



DEPARTMENT OF
ARCHIVES AND HISTORY
ATLANTA, GEORGIA 30334
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Guest
Family Bible Record
Greene County

REEL NO. 2759
POSITIVE
FILED IN 186-80

Title page missing.

Family Bible Record of Moses Guest. Included also is Xeroxed
copy of Guest (Guess) Coat-of-Arms with typescript explanation
of crest.

In possession of: Mrs. G. L. Swan
RFD #2, Box 177
Jackson, Georgia

REDUCTION: 12
EXPOSURE : 7.5

Date microfilmed: 10-26-66
L (also Xerox)

MICROFILMED BY: WILLIAM SLONE

MICROFILM DIVISION

GEORGIA DEPARTMENT OF ARCHIVES AND HISTORY

- 1845
1. Bethel Guest was Born the 4 of October 1814
 2. Saml Ford Guest was Born the 23 of September 1815
 3. Christopher Guest was Born the 1 of March 1821
 4. Clark Guest was Born the 20 of September 1821
 5. Maryann Guest was Born the 24 of November 1821
 6. The age of Charles Guest's Children 1824 the 2
William & Thome was Born the 16 of June 1827 1826
 7. Marycathrine Guest was Born the 1 of June 1841
 8. James Andrews was Born the 4 of April 1865 A 1862
 9. Was born March the 22 of 1867 at 1867
 10. Wren & Mary was Born April the 4 of 1867

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CHAPTER XIII

52

ordained to be celebrated by the

377 'Thus went it with Nicanor: and from that time

154-67157-1 (P. 52) 10-1-68

* CHAP. IV.] NISANOR became so elate with his imagined success, and the victory which he did not doubt but he should easily obtain, that he determined, in the pride of his soul, to perpetuate to posterity an action by erecting a public monument in memory of it. The conduct of Judas in this juncture was very different: he placed his confidence not in an arm of flesh, in the strength and bravery of his troops, but in the living God, who had often delivered him in the like emergencies. He recalls his soldiers to the remembrance of the law and the prophets; recounts the noble exploits of their fathers; and the eminent deliverances they had received. *What* he tells them of the perfidy of the heathens, and from such kind of topics, he encourages them to fight the battles of God, who had no such helps. And as a further argument for urging them to behave themselves valiantly, he tells them a dream, which it was plainly intimated to him, that he, and they, and the whole Jewish nation, were Divine prophets.

39 For as it is profitable to drink wine or water, and as wine mingled with water is pleasant; and lighteneth the face; even so freeth finely framed death the ears of them that read the story. And hereby an end *

Judas' men were so surprisingly encouraged by this harangue, they eagerly longed for the encounter. In the mean time, their army approached, ranged in order of battle; when Judas, after a brief exhortation to God for success, he joined battle with thirty-five thousand of the enemy, and obtained a complete victory. Among the slain they found the body of Nicanor, which cost an universal joy among the people; and Judas, to show his merit at the blasphemous utterance of this glorious many, ordered his right hand to be struck off, and fixed on the tower of Jerusalem, as a monument of the justice of God, and to ridiculous Jews, and his tongue to be put in a new given piece of metal to the world, that the memory of it to signal a victory might not be forgot. The annual festival is instituted to be kept on the thirteenth day of the month Adar, which answers to our February. After this time enjoyed the quiet possession of their city, religion, and liberty.

THE END OF THE APOCRYPHA

John F. Anderson

AS. Bonds at 6. 1/2

1840

Clark Grant wa.

20 14 23 18 3

Handwritten signature: J. J. [illegible]

Mr. Geo. M. East

Organ. Great War Bonus August 21. 1919

John W. Gentry ~~was born~~ March 24 - 1906

My dear friend
I have just received your letter of December 12 - 1856

San Francisco, Nov. 29 - 1929

John Gustave was born October 10 - 1781

John Grant was born October 19, 1823

Sealy, Everett Van Born Oct 19 - 1/85

Co of 1st Regt. Cavalry was born December 20-1787

William Quinton Barn April 27 1790

San Francisco, Nov. 1892

1872

From June 23 1796

Standard Graphs No. 1799

John Hunt. 1000 1/2 Box. August 22, 1808

Joseph Mint Quast was born September 18

Joseph West Guest was born
Nov. 22, 1838

E. G. Folsom

Payne returns from the 1820

Chief Clerk

15. *Chamaecrista*

William Jackson was born

17-1181-1181

[Illegible handwritten notes]



(G u e s s)

GUEST (GUESS) FAMILY COAT-OF-ARMS

The following coat-of-arms was in the possession of John Guest, ancestor of Lord Winborne, born in 1522, England; but migrated to Wales. It is officially-registered in Burke's Encyclopaedia of Heraldry. This shield is one of the most ancient and frequent recurrent of the numerous coats-of-arms of the British family of Guest, from which the American families of the name trace their descent.

