HUGH WILSON

A Pioneer Saint

T. M. CUNNINGHAM

Gt
929.2
W6934c

Gc
929.2
W6934c
1209751

M. L.

GENEALOGY COLLECTION

ALLEN COUNTY PUBLIC LIBRARY
3 1833 01398 7380

HUGH WILSON

A PIONEER SAINT

Missionary to the Chickasaw Indians

and

Pioneer Minister in Texas

WITH

A Genealogy of the Wilson Family

Including 422 Descendants of

Rev. Lewis Feuilleteau Wilson, I.

■

By

T. M. CUNNINGHAM

COPYRIGHTED, 1938
BY
T. M. CUNNINGHAM

Printed by
WILKINSON PRINTING CO.,
Dallas, Texas

Cannon - #15 20

1209751

DEDICATED

To the Two Hundred Forty-Three

Living Descendants

of Hugh Wilson

PREFACE

These pages are written to help bring out of obscurity the noble achievements of a humble servant of humanity on the American frontier a century ago. He is typical of many hardy church leaders in his day, who labored in quiet faithfulness, far from the centers of culture, and oblivious of the honor or distinction history might confer upon them. They seldom stopped long enough to record the events and thoughts of their day, and consequently, it is difficult to gather a complete or connected story of their lives. It is hoped, however, that this inadequate presentation of the life of Hugh Wilson may inspire us to a new appreciation of the foundation work of our early church fathers; and may cause us to make more exhaustive studies of the pioneer efforts, without which our present ecclesiastical structure would have been impossible.

ACKNOWLEDGMENTS

The author's grateful acknowledgement is hereby expressed to those who have so graciously assisted in the preparation of this volume:

Dr. S. M. Tenney, Historical Foundation, Montreat, N. C.

Dr. W. A. McLeod, Pastor of the First Presbyterian Church, Cuero, Texas.

Mrs. Wm. S. Red, Austin, Texas.

Dr. J. C. Oehler, Pastor of the First Presbyterian Church, San Augustine, Texas.

Mr. Andrew Joseph Owen, Uvalde, Texas.

Mrs. Emily L. Spencer, Liberty Hill, Texas.

Mrs. Evelyn Hall Owen, Henderson, Texas.

Miss Irene Wilson, Fillmore, Ill.

Mr. Lester H. Wilson, Chicago, Ill.

Mr. J. D. Hall, Mount Carmel, Tipton County, Tennessee.

Mrs. M. L. Campbell, Bealton, Va.

Mrs. Keightly Timberlake Wilson, Charles Town, W. Va.

Mrs. T. L. Adams, Statesville, N. C.

Mr. E. T. Winston, Pontotoc, Mississippi.

Mr. Alford P. Stark, Washington, D. C.

Rev. C. B. Betts, Salem (A. R. P.) Church, Tipton County, Tennessee.

Mr. Wm. McLellan, Dime Box, Texas.

FOR FRIENDLY CRITICISM OF THE MANUSCRIPT:

Dr. Thomas W. Currie, Austin Presbyterian Seminary, Austin, Texas.

Dr. Wm. A. McLeod, Cuero, Texas.

Dr. Walter L. Lingle, Davidson, N. C. (Writer of the Introduction.)

Dr. Ernest Trice Thompson, Union Seminary, Richmond, Va.

Dr. Wm. T. Thompson, Union Seminary, Richmond, Va.

Dr. Hay Watson Smith, Little Rock, Ark.

Judge J. W. Stitt, Fort Worth, Texas.

Mrs. T. M. Cunningham, Denton, Texas, who assisted in the various phases of preparing the manuscript for the publishers.

T. M. CUNNINGHAM.

Denton, Texas.
March, 1938

A PIONEER SAINT

(A Centennial Ode to Dr. Hugh Wilson)

Westward swept the bands
Of migrant peoples, bent
On grasping Red men's lands
For White men's settlement.

On the migrant tide
A saint launched forth his barque,
The Red men's lives to guide
From heathen customs dark.

Through years of sacrifice,
He taught the Indian youth,
Till white men's avarice
Annulled the reign of truth.

Anon, in Tennessee,
On emigration's crest,
With friends and family,
His craft was brought to rest.

But soon his sturdy oar
Rowed out before the tide
To Texas' frontier roar,
And conquests wild and wide.

Ill fared the barque of him,
Forsooth, who pioneered
In founding churches in
A land by others feared.

Despite the migrant flow,
On mudsills hid from view,
The Church began to grow,
And men were born anew.

Today the Church, with pride,
His saintly name reveres,
Who first on migrant tide,
Began its hundred years.

—T. M. C.

CONTENTS

APPENDICES

INTRODUCTION

This is the biography of an humble Presbyterian minister and missionary. As such, it should be an inspiration to all who read it, and especially to ministers. It shows what the Lord can do with an average man who surrenders himself completely to His service. The Lord did great things through Hugh Wilson as this biography plainly shows.

But this is more than a biography. It is a precious bit of Presbyterian history which ought to be of interest to all Presbyterians, and of especial interest to the Presbyterians of the four great States in which Hugh Wilson lived and worked. He was born and brought up near Statesville, North Carolina, served as a missionary to the Chickasaw Indians in Mississippi, did home mission work in Tennessee, and was the father of Presbyterianism in Texas.

The author has evidently done a great deal of research among old Presbyterian records. Nor was it the kind of research that someone defined as the process of copying items out of old books that were never read and printing them in a new book that nobody ever will read. On the contrary, the author has taken the material which is found in old records and made it live. He has told the story wonderfully well and has made a real contribution to Presbyterian history.

WALTER L. LINGLE.

Davidson College,
North Carolina.

Chapter I.

IMMIGRANTS IN NEW AMERICA

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said,
To you who for refuge to Jesus have fled?

Anon. c. 1787.

The Wilsons, of Iredell County, North Carolina, were of English, French, and Scotch-Irish origin. From the English they inherited traits which have made that nation of people the world's greatest colonizers; from the French, an ardent love for democracy; and from the Scotch-Irish, a fiery devotion to religious and civil liberty. A mixture of these characteristics was passed on to Hugh Wilson, born on a frontier, and throughout life keeping well out on the western fringes of a rapidly expanding national life. A brief review of the ancestral and historical influences which flowed into, and through, his career will help us materially to a sympathetic understanding, and a fair interpretation, of the life of this pioneer church leader and organizer.

I. His Paternal Ancestry

Lewis Feuilleteau Wilson, father of Hugh Wilson, was the son of a wealthy Englishman and a French mother, whose maiden name is preserved in that of her son. They were living on a plantation on St. Christopher's, one of the West India Islands, when Lewis was born June, 1753. The lad was sent to the best schools in London, and at the age of seventeen,

the adventurous youth set sail with an uncle for the American Colonies. Settling in New Jersey, Lewis was soon enrolled in Princeton College, where he distinguished himself both as a student and as a cultured Christian gentleman. Although he was a praiseworthy member of the Church of England, the faith of his father, he experienced an awakening of religious zeal, during his student days, which produced in him the feeling of conversion. This experience also imparted to the sensitive youth a peculiar spirit of humility. The following quotation will illustrate the radical change wrought in the proud son of a proud English sire:

> "When the honors were distributed in his class by the Trustees of the college, five were appointed to deliver orations, and the second oration fell to him. When the announcement was made by the president, he rose and made a most respectful and grateful acknowledgement of the honor that had been conferred upon him, but begged to decline it, and expressed a wish that it might be given to another. He was accordingly excused, and a person to whom he knew the appointment would be acceptable was substituted in his place."[1]

Young Wilson's first impulse, under the influence of his renewed faith, was to join a group of his fellow-students in preparing for the gospel ministry. After graduation he visited his parents in London, and there decided, in spite of his father's opposition, to enter the Presbyterian ministry. Without parental aid, he returned to study theology under Dr. John Witherspoon, president of Princeton. Lewis was chosen as a tutor in the college, and was making good progress in his ministerial studies when the Revolutionary War caused the college to suspend its activities. A fellow tutor then persuaded Lewis to join him in the study of medicine in Philadelphia. After two years he entered the service of the American army as surgeon,

where he remained about four years, part of the time on land and part on vessels of war.[2] After another visit to London to receive his father's legacy, Dr. Wilson was free to settle down as a practicing physician in Princeton. Here he spent much time in studying the Bible and trying to achieve spiritual balance after emerging from the trying events of the past decade. He was living, thus, in semi-seclusion, when in 1786 his old college friend, James Hall, a minister from Iredell county, North Carolina, visited him, and persuaded him to move to that frontier section. He became a ruling elder in Mr. Hall's congregation at Bethany, and was highly beloved both for his gentle care of the sick and for his devotion to the cause of Christianity. Soon he married Margaret Hall, daughter of Hugh Hall and niece of Rev. James Hall. At the insistence of the people of the community, as well as of the ministers who knew him, he applied for ordination to the ministry. He was licensed to preach in 1791, and immediately became a success as a preacher.

It will be observed that, up to this point, all the changes in Dr. Wilson's career were the result of the persuasion of his friends, rather than of his own initiative. Religiously, he lived as in a dream. His conversion experience was scarcely ever resolved, and we must admire his partially successful effort to adjust himself to a faith, whose intellectual implications constantly baffled him, but whose adherents had won his undying affection and esteem.

