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The North Carolina Booklet

GREAT EVENTS IN NORTH CAROLINA HISTORY

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CONTENTS

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The North Carolina Booklet

Great Events in North Carolina History

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"Carolina! Carolina! Heaven's blessings attend her!
While we live we will cherish, protect and defend her"

Published by
THE NORTH CAROLINA SOCIETY
DAUGHTERS OF THE REVOLUTION

The object of THE BOOKLET is to aid in developing and preserving North Carolina History. The proceeds arising from its publication will be devoted to patriotic purposes. EDITOR.

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General D. H. Hill as a Teacher and Author

An Educational and Literary Review

By Dr. Henry Elliot Shepherd.

In a preceding connection I have given a brief account of the work of Gen. D. H. Hill in the educational sphere, my narrative being in large measure drawn from the memory of my youthful experiences as a student at Davidson College and a cadet at the North Carolina Military Institute. Of the results accomplished by General Hill during the last eleven or twelve years of his life, while devoting himself to new fields of labor in Arkansas and in Georgia (1876-1889), I am not able to express a judgment or form an estimate based upon immediate knowledge of the conditions and circumstances which characterized his novel and, as the result proved, his latest phase of educational enterprise. We may rest assured that, despite his gradually failing physical health, the same inflexible purpose, the same heroic ideals, and the same singleness of aim, marked him to the final stage, in September, 1889, when

> "Meekly he did resign this earthly load
> Of death called life, which us from life doth sever."

*The career of Gen. D. H. Hill, as teacher, during the period preceding the War Between the States, falls into three

*In my review of the literary work accomplished by General D. H. Hill, I have drawn both illustrations and comments, almost entirely, from his two distinctive and characteristic productions, "The Sermon on the Mount," and "The Crucifixion." Much that is excellent might have been gathered from "The Land We Love," and "The Southern Home," but I selected the books named as best adapted to the peculiar end I had in view.

well-defined divisions: Professor of Mathematics at Washington College (afterwards Washington and Lee University), from 1849 until 1854; Professor of Mathematics at Davidson College, 1854-1859; Superintendent North Carolina Military Institute, Charlotte, from October, 1859, until April, 1861. He was twenty-eight years of age when he assumed the chair of mathematics at Washington College, and not quite forty, in April, 1861, when he was assigned to the command of the camp of instruction near Raleigh, and was soon to become Colonel of the historic first North Carolina, or Bethel Regiment. In the three educational capacities with which Hill was associated during the eventful years from 1849 to 1861, he was in each instance at the head of the department of mathematics. Yet it would involve a serious error to infer that his power as teacher, his faculty of instruction, was absorbed by this one subject, or expended upon it. There was hardly a feature of the curriculum which he did not touch at some point, and he touched none that he did not illuminate. In his special sphere he was wont to track "suggestion to her inmost cell"; his patience was boundless, and he approached very nearly the lofty standard set up by that famed master of his art, "who taught as if every scholar was the only scholar."

When I withdrew from the Military Institute, in order to enter the University of Virginia, during the summer of 1860, he gave me a most kindly and cordial letter of commendation to the faculty, concluding with this significant sentence: "Cadet Shepherd has a strong passion for literature and the languages, and no taste whatever for mathematics." That I never developed a faculty for his specialty, can in no sense be laid to his account. He was the most laborious, exact, lucid, of teachers, and while I have ofttimes deplored my weakness, I was never able to triumph over the strong propensity of temperament, even under the guidance of so masterful an instructor. To that end I could have subscribed myself, as Macaulay did when writing to his parents during his undergraduate days at Cambridge, "Your miser-

able and mathematical son." Hill has assumed a justly acquired rank, not only among the foremost interpreters of his science in the educational world of the South, but in the country, without regard to geographical or sectional limitations. His treatise upon Algebra, published about _____, 1857, was compared in its luminous method and skill in demonstration, to the work of Euler,* whose fame is not preserved alone in the esoteric circles of a mathematical cult, but is perpetuated in his native city on the Rhine by visible memorials, attesting alike the grateful appreciation and abiding reverence of the community from which he went forth into remote and barbarous empires, carrying with him the glory of Basel and the inspiration of his chosen science. Yet, in the State of his adoption, with which his name and fame are forever blended, no monumental stone, no image wrought in marble or bronze, not even a modest, half-concealed tablet, in some niche in a chapel wall, recalls the genius, suggests the heroism, or intimates in temperate phrases, the unsurpassed idealism which crowned the life of D. H. Hill. I have at times indulged myself in innocent speculation with reference to the possibilities of Hill in the higher ranges of modern mathematical development, in conditions more congenial to his tastes and sympathies, as well as richer in inspiration to his native powers, than the sad mechanic exercise of unfolding the elements of algebra and geometry to callow and fledgling lads, many of whom, as attested by himself, had never

*In the ninth volume of the Encyclopædia Britannica there may be found an admirable outline of the life of Euler (1716-1783), as well as an accurate and discriminating estimate of his rank as a mathematician. His Algebra, to which Hill's has been compared, although published in 1770, still maintains its place as a work of authority. His varied researches in his special field, embraced from sixty to eighty quarto volumes. From Russia, Prussia and France he received marked honor and distinctions, in royal as well as scientific circles. More than this, Euler was endowed with that versatility of intellect which was characteristic of D. H. Hill, and in addition to his mathematical attainments, was an accomplished classical and literary scholar. In his native city of Basel there is a leading hotel which perpetuates his name. Thus far no monument or memorial recalls the genius and the achievements of the man who twice rescued the Southern Confederacy, not from imminent peril alone, but from seemingly inevitable destruction.

mastered the fundamental laws of simple arithmetic. Divested of the grievous daily burden of empirical teaching, might he not have attained the transcendental heights of the school of Higher Algebra, and entered into that mystic fellowship, of which in English speaking lands Sylvester and Cayley were the acknowledged oracles? Had he been able to cast off the incubus of class-room routine, crushing nervous energy and absorbing mental vitality, might he not, in his mathematical sphere, have been one of those chosen and rare spirits whose high vocation is

> "To follow knowledge like a sinking star,
> Beyond the utmost bound of human thought."

Major Hill combined with his native reserve and dignity a strong element of caustic wit, as well as a keen appreciation of the ludicrous and the humorous. Upon a certain occasion a somewhat venturesome student wrote ASS in large chalk letters upon the back of a class-mate, who was absorbed in his demonstration at the blackboard. His quick eye at once observed it, and he remarked, "Mr. _____ somebody has been writing *his* name on *your* back." The rift within the mathematical lute was immediately healed, and tranquility reigned supreme. Upon another occasion he said to a student who was transcending the limits of propriety: "Mr. _____ if you do not conduct yourself properly I shall be obliged to put the door between us." His teaching was ideal, his discipline unsurpassed. Nothing was too minute to escape his vigilance, or so trivial as to be unworthy of his regard. He knew the weakness and the strength of every pupil, and as his classes never exceeded a rational number, he was acquainted with the special characteristics, mental and moral, of the crude and self-appreciative lads who were entrusted to his keeping.* He understood our shallow intellects, our minimum of attainments, and his teaching descended to the

*I have learned from an authoritative source that during his association with Davidson College, 1854-59, Major Hill introduced a resolution, which was adopted, requiring the meetings of the faculty to be opened with prayer.

plane of our merely dawning or embryonic stage of development. With the mode of instruction by lectures, which obtained in the University of Virginia, he had no sympathy, or hardly a sentiment of toleration, for he understood only too thoroughly the dissipation of mental and physical energy which it involved, under the conditions that existed in the prevailing system of elementary education. "Yes," he said in one of his emphatic moods, "that's the way at the University of Virginia; everything done by lectures." I have, in another connection, pointed out the essential fact, that although Major Hill was the chief of the mathematical department, both at Davidson College and at the Military Institute, his genius as a teacher was not expended in that sphere alone. On the contrary, nearly every feature of the curriculum was touched by his pervading influence. He was what Tennyson would have described as a "diffusive power." Above all, his far-ranging vitality of intellect was brought to bear upon the interpretation and elucidation of Holy Scripture. His daily comments upon the Psalms, the Gospels, or the Epistles, are wrought into my memory; despite the process of the suns, and the increasing years, I can, in part, recall them as clearly and vividly as if I had listened to them but yesterday. To the mind of D. H. Hill a system of education which knew not God and did not rest upon a moral foundation as its inspiring principle, would have seemed not an anomaly, but a monstrosity, contemplated from the viewpoint of religion or that of reason and logic. The Book of Psalms was apparently his favorite field of research and interpretation; his minute and critical study of the master lyrics revealed itself whenever he read them in the morning or evening service. His wide range of scientific attainment stood him in good stead, and his illustrations were drawn with admirable judgment from the works of nature as exhibited in astronomy or displayed in the lowliest manifestations of creative power, the lily-of-the-valley, or a modest violet, beneath some mossy stone, half hidden from the eye. Yet his two distinctive treatises, "A

