James J. ; 143 Anna ; 144 William M.

27. Small-Hamill, Margaret (3) ; b. near Lexington, about the year 1789, married about the year 1820, Joseph Hamill, of Greene Co., Ohio.

Children :—145 Robert ; 146 John ; 147 James ; 148 Eveline ; 149 Joseph ; and four others—daughters.

28. Small-Collier, Elizabeth (3) ; m. Moses Collier and lived on farm not far from Goe's station, Greene Co., Ohio.

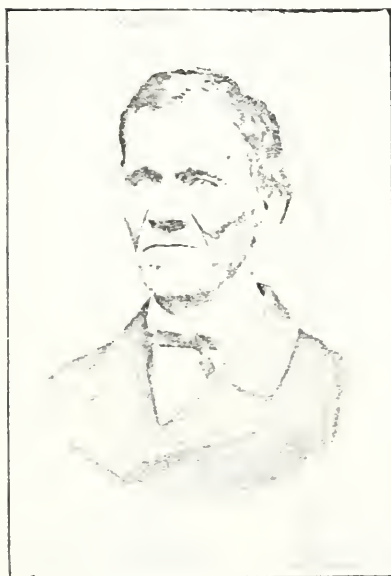
Children :—150 Caroline ; 151 Margaret ; 152 Clarissa ; and five others, names unknown.

29. Small, Susanna (3) ; b. 1793, near Lexington, Ky. ; died Dec. 9, 1884. In her youth she lived quite awhile with her grandparents, David and Margaret Mitchell, and from her came much of the information given by Mrs. Iliffe.

30. Small, Sarah (3) ; b. about 1795 ; died April 14, 1854.

31. Small-Moreland, Ruth (3) ; b. near Lexington, in 1797. m. in Greene Co., O., about 1819, Thomas, son of William and Jane (Meek) Moreland. They spent their lives in Greene County on a farm.

Children :—153 David M. ; 154 Margaret J.



James Small. 1863.



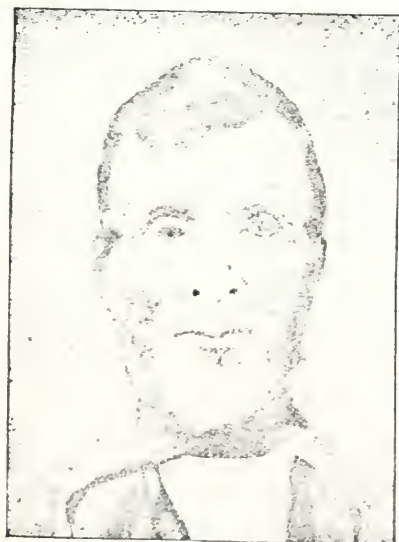
Mrs. Martha Small-Adams. 1874.

32. Small, James (3) ; b. near Lexington, Nov. 13, 1799. m. Dec. 9, 1824, Sarah, dau. of Samuel and Alice Goe, Greene Co., Ohio. They were farmers and lived in Greene County till 1851, when they moved to Biggsville, Ill., about 18 miles west of Monmouth. Here he died, 1870, having lost his health during his service in the civil war (See No. 156). He was taken prisoner and paroled and soon afterward discharged. For a few years he served as postmaster and Justice of the Peace. Associate and United Presbyterian ; Whig and Republican.

Children :—155 Elizabeth ; 156 Albert ; 157 Amanda ; 158 Margaret ; 159 James ; 160 Alice ; 161 Sarah ; 162 Susan ; 163 Ruth.

33. Small-Winter, Nancy (3) ; b. Nov. 7, 1801, in Scott Co., Ky. m. in 1821. John, son of Stephen and Mary Winter, in Greene Co., Ohio, removing from there to Crawford Co., Ill., with husband and family, and there died Sept. 4, 1874. United Presbyterian.

Children :—164 James ; 165 Joseph ; 166 William C. ; 167 Margaret L. ; 168 Mary A. ; 169 Charles H. ; 170 James H. ; 171 John C. ; 172 David M.



David Mitchell Small. 1873.



Capt. Small. 1878.

34. Small-Adams, Martha (3) ; b. near Lexington, Feb. 2, 1804. m. June 2, 1836, Jesse, son of Martin and Jane (Mathews) Adams and shortly afterward moved to a place, four miles from Hanover, now known as Swanville, Ind. They were prosperous farmers ; United Presbyterians and Republicans.

Children:—173 Harriet J. ; 174 James C. ; 175 Margaret C. ; 176 Mary A.

35. Small, David Mitchell (3) ; b. in Greene Co., O., in April, 1806. m. Dec. 12, 1837, Mary Emiline, dau. of Andrew and Rachel Wright. (See 25.) Lived and died in Ohio. Farmer ; Reformed Presbyterian ; Whig-Republican.

Children :—177 Margaret L. ; 178 Andrew E. ; and four others who died in childhood ; viz., James A., David M., John L. and Willie C. (See Nos. 892-895, Supplement).

36. Small, Cuthbertson (3), familiarly known as "Captain Small ;" b. Aug. 20, 1808, in Greene Co., O. His name shows that his parents would honor the name of the Covenanter minister, whose name was cherished in their old homes in Pennsylvania. Rev. Mr. Cuthbertson speaks of the Smalls in his diary. A widow Small lived within four miles of Mr. C.'s place.

Cuthbertson headed a company of volunteers during the Mexican war and went with it to Cincinnati ; but Ohio's quota being full, they were not accepted. The company then returned home to Greene County. He died April 1, 1891, unm.

37. Kyle-Turnbull, Margaret (5) ; b. Oct. 26, 1802, near Lexington, Ky., on the Cane run farm. m. probably 1824, John, son of William and Elizabeth Turnbull in Greene Co., O., where they spent their lives on a farm. They were Seceders. She died July 4, 1854.

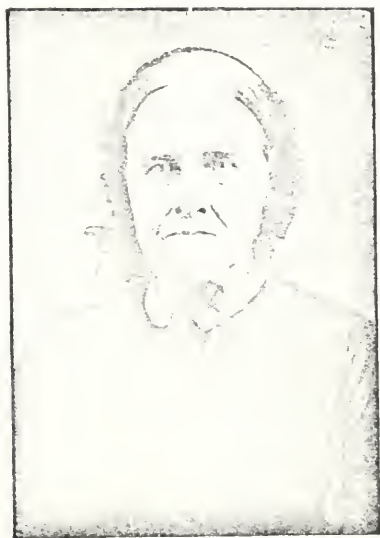
Children:—179 James A. ; 180 Ruth ; 180a Elizabeth ; 181 Samuel K. ; 182 Margaret ; 182a William ; 183 Joseph S. ; 184 Alexander ; 185 John ; 186 Thomas ; 187 Rachel ; 188 Robert C.

38. Kyle-Patterson, Catherine (5) ; b. Dec. 8, 1804, on the banks of Cane run, about five miles north of Lexington. m. in Greene Co., first to Robert Currie, 1838, who died, and then to a Rev. Mr. Patterson, April, 1856. She died August 31, 1871, at Cedarville. United Presbyterian.

39. Kyle-Turnbull, Elizabeth (5) ; b. Feb. 16, 1807.

m. near Cedarville, O., Feb. 16, 1837, Thomas, son of William and Elizabeth Turnbull. They lived on a farm near Cedarville; were first Seceders, then Associate Reformed and afterward United Presbyterians. Her death occurred Feb. 8, 1885.

Children;—189 Catherine ; 190 Isabel ; 191 Nancy ; 192 Thomas H.



Mrs. Elizabeth Kyle Turnbull. 1865.

40. Kyle, Joseph (5) ; b. near Cedarville, June 20, 1809. m. May 18, 1833. Anna, dau. of Alexander and Mary (Grey) Cassil, and resided near Cedarville on a farm. She died Sept. 30, 1840. On January 18, 1849, he married Mrs. Hadassah Hunter, dau. of John and Leah (Martin) Kennedy. She was by her first marriage the mother of the late Capt. Robert Hunter, of the 74th O. V. I.

He was a man greatly respected and honored. A tribute to his memory by his son, Joseph, is given in the Appendix. He died Aug. 28, 1881. His wife survived him until June 14, 1898.

Children by first marriage :—193 Mary ; 194 Ruth A. ; 195 Alexander ; 196 Jane E. ; 197 Samuel A. By second marriage: 198 Joseph ; 199 John K. ; 200 Leah M. ; 201 Rachel.

41. Kyle, David Mitchell (5) ; b. near Cedarville, May 10, 1811. m. April 7, 1836, Eleanor, dau. of William and Lydia M. Collins, of near Clark's run. He was a farmer and nurseryman, near Cedarville at first, and then in Xenia. Seceder and United Presbyterian ; Republican. He died July 10, 1897 ; his widow survived till Feb. 20, 1899.

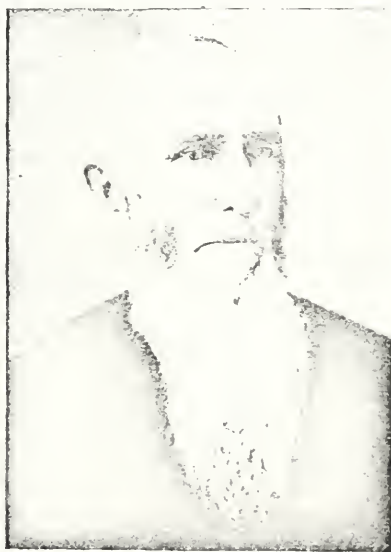
Children :—202 Ruth ; 203 Lydia ; 204 Elizabeth ; 205 Ellen ; 206 Mary J. ; 207 Samuel C., and 208 William J. (twins).

42. Kyle Jr., Samuel (5) ; b. Aug. 17, 1813, near Cedarville. m. Jane A., dau. of David and Jeanette Chalmers. Resided on farm near Cedarville. Associate Presbyterian, later Reformed Presbyterian (N. S.). He died March 25, 1847. His wife survived him several years.

Children :—209 David ; 210 Margaret M.

THIRD GENERATION.

43. Laughead, Isaac Newton (†); b. near Clark's run, Greene Co., Ohio, Nov. 12, 1810. m. 1837, Nancy, dau. of David and Nancy Anderson, of Greene Co., O. He was the first of David Mitchell's descendants to enter the ministry. He graduated at Franklin College, Athens, O., in 1834; was licensed by the Miami Associate Presbytery on July 10, 1838, to preach the gospel. He supplied, at the direction of his presbytery, various congregations, but spent the greater part of his life in and near Washington, Iowa. He wrote a booklet in 1885, relating to the Laughead family from which we have largely quoted. Died about 1888.



Rev. Isaac N. Laughead.

Children:—211 William B.; 212 Nancy; 213 David; 214 James H.; 215 Leander.

44. Laughead, David (†); b. about 1813. m. a Miss Winter, who died; no child. m. 1850 a Miss Elder, from Logan Co., O., who died 1866. m. Jane Ritchie. He died in 1898.

Children :—217 William ; 218 Elder ; 219 Charles ; 219a Sarah ; 220 Alice ; 221 Lizzie ; 221a John.

45. Laughead, Joseph Kyle (?) ; b. about 1815. m. about 1841, Catherine, dau. of George Galloway. He died in 1883, and she in 1884. Lived east of Xenia. Farmers ; United Presbyterians ; Republicans.

Children :—222 Elizabeth ; 223 Isaac N. ; 224 George G.

46. Laughead, James (?) ; m. Rebecca Galloway, dau. of George Galloway. His widow was living in 1885. One child, dying in infancy.

47. Laughead, William Chambers (?) ; "One of God's noblemen," so writes a cousin. He was preparing for the ministry when he passed away. Rev. I. N. Laughead reckons James and William C., as the "flowers of his father's family."

48. Laughead, Samuel (?) ; died when he was a young man.

49. Laughead, Thomas (?) : b. 1821. m. Mary, dau. of David and Mary Anderson. Farmers ; United Presbyterians. Moved to Washington, Iowa.

Children :—225 Anderson ; 226 Howard ; 227 Etta ; 228 Nancy ; 229 Walter ; and two others who died in infancy.

50. Laughead, Henry (?) ; died in his "teens." Was a fine boy.

51. Laughead, John (?) ; died in childhood.

52. Laughead-Cassil, Emily (?) ; b. about 1812. m. James Cassil. Moved to Huntsville, Logan Co., O.

Children : One son, dying in infancy ; four daughters, one of whom, the third, married a Mr. Edmonds, and was the mother of a son and daughter.

53. Laughead, Catherine (?) ; died, unmarried, having suffered many years with consumption.

54. Laughead-Bull, Margaret Mitchell (?) ; b. Nov. 10, 1822. m. Amos, son of James and Ann (Gowdy) Bull. Lived near Yellow Springs, O. He died May 17, 1902, and she, May, 1873. Farmers ; United Presbyterians ; Republicans.

Children :—230 Henrietta ; 231 Emma J. ; 232 James H. ; 233 Elizabeth A. ; 234 M. Frances ; 235 David L.

A beautiful tribute is given this family in the "Laughead" booklet.

55. Laughead-Black, Eliza Ann (?) ; b. Nov. 16, 1825. m., late in life, Rev. William Black. Both are dead. United Presbyterians.

56. Laughead, Elizabeth (8) ; b. August 4th, 1821 ; died August 4, 1829.

57. Laughead-Ward, Emaline (8) ; b. March 31, 1823. m. July 11, 1850, Joseph Ward, in Logan County, O. Moved Oct., 1853, to Warren Co., Ill., and 1864 to near Emporia, Kan. Farmers ; United Presbyterians. He united later with the Presbyterian church. He affiliated with the Union Labor party. She died Sept. 20, 1873.

Children :—236 John ; 237 Calvin ; 238 Enos ; 239 William ; 240 Harvey ; 241 Ambrose J. ; 242 Rosetta J.

58. Laughead-Carrick, Martha (8) ; b. in Logan Co., O., Sept. 25, 1825. m. Dec. 23, 1848, James Carrick.

They moved to Vinton, Iowa, where she died Oct. 12, 1875.

Children :—244 William A. ; 245 Martha J. ; 246 J. H. ; 247 Emma A. ; 248 Frank ; 249 Edward.

59. Laughead-Wray, Lucilla (8) ; b. in Champaign Co., O., Nov. 9, 1827. m. Dec. 9, 1847, James Wray. They, in time, moved to Norwood, Mercer Co., Ill., where she died September 23, 1862. They were farmers.

Children :—250 William L. ; 251 Margaret J. ; 252 Martha E. ; 253 Mary L. ; 254 James M. ; 255 Charles S.

60. Laughead, Robert Jackson (8) ; b. in Logan Co., O., June 23, 1830. m. Sept. 30, 1851, Margaretta Jane, dau. of David and Isabel Elder. They moved to Warren Co., Ill., in 1854, and to Mt. Ayr, Iowa, in 1880, and lived there till 1891. He died at Welda, Kas., Oct., 7, 1903. After his settlement in Illinois, he wrote his name Lawhead to avoid the mixing of his mail with another family of Laughead from Ireland—not related. Farmers ; United Presbyterian ; Republican. He served in Co. C., 83d, Ill. V. I. He was a ruling elder in his church.

Children :—256 David E. ; 257 William E. ; 258 Cassie C. ; 259 James E. ; 260 Nettie E. ; 261 Robert A. ; 262 Lawrence J., and 263 Lois (twins) ; 264 Maggie I. Their first child (unnamed) died in infancy.

61. Laughead, David (8) ; b. July, 1831 ; died in infancy.

62. Laughead-Wallace-McCutchan, Margaret Jane (8) ; b. Aug. 25, 1832. m. James Wallace, a farmer, October, 1851. He died Nov. 7, 1853. On Oct. 15, she married Samuel F.



Robert Jackson Laughead and Wife.

McCutchan, a farmer. They moved to Norwood, Ill., 1864, and in Sept., 1871, to Mulberry, Bates Co., Mo. She died, Dec. 11, 1886. He was an elder in the U. P. church of which she also was an earnest member.

Children by first marriage:—270 W. Edward; by second marriage, 271 Charles R. ; 272 Florence M. ; 273 Anson G. ; 274 Mary L. ; 275 Robert E. ; 276 John C. ; 277 Bertie I. (Isabella). An infant son (unnamed) died on day of birth, April 24, 1858.

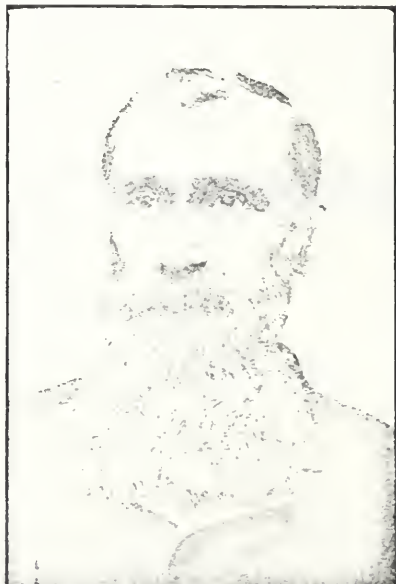
63. Gillespie-Card, Elizabeth (9) ; b. about 1809. m. Benjamin Card. Had one child. All have passed away.

64. Gillespie, Hadassah (9) ; b. about 1811. Died young.
 65. Gillespie, James (9) ; b. about 1813. Said to have married.
 66. Gillespie, David (9) ; b. about 1815. died young.
 67. Gillespie, Henry (9) ; b. about 1816. Said to have married.
 68. Gillespie, William (9) ; b. about 1818 ; history unknown.

There were also Thomas Gillespie, who died in boyhood, and Sarah Ellen Gillespie ; said to have married and lived in Springfield, O.



Mrs. Elizabeth Bradfute Johnson.
1895.



James J. Johnston. 1895.

69. Bradfute-Johnston, Elizabeth (11), Hampton, Iowa. b. Oct. 8, 1829, in Greene Co., O., and in the stone house, in which David and Margaret Mitchell lived during their last days. m. Aug. 31, 1854, James J. Johnston ; marriage solemnized by the Rev. James P. Smart, of the Massie's creek Associate congregation. Her husband died Aug. 18, 1887. They moved from Greene Co. to Iowa in 1855. Farmers ; Congregationalists, Republicans.

Children :—"All honorable men—no better daughter."—
A mother's testimony. 278 John E. ; 279 David F. ; 280
Ralph W. ; 281 James H. ; 282 Charles F. ; 283 George A. ;
284 Jennie.

70. Bradfute, John Knox (11), R. F. D. 2, Cedarville, O.,
b. May 21, 1833, in Miami Tp., Greene Co., O. m. May 24,
1854, Cornelia Ann, dau. of James and Margaret (Mitchell)
Boal. Residence has always been at the farm where he was
born. Associate and United Presbyterian ; Republican and
Independent. Was with the Ohio Squirrel Hunters, in the
Civil War, and has held minor local offices. He says that
"David Mitchell was wounded in seven places on his body by
Indians and sustained the loss of a finger."

Children :—285 Ora E. ; 286, Lillian M. ; 287 Martha
J. ; 288 John A. ; 289 Anna E. ; 290 William ; 291 Mary.
(Two children died in infancy.)



Mrs. Jane Bradfute Stormont. 1900. Mrs. Mary Ellen Bradfute Knox. 1902.

71. Bradfute-Stormont, Jane (11) ; b. near Clark's run,
March 31, 1836. m. Dec. 24, 1861, James C., son of John and
Esther (McMillan) Stormont. She died Dec. 31, 1906.
Teacher, house keeper ; Reformed Presbyterian ; Republican.
Resided always in Greene Co.

Children:—292 John H.; 293 Eliza J.

72. Bradfute-Knox, Mary Ellen (11), 416, E. 4th st., Newport, Ky. b. Aug. 27, 1840, at Clifton, O. m. April 11, 1871, John Bradfute, son of John and Jean Knox, of Yellow Springs, O. He died July 20, 1876.

She resided at Yellow Springs till a few years ago, when she removed to Newport, where she resides with her daughter. Presbyterian.

Children:—294 Rebekah J.; 295 Lillian E.; 296 John B.

73. Bradfute, Margaret (11); b. about 1842; died in infancy.

74. Bradfute, Sarah Ann (11); b. probably 1844, died, a young lady.

75. Espy, Thomas Patterson (14); b. Aug. 19, 1815, near Cedarville. m. June 10, 1840, Sarah Eliza Knox, who died June, 1849. Resided in Greene Co., O., till 1853, when he moved to Iowa and for the most of his days lived in Page Co. Married, in June, 1863, Mary E. Montzings, who died, 1889.

Farmer; Seceder and United Presbyterian; Abolitionist and Prohibitionist. The writer has a letter written by him, with the aid of an amanuensis, when he was past 86 years old, in which he said he had cast in his lot with the Zionites (Dowie movement). He lived but a few months longer.

Children by first marriage:—297 Bruce; 297a Andrew H.; 298 Martha A.; 299 James Francis; 300 Mary M.; by second marriage: 301 John B.; 302 Sarah E.; 303 Mary A.

76. Espy, James Mitchell (14); b. March 9, 1817; m. Feb. 15, 1843, dau. of David and Euphemia Brown, of Greene Co., near Jamestown. They resided near Cedarville on farm adjoining his mother's. Farmer; Reformed Presbyterian; Republican.

Children:—304 Josiah B.; 305 David; 306 James W.

77. Espy, David (14); b. Feb. 15, 1819; died Aug. 11, 1819.

78. Espy, Josiah (14); b. July 1, 1820. Was in Merrill's troop of Horsemen; was wounded; died in 1869. He married Miss Mary Holmes, who survives him and lives in Ohio.

79. Espy, William (14); b. June 14, 1822, died Aug. 3, 1822.

80. Espy, Harvey Adams (14); b. Oct. 9, 1823; m. June 9, 1854, 168 Mary Anna, dau. of John and Nancy (Small)

Winter. Resided in Greene Co., O., till 1865 and then moved to Crawford Co., Ill. Farmer; United Presbyterian; Republican. He offered himself for service in the Union Army in civil war, but was not accepted because he was not an able-bodied man. He was an elder for many years. Died Oct. 18, 1892.

Children:—307 Martha L.; 308 James A.; 309 Edwin L.; 310 John W.; 311 Nettie; 312 Margaret H.; 313 Henry G.; (Charles Josiah died in childhood.)

81. Espy, John Young (14); b. near Cedarville, Dec. 26, 1825; m. Oct. 1, 1861, Mary Sheller. Moved to California, and died at Rialto, Aug. 11, 1896.

Children:—314 Jennie E.; 315 Jessie Y.; 316 Mary E.; 317 Cora B.; 318 Frances A.

82. Espy, William (14); b. near Cedarville, Feb., 1828; m. Ella Law, about 1859, at Xenia. She was a grand daughter of Hugh Andrew. William died Oct. 28, 1867.

One child:—319 Mignon.

83. Espy, Mathew Henry (14); b. July 9, 1830; died May 9, 1831.

84. Espy-Reid, Elizabeth Martha (14); Pana, Ill., b. Aug. 22, 1832. m. August 31, 1853, James Renwick, son of William and Sarah Wright Reid. Farmers; United Presbyterians. Moved to Illinois in 1864, and for many years have resided in Pana. Before that they lived on farm. Presbyterians; Republicans.

Mr. Reid served for a time in the Union Army during the Civil War.

Children:—320 Josiah E.; 321 Adella; 322 Frances; 323 Carrie; 324 Willie; 325 Jennie M.; 326 Martha E.; 327 Mary A.

85. Espy, George A. (14); b. Oct., 1834; died Aug., 1835.

86. Espy, Calvin (14), Beaumont, Cal.; b. near Cedarville, Nov. 9, 1836. m. May 18, 1858, Jennie, dau. of D. K. and Iris Mitchel, of Piqua, O. Lived in Ohio, Missouri, and is now residing in California.

Farmer; United Presbyterian. He served in the 110th O. V. I., during the Civil War; was wounded and taken prisoner at Winchester and carried to Libby prison and afterward to Belle Isle. He was exchanged and again, in charge before Petersburg, was wounded; thence carried to

Lincoln Hospital, D. C.; thence transferred to Cleveland, O., and discharged in June, 1865.

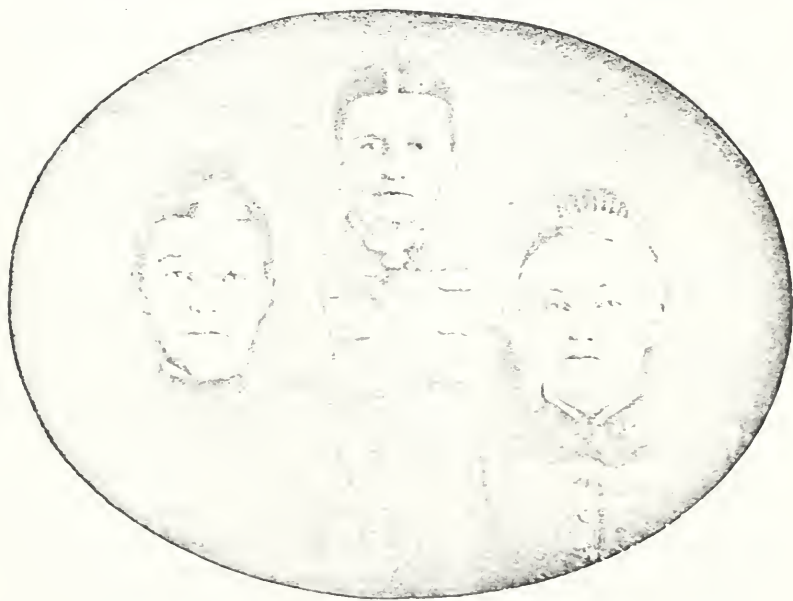
Children:—328 Herbert P.; 329 Luella T.; 330 Andrew J.

87. Espy, Isaac N. (14); b. June 16, 1839. Enlisted at Kenton, O., in the Civil War, contracted camp fever and died at the home of his mother, in Xenia, April 13, 1862.

88. Mitchell-Robeson, Anna Marie (15); b. in Greene Co., Nov. 16, 1825; m. Feb. 25, 1845, Thomas, son of John and Margaret Nealy Robeson. Lived in various Cos. of Iowa. He died in 1882 and she on May 12, 1904, near Sheldon. An extended obituary of Mrs. Robeson is given in the Sheldon local paper. She died the death of a beautiful Christian. Farmers; Methodists.

Children:—331 George; 332 Mary E.; 333 Columbia; 334 David; 335 Sigourney; 336 Henry; 337 Sumner; 338 Mattie; 339 Lizzie; 340 Lovey.

89. Mitchell-Clark, Martha Jane (15), Sheldon, Iowa; b. in 1833, in Shelby Co., O.; m. Nov. 4, 1852, T. E. Clark. She was a clerk in the U. S. Treasury Department four years.



Mrs. Martha Clark. Mrs. Sarah R. Nichol. Mrs. Anna M. Robeson.