Dr. Wilson became pastor of the Fourth Creek and Concord churches in June, 1793, the Rev. James Hall having resigned these churches to devote more of his time to the cause of missions in the west. About this

Fourth Creek Presbyterian Church, Statesville, N. C. as it appears today. Dr. Raynall is the present pastor.

time Rev. James McGready, a young Presbyterian minister, began a revival movement which was to spread throughout the south. The extravagances of these revivals, so well described in a number of writings, were the cause of sharp differences of opinion in congregations far and wide. Dr. Wilson's own conversion had predisposed him in favor of the revivals, and we find him, after making a careful study of their varied manifestations, espousing them with all his heart, encouraging them wherever he went, and sponsoring them in his own churches. A dissenting element in Fourth Creek church, accustomed, as they had been, to receiving only well catechized and thoroughly instructed candidates for church membership, rebelled at admitting the untaught scores of penitents who attended these meetings. In warm sympathy with the case of the converts, Dr. Wilson writes:

"As for those who were both ignorant and profane, what are we to expect from them at such a time, more than a general sense of

> sin, and general apprehension of mercy through the Redeemer? . . . . When I first turned from sin to God, my mind was a perfect blank as to religious knowledge, and had I been obliged to undergo a critical examination, I could not have given a scriptural evidence of a saving grace."[3]

On account of the division in his session over the revival issue, Dr. Wilson resigned from the Fourth Creek church in 1803, and served only the Concord church till his death, Dec. 11, 1804. The pressure of this debate, which undoubtedly hastened Dr. Wilson's death, continued in Fourth Creek, and the congregation was consequently without a pastor for nearly twenty years. And thus, in miniature, we are given a picture of uncompromising bigotry which too often characterized the Presbyterian Church as a whole, resulting in divisions on a national scale occuring repeatedly throughout the life of Hugh Wilson.

II. His Maternal Ancestry

The mother of Hugh Wilson was Margaret Hall, daughter of Hugh Hall and granddaughter of James Hall I. The Halls were among the large contingent of Scotch-Irish immigrants that came to America during the early part of the eighteenth century to escape unjust rentals and to gain religious freedom denied them in the mother country. The Scotch-Irish colonists, coming later than other large migrations, were forced to settle on lands further west. Thus we find them occupying the frontier sections of almost all the original colonies, where they functioned as a buffer element between the coastal population and the Indians on the west. They were the Whigs of American politics, who in many sections constituted the dominant party. To the older colonists the Revolution represented grievances against the present

colonial policies of England, but in the case of the Scotch-Irish the chief causes of discontent were of ancient origin. Persecuted by the English for centuries in Scotland and Ireland, these fiery colonists made the most formidable fighters and leaders in the cause of American Independence.

James Hall I. came to America in 1720, married Prudence Roddy and settled in York county, Penn., where they became charter members of the Conewago Presbyterian church. In 1751, with a large family of children, they removed to Rowan (now Iredell) county, North Carolina, where again they became the nucleus of a new congregation, called Fourth Creek. Hugh Hall was a soldier in both the French and Indian War, and the Revolutionary War, receiving the rank of captain in the latter. He married Margaret King, of another large Scotch-Irish family

Bethany Presbyterian Church, a few miles N. E. of Statesville, N. C.

in Iredell county. In 1775 the Halls and others withdrew from the Fourth Creek church to form the

Bethany congregation, a church which still exists, carrying on its roll the Thomas Lelland Adams family, descendants of James Hall. Young James Hall Adams, living with his parents, was named in honor of the first James Hall and his distinguished son, Dr. James Hall.

The latter was a brilliant student in Princeton when Lewis F. Wilson was there, the two becoming bosom friends for life. Mr. Hall became pastor of Bethany, Fourth Creek and Concord churches, a

Old Pulpit of the Bethany Church, now in the Historical Foundation, Montreat, N. C. The author is standing for the picture.

combined parish some thirty miles in length and twenty in width. During the Revolution, in charac-

teristic dashing patriotism, he asked for, and obtained, the captaincy of a company of Iredell county Scotch-Irish volunteer fighters of his own choosing, serving also as chaplain of his own troops. Dr. Hall was sixteen times a commissioner to General Assembly, a body he helped to organize in 1789, and which elected him as its moderator in 1803. His influence was such that he became the recognized leader of his denomination for many years, initiating many useful reforms in education, missions and evangelism. He was the first of a large number of ministers who are descended from the first James Hall.

Concord Presbyterian Church a few miles N. W. of Statesville, N. C.

From the Halls, then, whose families were uniformly large, Hugh Wilson inherited a rugged independence and a strong religious faith. It was a sturdy frontier stock which imparted to him the stamina and endurance required for missionary work in the far Southwest one hundred years ago.

III. Historical and Religious Background

It was during the Washington Administration, the formative period of American history, that Hugh Wilson was born. The new Republic had only recently won its independence, and by so doing had lit the fires of a world-wide interest in the doctrine of individual rights. The French Revolution, following hard after that of America, was at its height the year Hugh Wilson was born. Other countries were re-echoing the demand for this new liberty. The clamant cry for religious freedom was hardly less widespread than that of civil rights, and in America the religious phase was quite as important as the political. Skies which had been clouded with the smoke of war were now aglow with hope and promise for both church and state. For the first time in history a nation was experimenting with the theory of the complete separation these two institutions. It was a time when men of sensitive imagination were dreaming dreams and seeing visions.

Meanwhile, the Presbyterian Church was formulating its ecclesiastical policy in keeping with the momentous happenings in the national scene. It altered the plan of government and discipline in the Westminister Confession of Faith so as to omit the idea of an established church and religious persecution, and declared itself in favor of liberty and legal equality for all Christian denominations. This church had gained a most enviable position in the nation as a result of its wholehearted participation in the cause of independence. "No church in America," says William Warren Sweet, "was in a better position for immediate expansion than the Presbyterian. Repre-

senting the large eighteenth century Scotch-Irish immigration as well as a growing New England element, ... the American Presbyterians had supported the cause of independence with almost one hundred per cent unanimity, and came through the Revolution with united front and increased prestige."[4]

Since the Presbyterians had settled on the colonial frontier, it was but natural that they should be the first to migrate westward in the van of an expanding nation. Even before the Revolution, these advance frontiersmen were calling for Presbyterian ministers to organize churches, and a few sturdy leaders were answering the call, so that by the close of the century this denomination could boast of a most strategic position in the West.

> "The Presbyterians had the best chance at this time of becoming the greatest of all the American Churches both in point of numbers and in influence. . . . . already their presbyteries, their churches and their ministers were to be found farthest west, and their leaders were imbued with the sturdy spirit of pioneers."[5]

However, this advantage was forever lost in the unfortunate controversies which rocked this denomination for the next one-third of a century.

> "The numerous controversies and divisions were largely the result of the lack of elasticity in Presbyterianism. . . . . the rigidity of both its creed and polity."[6]

Three outstanding results of denominational strife and division may be cited, illustrating the faulty frontier technique of the Presbyterians. The Cumberland schism came as a result of the tension created by the revivals in the west, when a rapidly increasing constituency, harvested by the revivals, demanded a corresponding increase in leadership. With a rigid educational standard for its ministers, the church was unable to furnish a sufficient number for the many

calls. Cumberland Presbytery, exercising a frontier wisdom born of ripe experience at firsthand, ordained a number of uneducated, but gifted, men to fill the vacancies. This body also undertook to simplify the Confession of Faith in keeping with the practical frontier mentality. Soon a creed-minded and standard-bound General Assembly came to grips with the actions of Presbytery, and the Cumberland schism was the result. The departure of Alexander Campbell and his followers to form the Disciples of Christ, and the New School rupture of 1837-38, are the second and third major examples of controversial divisions during this period, when the church could, and should, have been amassing a united conquest on the Western front. Little wonder that Presbyterians have been charged with possessing an intellectual pride which has made antagonists of "those who in slightly different form profess the same faith," while they have failed to see the real "eternal enemy, sin, sorrow and pain."[7]

Other religious and historical factors were being woven into the scenery which forms the background of the life of Hugh Wilson. The missionary movement originating in Williams College and resulting in the formation of the American Board of Commissioners for Foreign Missions, had produced such heroes as Gideon Blackburn, Cyrus Kingsbury and James Hall, whose exploits were capturing the imagination of the youth to draw his sympathies out into fields beyond. The solemn Communion seasons, with their profound spiritual impressions,[8] were establishing him more firmly in the faith of his fathers. Finally, the new impulse toward the west created by the War of

1812,[9] which was causing a major tide of immigration to sweep into the Mississippi Valley, caught up the variant springs of action in the heart of Hugh Wilson into one consuming purpose—that of being a missionary.

Chapter II.

CHILD OF THE SANCTUARY

I love thy kingdom, Lord!
The house of thine abode,
The church our blest Redeemer saved
With His own precious blood.

I love thy church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

—Timothy Dwight, 1800

"I doubt not that the instruction which we received on Sabbath after returning from church was the means of bringing us thus early to devote our lives to the service of God."[1]

—One of the Wilson Family.

About five miles north of the city of Statesville, North Carolina, on the estate of his father, Hugh Wilson was born on the 16th of March, 1794. He was the fourth child, and oldest son, of a family of eight. His father had entered the ministry only a few years before, and was pastor of the Concord and Fourth Creek churches. The children grew up in an atmosphere of radiant faith and diligent Christian activity, breathing into their tender consciousness, from earliest memory, the life-breath of the church and the nurture of a godly home. Twice each day the saintly father and faithful mother gathered them around the old-fashioned family altar for Bible reading, Psalm singing, catechizing, and prayer. Before and after each meal grace was said, and the children

knelt at mother's knee at bedtime to say their prayers. Doubtless, the home afforded, as well, an abundance of fun and play, for along with the godly restraint of these stern Scotch-Irish people, there was a human side. The Wilson home was on a large 750-acre plantation, commanding a varied and beautiful landscape. The house, whose foundation stones still remain surrounded by a corn field, stood on high ground overlooking Snow Creek, which drains into the South

Foundations stones in a corn field are the only tangible evidences of the location of Hugh Wilson's birthplace.