Consideration of the Sermon on the Mount," and "The Crucifixion," upon which his fame as an author will principally abide, are devoted to the central and surpassing fact of Scripture history, the nature of the kingdom of Christ, as unfolded in his inaugural discourse; and the sublime tragedy of his atoning death, his analysis of which I regard as his crown of glory in the province of Scriptural exegesis, as well as in the sphere of literary achievement. It is an almost unknown or unimagined circumstance, even for the boldest or most irreverent student, to venture on a liberty with the Major or to propose quizzes or "catch" questions, in order to test his knowledge in regard to abstruse and subtle problems in mathematics or in physical science. I can recall but a single exception to this prevailing rule, that of Cadet Winslow, who entered the lists against him upon a point involving the relation of wind to light, but the experiment, so far as I am aware, was never repeated. The same spirit did not obtain in student circles at the University of Virginia, and I am familiar with more than one instance in which a professor of languages was brought to grief by his own pupils upon questions of translation, of idiom, and of construction. Not so with D. H. Hill in his special sphere. Our feeling of confidence was absolute, and the most youthful cadet felt assured that while mathematics "was his forte," "his foible was omniscience." During the period that Major Hill was in charge of the Military Institute (October, 1859, to April, 1861), there was but a single commencement celebrated, July, 1860. A year passed, commander and cadets were in the field, and his relation to the institution was never resumed with the restoration of peace. The commencement exercises were held in the Presbyterian Church, Major Hill presiding. Thomas L. Clingman had been invited to deliver the formal address, but he failed to appear, and in his stead we listened to an admirable, informal discussion of the school, its work and its power for noble and beneficent ends, by Judge James W. Osborne, of Charlotte. Orations were delivered by Cadet

Houston B. Lowrie, who fell at Sharpsburg; Cadet Graham, of Alabama; and by the author of this narrative. Lowrie's theme was a eulogy upon North Carolina, having special reference to three of her sons, Macon, Gaston and Dobbin. The oration of Cadet Graham was patriotic in its scope; the third speaker devoted himself to the literature of Scotland, his principal characters being Burns and Sir Walter Scott. Despite the invincible aversion I cherished for the peculiar science in which Major Hill excelled every teacher with whom I was brought into contact, I have never failed to regard him as one of the vital forces, one of the purest inspirations that quickened the crude and inchoate life of my boyhood, both at Davidson College and at Charlotte. With the attitude of Sir William Hamilton in reference to the disciplinary value of the mathematics, I have never been in accord. My weakness revealed itself in an inability to overcome the strong propensity of nature. Major Hill was in no sense accountable for my failure to develop an affection even for *his* algebra, with its touches of Southern fire and sentiment encroaching upon the calmness and serenity of abstract reasoning and subtle generalization. Though I stood at the pole of contrast in all my predilections and affinities, in the light of broadening years, and after having seen and heard such modern oracles of the kingdom of mathematics as Sylvester, Cayley and Kelvin, I rank him higher than ever in the foremost ranges of his chosen field. It has been my specific aim thus far to make clear his right to an undisputed place among the leaders of our armies, and the guides of our intellectual development in the South. In each of these relations, soldier and teacher, his fame has passed beyond the region of controversy. The boldest iconoclast would no longer venture to question his title, or impeach his two-fold claim to assured renown.

It may be fairly assumed that if Hill had never devoted himself to the art of war, had never become a professional soldier, but on the contrary had dedicated his energies to literature as a calling, a life work, he would have won an

assured rank among American authors. I use the term *American* advisedly, for his reputation, I am confident, would not have been circumscribed by sectional or geographical limitations. It may, upon first reflection, create a feeling of surprise, that a soldier by profession, like Hill, should have entered the field of authorship, and that, above all, he should have selected as the most congenial sphere for the exercise of his gifts, the department of scriptural exegesis.

Among the most notable contributions ever made by a Southern layman in this department, was the work of George E. Badger, of North Carolina, issued in 1849, during the "Anglo-Catholic" or Bishop Ives controversy, then moving towards its critical stage of development. The "examination"of Mr. Badger combines the subtlety of Newman with the far-reaching and critical acquirement of Bishop Lightfoot. It may be assumed without fear of exaggeration, that no layman of the present age in any Protestant communion could rival or reproduce this work of the jurist and statesman; and even in the clerical order, it would be a difficult task to suggest his peer in acuteness of intellect or clearness and skill in presentation of the truth. One who is familiar with the genesis and evolution of the Hill family might be disposed to attribute our hero's predilection for theological investigation and scriptural analysis to ancestral influences and rigid Calvinistic training. Apart from purely religious forces and tendencies developed by education, there was apparently a literary strain or element inherent in the blood of the Hills. This claim of transmitted faculty on the part of D. H. Hill is confirmed by the valuable contribution made to our revolutionary history by his grandfather, Colonel William Hill, in his "Narrative of the Campaign of 1780, in South Carolina, Under General Thomas Sumter, Together with an Account of the Battle of Musgrave's Mill, and the King's Mountain Expedition." This work may have been resting in the memory of D. H. Hill when he introduced as corroborative testimony a reference to the battle of King's Mountain. "The Crucifixion," page 192.

The literary susceptibility, even in the form of poetry, may reveal itself in natures nurtured in the most austere modes of religious culture. A vein of poetic sensibility has been traced in the creations of Calvin, and in his years of dawn, D. H. Hill at times was wont "to meditate the thankless muse."

No purer or more vigorous English ever flowed from the pen of Hill than may be found in his contributions to the editorial columns of "The Southern Home," when his spirit was touched and kindled by some exalted and inspiring issue. Above all, does this generalization hold good of the editorial elicited by the formal dedication of the Foley statue of Jackson in Richmond during the month of October, 1875.

We turn now to a specific analysis of the two works upon which in the sphere of literature at least, his fame will abide. Each of these, "A Consideration of the Sermon on the Mount," 1858, and "The Crucifixion," 1859, was probably written during the Davidson period of the author's life, that is, between 1854 and 1859. "The Crucifixion" appeared as a serial, being published in the weekly issues of the "North Carolina Presbyterian" at Fayetteville, during the year 1858-1859. I recall with perfect distinctness the interest that the gradually expanding work inspired and the animated discussion which was sometimes evoked by the views of Major Hill in regard to certain aspects of the consummate tragedy involved in the death of our Lord. In its present form it must have been issued not far from the date at which he assumed charge of the Military Institute, September or October, 1859. I am at a loss to understand why the preface contains no reference to the circumstances, in part, at least, of its original appearance. There is a pathetic interest associated with the first of the two books—the commentary upon the Sermon on the Mount. The origin and inspiration of the work are seemingly revealed in the dedication to the memory of two of his children who lie in the little cemetery at Davidson College, where both father and mother now rest beside them. The

spirit of the dead broods over the volume—it is, in a measure, an elegy in prose. Thus runs the dedication: "To The Memory of Morrison and Willie Hill, With The Prayerful Hope That This Little Book May Do Some of That Good Which Their Fond Parents Had Hoped That They Would Have Done Had They Been Spared to Labor in the Vineyard of the Lord." It is evident from the tenor of the language, that these two "little ones" had been devoted in thought and purpose to the ministry of the gospel. They were designed to follow in the footsteps of their maternal grandfather, and one of them bore the name of his ancestor who outlived him for nearly, if not quite, a third of a century. No feature of General Hill's character was more intensely developed than his affection for his children; it pervaded every phase of his nature while they were with him, and when God took them, he dedicated the creations of his genius and scholarship, as a monument to their memory. That the two works, devoted to the treatment of scriptural themes, were the productions of a layman, was a circumstance which from some points of view might tend rather to contribute to their popularity than to detract from it. The ventures of laic skill and scholarship in this field have, in notable instances, been crowned with assured success. Wilberforce's "Practical View of Christianity" will readily suggest itself, and one of our author's special topics, the Sermon on the Mount, had been the subject of a commentary by Henry Thornton, M. P., in 1840, while Hill was a cadet at West Point. The labors of the non-clerical author in the Biblical sphere, will be accepted by many as the result of genuine piety and consecration of spirit, not as a mere compliance with an official or professional obligation. No man who is associated with the development of theological opinion in Scotland during the nineteenth century exerted a more potent influence than Erskine of Linlathen, a mere layman. All the essential conditions were combined in Hill—the fervor of his Scottish ancestry, a moral temperament that was never invaded by the spectre of doubt, a subtlety of judgment stimulated by his rigorous mathematical training, and a range of

historical and literary acquirement, unequalled by any of the foremost soldiers in the armies of the South. More than this, his acquaintance with Scripture was minute, exact, comprehensive. The Psalms were his chosen field above all, a circumstance which possibly finds its explanation in the ancient and now unhappily obsolete custom in Presbyterian households, of requiring them to be committed to memory and recited by the children. The treatise upon the Sermon on the Mount contains 282 pages, and is topical in arrangement, rather than characterized by formal division into chapters. Every essential feature of our Lord's inaugural discourse is reviewed as it presents itself in the order adopted by the Divine speaker, who was unfolding the vital principles which were to guide the destinies of the kingdom that He came to establish. The formalism of the Pharisees, the Lord's prayer, censoriousness, covetousness, needless anxiety, every phase of the unique discourse is discussed in its proper relation, with a lucidity and perspicuity of language which reveals the mathematical culture of the author, as well as a simplicity and directness that appeals to the humblest intelligence. No trace of scholastic pedantry or esoteric method, is discernible at any point in the expanding thought of the commentator. At the same time, his theological equipment is ample, his knowledge comprehensive and critical, his English vigorous and undefiled. Technical terms drawn from the nomenclature of the schools do not darken the understanding of the unlettered intellect; the book, in Baconian phrase, comes home "to men's business and bosoms." Not the least of the sources of its power lies in the fact that it was not the product of a mind nurtured in seclusion or bred in the cloister, but the creation of one who blended with exact attainment a knowledge of the world of realities, who had tasted the sweetness of home, the bitterness of war, had borne sore trials, had "seen life thoroughly and seen it whole." Each of the two works now under review is a suggestive illustration of the intellectual and ancestral influences by whose agency its author was developed. The critical student will not fail to