90. Mitchell-Nichol, Sarah R. (15) R. F. D. 1, Neligh, Neb.; b. Dec. 7, 1836, in Shelby Co., Ohio; m. John R., son of

Thomas and Sarah Nichol. Resided in various counties of Iowa till 1882, when they moved to Nebraska. Most of their lives has been spent on farms, and their residence is now on one. In partnership with his son, Thomas M., Mr. Nichol is carrying on a fine stock business.

United Presbyterian; Republican. Mr. Nichol served in the 39th Iowa in the Civil War from Sept., 1862, till Sept., 1863. He served one term in the legislature of Iowa, and two terms as representative in Nebraska. He is an elder in the church.

Children:—341 Mary L.; 342 Sarah A.; 343 Martha O.; 344 Thomas M.; 345 Margaret F.; 346 Kate G.; 347 Esther; 348 John E.; 349 Edith H.

91. Winter, Chapel Lynn (16); b. in Greene Co., O., March 30, 1822. m. April 17, 1845, Martha Helena, dau. of William and Sarah Wright. Farmers; United Presbyterians; Republicans. He served as corporal, Co. F, 154th O. V. I., during Civil War. Died May 20, 1870.

Children:—350 Wylie; 351 Algernon; 352 Mamie A.; 353 Christina; 354 Chapel L.; 355 J. Agnew.

92. Winter, James Mitchell (16); b. about 1823. m. Anna Gibney. One son, James C. Not living.

93. Winter, Martha (16); b. Jan. 16, 1825; not living.

94. Winter-Wright, Mary (16); b. Jan. 16, 1825; died June 10, 1876. m. Feb. 22, 1844, Nathaniel B. Wright. Seceder and Reformed Presbyterian; Republican.

Children:—809 John N.; 809a William C.

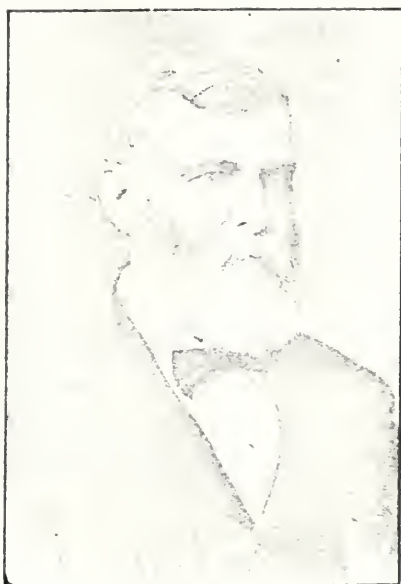
95. Winter, Joseph Carson (16), Abia, Ia.; b. about 1827. m. Mille Bryan. Cooperage; United Presbyterian; Republican. One child.

96. Winter, Isaac Newton (16), Dayton, O.; b. about 1831. m. Mary Thomas. Baptist; merchant tailor; Republican. Two children, deceased.

97. Winter, Samuel Wilson (16), 942, N. Ave., Rockford, Ill.; Republican. Had one child. b. Feb. 27, 1832, in Greene Co., O.; m. Mary E. Simpson, Jan. 12, 1859. She died Aug. 30, 1866. Married Nov. 28, 1867, Hettie E. Burns, who died July 12, 1878. Married January 1, 1880, Mrs. Maria C. Paul.

Farmer; blacksmith; merchant; Republican; United Presbyterian. Has served as elder at Ottawa, Kas. Since 1868, he has resided in Kansas and Illinois.

Children by first marriage:—356 Emma E.; 357 Anna M.
 Children by second marriage: 358 Thomas H. Of six others
 four were still born and two lived but a short time.



Samuel Wilson Winter. 1902.

98. Winter, David Espy (16). Deceased.

99. Winter, John Ambrose (16). Deceased.

100. Jackson-Forsythe-Dobbs, Jane (17); b. July 21, 1822. m. Rev. James Forsythe, June 18, 1845; moved to Cedar Rapids, Iowa, where Mr. Forsythe had charge of a Seceder church. He died in 1853. She married, Nov., 1855, Edward O'Hale Dobbs, popularly known in Cedar Rapids as "Squire Dobbs," from long having held the office of Justice of the Peace. In early life he was a singing teacher. He died Nov., 1866.

She died Feb. 1, 1874.

Children by first marriage:—359 Anna M.; 360 David J. M.; 361 Mary R. Children by second marriage: 362 Jennie M.; 363 Edward C.; 364 Ella V.

101. Jackson-Clemens, Martha Espy (17); b. Feb. 29, 1824. m. Rev. William Clemens, and accompanied him to Africa, where they both labored as missionaries in the

Gaboon and Corisco field under the care of the Presbyterian church. She returned home in 1860. Mr. Clemens was returning in 1862, when, about one month out at sea, he died, June 24, of malignant African fever, and was buried in the ocean's depths, off the island St. Thomas, W. I. She returned as a missionary to Africa, leaving her child with relatives, but was unable to endure the hardships of her service and returned, broken in health, to Xenia in 1866, where, Dec. 27, 1866, she died. She was a noble, amiable and cultured woman, by whose life and work all her relatives have been highly honored. An account of one of the fruits of their missionary labor is given in the Assembly Herald, Presbyterian Church, March, 1903.

Issue:—365 William.

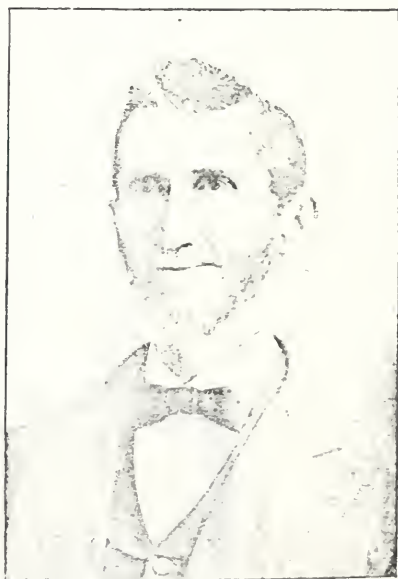
102. Jackson-Andrew, Margaret (17); b. in 1826. m. in 1850, Hugh Milton, son of James Andrew, of Greene Co., O. She died May, 1853.

Issue: 366 David J.

103. Jackson, James Culbertson (17); b. 1828; died aged fifteen months.



Mrs. Maria Jackson Clark. 1895.



Rev. Walter Halsey Clark. 1895.

104. Jackson-Peters, Anna, twin (17); b. September 25, 1830; m. Dec., 1872, Joseph Peters. Died July 27, 1899, in Nebraska. No issue.

105. Jackson-Clark, Maria Mitchell, twin (17), Parkville, Mo.; b. September 25, 1830. m. January 1, 1861, in Evangasimba, Corisco, W. Africa, Rev. Walter Halsey, son of Nathanael and Hannah (Marsh) Clark, where both had gone as missionaries of the Presbyterian Church. They returned from that field in 1868 and dwelt at Poughkeepsie, N. Y., till 1870; thence to Ponca, Neb., till 1887. Since that year at Parkville, Mo. Mr. Clark has spent much of his life as a teacher. Was stated clerk of Platte Presbytery from 1890 to 1899. Graduate of Williams College and Auburn Theological Seminary. In politics has been a "barnburner" Democrat, Republican and Prohibitionist. Mrs. Clark for a few years before her marriage was a teacher.

Children:—367 Walter J.; 368 Anna L.; 369 William R.; 370 Caroline R.; 371 James G.; 372 Edgar D.

106. Jackson Lavinia (17); b. July, 1835. Died at Cedar Rapids, Iowa, September, 1855.

107. Jackson, Sarah (17); b. July, 1837. Died at Xenia, O., Oct. 20, 1860.



Mrs. Victoria Jackson Stevenson.

108. Jackson-Stevenson, Victoria E. (17), R. F. D. 6, Kansas City, Mo.; b. September 7, 1840. m. Sept. 5, 1867, Ewing F., son of Nicholas and Mary Stevenson. They moved from Ohio to Missouri in 1867, where in various places they have since resided.

Republicans; farmers; members of the Christian Church. Before her marriage, Mrs. Stevenson was a successful teacher.

Children:—373 Ella Von; 374 Montgomery D.; 375 Minnie E.

109. Jackson-Armstrong-Stevenson, Ellen M. (17), 801 Electric st., Independence, Mo. m. Nov. 4, 1867, Mr. John Armstrong, who died of typhoid fever, October, 1868. On Dec. 24, 1870, she married present husband, A. W. Stevenson. Farmers; Republicans; members of the Christian Church.

110. Jackson-Currie, Emma Eunice (17), Tarkio, Mo. : b. Sept. 18, 1848. m. 114 George V., son of James and Maria (Mitchell) Currie. See No. 114.



Mrs. Elizabeth Currie-Duke. 1896.



Andrew G. Duke. 1895.

111. Currie-Duke, Elizabeth (18); b. March 26, 1833. m. about 1859, Andrew G., son of Thomas and Nancy Duke

at Washington, Ia. Removed to Chicago, 1889, and died there June 21, 1905. Mr. Duke served in the 45th Iowa Infantry, Civil War.

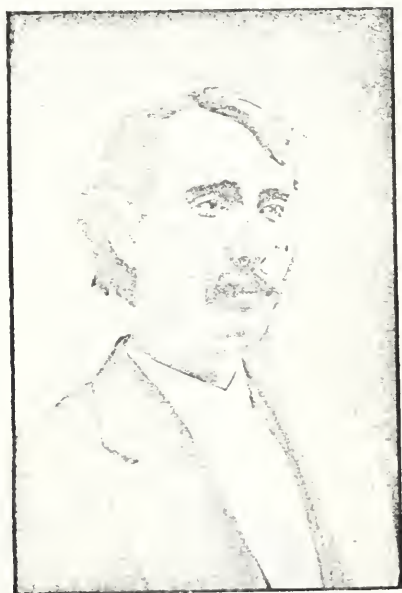
United Presbyterians.

Children:—376 James T.; 377 Agnes M. 378 Sadie S.; 379 George; 380 Laura A.; 381 Cora.

112. Currie, James Mitchell (18); b. about 1836; died in Washington, D. C., 1889. Served with distinction in the 2d Iowa Infantry, Civil War, at close of which he engaged in publishing the Memphis, Tenn., Bulletin. Served as Revenue Collector at Key West and also as a Customs Inspector at Chicago. Unm.

113. Currie, William (18); b. about 1840; died, 1843.

114. Currie, George V. (18), Tarkio, Mo.; b. Jan. 7, 1844. m. April 1, 1874, at Xenia, 110 Emma Eunice Jackson.



George V. Currie. 1872.

Early moved to Missouri and have resided on farm, near Tarkio. Farmers; United Presbyterians; Republicans; Prohibitionist. He served in the 25th Iowa Infantry till the end of the war. He was engaged in the battles of Lookout Mountain, Mission Ridge, Taylor's Ridge, Resacca, Rome.

Dalton, Kennesaw, siege of Atlanta, the march to the sea, Jonesboro, and in the Carolinas.

On March 28, 1865, he was wounded by gunshot in left thigh; was taken by steamer from Newbern to New York; thence eventually to his home in Washington, Ia.

Children:—382 George W.; 383 Fannie M.; 384 David J.; 385 Alice H.; 386 Andrew H.; 387 Ralph W.

115. Mitchell-Bogle, Mary Ellen (19); b. 1836, at Cedarville. m. in 1857, Col. James S. Bogle. They first lived at Cedarville and afterward at Springfield, O., where she died Dec., 1880.

Issue: 388 Charles L.; 388a Elton S.

116. Mitchell, Martha (19), 482 So. Limestone st., Springfield, Ohio.

117. Mitchell, James Albert (19); b. about 1842; died about 1880. Unm.

118. Mitchell, Alexander W. (19); died in infancy. A small stone marks his grave in the Massie's creek church yard.

119. Mitchell, Henry Espy (19); b. about 1846, died about 1885. Unm.



Mrs. Cordelia E. Mitchell-Carter.

120. Mitchell-Carter, Cordelia E. (22), 358 E. First So. st., Salt Lake City, Utah; b. at Cincinnati, O., April 8, 1843. X.

Married April 12, 1864, Thomas Carter. For many years Mr. and Mrs. Carter have lived in Utah. They are Episcopalians and Republicans.

One child: 389 Bertha R.

121. Mitchell, James (22), 1018 So. 20th st., Omaha, Neb.; b. Nov. 25, 1844, at Cincinnati, O. m. Alpha, dau. of J. W. and Mary Conn, on Feb. 12, 1885. Has lived mainly in Plattsmouth, Neb. Recently moved to Omaha.

Carpenter; Republican; Presbyterian. He was a Union soldier in the Civil War.

Children:—390 Frances; 391 Howard; 392 Wilma; 393 Samuel; 394 Thomas; 395 Kathrine.

122. Mitchell-Irish-Miller, Martha Young (22); b. in Ohio, August 8, 1848. m. in 1867, William W. Irish, who died about 1871. She married David Miller in 1873. In 1901 they moved to Deadwood, So. Dak. In the fall of 1905, she was taken to the hospital in Lincoln. Here she died Feb. 12, 1906. She was buried at Plattsmouth. She was a member of the Presbyterian Church. The Plattsmouth Journal of Feb. 14, 1906, has an extended obituary.

Children by first marriage:—396 May Bird; 397 Frank W. Children by second marriage: 398 Thomas E., and two others deceased.



Mrs. Frances L. Mitchell-Murphy.
1900.



Michael B. Murphy. 1900.

123. Mitchell-Murphy, Frances L. (??), Long Beach, Cal. b. July 1, 1850, in Loveland, O. m. about 1869, Michael B., son of Robert and Catherine Murphy. Lived in Platts-mouth, Neb., till 1892, and then moved to Denver. Since 1901, have resided in California.

Children:—399 Charles B.; 400 Willie M.

124. Mitchell, Charles B. (??); b. 1858, died 1873.

125. Mitchell-Seely, Cynthia Clendenin (??); b. Aug.



Mrs. Cynthia C. Mitchell-Seely. 1885.

23, 1853. m. June 7, 1874, Carl Theron, son of Dewitt Clinton and Jane Seely. She died at her residence in Madison, Neb., June 8, 1897. Presbyterian.

Children:—401 Verna N.; 402 Paul T.; 403 Thomas C. (Two others died in childhood.)

126. Mitchell, George Washington (??), Chadron, Neb.; b. in Loveland, O., February 22, 1855. m. Nov. 27, 1884, Shasta, dau. of Henry C. and Esther (Bevier) Wolph. She died Sept. 29, 1901. Mr. Mitchell is a minister of the Congregational Church and the pastor of the Chadron Academy Church. He is a graduate of Nebraska College, and of Andover Theological Seminary. He has taken much interest



Rev. George W. Mitchell. 1898. Mrs. Shasta Wolph-Mitchell. 1898.

in aiding the establishment of academies and colleges in his state, and is the president of the Board of Trustees of Chadron Academy.

One child: 404 Clendewin W.



Mrs. Josie M. Barrick-Mitchell. 1863. Mrs. Ella F. Devoll-Mitchell. 1891.



James Mitchell. 1864.

127. Mitchell, James (24). Beachmont, Revere P. O. Station, Boston, Mass.; b. October 25, 1840. m. Sept. 26, 1865, Martha Josephine, dau. of Jacob and Jane N. (McCrumb) Barrick, of Newark, Ohio. She died January 8, 1887. m. July 22, 1889, Ella Frances, dau. of Joseph and Hannah Grinnell (Sanford) Devoll, of New Bedford, Mass.

Attended Greene Co. district schools and Westminster College, Pa. Served as Corporal, Co. E., 12th O. V. I., April-July, 1861. Re-enlisted July, 1862, and was appointed 3d sergeant at muster-in, of 94th O. V. I. Commissioned Second Lieut., to date from battle of Stone River, Dec. 31, 1862. Was in sole command and the only commissioned officer, of his company from May, 1863, to May 14, 1864, when he was wounded by gunshot in left thigh at the battle of Resacca. Commissioned First Lieut., Feb. 18, 1864. After recovering from his wound, he rejoined and took command of his company at Chattahoochee River, but was shortly afterward appointed Aid on the Staff of Brigade Commander. Was in battle of Peach Tree creek and other engagements around Atlanta. Resigned on surgeon's certificate of disability, and

returned home, Oct., 1864. A history of the regiment has been published. School teacher, 1860-2, Principal of the High School, Newport, Ky., 1865-7; lawyer, Cincinnati, 1867-9; Kansas City, Mo., 1869-74. In Sept., 1874, he entered the Presbyterian ministry and served churches in Kansas, Ohio, Florida and Massachusetts. Is a graduate of Lane Theological Seminary. Was commissioner to the General Assemblies of 1886 and 1903. Is stated clerk of the Presbytery of Boston. Has been connected with the U. S. Customs Service at Boston since Dec. 1, 1899. On Feb. 15, 1875, at Lacygne, Kas., he lost his left hand by gunshot accident while out hunting. Republican. A. M. (Westminster College); Ph. D. (Wooster University).

Children:—405 James R.; 406 Arthur B.; 407 Ada J.; 408 Mary F.; 408a Ralph; 409 Geraldine; none by second marriage.

128. Mitchell, Jeanette Elizabeth (24); b. Dec. 14, 1842; died Oct. 1, 1855, of diphtheria.

129. Mitchell, Martha Ann (24); b. Oct. 4, 1844; died March 10, 1848, of scarlet fever.

130. Mitchell, Hugh Campbell (24); b. June 13, 1847; died September 29, 1855, of diphtheria.



Julia Maria Mitchell. 1900.

131. Mitchell, Julia Maria (24), 1876 Humboldt st., Denver, Col.; b. Aug. 14, 1849.

Teacher; Presbyterian (formerly U. P.); Republican and a voter in Colorado. For many years she has been a successful teacher in the public schools of Denver.

132. Mitchell-Vaughn, Arvilah Mary (24), Albuquerque,



Mrs. Arvilla M. Mitchell-Vaughn.
1904.

N. M.; b. Jan. 3, 1852. m. Sept., 1875, Charles Edward, son of Edward and Mary E. Vaughn, of Kansas City. Residence, Florence, Col., 1875-81; since that time in New Mexico. Mr. Vaughn has for many years been in the service of the Wells, Fargo & Co.'s Express. He is an elder in the Presbyterian Church of Albuquerque. Republicans.

Children:—410 Etta Julia; 411 Hugh; 412 Adah, and 413 Kate (twins); 414 Mabel G.; 415 Helen.

133. Mitchell, Margaretta Inez (24); b. May 12, 1854, died March 28, 1855.

134. Mitchell-Sweetland, Adah Lilla (24), Tacoma, Wash.; b. July 8, 1856. m. August 24, 1881, at Silver Cliff, Col., Reginald Scott Sweetland, b. in Devonshire, Eng.; moved to Denver, where Mr. Sweetland engaged in the

insurance business. His health failing, they moved to Bellingham, Wash., in 1904. At this place he died January 14, 1906. Since that time Mrs. Sweetland has been engaged in teaching.

Children:—417 Francis H.; 418 Adalena; 419 Rose H.; 420 Margaret C.

135. Mitchell-Devin, Katie Belle (24), Seattle, Wash.; b. March 9, 1859. m. at Cleves, Ohio, Dec. 8, 1881, Bernard Devin, of North Bend, O. They have lived in various places, chiefly Omaha and Lakeside, Wash. He is a book-keeper, machinist and salesman.

Presbyterians; Republicans.

Children:—421 Edgar A.; 422 Bernard; 423 Olive; 424 Gordon S.; 425 Ralph M.; 426 Barker.

136. Mitchell, Harry Lincoln (24), 132 N. 40th st., Omaha. b. May 25, 1863; m. Feb. 14, 1898, Mary Julia, dau. of John and Nora Hart, of Omaha. Has resided in Omaha since 1887. Is in the grocery business. He was for some time president of the Omaha Retail Grocers' Association. Republican.

Children:—427 John T.; 428 Harry E.

137. Mitchell-Dean, Carrie May (24), 3155 Farnum st., Omaha; b. May 25, 1863. m. Nov. 29, 1888, John W., son of



Mrs. Margaret L. Mitchell-Glass, 1900.



Reuben E. Glass.

Levi and Mary (Spencer) Dean. They have lived chiefly in Omaha. Mr. Dean is a farmer and carpenter. United Presbyterians; Republicans.

Children:—429 Nellie M.; 430 Mabel M.; 431 Harry L.; 432 Margaretta M.

138. Mitchell-Searle, Clara (24); b. May 14, 1866. m. Jan., 1893, in Omaha, Lyman Searle, of that city. She died Sept. 10, 1894. She was a member of the Presbyterian Church.

139. Mitchell, Virginia (25); b. June 21, 1842, died July 29, 1842. Buried in the Massie's creek graveyard.

140. Mitchell-Glass, Margaret Louisa (25), Broken Bow, Neb.; b. August 21, 1843. m. Feb. 3, 1876, Reuben E., son of James and Mary Glass. She has resided in Nebraska since 1882, on farm. Presbyterian. Mr. Glass served in Co. D., 24th Michigan in the Civil War. He died Oct. 11, 1905. The "Broken Bow Chief" contains an extended notice of his life.

141. Mitchell-Shepard, Joanna Inez (25), 3008 So. Park Ave., Chicago; b. in Cincinnati, Oct. 21, 1847. m. April 7, 1869, George Clement, son of Elias and Eliza Shepard. They moved to Chicago in 1870. For many years Mr. Shepard has



Mrs. Joanna Inez Mitchell-Shepard.

1890.

been connected with the city's service in Chicago. Presbyterian.

Children:—433 Marion E.; 434 Margaret M.; 435 Inez.

142. Mitchell, James Josiah (26), Dayton, O.; b. Jan. 11, 1844. m. April 29, 1876, Sarah Bell, dau. of Abram and Elizabeth Beedle of Troy, O. They resided in Yellow Springs until 1882, since then in Springfield, O. His place of business is in Dayton, where he is a lumberman, carpenter and con-



James Josiah Mitchell. 1895.

tractor. Presbyterian, formerly U. P.; Republican and Prohibitionist. He served three years in Co. D, 44th O. V. I., afterward veteranized in the 8th O. V. V. C. As connected with his army career, Mr. Mitchell mentions some peculiar coincidents:—He was captured with five hundred others at the exact hour of his twenty-first anniversary, and by his captors marched through rivers and over the Alleghenies and Blue Ridge Mountains to Libby prison in the worst blizzard of 1864-5. He was born in 44, served in the 44th, and was No. 44 on the company roster. He adds also, that at age of 44, he lost his savings in business through the perfidy of a partner.

For further incidents in his life, see Appendix.

One child: 436 Harry K.

143. Mitchell-French, Anna J. (26), Oleander, Cal.; b. September 21, 1845. m. April 14, 1870, Rev. William H. French, D.D., of the United Presbyterian Church. He has served in the moderator's chair of the U. P. Synod of Ohio, the Second Synod, the Synod of California, and the General Assembly. He has held important pastorates in Iberia and Cincinnati, O., Rushville, Ind., and Easton, Cal. Republican and Prohibitionist.

Children:—437 Edwin M.; 438 Lizzie May.

144. Mitchell, William McFarland (26), Big Sandy, Tenn.; b. Oct. 20, 1851. m. Feb. 17, 1881, Ella Belle, dau. of Rev. William Q. Shannon. They have kept their residence in Cedarville, O., since marriage, till 1905, when they moved to Xenia.

United Presbyterian; Republican; Mr. Mitchell is engaged as lumberman in Tennessee.

Children:—439 Bertha M.; 440 Clara B.; 441 Jennie M.; 442 Edna F.; 443 Mabel R.; 444 Fred. E.

145. Hamill, Robert (27), was a physician and lived in Chicago. m. Eliza Davidson.

146. Hamill, John (27), was a dentist, residence unknown.

147. Hamill, James (27), married Margaret Monzingue and moved to Page Co., Iowa. Lived at College Springs. Farmer; United Presbyterian; Republican.

One daughter known: 445 Jeanette M.

148. Hamill-Bigger, Eveline (27). They lived on farm in Sugar Creek tp., Greene Co., O.

149. Hamill, Joseph (27); married Leah Creighton, of Xenia. (There were also a Margaret, Julia, Sarah and Eliza (27). The last named was married to a Mr. Bigger.)

150. Collier-Sterritt, Caroline (28); m. Pugh Sterritt.

151. Collier-Jobe, Margaret (28); m. Daniel Jobe.

152. Collier-Linkhart, Clarissa (28); m. Joseph Linkhart. (There were also, James, David, Ruth, Ira, and Theodore (28); record unknown, although letters addressed to Ruth, Yellow Springs, O., have not been returned "uncalled for.")

153. Moreland, David Mitchell (31), Clearfield, Iowa; b. July 7, 1821. m. April 17, 1848, Sarah, dau. of Robert and Elizabeth Bicket Hamill. Resided in Ohio, Illinois, and for

many years in Iowa. Farmer, carpenter and joiner; Reformed Presbyterian; Associate Presbyterian and United Presbyterian. Has been a ruling elder in three different congregations and is serving still in that office at Clearfields. Whig, Republican. Mr. Moreland is a great sufferer from severe bodily affliction, and says in his letter of Aug. 27th, 1906, "I may live several years yet, but if it is the Lord's will, I hope I may be taken home before I become a burden to my friends." (His hope was fulfilled. He died Nov. 26, 1906).

Children:—795 to 801, supplement.

154. Moreland-Mitchell, Margaret Jane (31); m. John Mitchell (not a descendant of David and Margaret). She died many years ago.

Children:—811 to 818, Supplement.

155. Small-Bell, Elizabeth (32). Hendley, Neb.; b. Feb. 25, 1841. m. Dec. 5, 1865, Thomas, son of Thomas and Margaret Bell. They moved from Illinois to Nebraska in 1880. Mr. Bell served in the 10th Ill. Infantry, and was in the famous march to the sea. He is postmaster at Hendley. United Presbyterians; Republicans.

Children:—446 Thomas A.; 447 James F.; 448 Cora Alice; 449 Ruth.



Albert Small. 1890.



Mrs. Mary J. Haines-Small. 1890.

156. Small, Albert (32); b. about 1825. m. about 1851, Mary Jane Haines, near Cedarville, O., and shortly afterward moved to Henderson County, Ill. During the Civil War he was inclined to enlist, but his father James and he agreed that the former should go in his stead and leave the latter to care for his young family. But Albert helped at home to enroll recruits, and in that service had narrow escapes from attacks of the war opposers. (See appendix.) United Presbyterian; Republican.

Children:—450 Granville C.; 451 Rebecca; 452 Cora; 453 James S.; 454 Ella J.; 455 John C.; 456 Albert E.; 457 William G.; 458 Annie M.; 459 Carrie B.; 460 David M.; 461 Frank H.

157. Small-Lant, Amanda Jane (32); b. March 13, 1827; died Jan. 20, 1897. m. Jan. 11, 1854. Wm. Lant, who now lives at Burlington, Ia. Farmers; United Presbyterians; Democrats.

Children:—791 to 794, Supplement. Another child, Emma J., died in early childhood.