Yadkin River. An ancient roadway still can be seen leading toward Statesville and Concord by which the family made their way to church. Surrounded by the mysteries of nature and boyhood haunts, the lads, Hugh and James, were lured into many an adventure and childhood sport. On rainy days the large 18x39 foot barn[2] afforded an excellent place for boys to play. Homes were not close together, but neighboring boys, both white and black, joined in the sport to make the

play life of the growing youngsters well-nigh complete. When the Wilson boys repaid these boyhood calls, they often saw what was missing on their father's estate—a still-house. They also witnessed the making of whiskey, since, for many, that was the chief source of economic well-being. The invention of the cotton-gin had been so recent that cotton had not yet come into any degree of economic importance. Corn was worth little on the market, except as it was converted into spirits for the Charleston port. Though they were children of the manse, the Wilson boys felt at home at the distillery, for their father's salary was largely dependent on that industry. Often the church dues were paid in liquor, so that at almost any time a container of it was to be found on the good minister's pantry shelf, useful, at least, for medicinal purposes. Ministers were often tempted, thus, to imbibe too freely of the "ardent spirits", subjecting themselves to the censure of Presbytery.[3] Slavery, too, was all about them. As in the case of stills, Dr. Wilson's plantation was, so far as is known, free of slaves. But the admitted evil was harbored by the leading families in the community, so that Hugh and James Wilson must do the best they can to fit it into their philosophy of life.

"A Social Microcosm"

There was work on the Wilson farm for the boys to do. Dr. George W. Fiske says,

> "Two characteristics were common to the pioneer homes, large families of eight to twelve children, and a bewildering variety of labor. The family was a self-contained society, a little self-sustaining world within itself—dependent on God and the weather, but on little else."[4]

After his father died, Hugh, as the oldest son, carried the largest share of the responsibilities of the home and the affairs of the estate. He knew what it meant to live close to the soil and the processes of growth from seed-time till harvest. The fundamental value of the farm to the growing life of youth is appropriately inscribed in stone in the central pavilion of the Union Station in Washington, D. C.:

> "THE FARM: BEST HOME OF THE FAMILY,
> MAIN SOURCE OF NATIONAL WEALTH,
> FOUNDATION OF CIVILIZED SOCIETY,
> THE NATURAL PROVIDENCE."[5]

Death of the Father

The death of Dr. Lewis F. Wilson was characterized by an unusually triumphant spirit. During the ten days of his last illness, he repeatedly called his sons to his bedside for his blessing and counsel, the last time being a most impressive occasion. Looking affectionately at them, as they stood beside his bed, he reached out both hands and gave them his last paternal blessing, which stamped the "signet of eternity" upon their impressionable minds.[6] Dr. John McKemie Wilson, of Rocky River, preached the funeral sermon, from which discourse many of the details of Dr. Wilson's life have been handed down to us. His body was laid to rest in the Bethany church-yard.

The Wilson home was located equidistant from Concord, Fourth Creek and Bethany churches, so that Mrs. Wilson and the family found it quite as convenient to attend their old home church, Bethany, as Fourth Creek, where their membership had been placed at the beginning of Dr. Wilson's ministry there. It was at Bethany, then, that Hugh grew

Dr. L. F. Wilson's grave (right) in the Bethany Church yard. Dr. James Hall's grave is on the left. The Bethany Church is in the background.

to manhood, and from this church, years later, that he entered the ministry. The church still stands to bear its ancient testimony to a modern world, and to point us moderns to values that can never pass away. The school house also remains, a symbol of days when there were no public schools, and when the education of youth was definitely related to religion.

On the way to church and school lived the large James T. Hall family, distant relatives of the Wilsons. Only a few years after the death of his father, Hugh fell in love with Ethalinda Hall, daughter of James T. Hall, beginning a romance which was never broken till her death in 1856. At that time he wrote of her, "When a boy of twelve years old I loved her with my whole soul".[7] In two of his major choices, his life mate and his life work, Hugh was settled much earlier than is seen in the average youth. Speak it softly in the halls of psychology, but his long, sixteen-year en-

gagement was a success, and his early commitment to his chosen work proved but one link in a life-long chain of evidences of his singleness of purpose.

His Education

The elementary beginnings of Hugh Wilson's education were received from the instruction of his parents. Ebenezer Academy, in the Bethany churchyard, was his next step. At about the age of eighteen when the War of 1812 was stirring the nation to unwonted action, there seems to have been difficulties in the way of his steady progress in preparation for his life calling. His mother took a long journey to Tennessee on horseback about this time, taking her youngest son, Lewis Feuilleteau, age eight, on the horse behind her.[8] The occasion for this trying undertaking across the mountains into a western wilderness is not known. Events which transpired later suggest that the trip might have been connected in some vital way with the mother's desperate effort to better the family's economic status. Shortly after this, Hugh Hall, Mrs. Wilson's father, was to make his will, which provided that Mrs. Wilson should receive three hundred acres of land in Tipton county, Tennessee. However, at this time it is not certain whether she went as far as Tipton county, nor can we tell how long she remained away from home. It is certain that Hugh's education was interrupted during his later teens and earlier twenties, and it is likely that he was occupied with the responsibility of managing the homestead during a crisis in the family fortunes. Finally, an opportunity came to attend the Rocky River School, taught by Dr. John McKemie Wilson, where he finished in 1817.

Princeton

That same fall he entered Princeton, where, in 1819, he received the Bachelor of Arts degree. Remaining three years longer for his ministerial training, he achieved the degree of Master of Arts in 1822, and maintained the same high standard of scholarship as his father before him. The Cleosophic Society Catalog in the Princeton library contains the names of both father and son, the latter under the name of Hugh L. Wilson, but the middle innitial does not appear in the official college catalog.[9] Princeton Seminary was only seven years old when Hugh Wilson entered it, having been established largely as the result of the untiring efforts and liberal offerings secured by his uncle, Dr. James Hall. This department of the college was a distinct improvement over the meager facilities for ministerial instruction when Dr. Hall and Dr. Wilson had studied there under Dr. Witherspoon. In the meantime, Dr. Ashbel Green, president succeeding Dr. Witherspoon, had become a favorite in the divinity school. Dr. Green was a Presbyterian of the old school, orthodox after the manner of the strictest Reformers, and always a dreaded foe to those who deviated from the well-defined standards of his church. It is enough to say that Hugh Wilson drank deep of the fountain of Presbyterian tradition under Dr. Green, and spent a life-time of loyal devotion to it on a frontier where less rigid standards would have been more popular, to say the least. While in the Seminary, Hugh Wilson was licensed to preach by the Presbytery of New Brunswick, and by preaching in the general vicinity of the college he was able to support himself while pursuing his education. With

Mr. C. C. Beatty, a fellow student, Hugh Wilson dreamed of carrying out a mission in far-away Oregon,[10] but for some reason, this plan was not followed out.

Hastening home from Princeton, Hugh Wilson became wedded to Ethalinda Hall on June 12, 1822. William A. and James Davidson Hall, two younger brothers of Ethalinda's, later entered the ministry, William A. serving first as head of the Ebenezer Academy and later going to Tennessee, while James Davidson spent his entire life in North Carolina pastorates. Together Hugh and Ethalinda spent the summer in happy planning for a long and useful future. He had been appointed by the Missionary Society of South Carolina and Georgia to the Monroe Mission to the Chickasaws, which had been established by Rev. T. C. Stuart two years prior to this in Northern Mississippi. In order that he might enjoy full ecclesiastical authority in performing the various duties connected with his missionary activities, Hugh applied for ordination by the Presbytery of Concord.

His Ordination

On September 3, Hugh Wilson appeared before Concord Presbytery with his certificate of licensure from New Brunswick Presbytery, and after making known his plans, Presbytery took action as follows:

> "Whereas it appears that Mr. Wilson, the licentiate this day received, has been appointed to a mission amongst the aborigines of this country, which appointment has been accepted, and whereas it is conceived to be an object of great importance that he be set apart to exercise the whole duties of the gospel ministry, to prepare him to enter fully upon the discharge of his duties as a missionary among the heathen, the Presbytery took under consideration the expediency of making arrangements to accomplish the ordination of Mr. Wilson."[11]

After assigning him the sermon text, Psalm 89:15, Presbytery adjourned ten days to give him an opportunity for preparing his discourse. "Owing to imperious circumstances a lecture was dispensed with". On reassembling in Fourth Creek church, Presbytery noted that Mr. Wilson was "born and raised and received a large part of his education within our bounds", and proceeded to the ordination. The following contemporary account of the ordination service is quoted here, both for its ancient flavor and its graphic description of details:

> "From the Western North Carolinian, a paper printed at Salisbury, we learn, that on the 14th September, at Statesville, N. C., Mr. Hugh Wilson was ordained to the office of the holy ministry, by the Presbytery of Concord. Rev. John M. Wilson preached the ordination sermon, and Rev. Dr. James McRea offered the consecration prayer and gave the charge.
>
> "Mr. Wilson is a native of Iredell county, son of Rev. Lewis F. Wilson, who was for many years an able, devoted, and successful minister of the New Testament in that part of the Lord's vineyard; and whose memory is held in affectionate remembrance. Mr. Hugh Wilson received his classical and theological education at Princeton, and is destined to the mission among the Chicksaws, in the State of Mississippi, established by the Synod of South Carolina and Georgia; and he and his wife were to set out thither early in October, and to be joined by his sister in Tennessee.
>
> "These circumstances rendered the ordination interesting. A numerous, intelligent, and highly respectable audience collected from the surrounding country, to the distance of 15 or 20 miles, to witness the solemn transaction. The house of worship, though large, could not accommodate the assembly, and the solemn service was performed in a pleasant grove. All the exercises were able, appropriate and impressive. At their close, a solemnity so peculiar rested on the minds of the people, that they almost unconsciously exclaimed, 'Surely God is in this place'.
>
> "The Lord's supper was administered on the next day to about 250 persons; 13 now first admitted."[12]

This account clearly reveals the high esteem in which young Hugh Wilson was held in the community of his birth, and illustrates the distances people travelled in order to attend services of a special na-

ture. In would be difficult to estimate the profound impression this great occasion made upon Hugh Wilson. The event was sealed, so to speak, by an awe-inspiring communion service, with its "fenced" tables and its communion tokens held only by those qualified to partake of the sacred elements. A tangible relic of those communion seasons, in the form of an ancient communion token, is in the possession of the writer, a token which might have been one used by Hugh Wilson during his youth, and it serves to tie its present owner, in a special way, to those distant times and customs.