note that the literary illustrations, varied as is their range, are drawn in great measure from the masters of English thought and expression during the seventeenth and eighteenth centuries, or from those who do not descend to a later period than the earlier decades of the nineteenth. There is hardly to be discovered a reference to an historian later than Macaulay, Arnold, Niebuhr, or Sir Archibald Alison, or a poet who is subsequent to the time of Byron and Southey. In his literary record, no allusion appears to the mighty company of master spirits, Wordsworth, Keats, Shelley, Tennyson, Browning, all of whom were contemporaries, and one of whom outlived him, being laid in the Poet's Corner, three years after Hill had been borne by loving hands to his grave among his children at Davidson College. To the lover of literature in our modern day, it sounds as if an echo of the vanished past had fallen upon our ears as we read Hill's elaborate quotation from the "Botanic Garden," page 24, published in 1791. The author was the grandfather of the renowned naturalist whose name is for all time associated with the doctrine of evolution. Another illustration of the strong literary conservatism which marked our ancestors of the South may be discovered in Hill's quotation from Pollok's "Course of Time," page 108, and from Young's "Night Thoughts," page 99. Yet each of these was a favorite classic in the homes of our forefathers, and rare editions, which survived the desolation of war, may be found on ancient shelves in many a Virginia and Carolina manor unto this day. In the quotation from Pope's "Universal Prayer," page 44, we have, it may be, an example of the dominant classical spirit transmitted from the eighteenth century, or the survival of maternal influence in the development of literary tendency. It has been explained that Mrs. Solomon Hill was thoroughly at home with this master light of our Augustan age. The quotations from Shakespeare are rare and isolated. "The Crucifixion" suggests a possible preference for "King Lear," among the creations of the sovereign dramatist. Among the leaders in the sphere of fiction, Hill's comments, page 53, indicate a

strong aversion to the heroes who have been wrought into form by the genius of Charles Dickens, his dislike being justified by the salutary and admirable reason that "they have no regard for the Sabbath, none for the Bible, none for the preached word."* This distrust of the literature embodied

*In order to illustrate the rigid views entertained by men of the school to which Hill and Jackson belonged, in regard to the sanctity of the Sabbath, as contrasted with the laxity that prevails in our modern life and practice, I insert the following extract from a letter written by General Jackson five days before his brilliant flank movement against Hooker at Chancellorsville, May 2, 1863. The letter was one of the last that came from his hand. In less than two weeks from the day on which it was written, Jackson died at Guinea Station, Virginia, May 10, 1863. The letter was addressed to his friend and colleague, Colonel J. T. L. Preston, of Lexington, Virginia:

"Near Fredericksburg, April 27th, 1863.

Dear Colonel:

I am much gratified to see that you are one of the delegates to the General Assembly of our Church, and I write to express the hope that something may be accomplished by you at the meeting of that influential body towards repealing the law requiring our mails to be carried on the Christian Sabbath. Recently, I received a letter from a member of Congress, expressing the hope that the House of Representatives would act upon the subject during its present session; and from the mention made of Col. Chilton and Mr. Curry, of Alabama, I infer that they are members of the Committee which recommend the repeal of the law. A few days since I received a very gratifying letter from Mr. Curry, which was entirely voluntary on his part, as I was a stranger to him and there had been no previous correspondence between us. His letter is of a cheering character, and he takes occasion to say that divine laws can be violated with impunity neither by governments nor individuals. I regret to say that he is fearful that the anxiety of members to return home, and the press of other business, will prevent the desired action this session. I have said thus much in order that you may see that congressional action is to be looked for at the next Congress, and hence the importance that Christians act promptly, so that our legislators may see the current of public opinion before they take up the subject. I hope and pray that such may be our country's sentiment upon this and kindred subjects, that our statesmen will see their way clearly. Now appears to me an auspicious time for action, as our people are looking to God for assistance.

Very truly your friend,

T. J. Jackson."

The General Assembly of the Southern Presbyterian Church met at Columbia, S. C., on the seventh of May, and three days after Jackson entered into rest. At this time General Hill was in command of the Department of North Carolina. He would have been heartily in accord with the views of General Jackson in reference to the observance of the Sabbath. Upon the very day on which this letter was written, Hooker began his Chancellorsville campaign, a large part of his army crossing the Rappahannock at Kelly's Ford, April 27th, 1863.

in the novel and the romance, reveals itself in the letters of Robert E. Lee, and of his father, each of whom warns his children against the dissipation of moral, as well as mental energy involved in the reading of fiction. So far as we are enabled to form an intelligent judgment of our author's literary tendencies, he was not, even in early years, a devotee of fiction. The most notable exception to this comprehensive statement is probably to be found in the historical romances of Sir Walter Scott. Yet in this special field we find him at one with Guizot and Ruskin in the conviction that Scott had not succeeded in his endeavors to recreate the past and to present not an idealized portraiture, but the very "form and pressure" of the vanished ages. The range of illustration drawn from history is far-reaching in character. The eras in the development of the modern world are, above all, the fearful carnival of crime and blood involved in the French Revolution, the days of the St. Bartholomew, the critical era of Henry VIII, that of the first Napoleon, the troublous time of the War of The Roses. These, however, by no means exhaust his fertility; he may be said to take all historic knowledge as his province. In the light of present complications with the Republic of Mexico, Hill's comments, page 159, upon its former crises and revolutions, its episodes of anarchy and its intervals of calm, will prove rich in suggestion to those discriminating minds which interpret the present in the retrospect of the past. One supreme motive and aim pervades the work, fashions its form and determines its spirit— to "assert eternal providence and justify the ways of God to man." To this pre-eminent purpose of vindicating the Divine attitude, as revealed in the evolution of our race in its varying stages, his wealth of illustration is dedicated. It need hardly be intimated that from their first to their final utterance, a tone of invincible orthodoxy is characteristic of both of these works. No shadow of doubt seems ever for a moment to have fallen upon the spirit of their author. Had the Son of Man come, He would have found faith upon

the earth concretely illustrated in the life and walk of D. H. Hill. In an age when the foundations of belief are apparently dissolving under the incubus of an all-prevailing unrest, and the ceaseless "questioning of invisible things," the contrast exhibited in the attitude of Hill is grateful, as well as inspiring, like a voice calling from the vanished days of unchallengeable trust in the eternal verities. There is the absolute confidence, the urgent warning directed against needless anxiety, the "taking thought," which conveys a possible reflection upon the Divine omniscience and the Divine providence. When we recall our author's broad and accurate acquaintance with the classic literature of the Elizabethan era, one almost awaits to hear him cite Shakespeare and Bacon, in confirmation of his interpretation of the expression. Hill was familiar with the fact, known to every student of English, that the contemporary masters of our language, in many well defined instances, present the most simple and satisfactory rendering of seemingly obscure passages in the standard versions of Holy Scripture. His varied and troublous life in war, and during the saturnalian period of reconstruction, afforded him an admirable field for the application of his own teachings in the daily grapple with new problems, novel conditions, a new earth, not a new heaven, into which fate had cast him. Yet, unto the end, his faith failed not, and he endured as seeing Him who is invisible. When we recall the ceaseless and multiform activity which was characteristic of Hill and his technical training as a professional soldier, it is difficult to explain the process by which he acquired so broad and accurate a knowledge of literature and history, in nearly all their stages save the periods that are subsequent to the first half of the nineteenth century. In this regard he displays a striking resemblance to his favorite historian, for Hill, like Macaulay, was in the essential features of his intellectual development, a type and in large measure a product, of the culture and ideals which prevailed during our Augustan age, when Addison, Swift, Steele and Pope were the recognized and indisputable standards. To the

modern reader, the reference to Cudworth, page 136, seems an echo from worlds no longer realized, but the citation serves to illustrate Hill's versatile knowledge and his discursive ranging among the forgotten masters of the seventeenth century. The introduction of the Swedish hero, Gustavus Adolphus, page 170, is rich in historic suggestion, for Gustavus presents a striking resemblance in genius and in character, in life and in death, to our own Stonewall Jackson. The supreme military career of each extended over the same length of years: Gustavus from 1630 to 1632; Jackson from 1861 to 1863; both died at nearly the same age; Jackson at 39; Gustavus at 38, and both fell in the moment of victory, the one at Lutzen, the other at Chancellorsville. Had Hill's book been written five or six years later, his eye would have recognized the parallel, and his hand would have traced it in every one of its distinctive features. On page 212, we read the reference to Bishop Beveridge, the subject of Browning's ghastly witticism, but turned to good account by our author, who in common with nearly every scholar of the South during the past generation, had no part in the poetry of Browning.

As the work expands, we cannot fail to observe how effectually the mathematical habitude of the author preserves its unity and guards it from unmethodical or desultory treatment. The element of system entered into every detail of his daily life. The book abounds in passages whose conciseness and lucidity adapt them to the purpose of quotation, so that we cannot forbear to draw from its varied wealth in the hope of rendering it, at least in a measure, familiar to the student of his life, who has been accustomed to contemplate him principally, if not in every sense, from the viewpoint of his genius as a soldier and his career in the armies of the Confederacy. I am endeavoring to demonstrate that his character and his achievement, if faithfully scrutinized, will reveal a literary and scholarly feature, not only worthy of critical analysis, but contributing in no small measure to the "eternity of his fame." In the light of contemporary development in the sphere of education, Hill's comments, page

228, assume a peculiar interest: "To the contaminating power of sympathy with evil doers, is to be ascribed the awful depravity of large cities. Hence, too, the low standard of morals among soldiers and sailors. Hence, also, the greater amount of wickedness in State Universities and in colleges overflowing with numbers, than in those less known and less celebrated." During the ten years that Hill was associated with Washington College and with Davidson College as professor of mathematics (1849-1859), the numerical attendance in either probably did not exceed one hundred students. He spoke from the viewpoint of his own experience, and his judgment is amply sustained by the records of that period, as well as by the living voices of many who bear in memory the academic life of the South during the years that preceded the coming of the conflict which destroyed the continuity of educational development. Nor was there more thorough and admirable teaching, though its range was restricted, to be found in that day than was received in these two modest and unaspiring colleges, the one encompassed by the mountain walls of Virginia, the other remote, difficult of access, and nursing its strength in tranquil solitude.