158. Small-Turnbull, Margaret (32); m. William Turnbull; had one child; all deceased.

159. Small, James (32); died 1835 at Cedarville.

160. Small-Marshall-Lant, Alice (32); m. Charles Marshall, by whom she bore three children, all of whom are deceased. He also died, and she married Casper Lant. She died 1880, at Biggsville, where she had chiefly lived after removing from Ohio in 1851. Farmers; United Presbyterians.

Living children: 889 Albert; 890 Lizzie; 891 George.

161. Small, Sarah (32); died in 1852, shortly after removal to Illinois.

162. Small-McMillan, Susan (32); b. about 1835; died Jan. 4, 1903. m. William, son of James and Mary McMillan. Lived near Biggsville, Ill. United Presbyterians; Republicans.

Children:—462 Charles W.; 462a Sumner H.; 802 Carrie; 803 Jennie; 804 Mary; 805 James; 806 Zetta; 807 Jessie; 808 Herbert I.

163. Small-Mahaffey, Ruth (32); m. Aug., 1865, William Mahaffey. She died Aug., 1884.

Children: John, Charles.

164. Winter, James (33); b. Sept. 30, and died Oct. 21, 1822.

165. Winter, Joseph (33); b. Jan. 28, and died June 15, 1823.

166. Winter, William C. (33); b. Oct. 24, 1824; died March 26, 1896.

167. Winter-Wade, Margaret L. (33); b. Feb. 6, 1829; m. about 1849, William Wade. She died May 28, 1850. One child, dying in infancy.

168. Winter-Espy, Mary A. (33); b. May 5, 1831; m. June 9, 1854, 80 Harvey Adams Espy. She died April 29, 1904. Children:—See No. 80.

169. Winter, Charles Harvey (33), Yellow Springs, O.; b. Dec. 24, 1834.

170. Winter, James Henderson (33); b. May 14, 1857; died March 4, 1857.

171. Winter, John Culbertson (33); b. Jan. 31, 1840; m. Oct. 15, 1868; died Oct. 27, 1870.

172. Winter, David Mitchell (33), Duncanville, Ill.; b. April 11, 1843, near Xenia. m. Feb. 25, 1869, Eliza Jane, dau. of James and Nancy Duncan Ransom; continued his residence in Greene Co., O., till 1866, then removed to Crawford Co., Ill.

Farmer; United Presbyterian; Republican.

Mr. Winter served in Co. H, 94th O. V. I., during the Civil War and was with his company in its many battles. He was advanced from private to corporal and sergeant and was mustered out at Washington, D. C., with his regiment.

Children:—463 John E.; Ettie M.; 465 Minnie B.; 466 Luella F.; 467 Harry L.

173. Adams, Harriet J. (34), Swanville, Ind.; b. Nov. 13, 1839, near Hanover, Ind., on the farm where she continues to reside. Teaching, with house keeping, has been her chief vocation. United Presbyterian. She has aided the writer very much by giving him information concerning her immediate relatives.

174. Adams, James C. (34). Died in early childhood, Oct. 17, 1843.

175. Adams, Margaret C. (34); b. June 7, 1842; resided on the home farm till her death July 2, 1888. She was a teacher. United Presbyterian.

176. Adams-Clever, Mary A. (34), Fullerton, Cal.; b. May 5, 1844; m. Mar. 24, 1870, John H., son of Simon and Sarah Clever, and with husband went to Iowa. In 1888, they

removed to California, and are engaged in orange culture.

Mr. Clever served during the civil war in Co. C., 4th Ind. Cavalry. His father, who was in the same company, died at Murfreesboro, 1863. Mrs. Clever was a teacher before marriage. Presbyterians; Republicans.

Children:—468 Simon E.; 469 Otis H.

177. Small-Iliffe, Margaret Louisa (35), Cedarville, O.; b. July 29, 1842. m. Dec. 10, 1870, William H., son of Wesley and Sarah Iliffe, at Cedarville, O., where they have since resided. Mr. Iliffe served honorably in the 12th O. V. I. during the Civil War. Reformed Presbyterian; Prohibitionist and W. C. T. U. Mr. Iliffe follows the trade of a mason.

Children:—477 Mary K.; 478 Harry S.; 479 Walter C.; 480 William W.; 481 Charles E.; 482 Sadie; 483 Fannie.

178. Small, Andrew Eli (35), 402 N. Main st., Urbanna, O., b. Dec. 10, 1846. m. Oct. 26, 1870, Martha E., dau. of Daniel and Jane McMillan. They resided in Cedarville till 1889, and then moved to Springfield, O., where they have since resided. Farmer; Reformed Presbyterian; Republican.

He served one year during the Civil War in Co. A, 185th O. V. I.

Children:—484 Luella; 485 Irene; 486 David L.; 487 James A.; 488 Helen; 489 Florence.



Mrs. Margaret L. Small-Iliffe. 1906.

179. Turnbull, James Adams (37); b. Dec. 22, 1825; died about 1853. unm. He was an excellent teacher, and founder of the Cedarville Academy, having received his education in Thomas Steele's Academy, Xenia, O. The writer was one of Mr. Turnbull's pupils and received from him an impetus for learning that has been a help to him through his whole life.

180. Turnbull-Nichol, Ruth (37), twin with James A., b. Dec. 22, 1825. m. in 1848, John Nichol; died June 12, 1849.

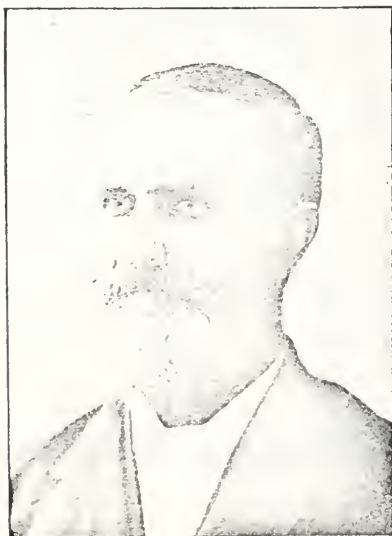
180a. Turnbull, Elizabeth (37); b. Oct. 6, 1827; died July 20, 1849.

181. Turnbull, Samuel Kyle (37), Cedarville, O.; b. Aug. 19, 1829. m. June 19, 1857, Katherine, dau. of John and Kezia Funston. Resided on farm till 1895, then moved into town. Farmer and stock raiser; United Presbyterian; Democrat-Temperance.

Children:—490 Flora; 491 John E.; 492 Fannie; 493 Melba H.

182. Turnbull, Margaret Ann (37); b. Aug. 4, 1831; died 1833.

182a. Turnbull, William (37); b. Aug. 8, 1833; m. Feb. 7, 1867, Sarah, dau. of Alex. and Mary Gaines. Farmer and



Alex. Turnbull.

stock raiser. He died Oct. 10, 1870. His widow survived him till 1890.

Child:—494 Stella R.

183. Turnbull, Joseph Sterret (37); b. Oct. 20, 1835. m. Mary Ann Spencer, who died in 1885 or '86. m. Martha Ann Creswell, who survives him, he having died May 2, 1900. She resides at Jamestown, Ohio.

184. Turnbull, Alexander (37), Cedarville, O.; b. Jan. 24, 1838. m. Dec. 16, 1863, Jane, dau. of John and Sarah Barber, who died. m. Aug. 5, 1897, Mrs. Sarah Humphries-Barber, dau. of Joseph and Martha Humphries. Farmer and stockraiser; United Presbyterian; Democrat. He was Orderly Sergeant, Co. D, 12th O. V. I., June, 1861, to June, 1863.

Children:—883 Effie H.; 884 Rachel; 885 Frank B.; 886 William A.; 887 Annie M.

185. Turnbull, John (37); b. April 10, 1840. m. Josephine Kyle. in the early sixties. He was a successful physician at Monmouth, Ill., and then at Bellbrook, O. Died July 19, 1903.

Two children; names unknown.



Thomas Turnbull. 1885.



Mrs. Susan R. Turnbull.

186. Turnbull, Thomas (37), 1083 60th st., Oakland, Cal.; b. June, 1844. m. Susan R., dau. of Nathan and Emma

Thompson. Real Estate and Insurance. Has been devoted to farming and fruit growing. United Presbyterian; Republican. An elder and trustee in the Oakland United Presbyterian Church. Has served as J. P., and in various governmental positions. See appendix.

Children:—495 Daisy B.; 495a Emma and others. See supplement, 898 to 904.

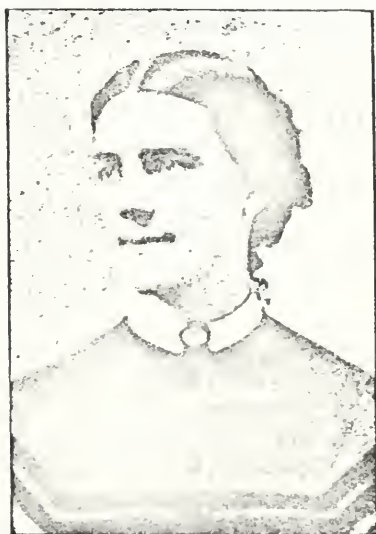
187. Turnbull-Smiley, Rachel (37); b. Aug., 1847. m. Mr. Smiley in 1866; died Feb., 1873, leaving two sons.

188. Turnbull, Robert Currie (37); b. Oct. 1, 1851; died Jan. 1, 1858.

189. Turnbull-Greir, Catherine (39); b. Feb. 20, 1838. m. April 12, 1860, Alexander Grier, M. D.; died the following July. She was an unusually bright and capable woman; was an excellent teacher, which she became at age 16. United Presbyterian.

190. Turnbull, Isabelle (39); b. September 26, 1839; died Oct. 28, 1902. United Presbyterian. She was a fine teacher and a mathematician, and possessed of a very charitable and admirable disposition. Always resided in Cedarville, O.

191. Turnbull-Winter, Nancy (39), Cedarville, O. b.



Mrs. Nancy Turnbull-Winter. 1868.

April 28, 1841. m. April 1, 1868, Andrew, son of Andrew and

Hannah (Baxter) Winter. He was a physician and surgeon. United Presbyterians; Republicans. Dr. Winter died July, 1891. Her residence has been always in Cedarville.

Children:—496 Elizabeth B.; 497 Isabelle M.; 498 Andrew.

(
192. Turnbull, Thomas H. (39); died in infancy.

193. Kyle, Mary (40); b. Aug. 23, 1834; died March 28, 1852.

194. Kyle-Bickett, Ruth Anna (40), Xenia, O.; b. April 24, 1837. m. Jan 18, 1882. Adam Reynolds, son of William R. Bickett. Farmers; United Presbyterians; Republicans.

Mr. Bickett served in the 154th O. V. I., "One Hundred Days' Service," in the Civil War. Has served as elder in his church for the past thirty years.

195. Kyle, Alexander Cassil (40), Cedarville, O.; b. August 7, 1839. m. Mrs. Sarah McCollum on Nov. 26, 1896. Mr. Kyle served during the Civil War in the 34th O. V. I.; was wounded; after expiration of three years' term, he re-enlisted in a Massachusetts regiment, and was on duty at Washington, D. C., when the Surratt conspirators were executed.

196. Kyle-Hicks, Jane Eliabeth (40), Beloit, Kansas; b. Jan. 4, 1842. m. Jan. 8, 1873, James W., son of James and Mary Hicks. Mrs. Hicks before marriage went to Kansas in 1868, and was for some time a teacher. After marriage first settled in Osborne County, that state, in 1881 moved to Beloit, Mitchell Co. Farmers; Presbyterians; formerly United Presbyterians; Republicans.

Children, all graduates of the Beloit High School: 499 Samuel A.; 500 Joseph K.; 501 James; 502 Albert; 503 William E; 504 Agnes A.

197. Kyle, Samuel Adams (40); b. Dec. 6, 1843. He enlisted in the 34th O. V. I., and was in several battles in Virginia. At Cedar Creek, while on picket duty, at 3 a. m., Oct. 19, he with thirty-three others was taken captive by Early's troops and imprisoned at Saulsbury, and was the sole one of them who survived long enough to return home. After a general exchange of prisoners at Annapolis, his father went after him and brought him home. On his arrival at Cedarville, April 5, 1865, he was so emaciated from his sufferings in prison that his condition excited the pity of his comrades, and

roused them to threats of vengeance. He lingered until July 19, following, when his brave spirit passed away.

198. Kyle, Joseph, D.D. (40). Xenia, O. b. Nov. 20, 1849. m. Oct. 14, 1880, Ella M., dau. of William and Sarah B. (Grove) Barnett. She died in 1897. m. June 7, 1900, Marion L., dau. of Alexander and Jane M. (Taggart) Brown. Dr. Kyle is a minister of the United Presbyterian Church. His pastorates were at Springfield, O., from Jan. 1877, to Sept., 1891; Allegheny, Pa., Sept., 1891, to Sept., 1899; when he entered upon his duties as professor of systematic theology in the U. P. Theological Seminary at Xenia.

Children:—505 Joseph; 506 Alexander B.; 507 Marion B.

199. Kyle, John Kennedy (40); b. Feb. 26, 1851; died July 1, 1877.

200. Kyle, Leah Martin (40); b. July 23, 1853; died July 19, 1881.

201. Kyle-Cresswell, Rachel (40), R. F. D. 1, Cedarville, O.; b. Feb. 18, 1855. m. Nov. 26, 1896, Andrew Hereon, son of Samuel and Eliza Cresswell. Farmer; Reformed and United Presbyterian.

202. Kyle-Collins, Ruth A. (41); b. June, 1837. m. Oct. 3, 1865, James W., son of Archibald and Elinor Collins, of Greene Co., O. She died Nov. 6, 1900. Farmers; United Presbyterians. Always resided near Xenia.

Children:—508 E. Edith; 509 A. Ralph; 510 Foster K.; 511 M. Abna; 512 Grace.

203. Kyle-Ferguson, Lydia (41), Xenia, O.; b. Aug. 20, 1840. m. Oct. 20, 1864, Wm. Alexander Ferguson. Lived on farm, north east of Xenia till 1905, when they moved into Xenia. United Presbyterians; Republicans.

Children:—512a Jessie; 513 Neil; 514 D. Walter; 515 Lillian; 516 J. Fulton.

204. Kyle-Raney, Elizabeth (41), Cedarville, O.; b. Dec. 30, 1842. m. Oct. 11, 1892, Samuel, son of James and Martha Raney. United Presbyterians; Republicans.

205. Kyle, Ellen (41); b. April 12, 1845; died Jan. 8, 1865.

206. Kyle-Bratton, Mary J. (41), Xenia, O.; b. June 4, 1847. m. James C., son of James and Jeanette Ferguson Bratton. United Presbyterians.

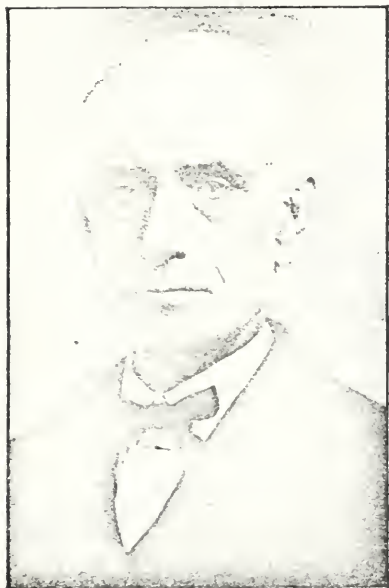
Children:—517 Howard; 517a Eleanor.

207. Kyle, Samuel Clark (41), Valisca, Iowa; b. March 7, 1849. Farmer; Presbyterian; formerly U. P.; Republican.

208. Kyle, William J. (41), Xenia, O.; b. March 7, 1849. m. Anna, dau. of Joseph and Mary (Bratton) Hamill. Farmer; United Presbyterian; Republican.

Children:—518 David M.; 519 Mary.

209. Kyle, David C. (42), Washington, Iowa. b. April



David C. Kyle. 1906.



Mrs. Joanna Kyle.

30, 1841, one-half mile S. of Cedarville, O. m. Sept. 17, 1863, Joanna, dau. of Dr. Joseph Addison and Sarah (Mooney) Kyle. She died Jan. 16, 1900. m. Oct. 1, 1903, Mary Anna Chalmers, of Newberry, S. C. Mr. Kyle says that his first wife was a cousin on his father's side, and his second, the same on his mother's side of the family. In Aug., 1865, he moved to Washington, Iowa; in Aug., 1874, to Albany, Oregon; in July, 1876, back to Washington. Civil Engineer; County Surveyor, 20 years; Covenant; United Presbyterian; Methodist Episcopal; Democrat. Enlisted, June 27, 1861, and served in the "three months" call during the Civil War. Has served as Mayor, Justice of the Peace, Assessor.

Children, all by first marriage:—528 Mary A.; 529

Thomas C.; 530 Helen; 531 Carrie; 532 Catherine C.; 533 Frances; 534 Ettah; 535 James M.; 536 David; 537 Joseph A.; 538 Joanna; 539 Jeanette.

210. Kyle-White. Margaret Mitchell (42), 1734 N. Capitol st., Washington, D. C.; b. May 5, 1843, near Cedarville, O. m. June 14, 1866, Robert, son of William and Mary A. White. Mr. White is a Presbyterian Minister, but for several years has been laid aside by sickness. She was first a Covenanter now Presbyterian. Following the life of a minister, she has resided in various places, the last before going to Washington was Steubenville, O. She has held the



Mrs. Margaret Mitchell Kyle-White, son and daughter. 1900.

presidency in a Presbyterian Mission Society and in the W. C. T. U. of the 7th Ohio District and has been active in church and benevolent work. Prohibitionist. Mrs. White was received into membership of the Daughters of the Revolution, Nov. 17, 1906, through the Kyle line.

Children:—540 Chalmers C.; 541 Amy K.

FOURTH GENERATION.

211. Laughead, William Bradford (43); b. May 24, 1838; was a student at Westminster College, New Wilmington, Pa. Enlisted in the Union Army in the summer of 1862; died of fever near Lexington, Ky., Nov. 28, 1862.

212. Laughead-Young, Nancy (43), Pasadena, Cal.; b. 1842. m. Nov. 21, 1867, James H. Young. Resided until recently in Washington, Iowa; is now in California. United Presbyterian.

213. Laughead, David (43); b. May, 1846. Died March, 1863.

214. Laughead, James Henry (43), Washington, Iowa; b. April 11, 1848. m. Feb. 20, 1873, Maria, dau. of John and Adaline McCleery. Farmer; United Presbyterians; Republican and Prohibition.

Children:—541 David A.; 542 William M.; 543 Lizzie E. Y.; 544 Luella E.

215. Laughead, Leander (43); b. about 1851. m. Feb., 1873, Iona Effie Holcomb. In 1885, they were living in Washington, Iowa.

Children:—Ethel (died in infancy); 545 Edie or Edward.

217. Laughead, William (44). Not living. Had two sons.

218. Laughead, Elder (44). Died in early manhood.

219. Laughead, Charles (44). Died in California.

219a. Laughead, Sarah (44). Died in early life.

220. Laughead, Joana Alice (44). Resides in Cleveland, Ohio.

221. Laughead, Elizabeth (44). In 1885 was residing in Xenia and connected with the Xenia Gazette.

221a. Laughead, John (44), Xenia, Ohio.

222. Laughead-Harper, Mary Elizabeth (45); b. April, 1837. m. John S. Harper.

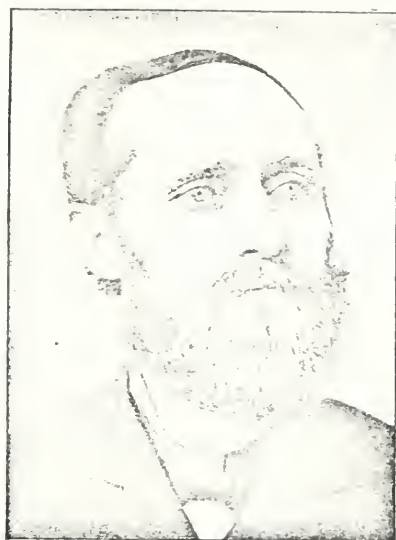
Children:—861a.

223. Laughead, Isaac Newton (45), R. D. I., Palestine, Ill.; b. Aug. 13, 1843, near Xenia, O. m. Margaret Simpson, dau. of John and Mary (Brown) Gregg. Moved to Crawford Co., Ill., in 1868. Farmer and stock raiser; United Presby-

terian; Republican. Mr. Laughead served three years in the 74th O. V. I.

Children:—546 Adda R.; 547 Nettie M.; 548 Nellie B.; 549 Mary C.; 550 Frank E.; 551 Charles W.; 552 Fred B.

224. Laughead, George Galloway, M. D. (45), 2935 W. 36th Ave., Denver, Col.: b. Feb. 28, 1847. m. May 13, 1873.



Geo. Galloway Laughead, M. D. 1882.

Juliette, dau. of Joshua and Catherine Wolff, who died Dec. 17, 1880. m. July 22, 1885, Orilla, dau. of Joseph and Jane Robinson. Physician and druggist; United Presbyterian previous to 1892, serving as elder; was a Commissioner in General Assembly in 1880; now Presbyterian; Republican. During the Civil War served as sailor, U. S. S. Quinchita, Mississippi Squadron. Residences: Ohio, Indiana, to 1885; Coldwater, Kansas, 1885-1904; since, Denver.

Children:—553 Mabel E.; 554 Stella E.; 555 Joseph H.; 556 George E.; 557 Jessie A.; 558 Joseph R.; 559 Myrtle E. L.

225. Laughead, Anderson (49). In 1885 lived in Washington, Ia.

226. Laughead, Howard (49). Same as 225.

227. Laughead, Etta (19). Same as 225.

228. Laughead, Nancy (19). Same as 225.

229. Laughead, Walter (49). Same as 225.

230. Bull, Henrietta (54), Yellow Springs, O.; b. Oct. 1857. Resides on the home farm; United Presbyterian; Republican.

231. Bull, Emma Jane (54), Yellow Springs, O.; b. Oct. 28, 1859. Same as 230.

232. Bull, James Harvey (54); b. June, 1847; died March, 1871.

233. Bull, Elizabeth Ann (54); b. Aug. 5, 1850. School teacher. Not living.

234. Bull, M. Frances (54); b. Feb., 1852. United Presbyterian. Not living.

235. Bull, David Laughead (54); b. June 1, 1862. Farmer and carpenter. Lived in Colville and Spokane, Washington, 1886-90. Died in hospital, Wallace, Idaho, Aug. 15, 1890.

236. Ward, John (57); b. June 26, 1851, and died following day.

237. Ward, Calvin (57); b. June 3, 1853; died March 29, 1856.

238. Ward, Enos, (57); b. Oct. 23, 1854; died Oct. 19, 1855.

239. Ward, William (57), Neosbo Falls, Kansas; b. Aug. 14, 1856. m. Mary D. Crothers, Leroy Co., Kansas. Farmer and stock raiser; Methodist; Union Labor.

Children:—560 Clarence W.; 561 Harvey J.

240. Ward, Harvey (57); b. March 21, 1858; died May 8, 1876.

241. Ward, Ambrose Jackson (57), 1885, in Burlington, Kansas; b. April 30, 1860. m. March 1, 1883, Cassie E. Winget, of Burlington, Kansas. Farmer and stock raiser; Presbyterian; Republican.

Children:—562 Ralph A.; 563 Lola E.; 564 Violet V.

242. Ward, Rosetta Jane (57), 1885, in Burlington, Kan.; b. Oct. 14, 1865. Book-keeper; Baptist; Equal Suffrage and Temperance Worker.

244. Carrick, William Albert (58), Sioux City, Ia.; b. March 10, 1849. m. January 14, 1874, Lindie Niles, of Waterloo, Iowa. Hotel keeper; Republican.

Children:—565 Lulu C.; 566 Albert K.; 567 Karl K.; 568 Walter C.

245. Carrick-Lewis, Martha J. (58), in 1890, Denver,

Col.; b. June 2, 1851. m. Sept 12, 1871, Edwin M. Lewis. Fruit dealer; Methodist; Republican.

Children:—569 Edwin C.; 570 Achsah M.

246. Carrick, Jane Harvey (58), Traer, Iowa; b. July 7, 1854. m. August 1, 1875, Jennie Niermyer. She died May 11, 1906. Harnessmaker; Methodist Republican. ;

Children:—571 Clyde; 572 Glenn; 573 Floyd; 574 Ralph.

247. Carrick, Emma A. (58), 1890, Chicago; b. April 23, 1861. Clerk in Boston store, Chicago, in 1890.

248. Carrick, Frank (58), Colorado Springs, Col.; b. Oct. 30, 1864.

249. Carrick, Eddy (58), 1890, Vinton, Ia.; b. Oct. 20, 1869.

250. Wray, William Lawhead (59); b. Nov. 23, 1848; died Sept. 25, 1849.

251. Wray-Robinson, Margaret J. (59); b. March 17, 1850. m. Dec. 12, 1867, James C. Robinson. She died July 9, 1877.

Children:—576 James C.; 576a Lindsay; 577 William W.; 578 Roy R.; 579 Jennie.

252. Wray-Morrow, Martha E. (59), 1890, Clearfield, Iowa; b. Oct. 14, 1853. m. March 19, 1879, Rev. N. V. Morrow, who died Feb. 10, 1887.

Children:—580 Charles E.; 581 Jessie E.; 582 Maggie L.; 583 Tacie P.

253. Wray-Worthington-Wheeler, Mary Loretta (59); b. May 29, 1858. m. July 9, 1876, John L. Worthington, who died in 1881. She married, June 1, 1885, Marshall B. Wheeler, who died Sept. 26, 1886.

Children:—584 Charles E.; 585 Edith M.; 586 James L.

254. Wray, James M. (59); b. Jan. 18, 1856. m. in 1879, A. M. Reynolds.

Children:—587 W. Clyde; 588 J. Arthur; 589 Jessie M.; 590 Chas. E.

255. Wray, Charles S. (59); b. Sept. 15, 1860; died Nov. 6, 1861.

256. Lawhead, David Elder (60), St. Joseph, Mo.; b. Sept. 26, 1853. m. Sept. 26, 1876, Margaretta, dau. of James and Eliza (McLean) Wright, at Monmouth, Ill. Resided at Mt. Ayr, Iowa, 1876-91; Tarkio, Mo., 1891-04; since at St. Joseph. Merchant; United Presbyterian; Republican.



David Elder Laughead. 1903.

Mr. Lawhead is an active ruling elder; first at Tokio, now at St. Joseph.

Children:—591 Robert O.; 592 William T.; 593 Minta E.

257. Lawhead, William Emmet, M. D. (60), 1890, Redding, Iowa; b. March 15, 1856. m. Nov. 5, 1879, Mary Cresswell.

258. Lawhead, Cassius Campbell (60); b. Sept. 18, 1858; died Jan. 7, 1860.

259. Lawhead, James Erskine (60), 1890, Union Star, Mo.; b. March 20, 1861. m. Nov. 21, 1888, Bertha Stuart. R. R. agent and telegrapher.