Chapter III.

MISSIONARY TO THE INDIANS

Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou, from hence, my all shalt be.
Perish every fond ambition,
All I've sought and hoped and known,
Yet how rich is my condition!
God and heaven are still my own.
—Henry Francis Lyte, 1825.

"Moffat was not simpler or worthier of admiration in Africa than Wilson among the Indians." —James Weston Miller.

The Mountain Trail

Leaving behind them all that had become dear to them,—homes, friends and loved ones; and with these, all opportunity for a bright and promising future in a settled country; Hugh and Ethalinda Wilson set out for Mississippi. Their route lay over the Blue Ridge Mountains of Western North Carolina, and at least six weeks were required to travel that distance under the best of conditions. Their light wagon, laden with the minimum of goods for their personal use, was to jolt, creen, and often almost overturn on roads that could be little more than mere trails; following the beds of streams where possible, clinging perilously to high cliffs, crawling clumsily around gorge-heads, with insecure trackage for team and wheels, they must cross the great divide before they were well on their way to their mission.

Illustrative of the difficulties of crossing these mountains, is the following entry in the diary of Rev. George E. Eagleton, who, with his family, drove over the same route years later:

> "July 21. Did ever wagons pass over worse roads?
> "July 22. Today the steers took one wagon into the Tennessee River, and the other was overset in getting around a blockade. Repairing roads, removing blockades, making culverts, and fighting yellow jackets, give variety to the monotony of travel."[1]

Somewhere in Tennessee, Hugh Wilson's sister, Prudence, joined the missionaries, and accompanied them to the mission, where she made her home thereafter. West of the mountains, their route followed the Tennessee valley to the northeastern corner of Mississippi, thence via the "Natchez Trace" to Monroe. The Natchez Trace was an old Indian trail which had become a main thoroughfare from Nashville to the Southwest. It was a course pursued by adventurers, merchants, traders, soldiers, and imigrants of every description. General Jackson had followed its path through the forests and swamps in marching his Tennessee Militia to New Orleans. At Monroe the Natchez Trace was intersected by other trails, which made the Monroe Station, named for President Monroe, the most accessible and centrally located place within the Chickasaw domains. Thither our missionary recruits came in the late fall of 1822, where they found Mr. Stuart and his helpers, busily clearing forests, and building needed huts on land donated by one of the Indian chiefs, William Colbert. About this time Rev. W. C. Blair joined the mission staff, and the reinforced mission speedily erected a boarding school which was opened early in 1823 with fifty pupils.

"The Church in tne Wildwood"

The missionaries and their families now numbered about ten persons, and there was need for a place of worship. A small log meeting house was built, and we will let Mrs. Julia Daggett Harris, who later attended srevices there, describe it:

> "The old Monroe church, as I saw it in my youth, was, indeed, an interesting sight, from the standpoint of modern ecclesiastical structures. It was a diminutive room, not over 16x16, built of small poles. For light, it had only one window in the east. This window was a hole cut through the logs and closed with a clapboard held up by hinges made of leather and raised from the inside. This church had a dirt and stick chimney and a large open fireplace, where, in the winter, the primitive worshipers warmed their frost-bitten fingers. In front of the church, to the south, was a large arbor, covered with brush and seated with puncheons, where the summer meetings were held. Here the pioneer preachers of long ago preached with unction from on high to the conversions of hundreds of souls."[2]

Not many months passed before a commission from the Missionary Society visited the mission and assisted in organizing the Monroe church.

Monroe Church today, a few miles south of Pontotoc, Miss.

"The Rev. Hugh Dickson of the Presbytery of South Carolina having been commissioned by the Missionary Society of the Synod of South Carolina and Georgia, to visit Monroe for the purpose of examining into the state and prospects of the mission, arrived on the 29th of May, 1823. The mission family having a desire to be united in a church capacity, that they may regularly enjoy the privileges of the sealing ordinances of the gospel, expressed the same to Mr. Dickson. Accordingly on the 7th of June, 1823, a church was organized, consisting of the following members, viz: Hamilton V. Turner, James Wilson, Nancy Turner, Mary Ann Wilson, Ethalinda Wilson, Prudence Wilson, (not a member of the mission), Susan Stuart.

"Owing to our peculiar situation, the usual mode of requiring certificates of admission and good standing from the churches to which the members have respectively belonged, was dispensed with. The Rev. Thomas C. Stuart, Supt. of the Mission, was nominated as stated supply.

"After the services of the day a session consisting of the Rev. Messrs. Blair and Wilson, assisted by Father Dickson, convened in the prayer hall. A black woman named Dinah, belonging to Mr. James Dunn, applied to be received into the newly organized church. After a careful examination the session felt satisfied with her Christian experience, and accordingly admitted her to the privileges of the household of faith.

"Rindah, a black woman belonging to Mr. Turner, was debarred from church privileges for improper conduct."[3]

It is evident from the above report that the session of the new church did not propose to admit any and everybody who sought membership in it. A contemporary publication gives the following additional information:

"There were five ministers of the gospel present at the organization. Two were visitors, Revs. Hugh Dickson and Cyrus Johnson of South Carolina. The other three, Stuart, Blair and Wilson, were resident missionaries. There were twelve communicants who met together at the Lord's table in that little church in the wilderness. The true Christian can form some conception of the hallowed sweetness and joy that reigned in that consecrated assembly on such an occasion."[4]

Outpost Schools

The Chickasaws, whose territory lay in northern Mississippi, were not so far advanced in civilization

as the Choctaws, their neighbor tribe south of them, but were "noted from remote times for their bravery, independence and warlike disposition".[5] They numbered less than 5,000, while the Choctaws were some 20,000 strong; and while the Choctaws were interested in both the education and the religion of the white men, the Chickasaws desired only that their children should have schools, that they might learn to compete with the whites in a social order they saw inevitably encroaching upon their primitive ways. It is true, they had appealed to the representatives of religion for these schools, but it will be remembered that, in those early days, the church was the only institution to which they might go. Therefore, while the missionaries constantly kept in mind their spiritual mission, and made good every opportunity for Christianizing the "heathen", their first emphasis was to be the establishment of schools throughout the tribal domains. After solidifying the work at Monroe, the new missionaries began to look about for opportunities to extend the mission to other localities. At Tockshish, a few miles north of Monroe, Hugh Wilson established the first outpost school in 1823. When Mr. James Holmes, a licentiate from Carlyle, Pa., joined the mission in 1824, Tockshish was turned over to him, while Wilson and Blair set out to select other suitable sites.

The outlook for the mission at this point was unusually bright, and a treaty was negotiated between the United States government and the Chickasaw Nation, in which it was "stipulated that the United States should pay $4,500 for the erection, and $2,500 annually for the support, of two schools at such places as the Chickasaws should select."[6] Martyn,

near Holley Springs, two or three days' journey northwest of Monroe, was chosen for one of these stations, and Mr. Blair was appointed to take charge. Caney Creek, eight miles southwest of Tuscumbia, Alabama, was selected for the other, and Hugh Wilson was nominated to superintend it. For about two years after the location of the new station, Hugh Wilson kept his family at Monroe, while he rode horse-back to and fro to supervise the clearing of a farm and the construction of buildings for the opening of the school, which was made possible in the fall of 1826. Necessarily he was away from his family much of the time, but they were in good hands with the missionary family at Monroe, and he was accompanied in his trips and assisted in his construction program by his brother, James Wilson, who had joined the mission in the summer of 1825 with a letter of dismission from Lexington, Kentucky, Presbyterian Church. James, a life-long farmer and practical man of affairs, as well as a conscientious Christian gentleman, was of immeasurable encouragement to the lonely brother-missionary during this period of his labors, for not only did he most ably handle the building of the physical properties of the new school, but he supplied the Christian fellowship and morale Hugh Wilson so sorely needed during his enforced periods of absence from his family. Meanwhile, three little girls had been born into the Hugh Wilson home at Monroe. On the records of the Monroe Church appear their baptisms, as follows:

> "August 6th, 1823, Margaret Ethalinda, daughter of Rev. H. Wilson and Ethalinda Wilson, was baptized."
>
> "Dec. 19th, (1824) The ordinance of baptism was administered to Bro. H. Wilson's infant daughter, Rachel Clementine."
>
> "Feb. 26th, 1826. Isabella Graham, daughter of Rev. H. Wilson and Ethalinda Wilson, was baptized."[7]

Site of the Caney Creek Station, now occupied by a filling station and grocery store.

Caney Creek

In choosing the location for a school, the missionaries and Indian chiefs had consulted with the Choctaw missionaries at Eliot and Mayhew, and wisely selected a place where the pupils would be separated from their home surroundings, and so be the more easily influenced to alter their habits and customs. The Missionary Herald, reporting on the Caney Creek station, says:

> "Caney Creek . . . . was designed especially for the accommodation of a Boarding School. There are few Indians nearer than 40 or 50 miles, so that there is very little opportunity for communicating religious instruction, except to the scholars of the school, and in the neighboring white settlements."[8]

Joseph Tracey further explains the advantages of the Boarding School for Indians:

> "As this station was some 40 miles from any considerable settlement of Chickasaws, it afforded little opportunity for preaching the gospel, but was the better fitted for a boarding school, as it removed the children more effectually from the influence of their heathen relatives."[9]

Experience had shown that, in the case of the day schools, where pupils were in daily company with their parents, the older Indians resented innovations in their children's mode of life, and often counteracted the influence of the missionaries.