On page 200, we are met by a passage which seems almost an echo of one of Newman's Oxford sermons. Despite the likeness, no two characters were ever marked by more sharply defined antitheses than D. H. Hill and the Anglo-Catholic leader. "How cheering and comforting it is to know that God is more ready to send this renewing, sanctifying, interceding Spirit, than parents are to give good things to their children. Here is the great encouragement to prayer—the promise of the Spirit. We are dark, ignorant, short-sighted, and know not how to frame our petitions aright. He has all wisdom and will enlighten our understandings. Our hearts are cold and dead, but He will give them warmth and life. God, because of our sins, 'has covered Himself with a thick cloud, that our prayers should not pass through.' But when His Spirit has enabled us to believe on His Son, He will say: 'I have blotted out, as a thick cloud, thy transgressions, and

as a cloud thy sins; return unto me, for I have redeemed thee.' Our prayer will then be unto thee, O Lord, in an acceptable time, 'and God, even our own God, shall bless us.'" On page 8, we have an illustration drawn from Hill's memories of his experiences in Mexico. "Let the soldier be too proud to study the principles of military science, and he will be but too likely to imitate the examples of one of the mushroom generals of the Mexican war, and *place his ditch on the wrong side of the fortification.*" The reference is to General Gideon J. Pillow, and the celebrated entrenchment at Camargo. At a later period, Hill did not hesitate to apply the same unsparing criticism to the "mushroom" type of generals developed during the War between the States.

The tone of fervid piety which, at every point, pervades the work, is a grateful contrast to the prevailing spirit in the same sphere during the contemporary age. It is inspiring to be carried back, even for an hour, into a realm of thought in which faith reigns supreme, and where the mere suggestion of doubt has apparently never entered. The same attitude reveals itself in the comments on page 69. "The command to 'pray always' implies that the heart may be lifted up in secret devotion amidst the most pressing duties of active life. Still, all should have and all might have special seasons of private prayer. Colonel Gardiner could find such seasons amidst the exciting scenes of civil war and domestic dissension. Washington could find such on his most arduous and active campaigns. David could find such even when hunted down by his enemies. Above all, the Son of God, when engaged in His glorious mission on earth, could find time to spend whole nights in secret prayer. No man can say that he is more diligently or more usefully employed than were Gardiner, Washington and our blessed Redeemer. Let no one then dare to say that he has no time for secret prayer." Had this passage been written in later years, Jackson would have been added to this enumeration of generals who have glorified God by lives consecrated to His service in secret prayer.

END.

The Voyage of Verrazzano

The First Exploration of the North Carolina Coast by Europeans

By R. D. W. Connor,
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The first European to visit, explore, and describe the coast of North Carolina was Giovanni da Verrazzano, a Florentine navigator in the service of France. It is true some historians suppose that the Cabots preceded Verrazzano to this region by more than a quarter of a century; but the voyages of the Cabots are involved in so much obscurity and present so many points for controversy that it is impossible to ascertain with any degree of certainty just what parts of North America they visited. It is doubtful, to say the least, whether or not their explorations brought them as far south as our latitude; at any rate no report of their explorations describing the country and its people is now extant. Verrazzano, on the contrary, submitted to the King of France, a long and detailed report of his discoveries, dated July 8, 1524, which is the earliest known description of the coast of the United States. He coasted from Cape Fear to Newfoundland, and his account of the country and its people is one of the most interesting documents that has come down to us from the era of discovery. And yet, strange as it may seem, his exploits have almost entirely escaped the attention of North Carolina historians. Williamson and Martin dismiss his voyage with scant notice, while Hawks, Wheeler, Moore, and Ashe ignore it altogether. It is true his discoveries led to no settlements; nevertheless they form an important link in the chain of discoveries which were slowly but gradually revealing to Europe the truth about the New World; and as his report was included by Hakluyt in his "Divers Voyages," in 1582, it

probably was not without influence in turning the attention of Sir Walter Raleigh toward America as a field for colonization. I propose, therefore, to relate the story of this first visit of Europeans to the shores of North Carolina.

The story of the great voyage of Columbus in 1492 was heard with wonder and delight in France and in England, but these feelings were promptly turned into a feeling of disgust at the cupidity of Spain and Portugal in laying claim to all the undiscovered regions of the earth and at the zeal with which Pope Alexander VI hastened to confirm their pretentions. France and England, however, were not prepared to admit the Spanish and Portuguese titles. "If Father Adam has left the earth to Spain and Portugal," said Francis I of France, "let them show me the will." In the course of a few years, therefore, French and English ships were sailing the waters of the Atlantic far and wide disputing the claims of Spain and Portugal and taking possession of various portions of the New World in the names of their sovereigns.

The first French expedition sent to the New World under royal auspices was the expedition of Verrazzano in 1524. But little is known of Verrazzano's career. He was born in Florence about the year 1470, and at an early age entered the maritime service of France. He seems to have performed for France about the same kind of service, though perhaps not so effectively, that Hawkins and Drake performed for England. We hear of him first as a French corsair ravaging the possessions of Spain and Portugal in the East Indies and the West Indies. On one of his privateering expeditions, 1522, he captured the rich treasure ship which Cortez had dispatched from Mexico to Spain laden with the vast spoils of the Montezuma. It is estimated that this prize yielded gold and silver bullion worth more than one and a half million dollars.

But the daring Florentine was not merely a corsair. The next year he turned his attention, for awhile at least, from privateering to the work of scientific exploration. King Francis fitted out for him four ships with which "to discover

new lands by the ocean."[1] A storm drove him with two of these vessels, the *Norman* and the *Dauphine,* to seek refuge in a port in Brittany; what became of the other two we do not know. Having repaired the damages sustained from the storm, Verrazzano made a successful descent upon the coast of Spain from which the king derived some profit. Then with the *Dauphine* alone, he says, "we determined to make discoverie of new Countries, to prosecute the navigation we had already begun." His purpose was to find a way to Cathay (China) by a westward route. Accordingly, with a crew of fifty men, well provided with "victuals, weapons, and other ship munition" for an eight-month voyage, he set sail January 17, 1524, from a "dishabited rocke by the isle of Madera" and turned his prow toward the unknown world.

For twenty-five days Verrazzano's little caravel sped along for 500 leagues before "a faire Easterly wind," but on the twenty-sixth day he was "overtaken with as sharp and terrible a tempest as ever saylers suffered." Weathering this storm, as he said "with the divine helpe and mercifull assistance of Almighty God, and the goodnesse of our shippe, accompanied with the good happe of her fortunate name," he again fell in with a "prosperous winde," and pursued his course west by north for a little more than 400 leagues. When in the thirty-fourth parallel of latitude, he reached a low-lying coast, "a newe land," he declares, "never before scene of any man either ancient or moderne." This landfall was off the coast of what is now North Carolina near Cape Fear.

Perceiving by "the great fires" on shore that the country was inhabited, Verrazzano followed the coast southward for fifty leagues in search of "some convenient Harborough wherein to anchor and have knowledge of the place." Failing in his search, he says, "we resolved to returne backe againe towards the North, where wee found our selves troubled with the like difficultie. . . . At length being in despaire to

[1] Quotations in this article from Verrazzano's report are from Hakluyt's translation printed in his "Voyages," reprint of 1810, Vol. 3.

finde any Porte, wee cast anchor upon the coast, and sent our Boate to shore, where we saw great store of people which came to the Sea side: and seeing us approach, they fled away, and sometimes would stand still and looke backe, beholding us with great admiration; but afterwards being animated and assured with signes that we made them, some of them came hard to the Sea side, seeming to rejoyce very much at the sight of us, and marveling greatly at our apparel, shape and whitenesse, shewed us by sundry signes where we might most commodiously come aland with our Boate, offering us also of their victuals to eate."

Thus for the first time the red men of our Carolina coast came in contact with the white race. It was a wonderful occasion for both. And yet, how much more wonderful it would seem if the red men could have imitated the example of their pale-face visitors and left for us their impressions of the strangers as the white men did of them. In Verrazzano's report of his voyage we have the earliest description of these natives that has come down to us. That some of his statements are erroneous is not to be marveled at; rather ought we to wonder that, considering all the circumstances, his observations of these people, as strange to him as he was to them, should approach so nearly to accuracy. Here is what he says of them:

"Now I wil briefly declare to your Maiestie their life and maners, as farre as we could have notice thereof: These people goe altogether naked, except only that they cover their privie parts with certaine skins of beasts like unto Marterns, which they fasten unto a narrow girdle made of grasse very artificially wrought, hanged about with tayles of divers other beastes, which round about their bodies hang dangling downe to their knees. Some of them weare garlands of byrdes feathers. The people are of colour russett, and not much unlike the saracens: their hayre blacke, thicke and not very long, which they tye together in a knot behind and weare it like a little taile. They are well featured in their limbes, of meane stature,

and commonly somewhat bigger than we: broad breasted, strong armed, their legs and other parts of their bodies well fashioned, and they are disfigured in nothing, saving that they have somewhat broade visages, and yet not all of them: for we saw many of them wel favoured, having blacke and great eyes, with a cheerefull and steady looke, not strong of body, yet sharpe witted, nymble and exceeding great runners, as farre as we could learne by experience, and in those two last qualities they are like to the people of the East partes of the world, and especially to them of the uttermost parts of China. We could not learne of this people, their maner of living, nor their particular customs, by reason of the short abode we made on the shore, our company being but small, and our ship ryding farre off in the Sea."