Child:—594 Emmet E.

260. Lawhead-Askren, Nettie E. (60); b. Dec. 20, 1864. m. July 12, 1882, W. W. Askren, a lawyer. First settled at Mt. Ayr, Iowa, then moved to Carbonado, Wash., where she died, Dec. 9, 1904. United Presbyterians; Republicans. Mr. A. has served as Mayor, Mt. Ayr, and postmaster of Carbonado. He is an elder of the Church.

Children:—595 Thomas M.; 596 William D.; 597 Mary M.; 598 Elder P.; 599 Virgil L.; 600 Eleanor I.

261. Lawhead, Robert A. (60), Tingley, Iowa; b. Feb. 11, 1867. m. Jan. 3, 1888, Anna L., dau. of James and Aurelia Beard, Mt. Ayr, Ia. Residences: Illinois, till 1875; since in Iowa, except in Kansas, 1901-4. Merchant; United Presbyterian; Republican. An elder of the Church.

Children:—601 Robert N.; 602, Anna L.; 603 Rex E.; 604 James; 605 Aurelia; 606 John O.

262. Lawhead, Lawrence John (60); b. Dec. 4, 1870; died Aug. 9, 1872.

263. Lawhead-Wallace-Buchanan, Lois Isabella (60), Welda, Kan.; b. Dec. 4, 1870. m. Sept. 10, 1891, John N. Wallace, who died about 1898. m. Feb. 27, 1902, Lincoln C., son of Samuel and Mary A. (Snodgrass) Buchanan. Farmers; United Presbyterians; Republicans. Mr. Buchanan is an elder of the Church.

Children by first marriage:—607 Lowell E.; 608 Vernon L. and 609 A. Vere (twins); 610 Ava M. By second marriage: 611 Mary I.; 612 Charles R.

264. Lawhead-Nichol, Margaret Imogene (60), Fowler, Cal., and Welda, Kan.; b. Aug. 13, 1874. m. Sept. 4, 1897, William G., son of John and Mary J. (Pollock) Nichol. United Presbyterians.

270. Wallace, W. Edward (62), 1885, Norwood, Ill.; b. Jan. 30, 1853. m. March 16, 1876, Miss Gail Struthers, Monmouth, Ill.

Child:—613 Kyle S.

271. McCutchan, Charles R. (62), 1890, Gerlaw, Ill.; b. March 31, 1857. m. March 3, 1885, Jennie D. Crosier, Gerlaw, Ill. Farmer; United Presbyterian; Republican.

Child:—614 Lela F.

272. McCutchan, Florence May (62); b. May 17, 1859; died Oct. 27, 1860.

273. McCutchan, Anson G. (62), 1890, Monmouth, Ill.; b. May 17, 1859.

274. McCutchan, Mary Ledora (62), 1890, Mulberry, Mo.; b. Jan. 12, 1865. United Presbyterian.

275. McCutchan, Robert Elmer (62), 1890, Mulberry, Mo.; b. March 15, 1867. United Presbyterian.

276. McCutchan, John Calvin (62), 1890, Mulberry, Mo.; b. Oct. 3, 1870. United Presbyterian.

277. McCutchan, Bertie Isabel (62), 1890, Mulberry, Mo.; b. Nov. 29, 1873, at Red Oak Grove, Virginia. United Presbyterian.

278. Johnston, John Edward (69), Hampton, Iowa; b. Oct. 27, 1857. m. Oct. 21, 1885, Helen H. Hubbard, who died Aug. 19, 1900. m. Dec. 30, 1903, Marian, dau. of Oney H. and



John Edward Johnston.

Helen M. Sweet. Farmer and stock raiser; Congregation-
alist; Republican.

Children:—615 Jamie J.; 616 Howard H.

279. Johnston, David Franklin (69), Sioux Rapids, Ia.; b. 1859. m. Oct. 24, 1889, Alice Coffman. Lawyer; Congre-
gationalist; Republican. Mayor of Burr Oak, Kan., and of
Sioux Rapids.

Children:—617 Harry R.; 618 James C.; 619 Alice K.

280. Johnston, Ralph William (69), Mankato, Kansas; b. March 24, 1862. m. April 27, 1892, Edith, dau. of Andrew
and Martha Mann. Blockman for International Harvester Co.;
Congregationalist; Republican.

One child: 620 Olive.

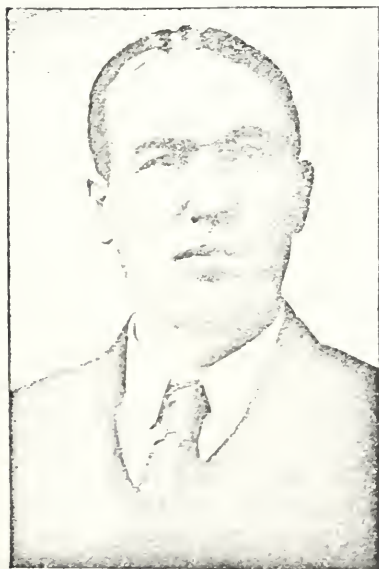
281. Johnston, James Herbert (69), Winterset, Iowa; b. Jan. 22, 1869, at Hampton, Iowa. m. Sept. 17, 1890, Emma
Jane, dau. of Thomas and Elizabeth (Leas) Paul. Farmer;
Congregationalist; United Presbyterian; Republican.

Children:—621 George F.; 622 James P.; 623 Arthur
E.; 624 Ruth E.; 625 Thilma H.; 626 Elizabeth; 627 Thomas
L.; 628 James H.



James Herbert Johnston. 1890.

282. Johnston, Charles Frederic (69), Sheffield, Iowa;
b. Jan. 17, 1866. m. June 29, 1882, Della H., dau. of Henry



Chas. Frederick Johnston. 1903.



Mrs. Della Hacker-Johnston. 1903.

and Barbara Hacker. Has resided in Sheffield since 1890. Lawyer and banker; Methodist (formerly Congregationalist); Republican. Mr. Johnston has served two terms as representative in the Iowa legislature; Deputy Collector, U. S. Internal Revenue, 3d. Div., 3d. Dist., Iowa, seven years.

Children:—629 Charles F., and an infant dying at date of birth.

283. Johnston, George Avery (69), Sheffield, Iowa; b. April 7, 1867. m. June 30, 1898, Ada Perrin. Resided at Omaha, 1887-9; Sheffield since that time. Banker; Congregationalist; Republican. Has been Mayor of Sheffield three terms.

One child:—630 Frances P.

284. Johnston, Jennie Eliza (69), Hampton, Iowa; b.



Jennie Eliza Johnston. 1899.

June 30, 1869. Teacher; Congregationalist.

285. Bradfute, Ora E. (70).

286. Bradfute, Lillian M. (70).

287. Bradfute, Martha J. (70).

288. Bradfute, John A. (70), Bellefontaine, Ohio, 514 N. Detroit st.

289. Bradfute, Anna E. (70).

290. Bradfute, William (70), Washington, C. H. O.

291. Bradfute, Mary (70).

292. Stormont, John Harold (71), Xenia, O.; b. Oct. 26, 1863.

293. Stormont, Eliza Janetta (71); b. June 21, 1866; died May 9, 1887.

294. Knox-Skinner, Rebekah Jane (72), 416 E. 4th st., Newport, Ky.; b. Aug. 15, 1872, at Yellow Springs, O. m. Aug. 17, 1899, George, son of William and Emily Lee Skinner, Bellevue, Ky. After marriage removed to Kentucky. In 1895, spent three months visiting Scotland, the home of her ancestors. Is a graduate (1894) of Oxford College, Oxford, O. She spent five years previous at Antioch College. Presbyterian.

Children:—631 Eleanor L.; 632 Herbert K.; 633 Isabel M.

295. Knox, Lillian Eliza (72); b. April 9, 1874; died Aug. 17, 1874.

296. Knox, John Bradfute, 2d. (72), 96 Broadway, New



John Bradfute Knox, 2d. 1903.

York City; b. Oct. 24, 1875, at Yellow Springs, O. m. April 4, 1904, Evelyn, dau. of Franklin Pierce and Ida Pendleton

Jepson, at Wheeling, W. Va. Antioch College, 1888-92; Williams, Williamstown, Mass., 1893-97, graduating A. B. Admitted to the Ohio bar, in 1900; graduated from the N. Y. City Law School and admitted to the New York bar in 1903. Lawyer; Episcopalian. Mr. Knox served in the 1st O. V. C. during the Spanish-American war.

297. Espy, David Bruce (75); b. 1841. Served during the Civil War in Co. F, 11th Iowa Inf. Died three years afterward from wounds received in battle.

297a. Espy, Andrew Heron (75); b. 1843; died 1849.

298. Espy-McChesney, Martha Ann (75), Middletown, Iowa; b. 1845. m. Nov. 17, 1867, John P. McChesney.

Children:—634 W. Bruce; and others.

299. Espy, James Francis (75); b. 1846; died 1849.

300. Espy-Allen, Mary Margaret (75), Danville, Iowa; b. 1848. m. 1871, Ephraim Allen, who died, 1888.

301. Espy, John B. (75), Winfield, Iowa. m. June, 1868, Eva Chamberlain. Carpenter.

302. Espy-Godfrey, Sarah E. (75), Washington, Iowa. m. Samuel Godfrey.

303. Espy-Dodds, Mary Adaline (75), Washington, Iowa. m. 1898, L. Dodds.

304. Espy, Josiah Brown (76), 26 Park Place, Springfield, O.; b. March 20, 1846. m. March 3, 1875, Lida D., dau. of John L. and Annie E. Cisco, Xenia, O. Has lived in Illinois and Colorado. Was in the Union Army during the Civil War. Commercial traveler; Presbyterian; Republican.

305. Espy, David (76); b. June 16, 1848; died, unm.

306. Espy, James Walter (76), 2911 Welton st., Denver, Col.; b. Oct. 12, 1859. m. May 19, 1881, Laura G., dau. of George W. P. and Katherine S. Green. Lived in Denver for past twenty years; before that in Ohio and Illinois. Deliveryman; Congregationalist; Republican.

Children:—635 Vivas; 636 J. Reimer; 637. Lela.

307. Espy-Duncan, Martha Louesa (80), Winslow, Ark.; b. Sept. 8, 1855. m. April 10, 1873, Samuel Kennedy, son of James K. and Sarah (Dunlap) Duncan, who died Nov. 29, 1894. Moved from Crawford Co., Ill., to Arkansas in 1904. Home making and a primary teacher for years; New Church; formerly United Presbyterian; Republican, now Socialist.

Children:—638 Gilbert N.; 639 Lillian N.; 640 Lester A.; 641 Bessie A.

308. Espy, James Alvin (80), R. F. D. 3, Flat Rock, Ill.; b. April 1, 1857. m. May 4, 1885, Margaret Ann, dau. of Charles and Sarah J. Ross. Resides on place adjoining home farm. Farmer; United Presbyterian; Republican. He is a ruling elder in his church.

Children:—642 Charles H.; 643 Margaret L.; 644 James H.; 645 Flossie B. (Also an infant son, deceased.)

309. Espy, Edwin Lee (80), Palestine, Ill.; b. Sept. 11, 1859. m. Nov. 12, 1884, Julia Ann, dau. of Henry H. and Laura Miller. With the exception of one year in Colorado, has lived since 1865, in Crawford Co., Ill. Farmer; Methodist Episcopal, formerly United Presbyterian; Republican.

Children:—646 S. Earl; 647 Alpha L.

310. Espy, John Winter (80), R. F. D. 3, Palestine, Ill.; b. Sept. 24, 1861. m. Nov. 21, 1888, Elizabeth A., dau. of Harlan and Sarah Wheeler. Has lived, since 1865, in Crawford Co., Ill. Farmer; Methodist Episcopal, formerly United Presbyterian; Republican. Mr. Espy is a class leader and church trustee; a Bible class teacher.

Children:—648 Chester W.; 649 Flora E.; 650 Carrie A.; 651 Harlan A.; 652 Mary A.

311. Espy-Duncan, Nettie (80), Winslow, Ark.; b. Jan. 25, 1867. m. David Campbell, son of John C. and Sarah J. Duncan. Has lived until recently in Crawford Co., Ill. Farmer; United Presbyterian; Republican.

Children:—653 Mable M.; 654 Phyllis H.

312. Espy, Margaret Hulda (80), R. F. D. 1, Palestine, Ill.; b. March 29, 1869. Resides on home farm; United Presbyterian.

313. Espy, Henry Givens (80), R. F. D. 1, Palestine, Ill.; b. May 3, 1872. m. Nov. 8, 1894, Sarah A., dau. of Henry and L. Miller. Resides on home farm. Farmer; United Presbyterian; Republican.

Children:—655 Ralph M.; 656 Helen B. (An infant daughter born, died the day of its birth, Dec. 24, 1902.)

314. Espy-Ronzzone, Jennie Ethel (81), Rialto, Cal.; b. March 19, 1863. m. May 22, Silvio Antonio James Ronzone.

Children:—657 Silvio E.; 658 Benjamin F.; 659 Ethel; 660 Ronald A.; 661 Philip E.; 662 Margaret T.

315. Espy, Jessie Young (81); b. June 17, 1865; died Aug. 12, 1866.

316. Espy, Mary Edna (81), Pasadena; b. Nov. 6, 1868.

teaching in Pasadena in 1905.

317. Espy, Cora Blanche (81); b. Aug. 18, 1871; died June 17, 1897.

318. Espy, Frances Anna (81). Rialto; b. Jan. 11, 1874.

319. Espy-Hill, Mignon (82); b. about 1868; m. Walter Hill, Chicago. Not living.

Two children, but one living.

320. Reid, Josiah Espy (4), Pana, Ill.; b. Aug. 18, 1854. m. April 27, 1879, Louisa Reynolds. Blacksmith, Methodist; Republican.

Children:—663 Mamie J.; 664 Bertha; 665 Lida; 666 Walter.

321. Reid-Hooper, Addella Florence (84), Springvalley, Ill.; b. March 17, 1856. m. 1874, Thomas Hooper.

Children:—879 Allen; 880 Fern; 881 Winifred; 882 Florence.

322. Reid-Kenyon, Anna Frances (84), 1632 Ashland Ave., Indianapolis, Ind.; b. Sept 17, 1858. m. March, 1897, Frank Kenyon, a contractor. Presbyterian; Republican.

One child:—667 Reid.

323. Reid, Carrie Luetta (84), S. O. Home, Davenport, Iowa; b. Feb. 14, 1860. She is matron in the Soldiers' Orphans' Home.

324. Reid, William (84); b. June 1, 1862; died July 8, 1862.

325. Reid-Brady, Jennie Mae (84); b. May 4, 1864. Married a Mr. Brady. She died Feb. 3, 1905, at her mother's home, having come in impaired health from her home in Pocatello, Idaho, the April preceding.

326. Reid-Moore, Martha Elizabeth (84), Desplaines, Iowa; b. Nov. 12, 1870. m. Dec. 28, 1892, Rev. Charles Dayton Moore, a Congregationalist minister.

Children:—668 Keneth C.; 669 Norman R.; 670 Seward R.

327. Reid, Mary Almeta (84); b. May 12, 1871; died Sept. 3, 1879.

328. Espy, Herbert P. (86), Beaumont, Cal.; b. 1866, Piqua, O. m. Emma May, dau. of Thomas McConnell. Is a graduate of Tarkio (Mo.) College, and of Xenia (O.) Theological Seminary. Minister U. P. Church, and pastor of the church of Beaumont.

Children:—671 Herbert G.; 672 Muriel M.; 673 Loris E.; 674 Paul M.

329. Espy-Kelsey, Luella T. (86), Wheat, Ohio. m. Rev. Mr. Kelsey, a minister of the U. P. Church and pastor at Wheat.

330. Espy, Andrew Josiah (86), 3021 Chicago st., Omaha, Neb.; b. Nov. 24, 1873. m. Julia A., dau. of J. F. and Pharaba Davis. Carpenter, book-keeper; United Presbyterian.

Children:—675 Helen J.; 676 Frank C.

331. Robeson, George (88), Corning, Kansas; b. Feb 7, 1846. m. April 4, 1875, Vinnie, dau. of Joshua and Elizabeth Robinson. Farmers; Methodists; Prohibitionists.

Children:—677 Ray; 678 Jay; 679 Victor; 680 Stella; 681 Pansy; 682 Syble.

332. Robeson, Mary Ellen (88); b. Aug. 18, 1849; died in childhood.

333. Robeson, Columbia (88), Sheldon, Iowa; b. April 13, 1850, New London, Iowa. Has always lived in this state. Teacher; Methodist; Prohibitionist.

334. Robeson, David Mitchell (88), Sheldon, Iowa; b. July 26, 1852. m. April 22, 1877, Almada, dau. of Joel Higgins. Farmer; Methodist; Republican.

Children:—683 Wessie; 684 Abbie; 685 Ethel; 686 David; 687 Homer; 688 Effie.

335. Robeson, Sigourney (88); b. Dec. 10, 1854; died March 18, 1855.

336. Robeson, Henry (88); b. June 18, 1856; died June 13, 1884, at College Springs, Ia. He had been five years a Free Methodist minister.

337. Robeson, Sumner (88); b. March 14, 1859; died Sept. 16, 1859.

338. Robeson-Gates, Martha (88), Moscow, Ok.; b. Sept. 8, 1861. m. May 6, 1887, Rev. Thomas Gates, an Evangelist. Before marriage she was a teacher; is now an Evangelist. Free Methodists; Prohibitionists.

Child:—689 Benjamin. Two daughters died in infancy.

339. Robeson-Worcester, Elizabeth (88); b. May 9, 1865. m. Nov. 24, 1887, David Worcester. She died June 18, 1891. Teacher; Methodist; Prohibitionist.

One child:—690 Wesley.

340. Robeson-Blanchard, Lovey (88), Tabor, Iowa; b.

Nov. 6, 1867. m. Ernest C., son of Henry Blanchard. Teacher before marriage; Free Methodists; Prohibitionists. Mr. Blanchard is editor of Holiness Literature.

Children:—691 Henry; 692 Leonard; 693 Esther.

341. Nichol, Mary L. (90), Marcus, Stevens Co., Wash. b. Sept. 27, 1860, at Winterset, Iowa. Teacher; Congregationalist. Principal of a school.

342. Nichol, Sarah Annie (90); b. Sept. 22, 1862; died Sept. 28, 1863.

343. Nichol, Martha O., (90), R. F. D., 1, Neligh, Neb.; b. Jan. 5, 1865.

344. Nichol, Thomas Mitchell (90), Neligh, Neb.; b.



Thomas Mitchell Nichol and Family. 1905.

July 15, 1867, at Mahaska, Iowa. m. Jan. 6, 1895, Emma, dau. of J. and Debby (Sutton) Foreman. Has lived in Nebraska since 1882. Farmer and breeder of fine stock; Congregationalist; deacon since 1898; Republican.

Children:—694 Gladys D.; 695 Viola S.; 696 Gertrude I.; 697 infant.

345. Nichol, Margaret F. (90), R. F. D. 1, Neligh, Neb.; b. Oct. 10, 1869.

346. Nichol-Finch, Kate G. (90), Galena, Mo.; b. Dec. 25, 1871. m. Feb. 9, 1895, James M. Finch. Farmer; Con-

gregationalists; Republicans. Mr. Finch was a teacher, and has been County Judge two terms.

Children:—813 Robert; 814 Durrell; 815 Ramona; 816 Theodora; 817 Gerald; 818 Esther M.

347. Nichol, Esther (90), Neligh, Neb. b. July 9, 1813.

348. Nichol, John E. (90), Colville, Wash.; b. Oct. 3, 1876, at New Sharon, Iowa. Yankton College, 1903-05. Teacher; Congregationalist; Republican.

349. Nichol, Edith H. (90), Neligh, Neb. b. May 13, 1882.

350. Winter, Wylie (91), Kenton, Ohio; b. Aug. 1, 1846. m. about 1875, Alma, dau. of Benj. and Anna Farquahar. Farmer; Insurance Agent; Presbyterians; Republicans.

Children:—698, Maria; 699 Myrtle.

351. Winter, Algernon C. (91); b. Jan. 31, 1850; died May 9, 1850.

352. Winter, Mamie A. (91); b. April 17, 1848; died March 28, 1873.

353. Winter, Mary Christina (91); b. June 16, 1851; died Sept. 1, 1872. United Presbyterian.

354. Winter, William Chapel (91); b. March 23, 1853; died Aug. 25, 1883. He was a telegraph operator; Presbyterian; Republican.

355. Winter, J. Agnew (91), Dayton, O.; b. Dec. 26, 1855. m. Nov. 28, 1889, Fallie C., dau. of Ezra and Cassandra Mayfield Wood. Merchandizing and Real Estate; Presbyterian; Republican.

Children:—700 Agnes; 701 Martha C.; also a dau., Christina, b. and died Jan. 8, 1893.

355a. Winter, James C. (92), 1309, S. Belmont St., Indianapolis.

356. Winter-Wheeler, Emma Etta (97), Xenia, O.; b. 1859; m. Herbert Wheeler, a farmer and dairyman. Methodists; Republicans.

357. Winter, Anna May (97). Deceased.

358. Winter, Thomas Harvey (97), 942 North Ave., Rockford, Ill.; b. April 17, 1872, at Ottawa, Kan. m. Cora Corbin.

Child:—702 Alice H.

359. Forsythe-Moorhead, Anna Martha (100); b. July 30, 1846. m. in 1867, Homer Moorhead. She died, July 19, 1899.



J. Agnew Winter. 1905.

360. Forsythe, David Jackson (100); b. Sept. 20, 1848, served three years in the Union Army during the Civil War. In 1873, he lost his life in a railroad accident. unm.

361. Forsythe-Sprague, Mary Rebecca (100), 610 S. Third St., Cedar Rapids, Iowa; b. Aug. 9, 1850, at Xenia, O. m. Sept. 20, 1870, Richard Cobden, son of John A. and Laura E. Sprague. City Mission Worker; Presbyterian; Republican.

Children:—703 Mabel; 704 Harry; 705 Paul.

362. Dobbs-Deacon, Jennie Maria (100); b. Dec. 4, 1856. m. June 30, 1885, George Deacon. She died March 7, 1886.

363. Dobbs, Edward Clemens (100), Hospital, Cor. Francisco and Thomas Sts., Chicago; b. May 10, 1858; m.

Oct. 10, 1881, Maggie R. Fitzsimmons.

Children:—706 Fitz Edward; 707 Decie Irene.

364. Dobbs, Ella Victoria (100), 960 Colorado St., Pasadena, Cal.; b. June 11, 1866. She was a Presbyterian Home Mission teacher at Salina and Hyrum, Utah, 1886-93; a teacher at Los Angeles and Pasadena, 1894-1903; now an instructor in the Throop Polytechnic Institute at Pasadena. Since 1893, an Episcopalian.

365. Clemens, William A. (101), 1003 Walnut St., Kansas City; b. Dec. 2, 1860, at Xenia, O. Salesman.

366. Andrew, David Jackson (102), 125 Haverhill St.,



David Jackson Andrew. 1906.

Lawrence, Mass.; b. Oct. 1, 1852, near Xenia, O. m. Keturah, dau. of David Watson and Victoria Ann Park. Architect and Builder; Presbyterian; Republican.

Mr. Andrew's specialty is the building of concrete structures in which he has gained an enviable reputation. In early life he taught school, and had the privilege of teaching in a district where his grandfather, David Jackson, had taught when he was a young man.

Children:—708 Park T.; 709 Keturah Ruth.

367. Clark, Walter Jackson (105), Lahore, Punjab,



Rev. Walter Jackson Clark. 1892.

India: b. Jan 31, 1862, at Milton-on-the-Hudson, N. Y. m.
July 12, 1893, Nettie, dau. of Rev. Dr. Ransom and Cyrena



Richard T. Herrmann and Family. 1905.

(Emery) Dunn. He was Office Sec., "Student Volunteers," 1891-3; now Missionary, Presbyterian Church, U. S. A., in India.

Children:—110 Ruth; 111 Leila; 112 Ransom; 113 Milton W.; 114 Geraldine M. and 115 Estelle C. (twins).

368. Clark-Herrmann, Anna Lavania (105), Topeka, Kansas; b. July 30, 1864, at Xenia, O. m. about 1901, Richard J. Herrmann. "Believers," formerly Presbyterians.

Children:—116 Marion; 117 Walter.

369. Clark, William Robinson, M.D. (105) Platte City,



William Robinson Clark, M. D. 1904.



Caroline Roe Clark. 1903.

Mo.; b. Nov. 23, 1866, at Corisco, West Africa. Physician Presbyterian; Prohibitionist.

370. Clark, Caroline Roe (105), Woodstock, Mussooree, India; b. May 10, 1869, at Poughkeepsie, N. Y. Missionary in India, under the care of the Presbyterian Church, U. S. A.

371. Clark, James Griggs (105), Mitchell, Neb.; b. June 24, 1871, at Ponca, Neb. m. June 29, 1899, Margaret Balfour, dau. of Charles and Mary A. Sweeting, Auburn, N.Y. She died, April 6, 1904. Presbyterian Minister and Pastor; Prohibitionist. One child: Carolyn Louise, born and died Feb. 28, 1904. Mr. Clark married June 20, 1906, Fairy, dau. of Mrs. Nina E. Ripley, Omaha, Neb.

372. Clark, Edgar D. (105), Gordon, Neb.; b. March 22, 1873. Resides at Silver Ridge, Dixon Co.; Neb. Presbyterian Minister and Pastor.



Rev. James Griggs Clark. 1903.



Rev. Edgar D. Clark. 1905.

373. Stevenson-Huff, Ella Von (108), Kansas City, Mo. b. Nov. 2, 1868. m. Nov. 12, 1893, J. Otis Huff. Musician and Vocalist; Christian; Republican. Mrs. Huff has been in Berlin, pursuing studies connected with her profession.

374. Stevenson, Montgomery Dayton (108), 1003 Walnut St., Kansas City, Mo.; b. Nov. 18, 1870, in Saline Co., Mo. m. Oct. 18, 1905, Junia, dau. of S. M. and Emma Jones. Merchant; Christian; Republican.

One child:—118 Lawrence E.

375. Stevenson, Minnie E. (108); b. Dec. 15, 1872; died May 17, 1896.

376. Duke, James Thomas (111), Galesburg, Ill.; b. Jan. 17, 1859, at Washington, Iowa. m. June 9, 1898, Olive, dau. of Charles W. and Caroline Heflin Taylor. Has resided in Galesburg since 1890. Life and Accident Insurance; Christian Scientist; Lincoln Republican; Gen. Weaver Populist; Col. Bryan Democrat. Mr. Duke has served in the Iowa National Guard three years, and has been the nom-



M. D. Stevenson and Wife.



James Thomas Duke. 1905.

inee by Populists for State Representative and Representative in Congress.

377. Duke-Moore, Agnes Maria (111), 952 Garfield Boulevard, Chicago; b. March 26, 1860. m. John G. Moore. Dress Making; United Presbyterian.