The annuity conditions had specified that twenty-five children should be boarded at the Caney Creek School. Many more than this number desired to enter, and Hugh Wilson's ingenuity was severly tested as he attempted to take care of a half dozen additional pupils whom he had not the heart to turn away. Illiteracy among the Indian youths was a serious problem, but the ever ready common-sense of the missionary also solved this difficulty, as the following article from the Missionary Herald illustrates:

> "When the school was opened in 1826 very few of the scholars had ever been in school before, or had any acquaintance with the English language. This greatly hindered the operation of the school, and in order to remedy the evil, Mr. Wilson placed a number of scholars in different families in Giles county, Tennessee, where they might attend school, and having no associates speaking their own language, would be compelled to speak English. The object aimed at appears to have been gained in respect to the school, and the character of the school is improving."[10]

Hugh Wilson's Report

One of Hugh Wilson's quarterly reports, preserved in a missionary periodical of that time, is given here, not only for the information it contains, but also for the quaint style of the writer and the thought concepts prevalent in his day:

> "In relation to the general concern of this station, nothing special has taken place since my last report. On the subject of health we have great cause of gratitude to the God of nature. We have not only not been sick, but almost without exception every one who lives with us has enjoyed unusual vigor.
>
> "Our school does well. The children are much pleased with the

teacher, appear to feel lively and interested at school, and are all advancing with great accuracy, although not with great rapidity. Contrary to my expectation at the time of my last report, I have taken 5 new scholars during the present session, four girls and one boy, all small and real Indians by nature and by habit. This makes our present number 31. I have also promised to take in 2 others. I hope to be able to retain the whole on the fund belonging to the station. One boy who had been dismissed for bad conduct sent three times to be re-admitted to the school. I still refused; but at last he and his mother came, and I received him on condition that he shall go to Tennessee and work for his living until he gives me evidence that he will do better than he has done heretofore. He appeared pleased with the conditions, and is, upon the whole, doing well. There are 13 of the children of the school in Tennessee—10 boys and 3 girls. I am becoming more and more convinced of the advantage of sending them there to learn English.

"I think I may say without hesitation that the character of our school is rising. Applications for a place in school are frequent; and it is encouraging for us to know that they are generally made through the influence of those who have children at school. With the exception of two lately received, we have, I believe, all the children of a suitable age of every home from which we have any. Our little King has not been in school this session in consequence of a broken leg. One of our girls was absent about a month. These are the only exceptions to entire punctuality.

"There is nothing interesting among us on the subject of religion. I have preached from home about 1/3 of the Sabbaths for the past three months. Two weeks ago I spent a very pleasant Sabbath at Monroe. The members of the church seem to have been more than usually alive to its interests for a few weeks past, and several cases of seriousness of a very encouraging nature have lately been discovered. We cannot but admire the Sovereign goodness of God in his dealings toward that church.

"Permit me again to refer to the fact that although I am surrounded by immortal beings who know nothing of the only way of salvation, I have no opportunity of giving them any information on the subject. I do not know that there has been an Indian in our home during the last year who understands my English, excepting one man who understands very imperfectly even on subjects familiar to him; it is with difficulty we manage our little family concerns with our best interpreter."[11]

Revival at Monroe

In 1827 Rev. Cyrus Byington, missionary to the Choctaws, coming fresh and glowing from a great revival in his own mission, held a stirring revival at Monroe, the influence of which seems to have extend-

ed over several years. It is to this Hugh Wilson refers in his report. Mr. Wilson was a true son of his father, and the very report of a revival made him restless to have a part in it. He was to have his desire, for "Father" Stuart, whose health had failed from the burden of his work, was compelled to return to South Carolina for recuperation, and we find Hugh Wilson assisting the over-worked Mr. Holmes at Tockshish and Monroe. With characteristic reserve he reported on his stay there, as follows:

> "I have not been enough among the people to form an opinion of the state of feeling in the neighborhood. There are perhaps twenty persons concerned on the subject of religion; half of that number we have hopes of being Christian; the majority are black. I fear the state among the church members is not so good as three months ago."

Referring to a communion service held at the station, Mr. Wilson resumes:

> "Mr. Byington and Mr. Folsom were present. It was a good meeting, but nothing special in character. Some who manifested much feeling at the meeting in July have since shown that it was nothing but sympathy. Some who were then brought to be seriously impressed went to a ball play instead of attending our meeting. Some others who live within a few miles did not attend. One who was thought certainly to be a Christian more than a month ago concluded to give up her religion. But the good spirit of the Lord is among us. At the late meeting about sixty came forward to the anxious seats, and never did I see such weeping at any place. I wept with those that wept; but to my mind that is no evidence that they are under the influence of the spirit of God."[12]

The evidence, in these reports, is that the revival was abating in the fall of 1829. It had been more than two years since the beginning of the special services. Meanwhile there were a number of counteracting influences to demoralize the good work the missionaries were accomplishing throughout the Chickasaw nation. But before considering these adverse currents, let us turn our attention to a number of other interesting threads of interest.

First, let us suggest a study of the above reports as they reveal certain characteristics of Hugh Wilson's nature. His extremely reticent spirit is repeatedly manifest in his carefully guarded statements regarding the results of the mission. Each enthusiastic expression is off-set by a qualifying phrase which at times seems almost to negate it. Back of this reticence, we may discover a type of sincerest humility, which shrank from display of any sort. He feared others might think him boastful if he wrote with unqualified straightforwardness of his work. The reports of other missionaries were not so hedged about as they wrote in sanguine terms of the "mighty outpourings of God's spirit" on their work. While Mr. Wilson was probably too humble, thereby sapping his work of much of its positiveness, we cannot but admire his stern insight into the weakness of human nature as revealed in his scant patience with the fickleness of certain professors of religion. This style and spirit must have pervaded his preaching and ministry, as well as his written reports, for Rev. T. C. Stuart hints at it in the following:

> "He was a good preacher, but not attractive in the pulpit, to the outside world. His discourses were always sound and instructive, and occasionally he would warm up with his subject, when his appeals to the unconverted were terrific and overpowering."[13]

Note the difference in style and enthusiasm shown in a report from Mr. James Holmes concerning a service held at an Indian council:

> "A few days since I attended one of their councils. It is the custom to transact no business on the day they assemble, and that is the most suitable time to talk to them on religious subjects. They came together after supper. The chiefs occupied chairs, and the warriors sat in a semicircle on the ground. A head man interpreted. I spoke to them, and then Mr. Barr, an Indian, spoke forty five minutes on his own experience of change from reading the Bible. There was profound attention and I thought they would

never go away. They kept sitting there, many of them testifying on what they had heard. The chiefs expressed themselves freely, and not a one disapproved. One of them said, 'When the missionaries came I told you what they were going to do for us, and now you see for yourself'."[14]

Under the A. B. C. F. M.

Next, let us go back a bit and pick up a series of events which had to do with a change in over-head supervision of the mission. Shortly after the opening of the Caney Creek school the Synod of South Carolina and Georgia effected a transfer of the Chickasaw and Choctaw missions from the Missionary Society of the Synod to the American Board of Commissioners for Foreign Missions.

"During the summer of 1827 the Rev. William A. McDowell visited Boston for the purpose of negotiating a transfer of this mission to the American Board of Commissioners for Foreign Missions. The subject was brought before the Board at its annual meeting in October, and a resolution was passed authorizing the Prudential Committee to receive the mission on such terms as they should think reasonable. On the 27th of November the Committee voted to receive the mission on condition that it should be free from debt: that its property should be delivered to the Board; that the missionaries should be retained, if agreeable to themselves; and that the Board should be recommended to the patronage of the churches under the care of the Synod. Mr. David Greene, who had for some time been employed in the Secretary's department at the Missionary rooms, and who was now going on a visit to the Indian Missions, was appointed to attend to the remaining formalities of the transfer. Mr. Greene attended the meeting of Synod at Charleston. On the 14th of December the Missionary Society of the Synod transferred its "Foreign Missions" to the Board, and the Synod passed resolutions, approving the transfer, recommending the Board to the patronage of the churches, and pledging their own co-operation with the Board in the work of foreign missions."[15]

Association of Missionaries

Again, prior to the above transfer, there had been formed an "Association of Missionaries in the Choctaw and Chickasaw Nations", for the purpose of closer fellowship and mutual support. Hugh Wilson

was active in the Association, serving on a committee with Mr. Wright and Mr. Worcester to draw up regulations with reference to successive annual meetings. This committee reported as follows:

> "That the Association being formed shall be called, 'The Association of Missionaries in the Choctaw and Chickasaw Nations', which shall meet annually.
>
> "The Association shall be composed of churches and ministers in the two nations under the patronage of the A.B.C.F.M., and of the Synod of South Carolina and Georgia, together with an equal number of lay brethren conected with the missions, designated as the Association directs.
>
> "The object of the Association is to promote mutual edification, to strengthen each other by counsel and prayer, and to concert measures for the advancement of the cause in which they are engaged."

1209751

Such topics as the following were discussed:

> "How can we best promote union of feeling and action?"
>
> "How can we best promote a high and happy state of pious affection?"
>
> "How much importance shall we attach to the acquisition of the native language?"
>
> "What can we do for the great mass of Indian people?"[16]

Some of the missionaries spoke the Indian dialect fluently, and could appeal directly to them in the mass; while others, like Hugh Wilson, must confine themselves to teaching the youth in the English language. The discussions on the importance of the acquisition of the native tongue followed these lines, and Hugh Wilson spoke freely of his sense of linguistic limitation.

At a meeting of the Association "holden at Eliot", Sep. 19, 1828, Hugh Wilson was appointed to speak on Phil. 2:5-11.[17]

The work of the Association of Missionaries was brought to an end in the formation of the Tombigbee Presbytery, a missionary presbytery comprising the same ministers and churches. The two missions had

heretofore been a part of the Presbytery of South Alabama. On Dec. 11, 1828 Synod instructed the brethren to meet at the Mayhew Mission in June of the following year to organize the new presbytery. The missionaries from the Choctaw missions met and the presbytery was constituted, but for some reason, the ministers from the Chickasaw mission were not represented. And the Monroe church with all the ministers attached to the Monroe Mission retained their connection with the South Alabama Presbytery till October, 1831, when they came under the authority of Tombigbee Presbytery, as was intended at first.