After these observations on the people Verrazzano describes the country itself. It should be borne in mind that Verrazzano thought that he was on the coast of Cathay and therefore imagines that the forests which he saw at a distance would be not "altogether voyd of drugs or spicery, and other riches of golde, seeing the colour of the land doth much argue it." Such errors are common to the narratives of most of the early explorers who, thinking themselves in an oriental country, attribute to America many of the features and products of the Orient. So does Verrazzano in the following description of the Carolina coast—the first description of this region ever written—fall into similar errors. He says:

"The shoare is all covered with small sand, and so ascendeth upwards for the space of 15. foote, rising in forme of litle hils about 50. paces broad. And sayling forwards, we found certaine small Rivers and armes of the Sea, that fall downe by certaine creekes, washing the shoare on both sides as the coast lyeth. And beyond this we saw the open Countrey rising in height above the sandie shoare with many faire fields and plaines, full of mightie great woods, some very thicke, and some thinne, replenished with divers sorts of trees, as pleasant and delectable to behold, as is possible to imagine.

And your Maiestie may not thinke that these are like the woods of Hercynia or the wilde deserts of Tartary, and the Northerne coasts full of fruitless trees: But they are full of Palme trees, Bay trees, and high Cypresse trees, and many other sortes of trees unknowen in Europe, which yeeld most sweete savours farre from the shoare, the propertie whereof we could not learne from the cause aforesaid,[2] and not for any difficulty to passe through the woods, seeing they are not so thicke but that a man may passe through them. Neither doe we thinke that they, partaking of the East world round about them, are altogether voyd of drugs or spicery, and other riches of golde, seeing the colour of the land doth so much argue it. And the lande is full of many beastes, as Stags, Deere, and Hares, and likewise of Lakes and Pooles of fresh water, with great plentie of Fowles, convenient for all kinde of pleasant game. This land is in latitude 34. degrees,[3] with good and wholesome ayre, temperate, betweene hot and colde, no vehement windes doe blowe in those Regions, and those that doe commonly reigne in those coasts, are the Northwest and West windes in the summer season, (in the beginning whereof we were there) the skie cleere and faire with very little raine: and if at any time the ayre be cloudie and mistie with the Southerne winde, immediately it is dissolved and waxeth cleere and fayre againe."

Sailing northward, Verrazzano found the coast "to trend toward the East" and "saw every where very great fires, by reason of the multitude of the inhabitants." An incident soon occurred, tragic enough in its possibilities as viewed by the horrified Frenchmen, but merely amusing as we now read it in Verrazzano's narrative, which shows how difficult it was for the visitors and the natives to understand each other at their first contact. Verrazzano tells the story in the following passage:

2"By reason of the short abode we made on the shore, our company being but small, and our ship ryding farre off in the Sea."

3A few miles south of Wilmington.

"We departed from this place, still running along the coast, which we found to trend toward the East, & we saw every where great fires, by reason of the multitude of the inhabitants. While we rode on that coast, partly because it had no harborough, and for that we wanted water, we sent our boat ashoare with 25. men: where by reason of great and continuall waves that beat against the shoare, being an open Coast, without succour, none of our men could possibly goe ashoare without loosing our boate. Wee saw there many people which came unto the Shoare, making divers signes of friendship, and shewing that they were content we should come aland, and by trial we found them to very courteous and gentle, as your Maiestie shal understand by the successe. To the intent we might send them of our things, which the Indians commonly desire and esteeme, as sheetes of paper, glasses, bels, and such like trifles; we sent a young man one of our Mariners ashoare, who swimming towards them, & being within 3. or 4. yards of the shoare, not trusting them, cast the things upon the shoare; but seeking afterwards to returne, he was with such violence of the waves beaten upon the shoare, that he was so bruised that he lay there almost dead: which the Indians perceiving, ranne to catch him, and drawing him out, they carried him a little way off from the sea. The yong man perceiving they caried him, being at the first dismaied, began then greatly to feare, and cried out piteously: likewise did the Indians which did accompany him, going about to cheere him and to give him courage, and then setting him on the ground at the foote of a litle hil against the sunne, they began to behold him with great admiration, marveiling at the whitenesse of his flesh: and putting off his clothes, they made him warme at a great fire, not without our great feare which remayned in the boat, that they would have rosted him at that fire, and have eaten him. The young man having recovered his strength, and having stayed a while with them, shewed them by signes that he was desirous to returne to the ship: and they with great love clapping him fast about with many imbracings, accom-

panying him unto the sea, and to put him in more assurance, leaving him alone, went unto a high ground and stood there, beholding him until he was entred into the boate. This yong man observed, as we did also, that these are of colour inclining to Blacke as the other were, with their flesh very shining, of meane stature, handsome visage, and delicate limmes, and of very little strength, but of prompt wit: farther we observed not. . . ."

Proceeding still farther northward, Verrazzano coasted the shores of Virginia and Maryland, looked in at the bay of New York, and following the coast of Rhode Island, entered the harbor of Newport, where he rested at anchor for fifteen days. Everywhere the natives welcomed the French with signs of great joy and friendship. But after leaving the harbor of Newport the voyagers noted a decided change in the attitude of the natives. The Indians were willing enough to trade, but showed a determination to have no further intercourse with the strangers. At times the attempts of the French to land were met with wild war-whoops and showers of arrows which speedily drove them back to their ship. Coasting the shores of Maine, Verrazzano pursued his voyage as far north as Newfoundland. His supplies now beginning to run short, he set sail for France, and cast anchor in the harbor of Dieppe early in July. There on July 8, 1524, he wrote and dispatched to the King, Francis I., "the earliest description known to exist of the shores of the United States."[4]

Verrazzano was eager to return to the New World, plant a colony there, and become the bearer of the Christian religion to the savage tribes of America. But the situation of

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4 The authorities for Verrazzano's voyage are his letter of July 8, 1524, to the King, a map of the world drawn by his brother in 1529, and certain references to his voyage in early French, Spanish, Portuguese and English writers. Within recent years the authenticity of Verrazzano's letter has been called into question. It has been asserted that the letter is a forgery, ingeniously prepared in France with the connivance of the King to serve as a basis for a claim to

territory in America, and that Verrazzano never came to America at all.

The original of Verrazzano's letter to the King is not known to be in existence. There are two copies of it extant, both of which are Italian translations. One of these was printed by Ramusio in 1556. Ramusio asserts that he had conversed with many persons who had known Verrazzano, and he prints a paper in which Verrazzano's voyage is mentioned by a contemporary. Parkman: *The Pioneers of France in the New World*, p. 231-32. (Note.)

From Ramusio's copy Hakluyt made the English translation for his "Divers Voyages," published in 1582. Hakluyt also makes several references to Verrazzano's discoveries in the dedication to his "Divers Voyages" and in his "Discourse on Westerne Planting."—Winsor: *Narrative and Critical History of America*, IV., 17.

The other copy of Verrazzano's letter was found in the Strozzi Library in Florence and published with an English translation by the New York Historical Society in 1841. Along with this copy was found a letter written from Lyons, Aug. 4, 1524, by Fernando Carli to his father in Florence. Carli writes of the arrival of Verrazzano at Dieppe and sends a copy in Italian of his account of his voyage which Carli thought would interest the people of the navigator's native city.—Winsor: *Nar. and Crit. Hist. IV.*, 17.

In 1529, Hieronimo da Verrazzano, brother of Giovanni da Verrazzano, made a large map of the world, now preserved in the College of the Propaganda at Rome, on which the discoveries of Verrazzano are laid down. That part of North America explored by him bears the following legend: "Verrazzano, or New Gaul, which was discovered five years ago by Giovanni da Verrazzano, of Florence, by the order and command of the most Christian King of France."—Winsor: *Nar. and Crit. Hist. IV.*, 18-19.

There are numerous references to Verrazzano's voyage in the early Spanish, Portuguese, French, and English authorities. Among them is a letter from the Portuguese ambassador to France written in the spring of 1523 which shows that Verrazzano had announced his intention of making a voyage to "Cathay." References to the fact that he did actually make such a voyage are found in the writings of historians as early as 1537.—Parkman: *The Pioneers of France in the New World*, 232. (Note.)

The first suggestion that the letter of July 8, 1524, was not genuine was made by Mr. Buckingham Smith in a paper which he read before the New York Historical Society in October, 1864. This view was further supported by Henry C. Murphy, in his "Voyage of Verrazzano," published in 1875, whose work is the strongest statement of the case against Verrazzano. Its chief importance arises from the fact that it caused Mr. Bancroft to omit any reference to Verrazzano's voyage in his last revision of his "History of the United States."

Justin Winsor reviews the entire controversy in the fourth volume of his "*Narrative and Critical History of America*," and seems effectually to dispose of the arguments of Mr. Murphy. John Fiske also declares that "Mr. Murphy's conclusions have not been generally sustained."—*Discovery of America, II.*, 493 (Note). Since the publication of Murphy's work, new evidence discovered in European archives still further substantiates the genuineness of the Verrazzano letter, so that at present the conclusion of Francis Parkman appears to represent generally the attitude of modern investigators and historians. Says he, after reviewing the controversy, "A careful examination of these various writings convinces me that the evidence in favor of the voyage of Verrazzano is far stronger than the evidence against it."—*Pioneers of France in The New World*, 232 (Note).