378. Duke, Sadie S. (111); b. Dec. 4, 1865; died Jan. 2, 1898.

379. Duke, George (111); b. 1866; died 1871.

380. Duke-Babcock, Laura (111); b. April 15, 1871. m. C. E. Babcock. She died in Chicago, Dec. 3, 1902.

Children:—719 Harold D.; 720 John D.

381. Duke-Winchester, Cora (111), 921 West 54 Place, Chicago; b. Jan. 27, 1875. m. Oct. 18, 1899, John W., son of John and Susan Winchester. Presbyterian.

Children:—721 Morton D.; 722 Laura-Jean E.

382. Currie, George Walter (114), Tarkio, Mo.; b. Feb. 6, 1875, at Xenia, O. Farmer; United Presbyterian; Republican.

383. Currie, Fannie M. (114), Tarkio, Mo.; b. Sept. 24, 1877. United Presbyterian.

384. Currie, David Jackson (114), Fairfax, Mo.; b.



Geo. Walter Currie. 1906.

June 3, 1880, at Washington, Iowa. m. Myrtle, dau. of Augustus and Hannah Peters. Farmer; United Presbyterian; Republican.



David Jackson Currie. 1903.



Myrtle Peters-Currie.

385. Currie, Alice H. (114), Tarkio, Mo.; b. Dec. 20, 1882. United Presbyterian.

386. Currie, Andrew H. (114), Tarkio, Mo.; b. Dec. 25,



Andrew H. Currie. 1906.



Charles L. Bogle. 1900.

1887. In telephone service at Sabetha, Kas. United Presbyterian.

387. Currie, Ralph W. (114), Tarkio, Mo.; b. May 20, 1890.

388. Bogle, Charles Leigh (115), 146 W. 104th St., N. Y. City; b. Oct. 28, 1858, at Cedarville, O. m. Jessie Fremont, dau. of Henry A. and Harriet E. Copeland Thompson. Lawyer; United Presbyterian; Baptist; Republican; Trustee in U. P. Church at Springfield, O.

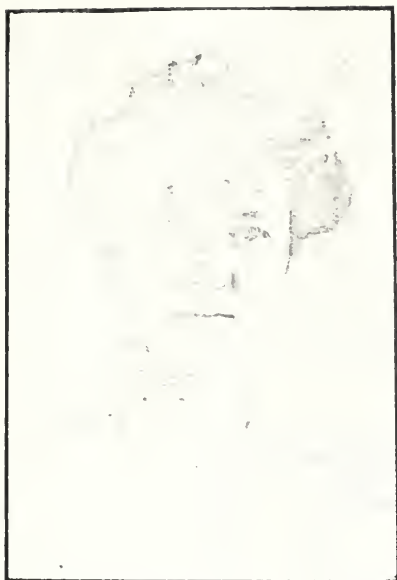
388a. Bogle, Elton S. (115); died in childhood.

389. Carter-Griffin, Bertha Ray (120), 358 E. First S., Salt Lake City, Utah; b. Dec. 3, 1875. m. April 30, 1903, Thomas Goulstone Griffin. Mr. Griffin is a merchant. Episcopalian; Republican.

390. Mitchell, Frances (121), Omaha, Neb.; b. June 10, 1886.

391. Mitchell, Howard (121), Omaha, Neb.; b. May 25, 1888.

392. Mitchell, Wilma (121); b. Jan. 11, 1890; died Feb. 1, 1898.



Mrs. Bertha R. Carter-Griffin. 1905.

Charles B. Murphy. 1898.

393. Mitchell, Samuel (121), Omaha, Neb.; b. Aug. 25, 1892.

394. Mitchell, Thomas (121), Omaha, Neb.; b. April 30, 1896.

395. Mitchell, Kathrine (121), Omaha, Neb.; b. March 14, 1898.

396. Irish-Eigenbroadt, May Bird (122), Lincoln, Neb. b. May 31, 1868. m. Archer D., son of L. Eigenbroadt. Up to May, 1902, lived in Plattsmouth.

Children:—896 Heila H.; Meda M.

397. Irish, Frank W. (122), Alliance, Neb.; b. Jan. 31, 1870. m. Sept. 12, Ida B., dau. of Oliver P. and W. A. Wills. Clothing Merchant; Republican. Was a railroad clerk for 20 years.

398. Miller, Thomas E. (122), 1009 West St., Pueblo, Col.; b. June 7, 1875, at Plattsmouth, Neb. m. Ernestine, dau. of Robert and Mary Young. Railroad train service; Presbyterian; Republican.

399. Murphy, Charles B. (123), Long Beach, Cal.; b. Nov. 8, 1870, at Plattsmouth, Neb. m. Dec. 19, 1897, Marion

J., dau. of William and Mary Houseworth, Lincoln, Neb. Plumber; Episcopalian; Republican. Is city plumbing inspector. Served two years in Colorado National Guard.

One child:—¹²³ Paul E.

400. Murphy, Willie Marshall (¹²³); b. April 21, 1873; died Sept. 17, 1874.

401. Seely-Wells, Verna Norine (¹²⁵), Plattsmouth, Neb.; b. May 22, 1876, at Omaha. m. May 29, 1901, William Ernest Wells. Has resided since marriage at Columbus, Neb., two years; at Missoula, Mont., two years, and since 1904, at Plattsmouth. Presbyterian; Republican.

Children:—¹²⁴ Lorene J.; ¹²⁵ Marjorie M.; ¹²⁶ William T.



Clendenin Wolph Mitchell. 1904.

402. Seely, Paul Theron (¹²⁵), Ord, Neb.; b. Aug. 18, 1882, at Madison, Neb. Has resided since 1901, at Pender, Hartington, Neb.; Missoula, Mont.; since 1904, at Ord. Printer; Republican.

403. Seely, Thomas Carter (¹²⁵), Missoula, Mont.; b. Sept. 11, 1886. Printer; Republican. Has resided at Missoula, since 1901.

404. Mitchell, Clendenin Wolph (¹²⁶), Crete, Neb.; b.

Jan. 12, 1887. Student, sophomore class, Doane College.

405. Mitchell, James Robert (127); b. April 6, 1867; died Dec. 31, 1872.

406. Mitchell, Arthur Barrick (127), 360 Wilcox building Los Angeles, Cal.; b. July 1, 1871, at Kansas City, Mo. Studied dentistry in Chicago. After traveling considerably settled in San Francisco about 1900; was burnt out by the great fire in April, 1906. Is now in Los Angeles and practicing his profession. Republican.



James Mitchell and James Robert Mitchell. 1871.

407. Mitchell, Ada Josephine (127), 16 Bradstreet Ave., Beachmont, Revere, P. O. Station, Boston, Mass.; b. June 16, 1874, at Kansas City, Mo. Congregationalist.

408. Mitchell, Mary Frances (127); b. Nov. 8, 1876, in Presbyterian parsonage, Hayes City, Kansas; died in Presbyterian parsonage at Cleves, Ohio, Oct. 25, 1880.

408a. Mitchell, Ralph (127), b. in Presbyterian parsonage, Cleves, O., July 8, 1881. Since 1897 he has resided in San Francisco and Bellingham, Washington. He was operating a dental laboratory in San Francisco at the time of the great earthquake and fire, April, 1906. Removed to Los Angeles, but returned to San Francisco, Dec., 1906.

409. Mitchell, Geraldine (127), Wooster, Ohio; b.



Arthur Barrick Mitchell. 1904.



Ada Josephine Mitchell. 1895.



Ralph Mitchell. 1904.



Geraldine Mitchell. 1904.

March 29, 1883, in the Presbyterian parsonage, Cleves, O. A graduate of the New Bedford, Mass., High School, also, of Boston University, 1904. An instructor in the preparatory department of the University of Wooster, 1904-7. Presbyterian.

410.—Vaughn-Oliver, Etta Julia (132), Albuquerque,



Mrs. Etta Julia Vaughn-Oliver and
Children. 1906.

N. M.; b. Aug. 25, 1876. m. William John, son of Alexander and Margaret Oliver. Before marriage she was a teacher. Mr. Oliver is Assistant Superintendent of the U. S. Government school at Albuquerque. Presbyterian; Republican.

Children:—727 Helen M.; 728 Edgar C.; 729 Agnes E.; 730 Louise.

411. Vaughn, Hugh (132), Albuquerque, N. M.; b. July 31, 1878. m. Jan. 10, 1900, Edith Gertrude. Machinist apprentice; Methodist (North). Member National Guard Co. G. N. M. Infantry. Now in the employ of the U. S. Government.

One child:—731 Audrey E.

412. Vaughn, Adah (132), Albuquerque, N. M.; b. Nov. 16, 1884. A High School graduate and a teacher in the Albuquerque schools.

413. Vaughn, Kate (132), Albuquerque, N. M.; b. Nov. 16, 1884. Stenographer.

414. Vaughn, Mabel (132), Albuquerque, N. M.; b. May 5, 1883.

415. Vaughn, Helen (132); b. Oct. 4, 1895; died June 4, 1896.

417. Sweetland, Francis Harold (134), Tacoma, Wash.; b. Sept. 18, 1882, at Ilkley, Eng. Stenographer; Episcopalian.

418. Sweetland, Adalena (134), Port Angeles, Wash.; b. July 24, 1882, at Silver Cliff, Col. A Normal school graduate; Teacher; Episcopalian.



Adalena Sweetland. 1904.

419. Sweetland, Rose Harriet (132); b. Sept. 9, 1888; died Jan. 11, 1897.

420. Sweetland, Margaret Campbell (134); b. Dec. 8, 1890; died Feb. 8, 1891.

421. Devin, Edgar Allen (135), Seattle, Wash.; b. Oct. 5, 1882, at Cleves, O. Machinist. Expert chauffeur.

422. Devin, Bernard, Jr. (135); b. Nov. 18, 1884, at Omaha.

423. Devin, Olive (135), Seattle, Wash.; b. Nov. 13, 1888, at Omaha. Stenographer.

424. Devin, Gordon Sterling (135); b. Dec. 8, 1895, at Lakeside, Wash.; died Aug. 30, 1896.

425. Devin, Ralph Mitchell (135), Seattle, Wash.; b. Nov. 11, 1898, at Lakeside, Wash.

426. Devin, Barker (135), Seattle, Wash.; b. 1901, at Lakeside, Wash.

427. Mitchell, John Thomas (136), Omaha, Neb.; b. Aug. 1, 1903.

428. Mitchell, Harry Edward (136), Omaha, Neb.; b. July 6, 1905.

429. Dean, Nellie Mary ((137), Omaha, Neb.; b. Sept. 15, 1889, at Xenia, O. Is preparing to teach school.

430. Dean, Mabel Marie (137); b. Nov. 27, 1890; died July 23, 1891.

431. Dean, Harry Levi (137); b. Nov. 27, 1897; died June 13, 1899.

432. Dean, Margaretta (137), Omaha, Neb.; b. June 2, 1901.

433. Shepard, Marion E. (141), 3008 So. Park Ave., Chicago; b. April 5, 1872, at Cleveland, O. Teacher.

434. Shepard, Margaret Mitchell (141), 3008 So. Park Ave., Chicago; b. June 3, 1871. Teacher; Baptist.

435. Shepard-Stone, Inez (141), 3008 So. Park Ave., Chicago; b. March 20, 1875; m. Charles Henry Stone.

Children:—732 Charles S. and 733 Kathrine I. (twins).

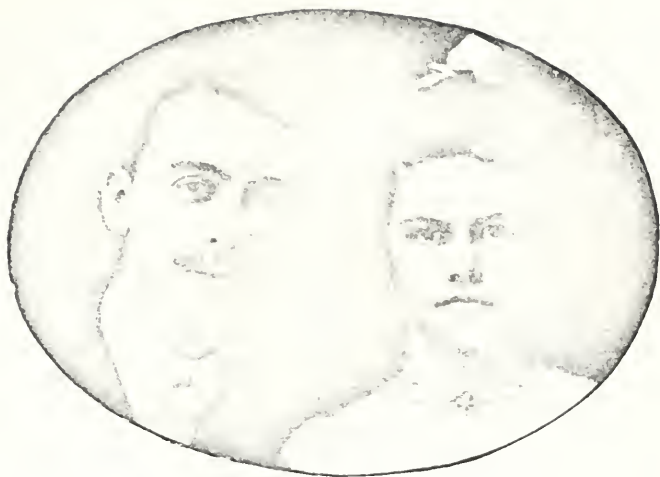
436. Mitchell, Harry Kyle (142), Springfield, O.; b. Jan. 26, 1881, at Yellow Springs. m. June 24, 1902, Harriet Louise, dau. of Gilbert A. and Eleanora D. Perine. Post office clerk; Methodist; Republican. During the Spanish-American war, Mr. Mitchell served in Co. E, 10th O. V. I., from July 7, 1898, to March 23, 1899.

Children:—734 Harold L.; 735 Florence R.

437. French, Edwin Mitchell (143); b. Aug. 9, 1872; died Jan. 29, 1873.

438. French-Downs, Lizzie May (143), Hollywood, Cal.; b. Feb. 25, 1875, at Cincinnati. m. April 6, 1905, Samuel, son of William H. and Rachel E. Downs. United Presbyterian.

439. Mitchell, Bertha Mae (144), Xenia, O.; b. Jan. 10, 1883.



Harry Kyle Mitchell and Wife. 1902.

440. Mitchell, Clara Belle (144), Xenia, O.; b. June 16, 1885.

441. Mitchell, Jennie Marie (144); b. May 20, 1887; died Sept. 19, 1887.

442. Mitchell, Edna Florence (144), Xenia, O.; b. Nov. 27, 1889.

443. Mitchell, Mable Ruth (144), Xenia, O.; b. Dec. 25, 1891.

444. Mitchell, Fred Edward (144), Xenia, O.; b. June 30, 1894.

445. Hamill-Moore, Jeanette M. (147), 234 E. Second St., Xenia, O.; b. Nov. 18, at Xenia. m. Nov. 21, 1872, Alexander T., son of Alexander and Maria Moore. Lived in Iowa from 1870 till 1905. United Presbyterian.

446. Bell, Thomas Albert (155), University Place, Neb.; b. Oct. 6, 1866. m. Aug. 3, 1892, Belle Cooper.

447. Bell, James Franklin (155), Starkeville, Col.; b. April 9, 1868. m. Nov. 15, 1901, Ida Lapps.

Child:—733a Fay.

448. Bell-Burke, Cora Alice (155), Forest Grove, Oregon; b. June 16, 1872. m. Sept. 6, 1903, W. Edward Burke.

Child:—735a Ruth.

449. Bell, Ruth (155), Hendley, Neb.; b. Feb. 17, 1875. Teacher; United Presbyterian; Prohibitionist.

450. Small, Granville Culbertson Small (156), 1057 Olive St., Los Angeles, Cal.; b. Sept. 14, 1852, Henderson Co., Ill.

m. Dec. 5, 1878, Phoebe Jane, dau. of Amasa H. and Ann Weston. Resided Lincoln, Neb., 1875-93; St. Louis, 1893-94; Portland, Or., 1894-96; Los Angeles, 1896. Real estate agent; stockman; farmer; Presbyterian; Prohibitionist.

Children:—136 Albert C.; 137 Wilfred R.; 138 Milton G.; 138a Daisy L. 139 Clifford W.; 140 Benjamin C.; 141 Helen M.



Granville Culbertson Small. 1898.



Mrs. Phoebe Jane Weston-Small.
1898.

451. Small-Humphrey, Sara Rebecca (156), Media, Ill.; b. Feb. 14, 1854. m. Jan. 1, 1873, James Cyrus Humphrey. Farmer; United Presbyterian; Republican.

Children:—742 Edith E.; 743 Phoebe J.

452. Small-Glenn, Cora L. (156), Monmouth, Ill.; b. May 4, 1855. m. Oct. 21, 1875, J. H. Glenn. Farmer; United Presbyterian; Republican.

Children:—744 Ella M.; 745 Sarah A.; 746 Margaret; 747 J. Albert; 748 Harry E.; 749 Addie V.; 750 Ruth S.

453. Small, James S. (156), Indianapolis, Ind.; b. April 8, 1857. m. Oct. 29, 1884, Ada K. Smith. Residence in Nebraska from 1876 to 1894; since then in Indiana. Insurance; Presbyterian; Republican.

Children:—751 Florence; 752 Hazel.

454. Small-Exley, Ella J. (156), Tacoma, Wash.; b. Jan. 10, 1859. m. Feb. 27, 1887, Alfred R. Exley. Clergyman of Christian Church; Republican.

455. Small, John C. (156), Council Bluffs, Iowa.; b. Sept. 10, 1868. m. Sept. 30, 1890, Clara M., dau. of Joseph and Matilda Wallace. Street car advertising; Presbyterian; Republican.

One child:—753 Mary Etta.

456. Small, Albert E. (156), 1840 S. 15th St., Lincoln, Neb. b. March 21, 1860. m. March 12, 1891, Nellie O'Dell. Engineer and stereotyper; Presbyterian; Republican.

Children:—754 Vincent; 755 Eleanor; 756 Hildred; 756a Harry F.; 757 Gail B.; 758 Damaris; 759 Davis; 760 Grace.

457. Small, William Goe (156), 301 S. 11th St., Lincoln, Neb.; b. Nov. 22, 1862. m. Dec. 27, 1902, Elizabeth F., dau. of John and Mary J. Flynn. Retail grocer; Presbyterian; Republican.

458. Small-Betts, Annie May (156), 1315 G. St., Lincoln, Neb.; b. Feb. 8, 1865. m. April 28, 1885, John M. Betts. Presbyterian; Democrat.

Children:—761 Royal; 762 Pearl R.

459. Small-Southwell, Carrie B. (164), R. F. D. 3, Lincoln, Neb.; b. Dec. 23, 1868. m. March 24, 1887, George A., son of Edwin and Chany Southwell. Farmer; Congregationalist.

Children:—763 Ernest; 764 Alfred; 765 Georgie; 766 Frankie.

460. Small, David Mitchell (156), 2508 Leoti Ave., Los Angeles, Cal.; b. May 2, 1870, near Biggsville, Ill. m. Dec. 16, 1895, Lora Vale, dau. of George W. and Celina Belle (Jackson) Blake. Resided at Montgomery, Ala., 1895-1900; Omaha, 1900-02; Los Angeles since 1902. Jewelry salesman, optician; Presbyterian, formerly Congregationalist; Republican in 1896. Mr. Small was a member of the Lincoln Light Infantry for nearly three years.

Children:—767 Lora V.; 768 Marion C.

461. Small, Frank Haines (156), Colorado Springs, Col.; b. Sept. 7, 1873, Henderson Co., Ill. m. Leota, dau. of Emma Jane McCrery. Residences, Lincoln, Neb., Victor, and Colorado Springs, Col. Jeweler; Presbyterian; Republican.

One child:—769 Alice E.



David Mitchell Small. 1906.

462. McMillan, Charles W. (162). Gladstone, Ill.; b. Feb. 9, 1861. m. Oct. 1, 1902, Mabel, dau. of David and Charlotte McDill. Farmers; United Presbyterians; Republicans. He is an elder of the Church.

One child:—110 Lois C.

462a. McMillan, Sumner (162). Biggsville, Ill.; b. June, 1863. Newspaper and clerical work; United Presbyterian; Republican; Clerk of Henderson Co., Ill., 1890-98.

463. Winter, John Edgar (172). Palestine, Ill.; b. Nov. 12, 1869. m. Aug. 12, 1903, Offie Pearl, dau. of James William and Mary Paterson Story. Carpenter; United Presbyterian; Republican.

One child:—111 Glen Edgar.

464. Winter, Ettie May (172), Duncanville, Ill.; b. Feb. 12, 1872, near Morea, Ill. Teacher; United Presbyterian.

465. Winter, Minnie Belle (172), Duncanville, Ill.; b. June 7, 1877, near Morea, Ill. Housekeeper; United Presbyterian.

466. Winter, Luella Florence (172), Duncanville, Ill.; b. June 23, 1880, near Morea, Ill. Housekeeper; United Presbyterian.

467. Winter, Harry Leroy (172), Duncanville, Ill.; b. Jan. 31, 1882, Flat Rock, Ill. Farmer; United Presbyterian; Republican.

468. Clever, Simon Edward (176), Fullerton, Cal.; b. Sept. 26, 1875, in Jefferson Co., Ind. Engineer.

469. Clever, Otis Howard (176), Occidental College, Los Angeles, Cal.; b. July 11, 1884. Student.

477. Iliffe-McCorkell, Mary K. (177), Cedarville, O.; b. Sept. 13, 1871. m. March 20, 1889, John G., son of Rev. John and Mary A. McCorkell. Reformed Presbyterians; Republicans. Mr. McCorkell is a book-keeper.

Children:—773 John R.; 774 Anna M.; 775 Robert M.

478. Iliffe, Harry Small (177), London, O.; b. July 12, 1873. m. Viola E., dau. of ——— and Minerva (Hunter) Eyler. Cement contractor; Ref. Presbyterian; Republican. He served in the Spanish-American war and was clerk in the office of Chief Engineer in Cuba.

Children:—776 William H.; 777 Paul L.

479. Iliffe, Walter Cuthbertson (177), Cedarville, O.; b. March 29, 1875. m. Jan. 27, 1903, Luella, dau. of Harrison and Tranquilina Johnson. Cement contractor; Ref. Presbyterian; Republican.

Child:—778 Helen M.

480. Iliffe, William Wallace (177), Duaneburg, N. Y.; b. July 1876. m. Fannie, dau. of Luther and Margaret (Jones) Townsley, Cedarville, O. Clergyman of the Reformed Presbyterian Church; Republican. Mr. Iliffe is pastor, and was moderator of the Presbytery of New York and Vermont in 1905.

One child:—779 Harold M.

481. Iliffe, Charles Emory (177); b. Sept. 30, 1878; died Nov. 11, 1881.

482. Iliffe, Sadie (177), Cedarville, O.; b. May 14, 1882. Teacher; Reformed Presbyterian.

483. Iliffe, Fanny (177), Cedarville, O.; b. April 25, 1884. Student of music, Cedarville College; Reformed Presbyterian.

484. Small-Hyatt, Luella (178), 402 North St., Urbanna, O.

485. Small-Harley, Irene (178), Springfield, O.

486. Small, David Lester (178), Springfield, O.; b. July



Rev. Wm. Wallace Iliffe and Harold
Mitchell Iliffe. 1906.

10, 1876, at Cedarville, O. Residence, Springfield, since 1888. m. Nov. 28, 1901, Mytle, dau. of Robert I. and Martha D. Baker. Machinist; United Presbyterian; Republican. Served in the 10th O. V. I. during the Spanish-American war.

487. Small, James Archibald (178); b. March 7, 1872; died March 5, 1892.

488. Small, Helen (178); b. Jan. 24, 1886; died Mar. 1891.

489. Small, Florence (178); died Sept. 1894.

490. Turnbull, Flora (181); b. Aug. 8, 1858.

491. Turnbull, John E. (181); b. Nov. 8, 1859.

492. Turnbull, Fannie (181); b. Sept. 12, 1862.

493. Turnbull, Melba H. (181); b. Jan. 2, 1865.

494. Turnbull-Holt, Estella Roe (182a), Grape Grove, Greene Co., O.; b. July 1, 1865. m. April 3, 1892, Henry J., son of Henry and Mary Holt. He died Sept. 10, 1904. United Presbyterian.

495. Turnbull-Stanford, Daisy Blanche (186), Elmira, Cal.; b. April 10, 1871. m. Sept. 10, 1894, David, son of David and Frances L. Stanford. Methodists.

One Child:—888 Lutie.

495a. Turnbull, Harriet Emma (186), 1083 60th St., Oakland, Cal. A trained nurse.



Mr. and Mrs. David Stanford.



Harriet Emma Turnbull. 1900.



Mrs. Elizabeth B. Winter Nesbit. Isabelle Marie Winter. 1904.
1896.

496. Winter-Nesbit, Elizabeth Baxter (191), Loveland, O.; b. Feb. 25, 1874. m. Dec., 1896, Charles Ewing, son of John H. and Isabelle Nesbit. United Presbyterians.

Children:—780 Lawrence W.; 781 Charles R.; 782 Mary E.

497. Winter, Isabelle Marie (191), Cedarville, O.; b. Jan. 26, 1876.

498. Winter, Andrew (191), Cedarville, O.; b. Feb. 27, 1880.

499. Hicks, Samuel A. (196), Beloit, Kas.; b. Oct. 13, 1873. Engineer and farmer.

500. Hicks, Joseph Kyle (196), Fort Baker, Cal.; b. Nov. 27, 1875. He is First Sergeant, 32nd Co., Coast Artillery, U. S. Army. Was in Co. C., 22nd Kansas and in Co. K, and has seen service in the Philippines and Alaska in Co. K., U. S. Volunteers.

501. Hicks, James (196), Beloit, Kas.; b. Nov. 11, 1877. Carpenter and builder.

502. Hicks, Albert (196), Beloit, Kas.; b. Aug. 25, 1880. Is a graduate of Kansas State University Law School.

503. Hicks, William F. (196), N. Chillicothe, Ill.; b. Jan.



Albert Hicks. 1905.



Agnes Aletha Hicks. 1905.

23, 1883. Civil engineer in the employ of the A. T. & Santa Fe R. R.

504. Hicks, Agnes Aletha (196), Beloit, Kas. A teacher.

505. Kyle, Joseph (198); b. Jan. 25, died Jan. 26, 1902.

506. Kyle, Alexander B. (198); b. March 22, died March 23, 1903.

507. Kyle, Marion B. (198), Xenia, O.; b. Feb. 2, 1904.

508. Collins-Cleland, E. Edith (202), 802 N. 17th St., Philadelphia, Pa.

509. Collins, A. Ralph (202), Xenia, O. On home farm

510. Collins, Foster K. (202), 32nd and Cumberland Sts., Philadelphia, Pa. Is a physician.

511. Collins-McConnell, M. Anna (202). Is the wife of a missionary in India.

512. Collins-Campbell, Grace (202). Is the wife of a missionary in India, the Rev. E. Everett Campbell, whom she married Aug. 3, 1904.

512a. Ferguson, Jessie (203); b. May 10, 1866.

513. Ferguson, Neil (203), Zanesville, O.; b. March 30, 1890. Mr. Ferguson is a minister of the United Presbyterian Church.

514. Ferguson, Walter (203), Xenia, O.; b. June 20, 1868. Married and lives on the home farm. Farmer and stock raiser; fine stock raiser; United Presbyterian. Has children.

515. Ferguson, Hogue, Amanda (203), Darlington, Wis. m. D. W. Hogue, M. D.

516. Ferguson, James Fulton (203), general address, Xenia, O.; b. Sept. 15, 1882. Teacher; United Presbyterian; Republican. Graduated at Monmouth, 1903, and at Yale in 1906, and is now pursuing a post graduate course at the latter institution. He taught two years in Knoxville (Tenn.), 1903-5.