Lewis F. Wilson, Hugh's younger brother who was a student in Princeton at this time, spent his vacations with the Wilsons, assisting in the work of the mission and preaching among the whites and slaves in the vicinity of Caney Creek. Lewis, a more natural orator than Hugh, attracted wide attention by his earnest gospel appeals, and was a decided help to Hugh Wilson at a time when the mission was being threatened by disruption and dissolution.

Indian Removal Bill

We are now ready to relate those unhappy circumstances, mentioned above (p. 32), which tended to counteract the wholesome and civilizing influence of the missionaries. The agitation began in the fall of 1828 when Andrew Jackson, a southern hero and champion of the common people, was elected President of the United States. His platform had pledged his administration to a policy of removing the Indians to a reservation, called Indian Territory, west of the Mississippi River. We shall not attempt here a cri-

tique of the government's responsibility in the sad results of its policy. In the perspective of time, the policy of removal may have been the wisest thing; but its immediate effect was devastating, due not to the motive of the government, but to the method of the agents in carrying out government plans and to the acquisitiveness of the white population who took advantage of the unsettled conditions for pressing prematurely into the Indian domains and forcing them to relinquish parts of their lands before they were prepared to move to the West. On May 28, 1830, the Indian Removal Bill was passed in Congress, and soon there was put into operation a nation-wide organization designed to effect the removal.

> "From the lakes to the gulf the movement took form. Agents and commissions scattered through the country with reams of paper, quills and ink with which to bind the red men. Indians were called into councils and gorged with pork and beef and plied with whiskey; chiefs, warriors, and other influential men of the tribes, by argument, persuasion, cajolery, threats, or bribes, the means depending on the exigencies of the occasion, were induced to agree to terms set down on paper called treaties. Indian removal by the government was thus inaugurated."[18]

An unsigned treaty with the Indians of the Chickasaw tribe in the same year served as an entering wedge for white immigration which harassed the peace of these ancient people till their removal from their native haunts in 1837-38. The stultifying and demoralizing effect of these events on the mission can hardly be estimated. The Missionary Herald reported as early as 1829:

> "The Chickasaws have been more than ever agitated with apprehension of being removed west of the Mississippi. This has disheartened the chiefs in enforcing salutary laws enacted; created anxiety and confusion among the people; and turned their attention from religion, and many have returned to former vicious habits."[19]

Strange as it may seem, the missionaries innocently contributed to the seriousness of the situation, for their civilizing influence had rooted the Indians more firmly to the soil, and had given them a more intelligent grasp of their rights under a constitutional government. The Chickasaws were especially stubborn in acceding to the wishes of the United States Government in the removal.

Illia Michia

The Indian Removal Bill gave the State of Mississippi the desired pretext for extending its laws over the Indian lands, and thus was hastened those intolerable conditions when the white people crowded pell-mell into the Chickasaw domains, and by increasing pressure, finally forced them to sign away their native haunts on terms distasteful to the Indian chiefs. The Treaty of Pontotoc Creek was signed Oct. 20, 1832. By this treaty the Chickasaws ceded their country to the United States Government, and in turn the Government pledged itself to protect the rights of the Indians in their old home until actual removal, promising them, also, to give them every assistance in locating a suitable territory in the western reservation. These promises proved a dead letter. White immigrants rushed in, and land sales created a busy, exciting, tumultuous season in which greed, fraud, selfishness, crime, oppression and acquisitiveness characterized the entire scene.

A pathetic phase of this period is related by Mr. E. T. Winston: The Indians had a law under which a man guilty of murder should suffer death at the hands of the nearest of kin. Under the Mississippi law Indian criminals were sometimes carelessly allowed

to go free. To the Indians, however, the murderer was "Illia Michia", (as a dead man). Should the criminal vagabond request lodging, the Indian home was open to him for a night, but on the morrow he must go on his way, for he was counted as one who did not exist.[20]

The Removal

The Choctaws were moved to the West by the end of 1833, and settled on land in the southeastern portion of Indian Territory. The Chickasaws, who had resisted for years the efforts of government agents to unite them with the Choctaws on the same domain and under the same tribal government, were finally persuaded to accept a strip of land on the southern edge of the Choctaws on the Red River. During the winter of 1837-38, poorly prepared for a long journey, they were herded over a veritable "Trail of Tears" to their new home. Here, again, the government failed in keeping its promise. After a terrific loss of life on the march through the swamps of Arkansas, they were left to make the best of their new environment, harassed on the south and west by wild Indians who devastated their farms and homes, reducing the Chickasaws to the most abject poverty.

Centennial Ode

Alas for them! Their day is o'er;
Their fires are out on hill and shore,
For them no more the red deer bounds,
The plow is on their hunting grounds;
The white man's axe rings in their woods;
The white man's sail is on their floods.
Their pleasant springs are dry.
Their children—look, by power oppressed
Beyond the mountains of the west—
Their children go to die![21]

Departure of the Missionaries

The records contain nothing directly, and very little inferentially, to indicate the attitudes of the missionaries toward the unfortunate Indians. We can be sure that the sympathy of Wilson, Blair, Stuart, and Holmes was deeply aroused, and if they had thought they could do anything to right the wrongs of selfish white men committed upon their charges before their eyes, they would have gone to any length to do so. To the missionaries the inevitable removal was at hand, and that fact, imponderable and final, rang down the curtains on all further missionary endeavor among the Chickasaws.

Government support of the mission had been withdrawn in 1830, and Mr. Blair left the mission that year. Hugh Wilson and James Holmes remained two years longer on such support as the Board could furnish them, Mr. Holmes replacing Mr. Blair at Martyn, and Mr. Stuart, who was permanently located at Monroe, taking care of the work at Tockshish, vacated by Mr. Holmes. The treaty of 1832, however, sealed the doom of the mission, and we find Mr. Holmes and Hugh Wilson in that year departing together for Tipton county, Tennessee.

It is notable that none of the Chickasaw missionaries accompanied their "heathen" charges to their western reservation. Many other missionaries did so, why not these? Among the reasons for this, we may propose:

First, none of the Chickasaw missionaries spoke the Indian language, and this limitation restricted their efforts to educational work, giving them no opportunity for evangelizing the masses of adult In-

dians. Second, at that time it was thought that the Chickasaws would be united with the Choctaws, and that a unified mission under such fluent Indian linguists as Mr. Wright and Mr. Bynum, of the Choctaw Mission, might more effectively serve the needs in their new home. Third, both Mr. Wilson and Mr. Holmes had families with little children, and the long journey across swamps and swollen rivers might prove fatal to them. Hugh Wilson's family had grown, while in Caney Creek mission, from three to five children. Ashbel Green was born 1828, and Mary Emeline was born in 1832, a mere infant at this time.

Evaluation of the Chickasaw Mission

The decade, 1822-1832, in which Hugh Wilson labored among the Indians is too short a period for a true accounting of it to be made. He was hardly well started in his Caney Creek station when the agitation and demoralization attending the proposed removal of the Indians dealt his work a terrific blow. The results at Monroe had begun to give many encouraging signs of healthy growth, and the improvement in the civilization of the Indians was unmistakable. Mrs. Julia Dagget Harris writes:

> "The Christian Education of the Chickasaws in Pontotoc county was the basis of their Indian Territory civilization."[23]

"Father" Stuart, superintendent of the mission, said:

> "The number who obtained anything like a good English education was comparatively small. . . . . much useful instruction was communicated and a foundation laid for a degree of civilization and refinement which never could have been attained without it."[24]

John L. Allen, government agent for the Chickasaws, praises the work of the missionaries thus:

> "I am of the opinion that there has been greater advancement in civilization in the last eight years than there was in twenty previous[25]

Among the students in Caney Creek who made good in Oklahoma was Archibald Alexander.[26] In him, at least, Hugh Wilson's influence lived on among the Indians. Hugh Wilson's own report to the Missionary Herald informs us as to the particular results of his work at Caney Creek:

> "We have the unspeakable satisfaction of seeing our children, perhaps I might say, as yet, without exception, growing up in habits, and manifesting dispositions which, we cannot but hope, will secure them the favor of God. I am altogether mistaken if there is, or has been, in two years past, a single child in our school, who does not feel a tender affection for us. This kindness alone is an ample compensation for all our toil."[27]

The above report was made about the time government support was withdrawn from the mission, and Wilson must derive his compensation more than ever from the love and affection of his pupils. The Missionary Board under which the missionaries operated, reported:

> "During their stay among the Indians they witnessed the laying aside of many heathen customs, such as the killing of deformed infants, the aged and infirm, and the putting to death of animals and human beings to become companions of the spirits of the departed in the happy hunting grounds."[28]

Mixed results were obtained by the mission in its efforts to raise the moral standards of the Indians. We should again remind ourselves, however, that much of the moral decay of the last three years Wilson was in the mission should be charged to the complete breakdown of all law and order and the ruthless exploitation of the Indian nation by the land-hungry whites. The Monroe church records for these three years reveal a shocking increase in cases of discipline, reflecting the general break-down of moral restraint.