France at that time was unfavorable. "The year of his voyage," says Parkman, "was to France a year of disasters—defeat in Italy, the loss of Milan, the death of the heroic Bayard; and, while Verrazzano was writing his narrative at Dieppe, the traitor Bourbon was invading Provence. Preparation, too, was soon on foot for the expedition which, a few months later, ended in the captivity of Francis on the field of Pavia. Without a King, without an army, without money, convulsed within, and threatened from without, France after that humiliation was in no condition to renew her transatlantic enterprise."[5]

We know but little of Verrazzano's subsequent career, and his fate is involved in much obscurity. Ramusio states that he was killed and eaten by savages; while Biddle thinks that it is impossible from references in Hakluyt, to withstand the conviction that Verrazzano later entered the service of Henry VIII of England. But the best modern opinion, based on documents recently brought to light, is that, in 1527, he was captured by the Spaniards and condemned and hanged as a pirate. Still, as another writer has said, "All that we know with certainty is, that one great action distinguished him from the mass of adventures, in an age which had produced a Columbus and a Cabot; while doubt and mystery have enveloped the rest of his career, leaving us uncertain whether we should lament the untimely fate which gave him a prey to the barbarous appetite of cannibals, or execrate the ingratitude which compelled him to sacrifice to a struggle with the daily necessities of life, a mind formed for daring and successful adventure."[6]

5Parkman: *The Pioneers of France in the New World*, 201.

6Green, George W.: "Life and Voyages of Verrazzano," *North American Review*, October, 1837.

First Secession Flag

The Raising and Taking Down of the Flag at Ansonville in February, 1861

By General W. A. Smith.

In Ansonville, North Carolina, on the morning of the second of February, 1861, the citizens of the village beheld a flag, whose folds were flapping in the wind blowing from the Southeast betokening rain and brewing up foul, disagreeable weather, foreshadowing dark, impending war clouds.

On and before February 1st, seven States had passed ordinances of secession from the Union, and withdrawn their Congressional delegations from Washington. South Carolina led on December 20, 1860. Mississippi followed January 7, 1861; Florida, January 10, 1861; Alabama, January 11, 1861; Georgia, January 19, 1861; Louisiana, January 26, 1861; Texas, February 1, 1861.

February 1st the electric telegraph flashed over the land that Texas had joined her Southern sisters, which so enthused Adolphus A. Waddell, John B. Waddell, W. A. Threadgill and Jas. M. Wright that they determined to become more active in the cause of secession. These young men of the village were very desirous to have North Carolina follow the seven States, and during the night of February 1st prepared a flag which they hoped would prove an incentive and aid in determining the State of North Carolina to secede from the Union. Having no bunting, they made the flag of calico, with two large stars at the head marked S. C. and Miss., abbreviations for South Carolina and Mississippi, the first two States severing their relations with Washington. From these stars led stripes of alternating red, white and blue; and in the lower corner at the tail end was another star of like proportions half turned down marked N. C., representing North Carolina faint and drooping, hanging her head in dishonor,

shame and disgrace. In large letters at the top of the flag was the word "Secession." Underneath was this motto: "Resistance to Oppression is in Obedience to God."

This flag was fashioned in the Garrett store after business hours. On the opposite side of the street was the wooden framework of an unfinished store. The flag, size 6x9 feet was attached to a pole and securely fastened to the studding and rafters forming the comb of this building.

On the morning of the 2nd of February the citizens of the village took notice of this Secession flag which had been given to the breeze during the dark hours of the night. Almost unanimous was the sentiment of opposition. Indignation prevailed and talk of cutting it down freely indulged, the makers not daring to disclose themselves. Two or three ratified the act and commended the unknown makers, and as the day wore on a few were converted, declaring themselves, and were added to the number of Secessionists. Among these was Prof. Gilliam, a teacher in the college, from the State of Virginia. Emboldened by these accessions, the makers of the flag openly avowed their sentiments and their handiwork in fashioning the flag.

Misses Kate Smith and Winnie Watkins made four rosettes of silk and pinned them on the lapels of the makers of the flag, which, said one of them, "made us very proud, and we walked the streets as vain as strutting peacocks."

During the night of the 2nd, Col. John J. Colson and Washington Threadgill climbed to the comb of the storehouse frame, cut the fastenings, and the flag fell to the sidewalk. In descending, Colonel Colson's foot slipped and he fell 10 to 15 feet, with only a slight sprain, landing on his feet. Dr. William A. Ingram, in his office near by, heard the noise and came out to ascertain the cause. Colson, pointing to the flag, said, "We cut down that d——d Secession flag." Doctor Ingram replied, "You did right. It ought not to have been made and put up to insult the intelligence of the community. I'll never tell who did it." He respected his word. This flag was never more seen.

The morning of the 3rd dawned fair. Balmy breezes from the South stirred the hot blood of the young Secessionists of both genders to indignation and contempt of the dastardly act, on finding the flag of their pride torn down and destroyed under the cover of darkness. Undismayed, bunting was procured, taken to the residence of Mrs. Garrett, an enthusiast in the cause of secession. She, assisted by the young ladies of the village, made a larger flag, similar in design, and with like stars and same motto. This flag was unfurled in the afternoon at the same place. Seemingly the destruction of the flag added to the number of Secessionists, for believing in a square deal the people condemned the dastardly act of tearing it down under the cover of darkness. A few walked underneath its folds with hats off, others and far the greater number, would not pass underneath or even allow its shadow to fall on them.

News of the first Secession flag raised and destroyed, and the making of another, larger and of finer material having been made and given to the breeze, was circulated in the country. A large number of citizens assembled in the village the afternoon of the 3d of February, many, very many, approving the destruction of the first flag, taking this one down and tearing "the damn Secession rag to pieces."

One of the makers of the original flag, and the only one now living, from whom many of the facts herein set down were obtained, writing of the occasion, says: "About ten young men fell in with us, all armed with guns, and told the crowd that we would fight for that flag, and this was a free country, and that it should not be torn down." Professor Gilliam was in the crowd, and was called on for a speech. Standing above the crowd, he made a fine, instructive and impressive address in favor of secession, arraigning the North for its aggressions against the South, and their repudiation of the States' rights, for their contempt for the Constitution—that sacred bond of Union—saying: "By the treaty of Paris, made in 1783, England acknowledged the independence of the

thirteen colonies by name, and each one became a sovereign, independent State"; that these States entered into a Union forming the United States of America by their own choice and motion, each one reserving its independence, and its State right to withdraw from the Union when laws adverse and hurtful to its welfare should be made by the General Congress; that the Northern States, being commercial and manufacturing, antagonized the agricultural Southern States, whose people were content and prosperous, and therefore envied; that law after law had been enacted inimical to our welfare, encroachment after encroachment was borne by the South, compromise after compromise was broken and nullified by the States of the North, dominated by a party which declared the Constitution—that sacred bond of Union—"was in league with the devil and a covenant of hell"; that our only safety lay in separation and withdrawing from a compact repeatedly broken; that having reserved the right to secede, we would withdraw in peace; that they would not attempt coercion; they would not dare bring on a fratricidal war; they would not dare bring on a war among brothers, for that would mean a war to the knife—a war in which no quarter would be shown; that they would not dare attempt to make vassals of free and independent States.

"No," said he, "we will go in peace and pursue our own ideas of progress and advancement and live under laws enacted by ourselves, conducive to our own interest and to our happiness"; that the North were merchants and shoemakers, who would not fight; they were shade-seekers and counter-jumpers, unacquainted with firearms, inexperienced in horsemanship and manly out-of-door sports; no, they would not dare meet the chivalry of the South on the battlefield. "Isn't the Lord on our side, the side of equity, justice and right? He says in holy writ: 'Five shall chase an hundred, and an hundred shall put ten thousand to flight'; and, again, 'the sound of a leaf shall chase them.' I will drink all the blood shed by the pusillanimous abolitionists." Turning to the

little band under arms, he commended the makers of the flag and the heroism behind it, and fully endorsed the motto, "Resistance to oppression is in obedience to God."

He closed with discreet, well-chosen phrases complimentary to those whose patriotic sentiments were opposed to secession and to the raising of the flag, advising calmness and due consideration of the opinion of others who differed with them; advising against rashness and hasty action, counseling due deliberation, and, withal, admonishing them to maintain the dignity of the law and preserve the reputation of the good people of the community by keeping the peace.

His speech had a very happy effect. It emphasized and clarified the intellectual vision of his audience, and one by one they wended their way home with thoughtful mien and contemplative spirit.

Nevertheless, the flag was guarded that night and every night until the sentiment against it had cooled down. Day by day accessions were made of those of secession aspiration and patriotic sentiments. No further attempts were made against the flag.