517. Bratton, Howard (206), Springfield, O.; b. Nov. 7, 1873. Editor.

517a. Bratton-Schmunk, Eleanor (206); b. March 16, 1877; died April 14, 1902.

528. Kyle, Mary Allen (209); b. Nov. 20, 1864; died Oct. 9, 1865.

529. Kyle, Thomas Chalmers (209), Washington, Iowa. b. Dec. 7, 1867; m. and has one child.

530. Kyle, Helen (209); b. Dec. 30, 1870; died Aug. 4, 1884.

531. Kyle, Carrie (209), Washington, Iowa. b. Feb. 1, 1873.

532. Kyle, Catherine Curry (209); b. Aug. 21, 1875; died at Glenwood, Iowa, Nov. 23, 1905. She was a teacher.

533. Kyle, Frances (209), Washington, Ia., b. Jan. 22, 1878.

534. Kyle, Ethah (209); b. Jan. 24, 1880; died March 21, 1882.

535. Kyle, James Monroe (209), Washington, Ia.; m. and has one child.

536. Kyle, David (209); b. Aug. 7, 1885; died Nov. 25, 1885.

537. Kyle, Joseph Addison, twin (209), Washington, Ia.; b. Aug. 4, 1886.

538. Kyle, Joanna, twin (209), Washington, Ia.; b. Aug. 4, 1886. The latter two are at the State University, one a teacher, the other a student.

539. Kyle, Jeanette (209), Washington, Iowa; b. Jan. 26, 1891.

540. White, Chalmers Clendenning (210), Steuben-

ville, O.; b. Nov. 22, 1867, at Troy, Ohio. m. Virginia Conn. Newspaper reporter; United Presbyterian; Republican.

541. White, Amy Kyle (210), 1734 N. Capitol St., Washington, D. C.; b. June 7, 1872, Bridgeville, Del. Clerk, U. S. Census Bureau; Presbyterian.

FIFTH GENERATION

541a. Laughead, David Adelbert (214), Des Moines, Iowa; b. June 6, 1874. m. June 13, 1906, Mary J., dau. of J. W. and M. N. Eyestone. Electrician; United Presbyterian; Republican and Prohibitionist.

542. Laughead, William Martin (214), Des Moines, Ia.; b. June 3, 1877. m. Sept. 1, 1904, Ida, dau. of J. and Mary E. Lindley. Electrician; Presbyterian.

543. Laughead, Lizzie Ethel Young (214), 1885, Washington, Ia.; b. Sept. 23, 1879. Teacher; United Presbyterian. No. 50 Euclid Ave., Pasadena, Cal.

544. Laughead, Luella Eveline (214), Washington, Ia.; b. July 20, 1885. Student; United Presbyterian.

545. Laughead, Edward (215), 1885, Palestine, Ill.

546. Laughead, Addah Rebecca (223), R. F. D. 1, Palestine, Ill.; b. July 15, 1868.

547. Laughead-Carson, Nettie Margaret (223), Palestine, Ill.; b. July 11, 1880. m. July 13, 1905, a Mr. Carson.

548. Laughead, Nellie Bell (223), Palestine, Ill., b. Feb. 3, 1872.

549. Laughead, Mary Catherine (223), Palestine, Ill.; b. Aug. 28, 1873.

550. Laughead, Frank Edmond (223), Knoxville, Tenn.; b. March 25, 1877.

551. Laughead, Charles Walter (223), Palestine, Ill.; b. June 19, 1880. m. July 2, 1905.

552. Laughead, Fred Brown (223), Palestine, Ill.; b. Oct. 15, 1885.

553. Laughead-Morton, Mabel Edna (224), Hutchinson, Kan.; b. Feb. 14, 1874, Morea, Ill. m. March 3, 1893, Joseph H. H. Morton, son of John and Sarah E. Morton. Christian Church, formerly United Presbyterian.

554. Laughead, Stella E. (224); b. May 21, 1876; died March 2, 1879.

555. Laughead, Joseph H. (224); b. Jan. 2, 1879; died March 2, 1879.

556. Laughead, George Edgar (224), Wichita, Kansas;

b. Dec. 3, 1880, Scotland, Ind. Life Insurance; Presbyterian; Republican. Resided in Kansas since 1885.

557. Laughead, Jessie A. (224); b. March 22, 1887; died June 13, 1887.

558. Laughead, Joseph Robinson (224), Denver, Col.; b. June 16, 1888.

559. Laughead, Myrtle E. L. (224), Denver, Col.; b. May 22, 1890.

560. Ward, Clarence William (239), 1890, Neosho Falls, Kan.; b. Feb. 10, 1884.

561. Ward, Harvey Jacob (239), 1890, Neosho Falls, Kan.; b. Aug. 4, 1886.

562. Ward, Ralph Ambrose (241), 1890, Burlington, Kan.; b. Dec. 23, 1883.

563. Ward, Lola Edna (241), 1890, Burlington, Kan.; b. March 1, 1886.

564. Ward, Violet Viola (241), 1890, Burlington, Kan.; b. Nov. 20, 1887.

565. Carrick, Lulu (244), 1890, Cherokee, Kan.; b. Aug. 3, 1878.

566. Carrick, Albert K. (244), 1890, Cherokee, Kan.; b. July 18, 1881.

567. Carrick, Karl Karlton (244), 1890, Cherokee, Kan.; b. Feb. 3, 1885.

568. Carrick, Walter Clay (244), 1890, Cherokee, Kan.; b. Oct. 11, 1886.

569. Lewis, Edwin Carrick (245), 1890, Denver, Col.; b. June 19, 1872.

570. Lewis, Achsah May (245), 1890, Denver, Col.; b. April 2, 1881.

571. Carrick, Clyde (246), Mason City, Ia.; b. Jan. 2, 1877.

572. Carrick, Glenn (246); b. Feb. 2, 1879; died Feb. 18, 1881.

573. Carrick, Floyd (246), Traer, Ia.; b. April 15, 1881.

574. Carrick, Ralph (246), Denver, Col.; b. May 6, 1886.

575. Carrick, Walter (246), Traer, Ia.

576. Robinson, James C. (251); b. March 14, 1870.

576a. Robinson, Lindsay (251); b. 1871.

577. Robinson, Wm. Wray (251); b. 1873.

578. Robinson, Roy (251); b. 1875.

579. Robinson, Jennie (251); b. Dec. 23, 1876.

580. Morrow, Charles Edwin (252), 1890, Clearfield, Ia.;
b. July 28, 1880.

581. Morrow, Jessie Elaine (252), 1890, Clearfield,
Ia.; Nov. 9, 1882.

582. Morrow, Maggie Loretta (252); b. Dec. 16, 1884;
died April 25, 1887.

583. Morrow, Tacie Pearl (252), 1890, Clearfield, Ia.;
b. April 18, 1887.

584. Worthington, Charles E. (253); b. 1877.

585. Worthington, Edith M. (253); b. 1880.

586. Wheeler, James L. (253); b. 1886.

587. Wray, W. Clyde (254); b. Aug. 6, 1880.

588. Wray, J. Arthur (254); b. July 27, 1883.

589. Wray, Jessie May (254); b. March 20, 1886; died
Feb. 21, 1888.

590. Wray, Charles Erskine (254); b. May 19, 1888.



Robert Orr Lawhead. 1905.



Wm. T. Lawhead.

591. Lawhead, Robert Orr (256), St. Joseph, Mo.; b.
July 21, 1877. m. July 18, 1901, Elizabeth Montgomery.

Child:—183 Dona Eloise.

592. Lawhead, William T. (256), St. Joseph, Mo.; b. May 14, 1887.

593. Lawhead, Minta E. (256), St. Joseph, Mo.; b. Nov. 27, 1894.

594. Lawhead, Emmet Erskine (259), 1890, Union Star, Mo.; b. June, 1889.

595. Askren, Thomas Merle (260), Carbonado, Wash.; b. April 27, 1883.

596. Askren, Wm. David (260), Tacoma, Wash.; b. Oct. 1, 1885.

597. Askren, Mary Margaretta (260), Carbonado, Wash.; b. Feb. 11, 1889.

598. Askren, Elder Paul (260); b. June 8, 1894; died Jan. 3, 1897.

599. Askren, Virgil Lawhead (260), Carbonada, Wash.; b. Dec. 19, 1895.

600. Askren, Eleanor Imogene (260), Carbonada, Wash.; b. Oct. 30, 1897.

601. Lawhead, Robert Neil (261), Tingley, Ia.; b. July 22, 1889.

602. Lawhead, Anna Lita (261), Tingley, Ia.; b. April 8, 1891.

603. Lawhead, Rex Elder (261), Tingley, Ia.; b. Jan. 15, 1894.

604. Lawhead, James Beard (261), Tingley, Ia.; b. March 6, 1896.

605. Lawhead, Aurelia Margaretta (261), Tingley, Ia.; b. March 13, 1901.

606. Lawhead, John Ogden (261), Tingley, Ia.; b. Jan. 3, 1905.

607. Wallace, Lowell Elder (263), Welda, Kan.; b. Dec. 14, 1892.

608. Wallace, Vernon L. (263), Welda, Kan.; b. May 21, 1895.

609. Wallace, A. Vere (263), Welda, Kan.; b. May 21, 1895.

610. Wallace, Ava Margaret (263), Welda, Kan.; b. Feb. 27, 1897.

611. Buchanan, Mary Imo (263), Welda, Kan.; b. July 11, 1903.

612. Buchanan, Charles Robert (263), Welda, Kan.; b. April 4, 1905.

613. Wallace, Kyle Struthers (270), 1890, Norwood, Ill.;
b. April 16, 1884.
614. McCutchan, Lela Florence (271), 1890, Gerlaw, Ill.;
b. Dec. 3, 1885.
615. Johnston, James J. (278), Hampton, Ia.; b. Dec. 1,
1887.
616. Johnston, Howard H. (278), Hampton, Ia.; b.
Jan. 23, 1893.
617. Johnston, Harry Ralph (279), Sioux Rapids, Ia.;
b. Jan. 12, 1891.
618. Johnston, James Coffman (279), Sioux Rapids, Ia.;
b. Feb. 4, 1893.
619. Johnston, Alice Kathleen (279), Sioux Rapids, Ia.;
b. March 11, 1905.
620. Johnston, Olive (280), Mankato, Kan.
621. Johnston, George Frederick (281), Winterset, Ia.;
b. July 31, 1891.
622. Johnston, James Paul (281), Winterset, Ia.; b.
Jan. 16, 1893.
623. Johnston, Arthur Earl (281), Winterset, Ia.; b.
Feb. 8, 1895.
624. Johnston, Ruth Elizabeth (281); b. Oct. 16, 1896;
died Aug. 24, 1897.
625. Johnston, Thelma Hester (281), Winterset, Ia.; b.
June 18, 1898.
626. Johnston, Eliabeth (281), Winterset, Ia.; b. Feb.
25, 1900.
627. Johnston, Thomas Lees (281), Winterset, Ia.; b.
Oct. 23, 1902.
628. Johnston, James Herbert, Jr. (281), Winterset, Ia.;
b. Nov. 1, 1904.
629. Johnston, Charles Frederick, Jr. (282), Sheffield,
Ia.; b. Jan. 1, 1895.
630. Johnston, Frances Pearl (283), Sheffield, Ia.; b.
July 1, 1899.
631. Skinner, Eleanor Lee (294), Newport, Ky.; b.
June 9, 1900.
632. Skinner, Herbert Knox (294), Newport, Ky.; b.
March 1, 1902.
633. Skinner, Isabel McDonald (294), Newport, Ky.; b.
June 22, 1904.
634. McChesney, Wm. Bruce (298), Burlington, Iowa;



Chas. Frederick Johnston, Jr. 1905.

Eleanor Lee Skinner. 1905.

b. Sept. 26, 1868. m. May Belle, dau. of Jar. and Mary (Smith) Bowersock. Farmer and letter carrier; Presbyterian; Republican.

Children:—184 Eldred B.; 185 Malvern G.

635. Espy, Vivas (306), Denver, Col.; b. Jan. 30, 1882.

636. Espy, J. Reimer (306), Denver, Col.; b. July 29, 1884. College student.

637. Espy, Lela (306), Denver, Col.; b. Jan. 15, 1887.

638. Duncan, Gilbert Nelson (307), Winslow, Ark.; b. May 25, 1875.

639. Duncan-Fransisco, Lillian Nancy (307), Winslow, Ark.; b. Dec. 22, 1877. m. Sept. 13, 1904, J. P. Fransisco, son of Rev. A. B. and Jessie Fransisco. Member of New Jerusalem Church; Socialist.

640. Duncan, Lester Alton (307), Winslow, Ark.; b. Nov. 27, 1885. Farmer; Member of New Jerusalem Church; Socialist.

641. Duncan, Bessie Anna (307), Winslow, Ark.; b. Oct. 12, 1888. Preparing to teach kindergarten; Member of New Jerusalem Church.

642. Espy, Charles Harvey (308), Flat Rock, Ill.; b. Jan. 11, 1886.

643. Espy, Margaret Lottie (308). Flat Rock, Ill.; b. June 16, 1887.



J. Reimer Espy. 1903.

644. Espy, James Harrison (308). Flat Rock, Ill.; b. Sept. 4, 1888.

645. Espy, Flossie Bell (308). Flat Rock, Ill.; b. Aug. 3, 1890.

646. Espy, S. Earl (309). Palestine, Ill.; b. Aug. 24, 1885.

647. Espy, Alpha L. (309). Palestine, Ill.; b. Jan. 1, 1888.

648. Espy, Chester W. (310). Palestine, Ill.; b. Jan. 9, 1890.

649. Espy, Flora E. (310). Palestine, Ill.; b. Dec. 24, 1892.

650. Espy, Carrie A. (310). Palestine, Ill.; b. March 31, 1895.

651. Espy, Harlan A. (310). Palestine, Ill.; b. Nov. 21, 1898.

652. Espy, Mary A. (310). Palestine, Ill.; b. Jan. 17, 1904.

653. Duncan, Mable M. (311), Winslow, Ark.; b. May 15, 1888.
654. Duncan, Phyllis H. (311), Winslow, Ark.; b. Aug. 22, 1892.
655. Espy, Ralph Miller (313), Palestine, Ill.; b. Oct. 13, 1898.
656. Espy, Helen Blanche (313), Palestine, Ill.; b. Dec. 7, 1904.
657. Ronzone, Silvio Espy (314), Rialto, Cal.; b. 1884.
658. Ronzone, Benjamin Francis (314), Rialto, Cal.; b. 1886.
659. Ronzone, Ethel (314), Rialto, Cal.; b. 1889.
660. Ronzone, Ronald Antonio (314), Rialto, Cal.; b. 1891.
661. Ronzone, Philip Espy (314), Rialto, Cal.; b. 1896.
662. Ronzone, Margaret Theresa (314), Rialto, Cal.; b. Jan. 13, 1900.
663. Reid, Mamie J. (320), Pana, Ill.; b. March, 1884.
664. Reid, Bertha (320), Pana, Ill.; b. Dec. 30, 1886.
665. Reid, Lida (320), Pana, Ill.; b. Oct., 1888.
666. Reid, Walter (320), Pana, Ill.; b. Nov., 1890.
667. Kenyon, Reid (322), Indianapolis, Ind.; b. Nov. 23, 1898.
668. Moore, Kenneth Charles (326), Des Plaines, Ia.; b. Nov. 23, 1893.
669. Moore, Norman Robert (326), Des Plaines, Ia.; b. Sept. 3, 1900.
670. Moore, Seward Renwick (326), Des Plaines, Ia.; b. Feb. 24, 1902.
671. Espy, Herbert Graham (328), Beaumont, Cal.; b. Dec. 24, 1897.
672. Espy, Muriel Mitchell (328), Beaumont, Cal.; b. March 11, 1899.
673. Espy, Doris Emma (328), Beaumont, Cal.; b. Jan. 24, 1901.
674. Espy, Paul McConnell (328), Beaumont, Cal.; b. June 24, 1905.
675. Espy, Helen Jeanette (330), Omaha, Neb.; b. Nov. 29, 1900.
676. Espy, Frank Calvin (330), Omaha, Neb.; b. Aug. 21, 1905.
677. Robeson, Ray (331), Corning, Ia.; b. Jan. 30, 1876.

678. Robeson, Jay (331), Corning, Ia.; b. Sept., 1877.
 679. Robeson, Victor (331), Corning, Ia.; b. Jan. 22, 1880.
 680. Robeson, Stella (331), Corning, Ia.; b. March 22, 1883.
 681. Robeson, Pansy (331), Corning, Ia.; b. April 1, 1885.
 682. Robeson, Syble (331), Corning, Ia.; b. Sept. 23, 1886.
 683. Robeson, Wessie (334); b. March 22, 1878; died March, 1883.
 684. Robeson, Abbie (334), Sheldon, Ia.; b. Sept. 14, 1881.
 685. Robeson, Ethel (334), Sheldon, Ia.; b. Oct. 30, 1886.
 686. Robeson, David (334), Sheldon, Ia.; b. May 21, 1888.
 687. Robeson, Homer (334), Sheldon, Ia.; b. May 24, 1890.
 688. Robeson, Effie (334), Sheldon, Ia.; b. Aug. 23, 1892.
 689. Gates, Benjamin (338), Moscow, Ok.; b. Dec., 1890.
 690. Worcester, Wesley (339), Tabor, Ia.; b. Aug. 21, 1888.
 691. Blanchard, Henry (340), Tabor, Ia.; b. Jan. 24, 1893.
 692. Blanchard, Leonard (340), Tabor, Ia.; b. Jan. 13, 1895.
 693. Blanchard, Esther (340), Tabor, Ia.; b. 1898.
 694. Nichol, Gladys Debby (344), Neligh, Neb.; b. Sept. 25, 1895.
 695. Nichol, Viola Sarah (344), Neligh, Neb.; b. Feb. 10, 1897.
 696. Nichol, Gertrude Irene (344), Neligh, Neb.; b. March 3, 1899.
 697. Nichol, Carl Alford (344), Neligh, Neb.; b. July 10, 1906.
 698. Winter-Mendenhall, Maria Etna (350), R. F. D. 1, Xenia, O.; b. Dec. 23, 1873. m. Jan. 12, 1900, Kelly, son of Robert and Jane Mendenhall. Members of Friends' Church. Children:—186 Robert J.; 187 Alan K and 188 Alma J.

An infant died April 18, 1901.

699. Winter-Goodrich, Myrtle (350), 3083 10th St., Philadelphia, Pa.; b. June 10, 1877. m. Jan. 16, 1906, B. Briggs, son of Briggs and Virginia Goodrich. Members of Friends' Church.

700. Winter, Agnes (355), Dayton, O.; b. Dec. 24, 1891.

701. Winter, Martha C. (355), Dayton, O.; b. April 27, 1896.

702. Winter, Alice Hester (358), Rockford, Ill.

703. Sprague, Mabel (361), Cedar Rapids, Ia.; b. Aug. 21, 1877.

704. Sprague, Harry (361); died July 17, 1880.

705. Sprague, Paul (361), Cedar Rapids, Ia.; b. March 30, 1890.

706. Dobbs, Fitz Edward (363), Chicago, Ill.; b. July 31, 1887.

707. Dobbs, Decie Irene (363), Chicago, Ill.; b. Dec. 6, 1888.

708. Andrew, Park T. (366), Lawrence, Mass.; b. 1880. Married.

709. Andrew, Keturah Ruth (366), Lawrence, Mass.; b. 1888.

710. Clark, Ruth (367), Lahore, India; b. July 16, 1894.

711. Clark, Leila (367), Lahore, India; b. Jan. 22, 1896.

712. Clark, Ransom (367); b. Nov. 6, 1897; died June 6, 1898.

713. Clark, Milton Walter (367), Lahore, India; b. June 20, 1899.

714. Clark, Geraldine Marie (367), Lahore, India; b. Nov. 5, 1901.

715. Clark, Estelle Cyrena (367), Lahore, India; b. Nov. 5, 1901.

716. Herrmann, Marion (368), Topeka, Kan.; b. Feb. 14, 1902.

717. Herrmann, Walter (368), Topeka, Kan.; b. Jan. 10, 1904.

718. Stevenson, Lawrence Ewing (374), Kansas City, Mo.; b. Aug. 6, 1906.

719. Babcock, Harold D. (380), Chicago, Ill.; b. June 26, 1893.

720. Babcock, John Duke (367), Chicago, Ill.; b. Feb. 25, 1898.



Lawrence Ewing Stevenson.

721. Winchester, Morton Duke (381), Chicago, Ill.; b. Dec. 5, 1900.

722. Winchester, Laura-Jean Elizabeth (381), Chicago; b. Nov. 3, 1902.



Paul Edgar Murphy. 1905.

723. Murphy, Paul Edgar (399), Long Beach, Cal.; b. Jan. 1, 1899.

724. Wells, Lorene Jane (401), Plattsmouth, Neb.; b. April 19, 1902.

725. Wells, Marjorie Montana (401), Plattsmouth, Neb.; b. Oct. 7, 1903.

726. Wells, William Theron (401); b. March 31, 1905; died July 6, 1905.

727. Oliver, Helen Margaret (410), Albuquerque, N. M.; b. March 31, 1901.

728. Oliver, Edgar Charles (410), Albuquerque, N. M.; b. May 11, 1903.

729. Oliver, Agnes Estelle (410), Albuquerque, N. M.; b. May 11, 1903.

730. Oliver, Louise (410), Albuquerque, N. M.; b. Feb. 27, 1905.

731. Vaughn, Audrey Elizabeth (411), Albuquerque, N. M.; b. Aug. 21, 1905.

732. Stone, Charles Shepherd (435); b. July 8, 1899; died Feb. 7, 1900.

733. Stone, Katherine Inez (435); b. July 8, 1899; died Aug. 14, 1900.



Harold Lloyd and Florence Ruth
Mitchell.

- 733a. Bell, Fay (447), Starkeville, Col.; b. 1903.
734. Mitchell, Harold Lloyd (436), Springfield, O.; b. May 6, 1903.
735. Mitchell, Florence Ruth (436), Springfield, O.; b. June 15, 1906.
- 735a. Burke, Ruth (448), Forest Grove, Oregon; b. Sept., 1905.
736. Small, Albert C. (450), Portland, Or.; b. Sept. 25, 1879.
737. Small, Wilfred K. (450), Seattle, Wash.; b. Aug. 26, 1884.
738. Small, Milton G. (450), Los Angeles, Cal.; b. May 10, 1886.
- 738a. Small, Daisy L. (450), Los Angeles, Cal.; b. Oct. 8, 1887.
739. Small, Clifford W. (450), Los Angeles, Cal.; b. Nov. 30, 1890.
740. Small Benjamin C. (450), Los Angeles, Cal.; b. July 21, 1892.
741. Small, Helen M. (450), Los Angeles, Cal.; b. Aug. 7, 1899.
742. Humphrey, Edith E. (451), Media, Ill.
743. Humphrey-Cormack, Phoebe J. (451), Anaconda, Mont.
744. Glenn-Miller, Ellen Mary (452), Western Springs, Ill.; b. Aug. 25, 1876. m. April 6, 1899, James Edward Miller, a surveyor.
- Child:—789 George G.
745. Glenn-Weed, Sarah Anna Bell (452), Monmouth, Ill.; b. Oct. 8, 1878. m. Oct. 26, 1899, Robert Henry Weed, a fruit farmer.
- Child:—790 Frances.
746. Glenn, Margaret (452), Monmouth, Ill.; b. Sept. 27, 1880.
747. Glenn, John Albert (452), Monmouth, Ill.; b. Nov. 11, 1882.
748. Glenn, Harry Edward (452), Monmouth, Ill.; b. June 5, 1886.
749. Glenn, Addie Viola (452), Monmouth, Ill.; b. July 9, 1888.
750. Glenn, Ruth Small (452), Monmouth, Ill.; b. Oct. 14, 1896.

- 751. Small, Florence (453), Indianapolis, Ind.
- 752. Small, Hazel (453), Indianapolis, Ind.
- 753. Small, Mary Etta (455), Council Bluffs, Ia.; b. Feb. 7, 1892.
- 754. Small, Vincent (456), Lincoln, Neb.; b. Jan. 5, 1892.
- 755. Small, Eleanor (456), Lincoln, Neb.; b. July 23, 1893.
- 756. Small, Hildred (456), Lincoln, Neb.; b. March 4, 1895.
- 756a. Small, Harry F. (456), Lincoln, Neb.; b. Oct. 10, 1896.
- 757. Small, Gaile B. (456), Lincoln, Neb.; b. June 15, 1898.
- 758. Small, Damaris G. (456), Lincoln, Neb.; b. June 25, 1900.
- 759. Small, Davis (456), Lincoln, Neb.; b. March 8, 1902.
- 760. Small, Grace V. (456), Lincoln, Neb.; b. June 14, 1904.
- 761. Betts, Royal (458), Lincoln, Neb.
- 762. Betts, Pearly Ruth (458), Lincoln, Neb.
- 763. Southwell, Ernest (459), Lincoln, Neb.; b. April 6, 1888.
- 764. Southwell, Alfred (459), Lincoln, Neb.; b. July 25, 1890.
- 765. Southwell, George (459), Lincoln, Neb.; b. Aug. 25, 1894.
- 766. Southwell, Frank (459), Lincoln; b. April 4, 1900.
- 767. Small, Lora Vale (460), Los Angeles; b. Feb. 10, 1898.
- 768. Small, Marion Celina (460), Los Angeles; b. Dec. 10, 1903.
- 769. Small, Alice Elizabeth (461), Colorado Springs; b. 1904.
- 770. McMillan, Lois Charlotte (462), Gladstone, Ill.; b. June 7, 1904.
- 771. Winter, Glen Edgar (463), Palestine, Ill.; b. Aug. 26, 1904.
- 773. McCorkell, John Roscoe (477), Cedarville, O.; b. May 12, 1892.



Lawrence Winter Nisbet and Charles
Roger Nisbet.

774. McCorkell, Anna Mary (477), Cedarville; b. July 5, 1894.

775. McCorkell, Robert Mitchell (477); b. Oct. 30, 1901; died Aug. 23, 1905.

776. Iliffe, Wm. Howard (478), London, O.; b. July 11, 1903.

777. Iliffe, Paul Louis (478), London, O.; b. Feb. 4, 1905.

778. Iliffe, Helen Margaret (479), Cedarville, O.; b. June 25, 1906.

779. Iliffe, Harold Mitchell (480), Duaneburg, N. Y.; b. Sept. 28, 1905. He is the owner of the "David and Margaret Mitchell" large family bible.

780. Nisbet, Lawrence Winter (496), Loveland, O.; b. Sept. 27, 1897.

781. Nisbet, Charles Roger (496), Loveland, O.; b. Aug. 4, 1899.

782. Nisbet, Mary Elizabeth (496), Loveland, O.; b. Oct. 9, 1903.

SIXTH GENERATION.