But in spite of these factors, there were notable examples of success in this phase of the mission's work. Divorce and polygamy were noticeably reduced; the weakness for drink and loose living was curbed; ignorance, indolence, intemperance, filth and insanitary living conditions were steadily giving way to intelligent, orderly homes, and clean Christian conduct wherever the influence of missionaries was felt.[30]

It is difficult for us who live in the twentieth century to sense the extreme hardships the missionary and his family endured then in order to accomplish the beneficial results Mr. Wilson and his associates showed in so short a time. Mail came only once a month for a great part of the time. Their food was of the plainest and coarsest sort, without flour sometimes for a year. Their furniture was in keeping, and the household comforts were so far beneath the standard we now enjoy that we would consider it an insult to be asked to endure it. Traveling was a hazard even those hardy men could scarcely surmount, at times. Rev. J. W. Miller, to whom Hugh Wilson later recited many Indian experiences, tells the following story:

> "Picture a scene! An Indian town. Its huts are deserted and locked. Nothing is left open but the sweat house. Inhabitants all gone on a hunt. Two renegades who have appropriated the sweat house and kindled a fire and piled on green pin oak stakes, two feet long and two feet high, and covered them with ashes as they burned. A traveller who has ridden in the rain forty miles that day, tired and hungry and wet, approaches and finds no food and no shelter but the sweat house. He tries to shelter himself there, but its walls are reeking with moisture, and its smoke which has no outlet is intolerable. The white man leaves it to pass the night on the spokes of an old wagon wheel, because of the mud, and among the oxen, because the mosquitoes would else have caused his face to swell until he could not see. That white man was Wilson, the missionary, and the scene a reality; but he would never have told me the story had he supposed that I would publicly repeat it now."[31]

Chapter IV.

"OUR FATHERS WORSHIPPED IN THIS MOUNTAIN"

O worship the King, All glorious above!
O gratefully sing His power and His love.
Our shield and defender, the Ancient of Days,
Pavilioned in splendor, and girded with praise.
—Sir Robert Grant, 1833.

"His lips and heart, I believe, were touched with a living coal by a mighty angel." —J. S. Barton.

Around the year 1830, some earlier and some later, a large number of Halls and other North Carolina Scotch-Irish families migrated to Tipton county, Tennessee, where they settled on lands willed to them by their Hall parents.[1] Among these emigrants were the parents of Mrs. Hugh Wilson, Mr. and Mrs. James T. Hall; also a few of Hugh Wilson's own brothers and sisters. Their presence in Tennessee at the time the Indian mission was closing was a strong factor in the decision of the Wilsons to move to Tipton county. They had been on the mission field under very hard circumstances for ten years without furlough, which, according to modern missionary usage is a long term for the first time out. This move was like returning home for a furlough, only the North Carolina home had, in a manner, moved to the frontier near them, and they were to enjoy the novelty of a frontier furlough, lasting about five years. It was well that it lasted so long, for it was to be their last.

The Mountain

The first community in Tipton county to attract Mr. Wilson was Portersville, south of the present city of Covington. Here he organized a congregation of his North Carolina fellow Scotch-Irish people in 1833, the first of many Hugh Wilson was to organize

Mount Carmel Presbyterian Church, near Covington, Tenn.

in Tennessee and Texas, and one of the earliest in West Tennessee. Mr. Holmes, preferring a community a few miles northeast, called Mount Carmel, moved on to that place in Dec. 1833. Thither also gathered a large number of the Halls and others. On the first Monday night in January, 1834, the first religious service was held at Mount Carmel in the kitchen of Mr. Holmes' log hut, at which time it was determined a church should be established and a building erected.[2] While the new building was being planned and constructed services were held in a crude stable Dr. Holmes had built for his horse, the interior of which

was made suitable for worship by "puncheon seats hewed smooth with a broadax and a rough platform in one end with a board for a desk". In this primitive setting, suggestive of the stable in which Christ was born, the Mount Carmel Presbyterian Church was formed. It was organized by Hugh Wilson June 29, 1834, with twenty-four members and three elders. James Holmes, a licensed, but unordained, minister, was chosen one of the elders, with Joseph Lynn and William N. Allison, brother-in-law of Hugh Wilson's, completing the session. The fragmentary church records show evidence of the election of deacons, but their names no longer appear. Near the church was a high mound, from which this community derived its name. On this mound James Holmes built an academy to which the youth of a large section of West Tennessee gathered to be instructed by that born educator, and to worship in the church near by under the saintly leadership of Hugh Wilson.

Wilson and Holmes

The lives of great church leaders often present interesting comparisons. It is so with these two early missionaries and pioneers. Already we have had opportunity to know them from the reports of their work among the Indians. Hugh Wilson's carefully guarded language reveals a humble spirit anxious to escape over-statement of facts. On the other hand, in the more enthusiastic and wordy reports of Mr. Holmes we discover a precocious type whose more emotional nature demanded some measure of self-inflation. Mr. Holmes passed his last years in a state of mental and spiritual melancholy, similar to that of Dr. James Hall in North Carolina, in which he fan-

cied his soul had been condemned to perdition. Hugh Wilson was a more healthy, stolid type, whose own condemnation, or salvation, worried him much less than that of the sinners about him, and whose utter disregard for self forever insulated him from introversion and melancholy. Both types were influenced by the extreme ideology of their religious faith, causing the one to flare up in a blaze of glory, only to die down amidst the ashes of despair; while the other represented a candle, not properly elevated to its candle-stick, but hidden, partially at least, by the bushel measure of self-abnegation.

Wilson as Pastor

On October 15, 1834, the Mount Carmel church officially requested the services of Rev. Hugh Wilson, to which he assented; and at a congregational meeting on Dec. 13, Mr. Wilson was unanimously chosen as its first pastor, at a salary of $200 per annum for half of his time, "it being understood that the congregation at Portersville desires his services for the

Portersville Presbyterian Church, now used by the Negro Presbyterians.

remaining portion of his time".[3] The old Portersville church building erected before the Civil War, remains on the old site in a grove of poplars, used by the Negro Presbyterians; while the congregation has moved to Atoka on the railroad between Covington and Memphis. Even in that early day, Mount Carmel soon became the most important church, for into its bounds gathered the Halls, Wilsons, Allisons, Lynns, Sherrills, Lemonds, Morrisons, Johnstons, McLearys, Davises and others, who united with this church from Tabor, Bethany, Union, Concord, Thyatira and Fourth Creek churches in North Carolina; and the Mount Carmel church became "a very bulwark of Presbyterianism".[4]

Having been a lonely missionary all his previous ministerial career, these two churches afforded Hugh Wilson his first opportunity for conducting public worship as a pastor. In the construction of the new church building he took an active part as designer of its architectural fitness in accordance with ancient Scotch worship. Much as we moderns boast of progress, the church architecture of that day, though crudely fashioned, was more congenial to reverence than our theater-type auditoriums today. They had the closed pulpit, looked upon as "the sacred desk", after the manner of the Bethany church, North Carolina. Mr. Crenshaw, a woodworker, made the church furniture "in his shop in Shelby county, near Memphis, and hauled it to Mount Carmel on ox wagons".[5]

The homogeneous nature of the Mount Carmel community assured these Scotch-Irish people of the time-honored forms of worship of Presbyterians, characterized by a simple, austere dignity. Miss

Evelyn Underhill describes their sacramental service thus:

> "As regards the ministry of the sacraments, the deep awe with which Holy Communion is regarded, the fear of unworthy reception, and the severity and length of preparation required, have always been among the most noble characteristics of Presbyterian worship; which here preserves, as do the Eastern Churches, a supernatural realism, a holy dread, ... a most precious constituent of the Christian response to God."

The whole of the Sabbath was dedicated to the worship of God. Other worthy features of the Presbyterian customs were found in varying degrees in all Presbyterian churches, but unfortunately these were often combined with a

> "dour Calvinistic contempt for beauty, incapacity for joy, and horror of ceremonial religion and sensible signs, the ruthless expulsion of symbols and ornaments, and the rejection of the feasts and fasts of the Christian year."[6]

There was a conscious effort on the part of Presbyterians to adopt customs as far removed from Episcopacy as was possble. The logical order of the Episcopal church, "Stand to sing, sit for instruction, and kneel for prayer," was transmuted into an uncertain formula, but which provided that the standing posture in prayer should become not only the customary, but the mandatory form, the neglect of which was subject to the censure and rebuke of the church courts.[7]

"Worship at the Mountain"

A copy of the Tipton Record, published by Boyd and Hall at Covington, Tennessee, Nov. 5, 1886, gives a first hand description of "Worship at the Mountain" by one who attended, as a student and as a worshiper, both the academy and the church at Mount Carmel during those early days:

"The church was seated with old fashioned, high backed benches. . . . . Every chick and child was there, even to the babe at the breast, and the best of order was preserved, ordinarily. . . . . Every family had its appointed seat. This was for the purpose of preserving good order, and was a convenience to the pastor, who knowing every one's place could at a glance tell who was absent. . .

"Mr. Holmes' seat was far back, and in the rear of his seat were the reserved seats intended for, and occupied by, the students of the school who were boarders, the other students sitting with their families. When the pastor rose, and with uplifted hands, said 'Let us worship God', all the people rose and faced the pulpit during the prayer, with one exception. Dr. Holmes, as all others, arose, but turned his back to the pulpit, his face to the reserved seats, his staff resting on the seat, his hands on top of the staff and his chin on top of both. He devotedly closed his eyes and opened them again, watching and praying, as the Scriptures direct. In consequence of this habit, there was always good order among those wild young students. . . . .

"There were so many Halls in the church, and all of them men of prayer, to avoid mistake, the pastor, when naming the person to lead in prayer, invariably pointed his hand toward the one designated. Father Hall was very deaf. So was his son, uncle Dickey. On one occasion, sitting one in the rear of the other, neither hearing the voice but seeing the pastor's hand pointing him out as the one to lead in prayer, and neither hearing the other's voice, both prayed from "Our Father", to "Amen", in blissful ignorance of the absurdity of the situation. Who can tell the swellings and suppressions of emotions which took place on those reserved seats with that half closed eye and solemn, prayerful countenance beaming down upon them?

"In front of the pulpit there was a seat for three persons, with a light in front of them to hold the note books. There the clerks, as they were called, sat to lead the singing. In the center sat James W. Hall, "The sweet singer of Israel," who always raised the tune. On his right sat John N. Hall, whose business it was to 'line the hymn'. On the left sat Phil Morehead, the bass singer; all of them elders in the church.