Cheered only by the smiles of the young ladies and daily accessions of young manhood, the Secessionists proposed placing the flag in a more conspicuous position. By permission of Colonel Colson (they knew not that he had cut down and destroyed the first flag), they procured from his land a very tall, beautifully straight, but small pine, upward of 80 feet long. The bark was peeled off and the long tapering white pole was raised in front of the college building amidst the jibes of observers on the one hand, and the cheers of the many boy participants on the other. The flag was then run up to the top of the pole by the young hot-bloods with no thought that it foreshadowed four long years of disastrous war and devastation of the fair Southland. The older and old men did not approve of the sentiments typified by this secession flag. They deemed it wrong, rash and inconsiderate. Col. William G. Smith, William Little, Dr. John B. Cortrell and others

spoke their disapproval of this exhibition of disloyalty to the Union. These old gentlemen thoroughly believed in the right of a State to withdraw from the Union, a right guaranteed North Carolina by the Congress of the United States before she entered the Union, but did not think secession the proper remedy to correct the wrongs which the North was perpetrating against the South and the whole body politic. Therefore, these men opposed the raising of this secession flag by the hot-headed, fire-eating boys, who gave little heed to the counsel of the old and no thought to the responsibilities of the future. These older men said: "Fight for our rights if needs must, but fight in the Union, under the flag made glorious by the blood of our Revolutionary fathers—the flag of love and veneration—the stars and stripes." Had their advice been taken and followed, the North would not have been able to stir the hearts of their people so profoundly and rouse them to unanimity against the South by the heartrending but courageous cry, "The Union and Old Glory Forever."

Early in February the question of calling a convention for the purpose of passing an ordinance of secession was defeated by the people by a majority of 30,000, indisputable evidence that the prevailing sentiment in North Carolina was for the Union. When President Lincoln called for troops to coerce the seceeding States back into the Union, and the question again submitted, it was ratified almost unanimously; for he was transcending his authority, attempting to force an independent State and free people to live under laws inimical to their welfare. Sentiment crystalizes rapidly in times of great excitement, even on questions of momentous issue.

On the 20th of May North Carolina elected to stand with her sister Southern States in defense of her rights by passing the ordinance of secession. Then the turned down star, representing North Carolina, was displayed in full; complete, strong and clear. As one man her sons sprang to arms and attested her devotion by giving 130,000 of her bravest to the cause, more than 40,000 of whom never came back, whose

blood flowed out, enriched and made sacred the soil of many States. From the war records we know more men fell in battle from North Carolina than from any three other States, a fact of pride, not of boast. The secession of North Carolina was preceded by Virginia, April 17, 1861; by Arkansas May 6, 1861, and followed by Tennessee June 5, 1861.

When the Anson Guards, which was the first company in the State to offer its services to Governor Ellis, left for the front this secession flag was committed to John Birdsong Waddell, a member of said company, to be by him presented to Governor Ellis. John Birdsong Waddell was the great grandson of John Birdsong, of Chatham County, who was noted for his patriotism in the day "that tried men's souls," was prominent in the councils of the colony. He was a delegate at Hillsboro, August 21, 1775, and member of Congress at Halifax November 12, 1776.

Search among the State archives so far has failed to find this flag. This is not surprising, however, considering an army under General William T. Sherman, famed by the devastated homes on his march to the sea, evidenced by the blackened chimneys standing as monuments amid waste and desolation wrought by his army.

The sentiment against the secession flag, sometimes designated "Secesh" flag, was violent and uncompromising. Many would not walk under its folds nor allow its shadows to fall on them, often crossing the street to avoid the possibility of being contaminated thereby. These were probably actuated by similar feelings which animated the ladies of New Orleans, who refused to walk under the Federal flag displayed by the order of B. F. Butler, known to the South and to history as "Beast" Butler and "Spoon" Butler. Sam Christian, a prominent citizen, drove five miles out of his way going to Wadesboro, the county's capital, rather than pass underneath its folds; and the Reverend William (Uncle Billy) Knight refused to visit the village during his life because of his dislike and contempt for the secession sentiment manifested by "that hole,"

as he expressed it. In the language of the only one of the immortal four now living, "Old Aunt Polly Ingram came to Ansonville to shop. She always traded with me. On entering the store she noticed the beautiful rosette on my coat lapel and she blessed me out and took herself across the street to Garrett's store. There she saw W. A. Threadgill with a rosette on. In no gentle language she gave him a piece of her mind, and out she came. Indignant and in disgust, she left the village and drove to Wadesboro, ten miles distant, and did her shopping."

Genealogical Department

Edgecombe County Records—Farmer

Compiled by Sybil Hyatt, Kinston, N. C.

Generation I—Isaac Farmer, Senior.

Colonial Records, Vol. IV, page 644. Council held at Edenton, Nov. 16, 1743. The following persons were admitted to prove their Rights in order to their taking up of land—viz: Isaac Farmer, Edgecombe, 3 whites.

Isaac Farmer md. Elizabeth. Their son, Samuel, was born May 13, 1754. Other sons were Isaac and Benjamin. He died prior to 1790.

Deed. Feb. 25, 1770. Isaac Farmer, Senr. to Isaac Farmer, Junr., 200 acres, north side of Toisnot. Test: William Blackburn, Zachariah Lee, Jesse Farmer.

Generation II—Samuel and Isaac Farmer, Junior.

Samuel Farmer md. Jerusha Tyson, b. Feb. 20, 1756, daughter of Aaron and Alsey Tyson. Their son, Moses, was born July 11, 1791.

Will. Samuel Farmer. March 21, 1814. August Court, 1817. Sons: Samuel, Moses (tract on Miry Swamp called Parish place), Isaac (land I live on at his mother's death). Daughters: Rhoda Shary, Anna Sharp. Wife: Jerusha. Rest of estate to be equally divided between wife and all other children. Executors: Sons, Samuel and Moses. Test: J. Farmer, Isaac Farmer. Clerk of the Court: E. Hall.

Will. Isaac Farmer. Nov. 13, 1800. Feb. Court, 1805. Sons: John (plantation I now live on, 200 acres, and 200 acres adjoining), Josiah, Isaac, Azeal Barnes. Daughter: Patience. Wife: Not named, her interest to go at death to

the child she is supposed to be pregnant with, and also to that child the land John Ross lives on. "Remainder of estate to be divided among all my children. The property my wife brought with her when we were married may be sold to pay her debts, and the remainder to be her right." Executors: Brother, Benjamin Farmer; son, Azeal Farmer. Test: Wm. Blackburn, William Dew, Jeremiah Baleman. Clerk of the Court: E. Hall.

Deed of gift. Jan. 12, 1804. Isaac Farmer to daughter, Bashaba Beal, of Johnston Co., negro girl.

Deed of gift. Dated Mar. 15, 1800. Recorded May Court, 1805. Isaac Farmer to son, John Farmer, "plantation I live on," but if John dies without will or sale it goes to son Isaac.

Deed of Gift. Oct. 16, 1802. Isaac Farmer to daughter, Patsey Robbins, one negro girl Penny. Test: Jesse Farmer, Elizabeth Thomas.

Generation III—Moses Farmer.

Moses Farmer md. 1st Elizabeth Dew, b. April 9, 1796, daughter of John and Sally Dew. Their children were Larry Dew Farmer, b. Oct. 31, 1816, and Moses Farmer, b. Oct. 23, 1829. Moses Farmer (III) md. 2d Elizabeth Barnes, b. April 15, 1815 (a niece of his first wife), daughter of John Barnes and Mary Dew. Their children were: Samuel Barnes Farmer, b. Dec. 20, 1835; Jerusha Farmer, b. Jan. 16, 1838, Walter Farmer, b. Sept. 9, 1844 (killed at Appomattox).

Generation IV—Jerusha Farmer (Woodard).

Jerusha Farmer md. in 1856, William Woodard. The following sons survive them: Walter F. Woodard, b. Sept. 14, 1864; James E. J. Woodard, b. Oct. 31, 1866; David Woodard, b. March 8, 1869; Charles Warren Woodard, b. Aug. 16, 1874.

A Century of Population Growth (1790-1800) states that in 1790 there were in the United States 136 families (Farmer, Farmar, Farmor) of 616 persons, 42 families in Virginia, 29 in North Carolina, 11 in South Carolina, 8 in Maine, 8 in Vermont, 20 in Massachusetts, 4 in Connecticut, 2 in New York, 5 in Pennsylvania, 7 in Maryland. In North Carolina were the following heads of families: Anson Co., James; Bertie Co., James, Joseph; Caswell Co., Cassandra, William, Dan'l, Joseph, Thomas, Sr.; Dobbs Co., Jesse; Edgecombe Co., Benjamin, Isaac, Jesse, Joseph, Joseph, Joshua, Samnis (Samuel), Thomas; Franklin Co., John; Granville Co., Sarah, John, Othniel; Johnston Co., Nicholas, William; Orange Co., Thomas; Randolph Co., Frederick, John; Rutherford Co., Nathan; Stokes Co., John; Wilkes Co., Thomas.

Wills—Edgecombe County

Thomas Farmer. Nov. 16, 1784. Feb. Court, 1785. Sons: Thomas ("plantation I now live on"), Jesse and Joseph ("new entered land"). Perishable estate to be sold and equally divided between all my children. Executors: Joshua Farmer, Joseph Farmer. Test: Joshua Farmer, Aziel Barnes, Daniel Highsmith. Clerk of the Court: Edward Hall.

Jesse Farmer. July 9, 1808. August Court, 1812. Wife: not named (lend to her 1/3 "manner plantation I live on" and one negro man, 2 negro women, etc., at her death or marriage to son, Joseph Farmer), son, Joseph Farmer ("all the rest"). Executors: Friend, Charles Coleman; son, Joseph Farmer. Clerk of the Court: E. Hall.

Benjamin Farmer. March 16, 1825. Feb. Court, 1827. Wife: Elizabeth ("including the Deloach tract"). Sons: William (land on north side of Hominy Swamp), Braswell (214 acres, north side of Toisnot Swamp, joining Moses Farmer and Arthur D. Farmer, "it being part of a tract of land

drawn by me and my wife Elizabeth by death of William Dew), Absalom, Dew, Jacob, Arthur D., William D. Daughters: Sally Hollowell, Beedy White, Nancy Dew, Elizabeth Amason. Other legatees: Heirs of John Barnes (Toit, Thomas, Betsy, Sally, Beedy, Dempsey and Nancy). Executor: William D. Farmer. Test: Isaac F. Wood, Hansel D. Griffith.