783. Lawhead, Dona Eloise (591), St. Joseph, Mo.; b. March 28, 1906.

784. McChesney, Eldred B. (634), Burlington, Ia.; b. July 8, 1896.

785. McChesney, Malvern G. (634), Burlington; b. Feb. 22, 1899.

786. Mendenhall, Robert Jay (698), Xenia, O.; b. June

787. Mendenhall, Alan Kelly (698), Xenia, O.; b. Dec. 14, 1905.

788. Mendenhall, Alma Jane (698), Xenia, O.; b. Dec. 14, 1905.

789. Miller, George Glenn (744), Western Springs, Ill.; March 6, 1903.

790. Weed, Frances Annabell (745), Monmouth; b. May 26, 1904.

SUPPLEMENTAL LIST OF NAMES.

(Received too late for place under proper head.)

Fourth Generation.

791. Lant-Evans, Flora J. (157), Arcadia, Neb.; b. Jan. 9, 1855. m. Sept. 4, 1879, James; son of Hamilton and Ann Evans, who is not now living. Farmer; United Presbyterian.

Children:—819 Frank; 820 Arthur; 821 Mable; 822 Rosa; 823 Leona; 824 Lloyd.

792. Lant, Ralph E. (157), Arcadia, Neb.; b. May 4, 1856. m. Sept. 4, 1880, Sarah, dau. of William and Nancy Graham. Farmer; Democrat.

Children:—825 Grace; 826 Edgar; 827 Adda M.; 828 Ethel; 829 Busell; 830 Glenn.

793. Lant, Charles Eben (157), R. F. D. 1, Gladstone, Ill.; b. Oct. 12, 1860. m. April 17, 1901, Lulu K., dau. of Alex. L. and Sarah Porter. Farmer; United Presbyterian; Prohibitionist. Ruling elder in his Church.

Children:—831 Dorothea G.; 832 Ruth C.

794. Lant-Strickland (157), Burlington, Ia.; b. Nov. 18, 1862. m. Dec. 20, 1894, James Strickland. United Presbyterian.

Child:—833 Genevieve.

795. Moreland-McCreight, Julia (153), Aledo, Ill.; b. March 11, 1849. m. 1870, Ira S. McCreight, who died June 1890. On farm till 1906. United Presbyterian; Republican. Has adopted daughter, Bessie McCreight.

796. Moreland, Robert H. (153), Ainsworth, Iowa; b. Nov. 20, 1850. m. Jan. 12, 1881, Mamie Love, who is not now living.

797. Moreland-Ferguson, Elizabeth (153), Clearfield, Ia.; b. May 3, 1853. m. Feb. 11, 1878, F. B. Ferguson.

798. Moreland, Martha (153); b. April 21, 1856; died 1901.

799. Moreland, Ruth L. (153); b. April 21, 1856; died 1860.

800. Moreland, Frances L. (153); b. July 5, 1859.

801. Moreland, William E. (153), Shannon City, Ia.; b. Nov. 10, 1861. m. Martha Andrews.

802. McMillan-Graham, Carrie (162), Biggsville, Ill.; b. March 2, 1858. m. W. F. Graham. United Presbyterians.

Children:—834 Maud; 835 Mary; 836 Lena; 837 Luther; 838 Lilly; 839 Ruby; 840 Rachel; 841 Frank; 842 Eugene.

803. McMillan-Weir, Jennie (162), Biggsville, Ill.; b. July 21, 1860. m. John Weir. United Presbyterians.

Children:—843 Jessie; 844 Grace; 845 Anna; 846 Roy.

804. McMillan, Mary (162); b. Dec. 12, 1864; died Oct. 12, 1868.

805. McMillan, James (162), Aledo, Ill.; b. Aug. 3, 1869. m. Martha E. Findley. Farmer; United Presbyterian; Republican.

Children:—847 Glenn; 848 Kenneth.

806. McMillan-Sanderson, Zetta (162), Stronghurst, Ill.; b. Oct. 2, 1861. m. C. J. Sanderson. Farmers; United Presbyterians.

Children:—849 Veva; 850 Mae; 851 Guy; 852 James.

807. McMillan, Jessie (162); b. Dec. 2, 1873; died Sept. 20, 1874.

808. McMillan, Herbert I. (162), Hammond, Ind.; b. Oct. 12, 1876. Book-keeper; United Presbyterian; Republican. unm.

809. Wright, John Newton (94), 129 Ford St., Dayton, O.; b. Jan. 6, 1848. m. Oct. 26, 1869, May, dau. of Joseph and Hannah (Boggs) Dean. Farmer and stock raiser; Reformed and United Presbyterian; Republican. Church trustee.

Children:—853 Arthur M.; 854 LeOtta P.; 855 Florence R.; 856 Helen E.

809a. Wright, William C. (94); b. Dec. 26, 1881.

810. Mitchell, James Alexander (154); b. March 19, 1842; died March 17, 1896. m. Sarah Elizabeth, dau. of James and Mary A. (McHatton) Barr. Farmer. He served in the 10th Ohio Battery in the Civil War.

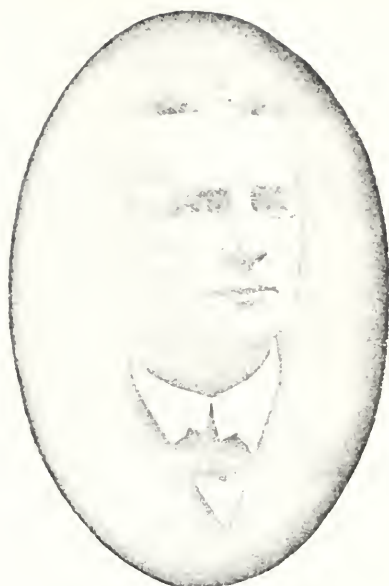
Children:—857 James E.; 858 May; 859 Fannie B.

811. Mitchell, William (154).

812. Mitchell, Robert (154).

813. Mitchell, David (154).

814. Mitchell, Frank (154).



Herbert I. McMillan. 1901.

815. Mitchell-Bishop, Nellie (154), Dayton, O.

816. Mitchell-Huffman, Ruth (154); m. Peter Huffman and lived near South Solon, O. Had children. She is not living.

817. Mitchell-Barr, Elizabeth (154); m. Samuel Barr. Both deceased.

Two children:—860 Maud; 861 Fred.

818. Mitchell, Caroline (154); married; left a daughter, Margaret, who married.

Fifth Generation.

819. Evans, Frank (791), Arcadia, Neb.

820. Evans, Arthur (791), Arcadia, Neb.

821. Evans, Mable (791), Arcadia, Neb.

822. Evans, Rosa (791), Arcadia, Neb.

823. Evans, Leona (791), Arcadia, Neb.

824. Evans, Lloyd (791), Arcadia, Neb.

825. Lant, Grace (792), Arcadia, Neb.

826. Lant, Edgar (792), Arcadia, Neb.

827. Lant, Adda M. (792), Arcadia, Neb.

828. Lant, Ethel (792), Arcadia, Neb.

829. Lant, Busell (792), Arcadia, Neb.

830. Lant, Glenn (192), Arcadia, Neb.

831. Lant, Dorothea Graham (193), Gladstone, Ill.; b.

May 7, 1903.

832. Lant, Ruth Cameron (193), Gladstone, Ill.; b.

Aug. 15, 1905.

833. Strickland, Genevieve (194), Burlington, Ia.

834. Graham, Maud (802), Biggsville, Ill.

835. Graham, Mary (802), Biggsville, Ill.

836. Graham, Lena, (802), Biggsville, Ill.

837. Graham, Luther (802), Biggsville, Ill.

838. Graham, Lilly (802), Biggsville, Ill.

839. Graham, Ruby (802), Biggsville, Ill.

840. Graham, Rachel (802), Biggsville, Ill.

841. Graham, Frank (802), Biggsville, Ill.

842. Graham, Eugene (802), Biggsville, Ill.

843. Weir, Jessie (803), Biggsville, Ill.

844. Weir, Grace (803), Biggsville, Ill.

845. Weir, Anna (803), Biggsville, Ill.

846. Weir, Roy (803), Biggsville, Ill.

847. McMillan, Glenn (805), Aledo, Ill.

848. McMillan, Kenneth (805), Aledo, Ill.

849. Sanderson, Veva (806), Stronghurst, Ill.

850. Sanderson, Mae (806), Stronghurst, Ill.

851. Sanderson, Guy (806), Stronghurst, Ill.

852. Sanderson, James (806), Stronghurst, Ill.

853. Wright, Arthur M. (809), Centreville, O.; b. Jan. 1, 1871. m. Dec. 29, 1897, Anna M., dau. of James H. Bradford. Farmer and stock raiser; United Presbyterian; Republican. He is vice-president Farmers' Institute.

Children:—862 Davis B.; 863 Robert I.; 864 Mary; 865 Martha.

854. Wright-Butcher, LeOtta P. (809), Hartwich, Ia.; b. April 17, 1874. m. June 21, 1898, Rev. William T., son of Weymouth and Elsie Butcher. United Presbyterian and Congregationalist; Republicans.

Children:—866 Arthur B.; 867 Margaret E.; 868 William T., Jr.

855. Wright-Vanschaak, Florence R. (809), Detroit, Mich.; b. March 29, 1876. m. William D., son of T. B. Vanschaak. United Presbyterian and Presbyterian; Republican.

Children:—869 Ruth; 870 Raymond and 871 Gordon (twins).

856. Wright, Helen E. (809), Dayton, O.; b. Feb. 24, 1886. Clerical work; United Presbyterian; Republican.

857. Mitchell, James E. (810), 545 Liberty St., Pittsburgh, Pa.; b. July 10, 1874. m. Dec. 30, 1903, Ada Wylie.
Child:—872 Marion E.

858. Mitchell-Wilson, Alice May (810), Cedarville, O.; b. Feb. 11, 1879. m. June 1, 1904, Harry Willson.

859. Mitchell, Fannie Barr (810); b. Sept. 23, 1880; died Nov. 25, 1893.

860. Barr, Maud (817); m. Henry Denny; died shortly after marriage.

861. Barr, Fred (817). Learned the trade of electrician at the O. S. and S. Orphans' Home, Xenia; married; residence unknown.

861a. Harper-Stebbins (222), 39 Reuben Ave., Dayton, O.; b. Jan. 16, 1866, near Xenia. m. Dec. 1, 1885, Charles, son of Nelson Stebbins. Methodists, formerly she was United Presbyterian.

Child:—872a Helen.

Sixth Generation.

862. Wright, Davis B. (853), Centreville, O.; b. Dec. 28, 1898.

863. Wright, Robert D. (853), Centreville, O.; b. Sept. 3, 1900.

864. Wright, Mary (853), Centreville, O.; b. Jan. 16, 1904.

865. Wright, Martha (853), Centreville, O.; b. April 11, 1905.

866. Butcher, Arthur B. (854), Hartwich, Ia.; b. Nov. 15, 1899.

867. Butcher, Margaret E. (854), Hartwich, Ia.; b. Oct. 14, 1901.

868. Butcher, William T., Jr. (854), Hartwich, Ia.; b. July 8, 1905.

869. Vanschaak, Ruth (855), Detroit, Mich.; b. March 29, 1902.

870. Vauschaak, Raymond (855), Detroit, Mich.; b. Nov. 15, 1905.

871. Vanschaak, Gordon (855), Detroit, Mich.; b. Nov. 15, 1905.

872. Mitchell, Marion E. (857), Pittsburgh, Pa.; b. June 1, 1905.

872a. Stebbins, Helen (861a), Dayton, O.; b. March 27, 1894.

Fifth Generation.

873. Finch, John Robert (346), Galena, Mo.; b. Nov. 18, 1895.

874. Finch, Durrell (346), Galena, Mo.; b. Nov. 23, 1896.

875. Finch, Ramona (346), Galena, Mo.; b. April 2, 1898.

876. Finch, Theodora (346), Galena, Mo.; b. July 2, 1900.

877. Finch, Gerald James (346), Galena, Mo.; b. Mar. 8, 1902.

878. Finch, Esther Maude (346), Galena, Mo.; b. Nov. 26, 1903.

879. Hooper, Allen (321), Springvalley, Ill.; b. July 10, 1876.

880. Hooper, Fern (321), Springvalley, Ill.; b. Nov. 12, 1879.

881. Hooper, Winifred (321), Springvalley, Ill.; b. May 20, 1882.

882. Hooper, Florence Elizabeth (321); Springvalley, Ill.; b. 1893.

Fourth Generation.

883. Turnbull, Effie Hester (184); b. Dec. 26, 1864; died Jan. 21, 1884.

884. Turnbull-McMillan, Rachel (184), Cedarville, O.; b. March 31, 1867.

885. Turnbull, Frank Barber (184), Cedarville, O.; b. June 27, 1869.

886. Turnbull, William Allen (184), Cedarville, O.; b. Mar. 9, 1873.

887. Turnbull, Annie Myrtie (184); b. Feb. 1, 1877; died, Feb. 25, 1896.

887a. Mahaffey, John, and 887b Charles (163), 9424 Cottage Ave., Chicago, Ills.

Fifth Generation.

888. Stanford, Lutie (495), Elmira, Cal.; b. Nov. 27, 1898.



Lutie Stanford.

- 889. Lant, Albert (160), Laurel, Iowa.
- 890. Lant, Lizzie (160), Laurel, Iowa.
- 891. Lant, George (160), Laurel, Iowa.

Third Generation.

- 892. Small, James A. (35); b. Nov. 23, 1838; died, Jan. 29, 1843.
- 893. Small, David Mitchell (35); b. April 4, 1844; died, August, 1845.
- 894. Small, John F. (35); b. Aug. 12, 1848; died, Aug. 16, 1852.
- 895. Small, Willie C. (35); b. Sept. 20, 1861; died, Aug. 21, 1852.

Fifth Generation.

- 896. Eigenbroadt, Heila H. (396), Lincoln, Neb.; b. Jan. 6, 1895.
- 897. Eigenbroadt, Meda Martha (396), Lincoln, Neb.; b. April 4, 1898.
- 898. Turnbull, Nathan Thompson (186); b. April 1, 1866. m. May 10, 1897, Mary Morgan.
- 899. Turnbull, William Harvey (186), San Francisco, Cal.; b. April 7, 1878. m. Sept. 6, 1900, Mercedes Medena.

He is in the Registry Division of the post office.

900. Turnbull, John Marshall (186); b. Nov. 21, 1869; died, Feb. 10, 1887.

901. Turnbull, Margaret Kyle (186); b. Aug. 11, 1872; died, Sept. 13, 1893.

902. Turnbull, Albert Carisle (186); b. Sept. 16, 1881.

903. Turnbull, Frank Edmond (186); b. April 21, 1884; died, Jan. 3, 1887.

904. Turnbull, Myrtle Fern (186); b. April 4, 1890.

ACKNOWLEDGMENT AND PROPOSITION.

The Compiler of the foregoing genealogy is conscious that there must be a few errors therein, as many of the lists given were difficult to decipher. However he hopes that not any error is of material importance.

There must be about two hundred more names yet, which by right should be enumerated, but the book would not be forth coming if we held it back till all should be discovered and listed.

The proposal to all the descendants of David Mitchell is this:

Where a material error is found in the tables, or a name rightly belonging to the list has been omitted, please have the information sent at once to the undersigned.

On or about October 1, 1907, it is probable that a leaflet, containing important corrections and additions and fitted for insertion in the book, will be printed, and distributed for the benefit of all purchasers. This will help to make the book quite satisfactory to all.

Address, James Mitchell, 16 Bradstreet Ave., Beachmont, Revere P. O. Station, Boston.

APPENDIX.

Lexington's First Cabin.

The statement has been repeated by each generation of descendants that David Mitchell built the first cabin in Lexington. This statement was made in his day. The fact was a thing of no consequence to David, and personally, we may believe, he said very little about it. But his children repeated it and he allowed them to do so. As the town grew rapidly into importance and was by right entitled to be the capital of the state, David's descendants made very much of the fact. It was of great interest to them—something of which to boast.

Now, it is impossible for us to believe that David Mitchell would have tolerated the currency of such a statement if it had not been the truth. His descendants, too, were people of the strictest integrity, and they could not have allowed themselves to circulate a falsehood, even in the interest of a unique and conspicuous honor. Yet no tradition has been handed down from parent to child among the descendants of David Mitchell with more persistency than this one—"He built the first cabin in the town of Lexington."

However, we are not left to tradition alone for proof. In Dr. Richard H. Collins' history of Kentucky (Vol. 2, p. 159) copies of depositions are given which were taken at Lexington in May, 1804, for a case pending in the Harrison County Court, in which the fact, whether or not the town of Lexington was in existence at the time of Bowman's expedition against the Indians in Ohio in May, 1779. Several of the deponents seemed not to be clear that there was such a place. The historian then goes on to say that in the same series of depositions—all taken in the summer of 1804 to prove another matter located forty miles north of Lexington—are some which are more to the point.

"David Mitchell deposed that he was not in Bowman's expedition in May, 1779, but at the time was a resident in Lexington: he killed meat for the garrison while the army was out; he recollected of fourteen citizens coming over from Harrodsburgh to settle in Lexington about the 14th of April in that year: Robert Patterson and John Morrison were two of them."

Josiah Collins deposed that he had come from Harrodsburgh to Lexington in April, 1779. Major John Morrison deposed that he became a resident in April, 1779. Capt. Samuel Johnson deposed that in April, 1779, Col. Robert Patterson with himself and others made a settlement at the town of Lexington.

From the foregoing testimony it is clear that David Mitchell was on the site of Lexington a while at least before the arrival of Col. Patterson and his company, who then proceeded to construct the fort. It is not to be thought that David Mitchell during these few days or weeks before had not begun a shelter for himself. But it is most reasonable to believe that he constructed his cabin out of the trees at his hand, and was occupying it when the troops from Harrodsburgh arrived. Col. Patterson and Major Morrison were old-time Pennsylvania friends of David Mitchell and quite likely shared the shelter of the cabin with David the first night of their settlement in the place. This cabin was the first of a row, which formed one side of the fort. A Biographical history of recent date says that Col. Robert Patterson built the first house on the site of the present city of Lexington. If, by the word "house" a building other than a cabin is meant then it may be true that Col. Patterson did build it. But the contention is that David Mitchell, and not Col. Patterson or any other man, built the first cabin on the site of that now very distinguished and important city. It is quite probable that the compiler of the biographical statement meant that Col. Patterson built the **first fort** at Lexington, which is true.

David Mitchell had an object in being so early on the ground. He had come on from his Pennsylvania home to break his ground in early spring time, and, to plant his corn and thus secure the corn grant, which Virginia offered to such planters; also, to prepare for himself and his family a dwelling prior to his returning and bringing the latter with him, which he did the following fall.

Irish Presbyterians.

President Roosevelt in his tribute to the Irish Presbyterians says, they were a bold and hardy race (which) is proved by their at once pushing past the settled regions, and plunging into the wilderness as the leaders of the white advance. They were the first and last set of immigrants to do

this; all others have merely followed in the wake of their predecessors. But, indeed, they were fitted to be Americans from the very start; they were kinsfolk of the Covenanters; they deemed it a religious duty to interpret their own bible, and held for a divine right the election of their own clergy. For generations their whole ecclesiastic and scholastic systems had been fundamentally democratic. In the hard life of the frontier they lost much of their religion, and they had but scant opportunity to give their children the schooling in which they believed: but what few schoolhouses there were on the border were theirs. The Irish schoolmaster was everywhere a feature of early Western society. * * * The creed of the backwoodsman who had a creed at all was Presbyterianism. (The Winning of the West, Vol. I, Ch. 5).

Our first American sire was all this and more. He was not only of kin to the Covenanters, but was, himself, an ardent professor of their faith. Instead of losing his religion in his hard life on the frontier, he consistently maintained it to the end of his days, as may be judged from the story of his life and writings.

Advertisements in the Kentucky Gazette.

A correspondent who made the search, writes from Lexington:

"Up to 1802 the only mention of the names you want are the following:—

"Taken up by the subscriber living on cane run, about five miles from Lexington, about the 28 of April, a bay mare about thirteen hands and a half high, branded with IM and a flower deluce on the near shoulder IL on the near buttock and IM with a flower deluce on the off-buttock. Also a gray yearling horse colt, has a small streak down his face, has near hind foot white, the owner desired to come and take them away.

DAVID MITCHELL."

Saturday, May 17, 1788.

Then under date of Aug. 16, 1798, is this.—"All persons are cautioned against purchasing of Joseph Hunter or his assigns any particular designated part of a tract of land of one thousand acres, lying about four miles below the mouth of the Kentucky, on the Ohio river, patented in the name of Edward Laughed, as the said land is yet undivided, and as the particular part which may be the property of the said Hunter has not been allotted to him, and as he consequently cannot sell any particular part of the land until such division takes place.

DAVID LAUGHED."

Also, "On Friday the last day of this month will be sold by way of vendu, at the dwelling house of Joseph Kyle, living five miles from Lexington, on the Leestown road, a number of horned cattle, some of which are milch cows, a number of hogs, and a considerable quantity of house-

hold furniture, consisting of a neat case of drawers, a euphord, a chest, feather beds and furniture, and a number of other articles too tedious to enumerate. The sale will begin about 11 o'clock where due attendance and credit will be given by the subscriber.

SAMUEL KYLE.

May 22, 1799."

Under date of Sept. 6, 1893 is this,—“For Sale. Two valuable plantations containing 355 acres, with large improvements, well watered, with bearing orchards and elegant buildings. Situate on the waters of Cane Run, six miles from Lexington, on the Georgetown road.—Will be sold together or apart, as may suit the purchasers. For further particulars apply to the subscribers living on the premises.

DAVID MITCHELL.

DAVID LAUGHED.

Cane Run, Sept. 1, 1803."

Notes from Mrs. M. M. K. White.

March 12, 1901.

March 12, 1901.

The Reids were neighbors of our great grand father. Mr. Reid (William and Robert) used to tell of going over there and carrying in wood for our great grand mother, and about our Grand mother (Ruth) Kyle going there to visit, and that the grand mother always kissed her when leaving. They thought it strange, for that fashion did not prevail at that time. It seems that Ruth was the favorite daughter. Aunt Small said, that when the father and mother went into town, they would ask what was wanted by the girls. The oldest would ask for a dress, but Ruth always asked for a book. She seemed to be a very superior person when young, or she would not have been admired by the two noted Covenanter ministers, Dr. McLeod of New York and Dr. Samuel B. Wylie of Philadelphia.

Aug. 23, 1903.

I went over to the War Department last week, prepared to copy all that I might find, that would be interesting in regard to our great grand father Mitchell. The official was very obliging and sent for the records. He said that the State of Pennsylvania had turned over very little material to the War Department, and what they had turned in was very frail, and they only allowed an expert to handle it. When the papers came in, he said that he had given you all the material (information) they had. He said they had no copy of the names of the company of any description of the soldiers. He said the list had been kept in Pennsylvania because a very rich man, named Morris, had given money to pay the soldiers, and the list had been kept in order to remunerate him at some time for his generosity. He also said that the soldiers went out for three months or more and then returned home to make the crop and that will account for the company being short lived. He (David Mitchell) may have gone more than once for some months. He asked if our great grand father had received a pension. I thought not, for he seemed to have been a man of considerable means. I know my grand mother (Kyle) received monies that in that day was considered a good amount. He then said that he may have received land. I thought that might not be improbable.

when he built the first cabin on the site of Lexington, Ky. So he directed me to a Mr. Bryant of the Pension office. To the Pension office I went; saw the assistant. He asked if he received a pension or his wife; gave grand mother's name. She lived to a great age, and might possibly have received one. I know that Aunt Margaret Small did receive a pension from her husband's service in the War of 1812. They failed to find anything. The gentleman said they would have had to have been in very deep poverty to have received any pension previous to 1818. Sept. 19, 1906.

I cannot tell you the date of Grand father Kyle's marriage, except to get as near as I can by the children's ages. Aunt Margaret the eldest, was born in 1802; grand father in 1777, she in 1783, she would be 17 in 1800, he 23. The story is told that Dr. Samuel B. Wylie of Philadelphia admired her very much, when he saw her in Kentucky, and that great grandfather and great grandmother Mitchell went to Synod a short time afterwards (I think to Philadelphia, or it may have been Pittsburg), Dr. Wylie asked them for their daughter, and if she was married. They replied that she would be, as soon as they returned home to a young Squire Kyle. He asked if they were pleased? They said, yes.

Note from Martha Mitchell Clark.

"My father (David Mitchell) was born, 1797. In his childhood days, he was much petted by his grand mother Margaret, and as all spoiled children he became wilful and gave her much trouble. In telling of his conversion, father said. "Soon after we were married, we lived in a part of the house with a young man, who had lately been converted. This young man had erected a family altar. Father came under conviction. He thought, "There is a man, brought up in ignorance of God or His ways, who is now serving Him with all his heart, while I, from my earliest recollection, have been instructed in God's truth."

Father delayed not. He immediately took side with God, and from that hour his whole life was devoted to right living. On every question, father could be found always on the side of righteousness. He suffered much persecution because of his adherence to principle. This was notably so in the days of the abolition agitation. Father kept a station on the underground railway and many a poor colored man was sheltered and helped on his way to freedom. My grand father Morrow was displeased with father's "fanatical" manner of doing things; he did not take in God's helping hand; he feared father would be arrested and his daughter brought into disgrace. But God protected him through those years. My parents belonged to the Associate Reformed Church, and during this period of my life, my mother died. She was blessedly prepared for death, and shouted God's praise when all thought her dying. Father had, for a long time, insisted that mother would take a part in our family worship, and when able would read a portion of God's word, but could not be induced to pray aloud. This grieved father, and if called from home, when he returned after the first greeting, he would inquire of me, "Did your mother hold worship?"

She never, until on her death bed, overcame her early education and natural timidity.

Father ruled his household with kindly firmness; he led his family

through peaceful ways, and when death met him, after a few hours of sickness, he was prepared; he had nothing to do; but like the old patriarch—to depart in peace. Among his dying utterances, he said, "For twenty years I have lived for this hour." "I have a hope big with immortality and eternal life." My father's life always affected my own, and when far strayed away in worldly ways, the memory of Father's life was always an appeal to return to father's God. "The memory of the just is blessed."

After my mother's death, my father took my sister Mary and myself to stay for a time with my grand mother, Martha Mitchell. Here we went to the little schoolhouse, and grand mother helped to inspire an ambition to study, in my rather dull and neglected mind. No one ever lost anything of implanted good with grand mother; and as I look back I am sure her own sense of righteousness, her fine perceptions of truth, must have greatly influenced father's life. The children were always glad to see grandmother in her few visits to our house. Those dear old people may have been too strict in outward forms, but no one brought up to regard sacred God's obligation and His holy day, but the hallowed influence lingers in the heart, not to be obliterated.

From Mrs. J. R. Nichol.

Our grand father, James Mitchell, fought in Indian wars both before and after his marriage. My father was seven years old when they came to Ohio. I heard Aunt Ann say, they lived in wagons while they built the house; but they first put in a crop. I don't know what nor how much.