Azure, on a chevron or, between three swan's heads erased proper, as many crosses moline sable.

Crest: A swan's head erased proper, gorged with a collar, or, and underneath charged with a cross moline (as in the arms), between two ostrich feathers of gold.

In non-technical terms, this description states that on a blue (azure) tinted shield (field) appears a gold-colored chevron; and upon this chevron is placed or "charged" with black crosses moline. Three swan's heads of natural color also appear on the shield between the chevron. The crest, which rests on the twisted wreath or torse (above the helmet) consists of a swan's head of natural color--again erased, or as though torn fully from the body (the same as the swan's heads on the shield). This swan's head is collared (gorged) with a gold collar, and underneath it appears another black cross-moline. This crest is placed between two ostrich feathers tinted gold.

All the Guests in America who have proved that they are in line of direct descent from the patriarch of the ancient Guest family in England, to whom this coat-of-arms was originally granted, are entitled to possess and display the armorial bearing which is described on page one.

COLOR SIGNIFICATIONS:

In Heraldry, colors were representative of the personal characteristics of the original bearer of the arms, and these colors were granted by the King to this particular British house of Guest only on merit.

Blue (Azure): According to Guillim, the most ancient authority on Heraldry, the color blue denoted loyalty and truth, as well as vigilance, perseverance, and justice.

Gold (Or): The color which symbolized wealth and generosity, as well as intellectual achievement (elevation of mind.)

Black (Sable): This was always the fur-lining of royal robes, and signifies constancy and nobility.

THE SYMBOLOGY -- CHARACTER MEANINGS:

There is always a very definite meaning for each symbol, honoring some achievement, or characteristic, or profession of the original bearer of the arms. Thus a coat of arms is to us in America, a pictorial history of the characteristics and accomplishments of our ancestors. Every figure and color on this coat-of-arms, means an honor won by an ancestor of the Guests.

The chevron: Is one of the nine so-called "Honorable Ordinaries"--that is, one of the first symbols used to identify men encased in armour. It is probably the ordinary of most frequent occurrence in British as well as

French armoury. The term is derived from the French word chevron, meaning a rafter, and the heralric chevron is the same shape as a gable rafter. It is usually found between three charges. The chevron, "like-ened unto the roof of a house" is emblematical of protection of the defenseless, and hospitality. On the Guest Arms, the hospitality signification is obviously correlated with the intrinsic meaning of the surname Guest. Canting, or "singing out the family name" through punning, is very frequently used in Heraldry. The Chevron has also been granted to those who have built churches and fortresses, or who have achieved some notable enterprise; and was often granted to ambassadors and eminent statesmen as a reward for protection (as under a roof) which they gave their King and country.

Cross-Molines: The cross, according to Heraldic authorities, clearly denotes Crusader ancestry--and was the emblem of suffering, sacrifice, and sorrow. It is "the express badge of the Christian, and signifies unto us tribulation and affliction". It is but one of the 290 different forms of the cross appearing in Heraldry.

Swan's Heads: A part of a symbol has the same signification as the whole. Thus a swan's head is as the swan. And the swan is the "ensign of poets and the hieroglyphic of a musical person" in Heraldry. "A lover of poetry and harmony, and learned person". A swan's head, therefore, denotes that poetic ability was a noted characteristic of the olden house of Guest.

Ostrich Plumes: All feathers and plumes are emblematical of willing obedience and serenity. "No force alters their fashion" that is "the fold or fall of the feathers recovers itself after being ruffled by the wind". Ostrich plumes were granted only to men of high military rank, for their dexterity in command. Any symbol placed between ostrich plumes (as in the Guest crest) denotes that it is held in deep reverence, because of some definitely outstanding characteristic. Thus, here again poetic ability is emphasised, as well as the participation in the Wars of the Crusades (note the Cross Moline in the Crest).

Mantling: This is the feathery-like scroll work which surrounds the shield. It represents the cloak worn by the knight over his suit of armor, and was to protect him from extremes of temperature. Encased as he was in metal, he would have been fairly cooked or frozen, as the case might be, by summer's sun or winter's cold, without this protective cloak. The mantling also helped greatly to foil the enemy's sword; therefore, the soldier who came home from an affray with the worst torn mantling, was considered the hero of the day!

The granting of a coat-of-arms by the King distinctly proclaimed that the recipient was made noble and was created a gentleman and that the arms were granted him as a sign of his nobility. Armoury possessed two essential qualities:

- A. It was the definite sign of hereditary nobility and rank
- B. And an integral part of warfare.

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As a sacred emblem of family honor, the family coat-of-arms was cherished by the illustrious heroes of the past, and handed down from one generation to another embodying family continuity and family allegiance to its storied origin. Today the shield serves as a reminder of the proud family traditions.