Elizabeth Farmer. January 29, 1844. Nov. Court, 1852. Daughter: Elizabeth Amason ("tract north side Toisnot Swamp; ("joining Moses Farmer and Arthur D. Farmer, deceased, it being part of land fallen to me by the death of my brother, William Dew"). Rest to be sold and divided between lawful heirs. Executor: Friend, Larry D. Farmer. Test: Jas. D. Barnes, Larry Dew. Clerk of the Court: Jno. Norfleet.

Conveyances

Oct. 1, 1765. Joshua Lee. Deed of Gift to son-in-law, Thos. Farmer, "on little swamp."

March 2, 1761. John Stevens to Isaac Farmer, north side of Toisnot Swamp.

Sept. 13, 1773. Richard Bracewell of Dobbs Co. to Thomas Farmer of Edgecombe. Heired from father Richard Bracewell, Senior. Hatcher Swamp.

July 4, 1778. Thomas Farmer to Solomon Bracewell. Grant to William McDaid, August 4, 1762, from him to Ponder, from Ponder to Richard Bracewell, Senior, and descended to son, Richard Bracewell, Junr., and sold by him to Thomas Farmer.

Jan. 14, 1778. William Hatcher, Junr., to Jesse Farmer, south side of Toisnot Swamp. Test: George Ezell, Isaac Farmer, Benjamin Farmer.

Jan. 30, 1779. William Gay to Joseph Farmer. Town Creek.

March 12, 1782. Joshua Morris to Samuel Farmer. On Hominy Swamp. Grant to Thomas Hall, 1761. Test: Wm. Blackburn, Joseph Farmer, Isaac Farmer.

March 30, 1782. Jesse Farmer to Benjamin Farmer. Miry Swamp. Test: Isaac Farmer, Joseph Farmer.

April 11, 1783. Samuel Farmer to Isaac Farmer, north side of Toisnot Swamp. Test: Joseph Farmer, Benjamin Farmer.

Nov. 16, 1784. Thomas Farmer to son, Joshua. Deed of gift, Little Swamp, granted to Thomas Farmer by Joshua Lee in 1765. Test: Aziel Barnes, Thomas Farmer, Senior.

Jan. 1, 1785. Salathiel Parish to Samuel Farmer. On Miery Branch. Signed: Salathiel Parrish, Sukey Parrish. Test: Jesse Farmer, Benjamin Farmer.

Sept. 29, 1785. John Deloach to Benjamin Farmer. On Hominy Swamp. Test: Jesse Farmer, Isaac Farmer.

June 29, 1788. Elisha Ellis to Jesse Farmer.

Jan. 30, 1790. Joshua Farmer and his wife Susanner, to James Barran, west side Great Branch.

Feb. 1, 1790. Thomas Farmer and his wife, Elizabeth, to James Barran, west side Great Branch.

December 5, 1791. Joseph Farmer to William White.

Dec. 8, 1792. Asa Arnold to Jesse Farmer.

March 2, 1793. Ephriam Philips to Joseph Farmer.

Dec. 7, 1793. Andrew Greer to Benjamin Farmer.

Nov. Court, 1795. Feb. 28, 1796. Joseph Farmer, dec'd. Infant sons, Asia, Enos, Joseph.

Feb. 6, 1798. John Mewborn to Benjamin Farmer. Hominy Swamp. Grant to William Forkes, Apr. 1, 1763.

Dec. 2, 1802. Deed of Gift. Jesse Farmer to son, Joseph Farmer.

Dec. 21, 1802. Deed of Gift. Jesse Farmer to son, Joseph Farmer.

Feb. 9, 1805. Benjamin Farmer to Absalom Farmer. Grant to William Folk's corner, Apr. 1, 1763.

1806. Joseph Farmer sold out to Jesse Farmer, it seems, and probably moved.

October 1, 1807. Joseph Farmer to Jacob Horn. Joins Isaac Farmer, dec'd.

Jan. 1, 1807. Benjamin Farmer and Elizabeth, his wife, to Dew Farmer. Hominy Swamp.

Jan. 6, 1808. Elizabeth Farmer of Edgecombe; John Walton of Oglethorpe, Ga.; Micajah Pettiwary and Sarah, his wife of Edgecombe to Enos Tart. Toisnot Swamp.

Mch. 15, 1811. Enos Farmer to Zilpha Farmer.

March 12, 1809. Jesse Farmer to son, Joseph Farmer. Deed of gift. 3 negroes.

March 12, 1809. Jesse Farmer to granddaughter, Eliza Farmer. Deed of Gift. One negro boy child 5 mo. old.

Mch. 23, 1812. Anna Law of Williamson Co., Tenn. Appoints Absalom Farmer, attorney, "to sell my right of dower to certain parcel in Wayne Co." On Black Creek.

Oct. 24, 1812. Amos Johnston to Isaac Farmer. Town Creek.

Dec. 15, 1812. Asa Farmer to Joseph Farmer.

Feb. 22, 1813. William Coppage, Aseal Farmer and Martin Thorne to Benjamin Sharp. Negro boy.

Aug. 22, 1814. Aseal Farmer, and Charlotte Farmer, Martin Thorn and Polly Thorn appoint Benjamin Grantham attorney to sell tract in Northumberland Co., Va., which descended to wives by brother, Griffin Coppage, died intestate.

March 25, 1814. Senath Farmer to Willie Coleman, on Contentnea Creek. Bequeathed to Senath and her two brothers, Zepthah and John Bearfoot by their grandfather, Zepthah Bearfoot, Senr., dec'd. Fell to her on division.

August 30, 1815. Division of Arthur Dew No. 1. Polly Barnes' heirs. No. 2, William Dew. No. 3, Elizabeth Farmer. No. 4, John Dew's heirs. No. 5, Martha Simms. No. 6, Arthur Dew.

Feb. 22, 1816. Joseph Farmer to William Ellis. Contentnea Creek and Tarborough Road.

March 18, 1816. Joseph Farmer to Joseph Barnes. Hominy Swamp. Test: Joseph Barnes, Jesse Barnes.

Dec. 13, 1815. John Barnes, Nancy Farmer and Thomas Barnes to Arthur Dew. Interest in land inherited from grandfather, Arthur Dew.

Feb. 22, 1817. Samuel Farmer to Moses Farmer.

Dec. 29, 1817. Samuel Farmer to Washton Killibrew. Tyancocoa Swamp. Fell to Moses More from death of his brother, John Moore. Fell to Wanecy Waller by said John Moore, with division not made.

Feb. 22, 1817. Samuel Farmer to Isaac Farmer, Jr. After the death of said Samuel Farmer and wife, Jerusha. Hominy Swamp. Granted to Thomas Hall, March 9, 1761.

Feb. 22, 1820. Jacob Farmer to Moses Farmer.

April 5, 1821. Zilpha Farmer to son, Joseph Farmer. Deed of gift.

Oct., 1822. Division of lands of William Dew, dec'd. Heirs of John Dew, Elizabeth Farmer, Mary Barnes' heirs, Martha Simms' heirs.

Feb. 28, 1823. Benjamin Farmer and Elizabeth, his wife, to the heirs of John Dew, dec'd, Mary Barnes, Jonathan Dew, John Dew, Larry Dew, David Dew, Teresa Ellis, Duncan Dew, Elizabeth Farmer, Patsy Rountree, Sally Carpenter, Nancy Wiggins, Beedy Wilkinson. "Interest we drew in a division of Arthur Dew, dec'd, our father." Lot No. 3. Paid for by William Dew.

June 4, 1823. Deed of Gift. Benjamin Farmer to grandchildren, Thomas and Elizabeth Barnes, Sally Barnes, Beedy Barnes, Dempsey Barnes, Nancy Barnes.

May 25, 1824. Jubal Carpenter and Sally, his wife of Greene Co., Ala., to Moses Farmer. Interest in land heired from William Dew.

May 25, 1824. Jubal Carpenter and Sally, his wife of Greene Co., Ala. Tract fell to us by death of father, John Dew.

Feb. 4, 1824. John Dew of Cumberland Co. Lands heired from William Dew.

Feb. 23, 1824. Benjamin Wilkinson and wife, Beedy (Obedience) to Moses Farmer. Interest in estate of William Dew.

Aug. 1, 1823. Jonathan Dew, Mary Barnes, Larry Dew and David Dew to Moses Farmer. All right in lands which fell by the death of William Dew. North Toisnot Swamp.

May 20, 1824. Benjamin Farmer to daughter, Nancy Dew and her husband Jonathan Dew. Deed of gift.

Aug. 21, 1824. Benjamin Farmer to son William Farmer.

Nov. 19, 1824. Willie Rountree and Patsy, his wife, to Moses Farmer, right in lands from William Dew by heirship.

March 16, 1825. Benjamin Farmer and Elizabeth, his wife to son, Arthur D. Farmer. Deed of Gift. Tract fell to them by death of William Dew.

Aug. 16, 1827. William D. Farmer, executor of Benjamin Farmer and Elizabeth Farmer, widow of said dec'd, to Larry Dew, ¼ of Amason tract, which fell to said Elizabeth by death of William Dew.

Mr. Larry Dew Farmer used to say there were three distinct sets of Farmers in Edgecombe County who were not related.