Samuel Kyle Mitchell.

From Letter Dated Sept. 21 and 29, 1903

On request, Mr. Mitchell diffidently gave us the following brief sketch of his life. He says:

"According to the record I was born June 20, 1822, at 12 o'clock in the night. Whether it was the first hour or the last hour of the 20th, the record does not say. Coming to the world that time of the night, left me in the dark as to events until my third year, when my mind began to open up, and I began to notice some of the things that occurred at that time. My grand mother Mitchell was living with my parents. Father had built an addition to their house. This was called grand mother's room. The first thing that I can remember is that grandmother was sick in bed. It must have been her last sickness; she died February 4, 1825, which would make my age at that time about two years and eight months. The circumstance that I recalled was grandmother's being in bed sick, and they had made her something to eat, which was called mull butter-milk. I was given some of it. I thought it was very good. I have always remembered seeing grandmother lying in bed, sick, and the taste of that dish. The circumstances always seemed as fresh as if they had been of recent occurrence. I have no distinct recollection of grandmother's death. I was very fond of my mother and my sister, Maria.

I have a very vivid recollection of the religious training given me by my mother when I was at a tender age. She would take me to what

was grandmother's room, and there by a large chest that locked itself, we would kneel down together, and she would pray with and for me, dedicating me to the Lord. Another thing I remember distinctly at a very early age was when Mr. Jeremiah Morrow of Warren County was governor of the State. In going from his home (to the capitol) he rode on horse-back and made father's house his stopping place to stay over night. I got to know him on sight, and being out in the yard I saw the governor riding down the lane. I ran into the house and, not yet talking plainly, I said "Yonder comes the gobbler." I was a healthy, active, stirring boy; when old enough I went to school, which was not far from home; an old fashioned teacher, the spelling book and the gad composed the chief outfit in those days—especially the gad. For a few years I attended school three or four months in a year. This was the extent of my school opportunities. But I gathered up some of the rudiments. I learned to read quite well, and there was not a word in the old spelling book or Walker's dictionary that I could not spell on announcement. I also got a little of the arithmetic. With this equipment I commenced the battle of life, and when I came to a problem that I did not understand, I went to work and worked it out, till I became master of the situation. I grew in years and tried to serve God and my parents aright. I was always faithful on attendance at church, and about the age of eighteen connected myself with it—the Rev. James P. Smart being the pastor. I lived with my parents and ran the farm.

At about the age of twenty I found a pretty little girl of whom I became very fond and persuaded her to marry me, which she did in her eighteenth year, I being in my twenty-first. We remained on the old place, which I farmed and paid father rent. I was not worth a dollar when I married, never had made any money of my own, but we managed and got along.

My father died just six years after my marriage, when, in consequence of the farm being sold, I bought part of it. In the fall of 1853, I sold out, and in the spring of 1854, moved to Cincinnati and engaged in the grocery business. After being there about one year I was made an elder of the Associate Church. We left Cincinnati in the fall of 1857 and came to Cedarville where we have since remained. We connected with the Cedarville congregation. But a trouble arising over three things, abolition, temperance and dancing, we were among the persons who withdrew and went to Clifton, and became members of the new organization there. I was made one of the elders, and I feel that the great work of my life in Christian service was in the nearly thirty years that I was permitted to be an instrument of bringing some to Christ: and when I am permitted to enter that blessed kingdom and to wear the crown, that there will be some stars in it to shine forever. During the last ten or twelve years we have been members of the old (Cedarville) congregation, trying to fill our place to help on the cause of Christ.

I cannot estimate too highly the value of Christian parents, grandparents and Christian friends. O, what a boon it is to have a Christian mother. I verily believe that my mother dedicated me to the Lord before I was born. I have no doubt about my being one of God's children, and yet I cannot recall the time when the change came. I thank God every

day of my life for my Christian mother. I have now lived more than fourscore years, and my testimony is for the Christian life; nothing else will do.

We lived with my parents, after we were married, till about the first of the following April. We then commenced housekeeping, and on the first evening before we retired, we erected the family altar. I, then and there, as we bowed in worship, although in great weakness, asked God to be our God, protector and guide throughout the journey of life; and from that day to this, that altar has remained as a monument of our devotion to God, and of his love and goodness to us. My testimony is that family religion is a very important part of the Christian's life.

SAMUEL K. MITCHELL.

A Tribute to Albert Small by David Mitchell Small.

My father always provided well for his family. During the Civil War, he staid at home and his father went in his place: my father having such a large family, this plan was thought the best. My father helped at home to gather recruits, and I remember of his telling of his numerous narrow escapes from the opposition. He was always one of the leading men in the church (U. P.) The 23d psalm was his favorite and he said that when he died he wanted us to repeat that psalm. When he died, you could almost see his soul leave the body and go up to heaven. A prayer for his wife's and his children's welfare, and that the Lord would receive his soul, were his last thoughts.

A Tribute to Joseph Kyle by Joseph Kyle, D. D.

My father was large and strong in body, mind and spirit. He was six feet and three inches in height and as straight as an Indian until a few months before his death. His mental furnishing was especially fine. He was widely read and thoroughly interested in civil and ecclesiastical affairs. Two sons and three stepsons were in the Union army during the war, and with the spirit that sent them to the front he was in heartiest sympathy. His religious life was marked by ardent zeal for what he believed to be the truth of God and for the honor of Jesus Christ. To the end of his days he was intensely interested in the welfare of the Church in which he served as ruling elder for nearly a quarter of a century.

Letter of Capt. Cuthbertson Small to His Niece, Mrs. Elizabeth Bell.

Cedarville, O., July 10, 1885.

My Dear Lizzie:—

You ask me to give you a little history of my family. My knowledge respecting father's family is very limited. Grandfather Small I think came from Scotland, and settled on the waters of the Juniatta River in Pennsylvania, where the family were all born; James, Mathew, John and Elizabeth. Three brothers and one sister are all I ever heard father speak of.

Elizabeth married William English, a Revolutionary soldier, who was one of the guard around the gallows when Major Andre was hung.

At the close of the war, they all left their father's house; all went to Kentucky. Mathew drifted south; John went back to Pennsylvania; and father came to Ohio.

Father married Margaret Mitchell, daughter of David Mitchell, who, in 1779, sold his property in Pennsylvania, got a trunk full of Continental money, and he and one or two other families got a flat boat, put their families aboard, and floated down the Ohio, to Louisville, Ky., and then through the wilderness to where Lexington now stands. I heard mother say there was not a stick of timber cut from Brownhill, Pa., to Louisville. There was a station or stockade at Lexington for them to go into to keep the red-skins from scalping them. I heard mother say she never tasted bread until they raised the wheat. They had dried venison for bread and bear's ham for meat.

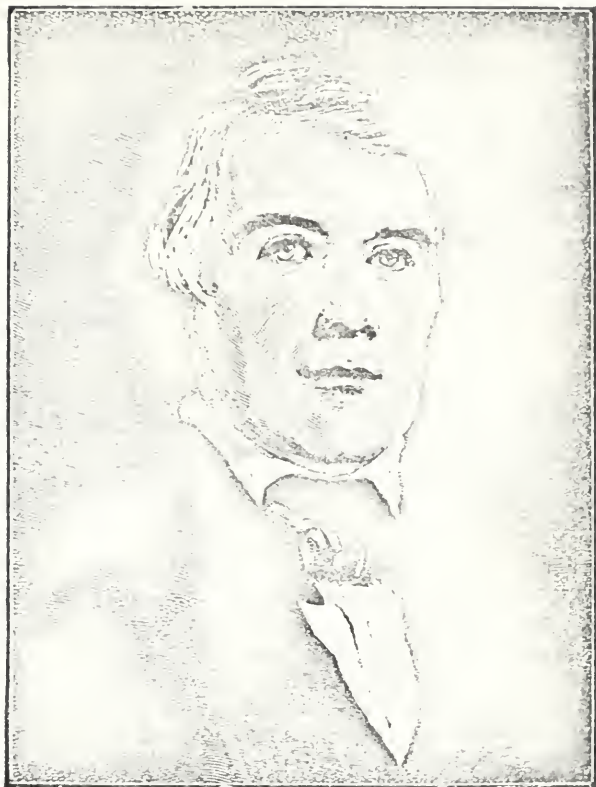
Grandfather was a heroic old fellow; he went out north of Lexington six miles and raised a patch of corn, and the government gave him 1000 acres of land—what was called a "corn right." His continental money all died in his trunk. Father went there a few years afterwards and I think was married in 1788 or 1789. As quick as slavery was adopted they got up and moved to Ohio in 1805.

C. S. SMALL.

The Brownhill referred to in the foregoing letter is, doubtless, the same place as **Brown's Mill** which, on a map of 1775, is located in Peters township, on the great Conococheague creek, and slightly southwest of Chambersburg, Pa. The mill was likely at the foot of the hill, and both names, probably, were given to the locality. The "Troublesome Jobb" farm was not far from Brownhill.

Prof. James Pollard Espy.

James Espy, brother of Martha, the wife of James Mitchell, was born in Westmoreland County, Pa., May 9, 1785, and died at Cincinnati, Ohio, January 24, 1860. While he was yet an infant, his father moved to Kentucky, James studied at Transylvania University at Lexington, graduating in 1808; taught school, and studied law at Xenia, Ohio, and practiced there for a short time; but finally abandoned the profession and gave himself to teaching. It is said that he considered this a noble profession, and even in old age was fond of drawing out young students to talk over their lessons with him, both hearing them and asking them questions." In 1817 he became a teacher in the Franklin Institute, Philadelphia, and became known as one of the best classical and mathematical instructors in that city. During this time he began to study the phenomena of storms and delivered lectures upon his studies and discoveries. In 1840, he visited Europe and won great attention for his theories. In 1843, Prof. Espy was given a position in the U. S. War Department, where he instituted a service of daily weather reports, out of which the present signal service, or weather bureau, has grown into such prominence and usefulness. Like Morse with his telegraph he was laughed at for his proposed schemes, but he replied that those who laughed



Prof. James P. Espy.

most heartily would be most willing to encourage him as soon as they discovered they had nothing to laugh at. Prof. Henry of the Smithsonian said that Prof. Espy should be regarded as the father of the present Signal Service (Weather Bureau) of the United States; his Theory of Storms having led the way to its establishment and present success." It is said that the charts now used in the service are identical (with some modifications) with those constructed by Prof. Espy, whose scientific sobriquet was the "Old Storm King." Prof. Espy gave study to other subjects and is the author of a treatise on the Will.

No Family Record Kept.

Mr. W. W. Britton of Upper Strasburg, Pa., says: "I have always had difficulty in tracing the lineage of the Scotch Irish. They were always "forninst" the government and to show their contempt for the Church of England people (who were careful to have their pedigree recorded) made it a point to keep no record."

An Old Address.

On a half sheet—part of an old letter—is the following address, written about 1805:

"To David Mitchell, in the State of Ohio, and Anthony Logan, in the same State, near the village of Daton. Favoured by Mr. James Hays.

First Presbyterian Minister.

Rev. Adam Rankin, to whom Margaret Mitchell refers in her journal; was one of the first Presbyterian ministers at Lexington. He had charge of the church at Cane Run. In 1789, he had a controversy with his Presbytery over the Psalmody question. He insisted on the sole use of the Psalms of David. The outcome of the controversy led to his withdrawal from the Presbytery in 1791, but he still kept his church. It was about this time that Margaret refers to him. When afterward, he preached a sermon favorable to slavery, the anti-slavery part of his congregation withdrew.

Clark's Run.

In speaking of Clark's Run, Rev. I. N. Laughead says, that one James Miller, a stone mason, lived about a mile above his father's place; that on a certain occasion an emigrant ship landed at the Philadelphia, and a friend of James Miller ran out on the wharf among the assembled crowd and called out: "Can any of you direct me to the road to Jamie Miller, the stonemason, on Clark's run?"

Indians at Clark's Run.

That this new country was not entirely rid of Indians when the new settlers came to it, Mr. Laughead relates the following: "When I was about two years old, father was called to help to suppress an Indian invasion in the North part of the State (War of 1812). Occasionally some friendly Indians had visited the neighborhood, but when Indians get on the war path, it is hard to tell who are friends and who are enemies. Mother was left with me and an infant sister. About sunset one evening two lone Indians passed near the door and camped not far from the cabin. With the charge on hand she could not flee to a neighbor's, but must stay and comfort herself with the hope that they were friendly Indians. A large dog was her only guard. Some time in the night the dog commenced a terrible baying and got exceedingly fierce, bounding against the door with great force, which, however, was well barred. Mother said I fell prostrate on the floor in alarm, which added to her consternation. Whatever it was that had roused the dog it soon betook itself away, but Isaac, in his after life, never got over the dread of Indians.

First Covenanter Church.

The late Rev. Dr. J. F. Morton, of Cedarville, says in a sketch of Cedarville congregation that in 1804 the family of David Mitchell from Kentucky and that of James Miller of Scotland settled along Clarke's Run and held society meetings for some time, and that in 1809 they were visited by Revs. Thomas Donnelly and John Kell. They were afterward visited by Rev. John Black, who constituted the society and dispensed the sacrament to about ten members. The next few years brought several more families, and the supplies preached in the barns and log houses. In 1812 they erected the first church building, which was a rude log structure with a clapboard roof, and stood on the farm of James Miller, some seven miles from Xenia. The Rev. John Kell preached for them

about one-fourth of the time until 1816. In May, 1816, the Rev. Johnathan Gill became the pastor and remained in this relation for seven years. In 1823 the Rev. Gavin McMillan of Beech Woods gave one-fourth of his time for six years. He was the last pastor of Margaret Mitchell. In 1824, a new house of worship was erected upon the banks of Massie's Creek, two miles from Cedarville.

The particulars above mentioned are given for the purpose of showing just what advantages the venerable David and Margaret had in the way of their religious affiliation. Not so many nor so comfortable as we now have, but perhaps very much more appreciated by them than are our greater ones by us.

David Mitchell's Lands During the Revolution—Patent.

"Whereas by virtue of a Warrant dated the tenth day of September, 1750, there hath been surveyed unto Harry Johnson a tract of land called "The Troublesome Jobb" situate in Peters township, Cumberland County. BEGINNING at a marked white oak, a corner of Samuel Templeton's land thence by the same South seventy six degrees West forty three perches and an half to a post, thence by John Potters land North eleven degrees West one hundred and sixty four perches and a half to a post, & North two perches & a half to a marked White oak, thence by John McCays land North sixty seven degrees East sixty eight perches to a marked black oak, North twelve degrees East sixty eight perches to a marked white oak, South eighty degrees East seventy three perches to a marked white oak, North twelve degrees East forty nine perches to a marked hickory, and North eighty seven degrees East forty three perches to a marked hickory, thence by William Hollidays land North seventy five degrees East twenty-one perches and a half to a marked Spanish Oak, North eighteen degrees and an half East twelve perches and a half to a marked White oak, and South eighty eight degrees East forty four perches to a marked white oak, thence by James Antrikens land South four degrees and a half East one hundred and thirty two perches to a marked white oak, thence by William McClellans land South eighty eight degrees West thirty eight perches to a marked Ash at the side of a creek, thence by the Creek side South thirty six degrees West thirty four perches to a post, & thence South sixty eight degrees West six perches to a post at the said Creeks side, thence across said Creek North sixty two degrees West eight perches to a marked black oak, South eighty degrees West twenty one perches and two thirds to a marked Spanish Oak, sixty eight degrees West eighty five perches to a marked Hickory, and South four degrees West seventy nine perches & three quarters to the beginning, CONTAINING Two hundred and nineteen acres & sixty eight perches & allce. AND WHEREAS in pursuance of a Warrant dated the 20th August, 1751, there hath been surveyed for John Potter a tract of land, called "Pottersfield" in Peters township afd. BEGINNING at a marked white oak a corner of James Scotts land, thence by Vacant land North seventy degrees East one hundred perches to a post, thence by Henry Johnsons land South Eleven degrees East one hundred and sixty four perches & a half to a post, thence by vacant land South seventy six degrees West sixty perches to a white oak, North twenty six degrees West sixty six perches to a hickory, thence by James Scott's land North

twenty eight degrees East seven perches to a white oak, North thirty seven degrees West sixty three perches to a post, and North twenty degrees East eighty one perches to the beginning, CONTAINING One hundred & thirty nine acres & 121 ps. &c., and the right to the sd. two tracts is now become vested in David Mitchell.

Confirmed to the said David Mitchell in consideration of fifty five pounds, twelve shillings money of Pennsylvania, subject to fealty tax of one half penny Sterling for every acre etc. Signed and sealed by John Penn Esq., Gov., May 3, 1774.

The foregoing lands were sold by David and Margaret Mitchell by Indenture made April 6, 1778, to Andrew Smith & acknowledged Aug. 28, 1779 before John Rannels J. P., and Recorded April 20, 1781.

Andrew Smith conveyed the tract of land to Michael, George & John Clapsaddle, deed dated, May 8, 1779, and recorded in deed book F. Vol. I. P. 56.

The Clapsaddles conveyed same to James Chambers by deed dated March 16, 1781, and recorded in Deed book F. Vol. 1 page 108, at Carlisle."

Correspondence with all the registers of deeds in the several counties fails to bring to light any conveyance from James Chambers. It is altogether probable that the lands were covered by the Chambers tracts in and around Chambers Town now Chambersburg.

Rough Experience in the War.

From the records, it can be seen that a large number of the descendants of David Mitchell were in the Union service during the civil war. Many of them suffered great hardships; several gave their lives. Doubtless each of the brave departed had, as well as the living now has, a true and thrilling story of rough usage during that terrible struggle for the preservation of our Union, which would greatly interest all surviving relatives and friends.

We requested cousin, J. J. Mitchell, to give his story, and he does so as follows:

Entered the army Aug. 4, 1862, at the age of 18; serving 3 years less 6 weeks and 2 days in Co. D, 44th O. V. I. In Jan. 1864, the Regt. veteranized as the 8th Vet. Vol. Cavalry, and discharged by reason of end of war. The 44th was mounted, Feb. 16, 1863, and was in saddle much of the time, day and night, with no regular camp, but scouted in Eastern Ky. and Middle Tennessee until Aug. 1st, same year, when we were dismounted to march about 300 miles from Danville, Ky., to Knoxville, Tenn. There was no wagon train to go along, so each soldier was loaded down like pack mules, to carry 10 days rations, an extra suit of clothes, and full infantry equipments, as well as 80 rounds of Enfield rifle ammunition. Each soldier carried one-half of a so-called "pup" or dog tent, and a gun pouch. I weighed my load and found it to be 139 pounds, which was quite a load for a boy like I was—only 19 years old, 5 ft. 10½ inches high and weighing 160 pounds.

After seeing a continual service for over six months and then to be dismounted and be "pack" horses with such a load, and march 300 miles in hot months, was not to our liking, so the entire regiment struck or mutinied. We were put in line one evening and ordered to stack arms, to be put under arrest. But every man, when ordered to leave guns and step 3 paces to the rear, took his gun with him, which meant to fight and resist the 104th O. V. I., which was to guard and hold us under arrest. That was a fearful July night, when we lay at place—rest in front of our company quarters, awaiting the outcome of our mutinous action. But after a lecture to each company separately, with good but faithfully kept promises from our beloved colonel, we were quieted down and dismissed, to quarters. A more dreadful night than any battle I was in! We were as one man, and our colonel knew it. On that march beginning Aug. 16, 1863 (the hottest day that year), we subsisted mostly on roasting ears. Burnside with his 20,000 took Knoxville, scarcely firing a shot, then under light marching orders, marched 60 mile in 60 hours, and captured Reb. Gen. Frazier and Cumberland Gap. Was in seige of Knoxville where the Rebs were so badly slaughtered in following December and Longstreets army routed and driven to the Virginia line.

We veteranized, Jan. 6, 1864, just after that cold New Years, in the cavalry service, with a furlough home, making a march of 165 miles by way of Big Creek Gap to Lexington, Ky., through deep snow; "which proved a blessing," (?) as we were without shoes, using pieces of blankets for socks and gum blankets for shoes to keep our feet dry.

We drew for the march only three spoonful each, of sugar and coffee and 5 hard tack; as the rations could not be spared from the troops remaining there, leaving us to forage through the mountains where we would only see from one to three houses per day, for about 500 to forage from. But we made up for it in Cincinnati while lodging in 5th Street market barracks.

The 60 day furlough passed too quickly. Reported to Gen. Sheridan in Va., and put in a hard summer doing active scouting and fighting, while in winter quarters at Beverly, Va., we were surprised by Reb. Gen. Duke, that cold morning of Jan. 11, my 21st birthday, and after being stripped by the rebs of every desirable bit of clothing—being exchanged for their worn out and bad fitting clothing—and scarcely any food, we marched across mountains, waded rivers, when our clothes would be frozen like boards in 15 minutes after coming out of the water, till we arrived near Stanton, Va., in a heavy sleet storm. From here we were carried in open cattle cars to Richmond and put in Libby prison, here the only food was broken down poor mules, unscreened tailings of rice as it came from the barn floor, a two-inch cube of partly cracked corn in saltless bread but well baked. As occasional dessert we had 2 gill of soured pumpkin molasses. And as to glassless windows, no fire, and the vermin I forbear to make mention. Only by 300 men being huddled in small rooms we kept each other warm. But we had plenty of hydrant water when not frozen up. On return from army, I spent one year in school.

I am still, at 63, hale and hearty and can do a hard day's work; have never used tobacco nor tasted any kind of liquor; am a staunch Republican with anti-slavery and prohibition ideas; was raised a United Presbyterian, but afterwards finding it more convenient to attend, joined the old school Presbyterian Church, but love the old Scotch Church.

The Pack Saddle.

This rude contrivance of the early pioneers was made of the forked branch of a tree in keeping with the simplicity of the times. When fastened up on a horse it became the receptacle of the goods and chattels to be transported. Thus were carried provisions for the journey and the household stuff and utensils needed to make life tolerable when the journey was ended and the place of residence selected. The fork had to have a particular shape and the branch of a tree which could be made into a saddle was an attractive object. It is related that an early preacher once paused in his Sunday sermon with his eye fixed on the top of a tree. He said: "I want to say right here, that yonder is one of the very best forks for a pack-saddle I ever saw in the woods. When services are over we will get it."

This method of carrying burdens caused the word "pack" to be used for carry, and the misuse of the word is still common among Kentucky people.

Thomas Turnbull.

In the tenth volume of the U. S. Industrial Commission's Report on Agriculture and Agricultural Labor, beginning at page 967, a lengthy report is given of the testimony of Mr. Thomas Turnbull, who was selected by the California State Board of Trade to represent the State's industrial needs and conditions before the Congressional Industrial Commission.

In the introduction to his testimony, given June 12, 1901, he says:

"I have undertaken in the present report to briefly outline the attractions which our State offers to the home seeker, the capitalist, the tiller of the soil, the manufacturer, the miner, the lumberman, in short, to all who wish to engage in this new and promising field of enterprise.

"I shall not attempt to conceal an intense affection for the State of my adoption, but I wish to assure your honorable commission that this partiality shall not tinge the facts which I present: They, at least, shall have the foundation of absolute truth. The love of Californians for their State, which is proverbial, is not devoid of justification. What other country presents such inspiration of love and devotion? In what other country is there broader freedom of thought and action? In what other country are the alluring prophecies which attend young life more certain of fulfillment? In what other country do the higher blessings of peace and plenty minister to the comforts of age? Are there other countries in which honest industry achieves higher respect, or in which labor earns a higher meed of profit and honor?

"Looking backward we see a history founded in the romance of adventure. In the present we are laying the foundations of a noble commonwealth by the establishment of permanent industries. If, therefore, the manifestation of love for our State may sometimes appear boastful or provincial, let it find apology in the consideration that provincialism is an expression of local patriotism, and that with the people of California it is the inspiration of high endeavor, which, when duly chastened, will ripen for our beloved State its growing harvest of hope."

The San Francisco newspapers speak of Mr. Turnbull as being one of

the prominent members of the Ohio Society of that city, and an authority on agricultural matters, especially of fruit growing. In the recognition of excellent work done by him in the prosecution of the "Federal Salt Trust," in which he was special agent of the U. S. Department of Justice, a large number of prominent business men of San Francisco and Oakland presented him with a loving cup. The evidence he gathered proved so strong that the government won a notable victory, and as a result the price of salt was reduced several hundred percent from that to which it had been forced up by the Trust.

Advance Contract—Subscribers.

Andrew, David Jackson.
Adams, Harriet J.
Bickett, Ruth Anna Kyle.
Bogle, Charles Leigh.
Carter, Cordelia Elizabeth.
Clark, Edgar D.
Clark, James G.
Clark, Walter H.
Clever, Mary A.
Creswell, Rachel K.
Currie, David Jackson.
Currie, Mrs. E. E. J.
Currie, George V.
Currie, George W.
Dobbs, Ella Victoria.
Duke, James T.
Espy, James Walter.
Glass, Margaret Louise.
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Hicks, Jane Elizabeth.
Iliffe, Margaret Louisa Small
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Johnston, J. Edward.
Johnston, Charles Frederic.
Johnston, Mrs. E. B.
Johnston, George Avery.
Johnston, James Herbert.
Knox, Ellen M.
Kyle, Joseph, D. D.
Kyle, David C.
Laughead, George Galloway, M. D.
Lauhead, David E.
McMillan, Herbert I.
Mitchell, George W.
Mitchell, James Josiah.
Mitchell, Harry Kyle.

Mitchell, Julia Maria.
 Murphy, Mrs. M. B.
 Nichol, Mrs. J. R.
 Nichol, Thomas Mitchell.
 Reid, Mrs. E. M. Espy.
 Shepard, Inez.
 Shepard, Margaret Mitchell.
 Small, Granville C.
 Small, William G.
 Small, David Mitchell.
 Stanford, Daisy.
 Stormont, Jane Bradfute.
 Turnbull, Thomas.
 Vaughn, Arvilla M.
 White, Chalmers C.
 Winter, Nancy.
 Winter, Samuel Wilson.
 Several of the above named are taking more than one copy.
 The following also have promised to take one or more copies:
 Goodrich, Myrtle E.
 Laughead, Isaac N.
 Mendenhall, Maria E.
 Robeson, Columbia.
 Stevenson, Montgomery D.
 Turnbull, Alexander.
 White, Mrs. M. M. Kyle.
 Winter, J. Agnew.

Two Relatives of this Book.

I. The "History and Genealogy of the Espy Family in America," by Miss Florence Mercy Espy, Fort Madison, Iowa, was published in 1905. By the author's kind permission, much information, respecting the Espy branch of the Mitchell family obtained therefrom, appears herein.

II. The "Genealogy of the Jackson Family," by the Reverend Hugh Parks Jackson, United Presbyterian Church, published in 1890, has been helpful in tracing the descendants of S William Laughead.



The Cabin—North Bank of Clark's Run.
The Birth Place of the Author.

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