"The pastor read the entire hymn, then re-reading the first lines, sat down; then the soft, sweet, flute-like voice from the center of the clerk's bench raised the tune, quickly raised by his fellows on the right and left, and then the grand swell from the congregation until they reached the end of the second line. Then the voice of John N. Hall in clear distinct tones, reading the two following lines. The old fashioned way of lining out the hymns was not without its benefits. The eagerness of all the people to take part in the singing made them equally eager to hear the lines of the clerk, and in this way a great many hymns were memorized.

"The session was the ruling power there, not over the singing alone, but over all the work of the church in every department, and their rule, while firm, was wise and parental."[8]

At the time Hugh Wilson went to Tennessee General Assembly had just compiled a new hymn book, which not only included many of the old Psalms of Rouse's version, but added to them a "copious collection of Hymns and Spiritual Songs from various authors."[9] This new hymn book was likely in use at Mount Carmel at the beginning of its history. An interesting sidelight on the quality of the voices in the old fashioned church is hinted at in the statement made by the committee which prepared the hymn book of 1832:

> "It is also proper that we cultivate some knowledge of the rules of music; that we may praise God in a becoming manner with our voices as well as with our hearts."[9]

The Call to Texas

The years slipped rapidly by in Tennessee. In addition to Portersville and Mount Carmel, Hugh Wilson had added Emmaus to his regular appointments. The delightful association he enjoyed here with his own people was occasionally mixed with sorrow at the departure or death of loved ones. Prudence and Margaret, his sisters, were among those who died, while Eleanor and James, the latter marrying in 1837, moved to Indiana to live. Hugh Wilson felt that he had settled in this pastorate permanently, when he received an urgent call to go to Texas. Mr. J. M. P. Atkinson wrote of this call:

> "Here he remained several years and had become fully convinced that he was settled for life, when he received an urgnt request from the Board of Domestic Missions to go in their service to Texas. To this he returned a prompt refusal, but to his surprise a second and more earnest application was made by the officers of the Board. The importance of his accepting the call was most strongly represented, and as it was difficult to say what would be the expense of a family in Texas, the Board offered whatever he should find necessary for his comfortable support, without limiting him to any fixed

salary. Upon this new appeal he felt bound to take the subject into consideration."[10]

This call came in 1837 when the General Assembly had dismembered a large number of presbyteries showing New-School loyalties, and with them had disinherited the American Board of Commissioners for Foreign Missions, leaving the great Presbyterian Church without a foreign mission agency. Naturally, in the emergency, the Domestic Board assumed this function, and proceeded to commission four new missionaries for service in Texas in 1837 through the Synod of Mississippi.[11] And so it happened that Hugh Wilson received his commission to labor in a foreign country from a Domestic Board. How this later became the cause of confusion and consequent hardship to the Wilsons, we shall discover in a subsequent chapter.

The Eyes of America Upon Texas

Texas colonists had only recently won their independence from Mexico, and events in the new Republic were being watched with interest by the various sections of the United States, as well as by Mexico. The Southern states, for economic and political reasons, encouraged the cause of independence, and were interested in the annexation to the United States, because such a course would extend the slave territory of the South. On the same grounds the Northern states were bitterly opposed to the Texas cause, charging aggression, fraud, and conquest of Mexico's soil on the part of the colonists, and accusing certain vested slave interests in the South of high handed methods in attempting to promote a larger market for their slave trade. It is exceedingly in-

teresting to "tune in," after a century of partisan histories written about that period, on the Mexican patriots' attitude toward the "United States' conquest of Mexico." If we can but read sympathetically we may be able to detect in their plaintive protests something of the same downtrodden spirit as the Belgians felt when over-run by Germany.[12] The Texans themselves felt they were waging a righteous battle for political and religious liberty, but the weakness of their position lay in the fact that they entered Texas, or should have done so, with their eyes open, quite aware of Mexico's political uncertainties and religious bigotry; and like a man marrying a woman, "for better or for worse," the Texas colonists, having sworn allegiance to Mexican laws, placed themselves in a bad light in rebelling—"suing for divorce."

But to Hugh Wilson, as to the church at large, the opportunity to evangelize a great new Republic dimmed all other considerations. Being strongly anti-Catholic in sentiment, his sympathy for the Texas cause was only increased by the struggle of the Protestant colonists against Papal Mexico. Now that Texas was an independent Protestant Republic, the past could be forgotten for present demands for service.

On August 20, 1837, Mr. Wilson announced from his pulpit at Mount Carmel his intention to go to Texas, and tendered his resignation. The following October Presbytery of Western District, in session at Brownsville, Tennessee, gave its consent to the dissolution of the pastoral relation with Mount Carmel church, and bid the veteran missionary godspeed in a great new adventure in a land of unbounded promise.

Chapter V.

IN FOREIGN SERVICE

Not in vain the distant beacons,
Forward, forward let us range,
Let the great world spin forever
Down the ringing grooves of change.
Through the shadow of the globe
We sweep ahead to heights sublime,
We the heirs of all the ages
In the foremost files of time.
—Alfred Tennyson, 1842.

"The person of Hugh Wilson was the center about which Presbyterians who came to Texas in those early days grouped themselves"
—William S. Red.

Conditions in the Republic of Texas were such that it was unwise for Hugh Wilson to take his family with him until he had made an inspection tour alone. So on his trusty horse, equipped with a Bible, rations, and a blanket, he set out on his perilous undertaking. From Mount Carmel he followed the main route south, joining the Natchez Trace at Monroe. Here he stopped long enough to visit old friends, including some of the Indians who had not yet left for their western reservation. The Cunningham family, of the Monroe congregation, was preparing to move to Texas. A few years later these Cunninghams became members of Hugh Wilson's congregation in Texas, where one son, William Lindley, was united by marriage to one of Wilson's daughters.

From Monroe, Mr. Wilson proceeded to Natchez where he received his commission from Rev. Benjamin Chase, chairman of Synod's Board of Domestic Mis-

sions, authorizing him to labor "twelve months in Texas as a missionary and General Agent of the Missionary cause," being promised a salary of $800.[1] His ministry in Texas officially began with the date of this commission,[2] November 15, 1837, and for thirty-one years his work was confined to this state, death alone bringing it to a close in 1868. Crossing the Mississippi River at Natchez, Mr. Wilson followed a westward course to Nachitoches, Louisiana, and thence along the King's Trail across the Texas border to San Augustine, a town growing in importance as a gateway to the new country. Penetrating further inland, through forests infested with wild Indians, he passed through Nacogdoches to Robinson's Ferry on the Brazos. Gaining a delightful impression of the beautiful uplands of Washington county, he returned to San Augustine. Here he was invited to sit as a corresponding member of the new Texas Presbytery, being organized by three Cumberland Presbyterian ministers and one New School elder, James Burke, in Rev. Sumner Bacon's home.[3] And here began a friendship between Wilson and Bacon, which was to be as unusual as it was intimate. Different in background and training, the one a product of a cultured home and a graduate of a university, the other a son of the crude frontier with no formal education at all, the two men discovered a higher basis of Christian fellowship in a common devotion to their common Master.

Returning soon to his family in Tipton county, Tennessee, Mr. Wilson spent the winter of 1837-38 preparing to move to his new field of labor. His five children were crowded into the quaint old covered wagon, loaded with his household goods, and early in

the spring of 1838 the stern faces of these pioneer Wilsons were once again turned toward the uncertainties of a new West. The Conestoga wagon, or Prairie Schooner, in common use one hundred years ago, was noted for the curve of its bed, higher at the ends than at the middle, and thus safer for crossing the mountains or over rough country than the straight bed wagons. The canvass cover with its corresponding curve produced the effect of a great ship swaying up and down the billowy hills.[4]

Railways, on a limited scale, had been constructed in the East, but, as in the case of many other modern conveniences, Hugh Wilson was always too far out on the frontier to enjoy them. Dr. W. A. McLeod, of Cuero, Texas, in writing of another pioneer Texan, makes a statement which is equally applicable to Hugh Wilson at this point:

> "If this picture is lacking in suggestions of pullmans and palace cars, it is not lacking in suggestions of the very qualities of manhood that such an age and surroundings imperiously demanded."[5]

Bethel Church

Arriving at San Augustine, the Wilsons set up their first modest home in Texas, and began to scout the primitive forests for any scattered Presbyterians in that vicinity. Soon regular services were begun at the Goodlaw school house, about four miles west of the town, and on June 2, 1838, Mr. Wilson organized the first church of his denomination on Texas soil, called the Bethel Presbyterian church. The following address by Dr. W. K. Marshall in 1888, on the occasion of the fiftieth anniversary of this church, gives, in an interesting way, the story of its organization and early growth:

"Fifty years have made great changes in Texas. Then it was little more than a howling wilderness, occupied by Indian tribes. Then there was not a railroad or telegraph in the State, and but few roads, and traveling in most parts of the state was dangerous. Fifty years ago, in this state of things, the first Presbyterian church in Texas was organized in Goodlaw's school house, four miles west of San Augustine. Texas was then a Republic, having but recently achieved her independence.

"The Rev. Hugh Wilson, then a missionary of the Presbyterian Church in the United States, visited Texas in 1838, and found a cluster of Presbyterians in and around San Augustine, and on the second day of June, 1838, he organized them into a church, called the Bethel Presbyterian church. The records say, 'The following persons mutually entered into covenant, as a society of Christians, to be known as the Bethel congregation of the Presbyterian Church':

'James Sharp and wife Isabella M.
Joseph D. Sharp and wife Martha W.
Robert H. Hibbets and wife Margaret C.
Mrs. Elizabeth Erwing and Mrs. Mary McEiver
Mrs. Polly Nicholson and Mrs. Elizabeth Dunham
Mr. H. G. Alexander and wife Peggy
Mr. James Alexander and Mr. Elam Alexander
Mrs. Cathenie B. Dart and Mrs. Adeline E. Stodart
Mrs. Ann McKnight
John Polk and wife Synta
Miss Amanda Polk
Jack and Hannah, colored people belonging to James Sharp.
In all twenty whites and two colored people.'

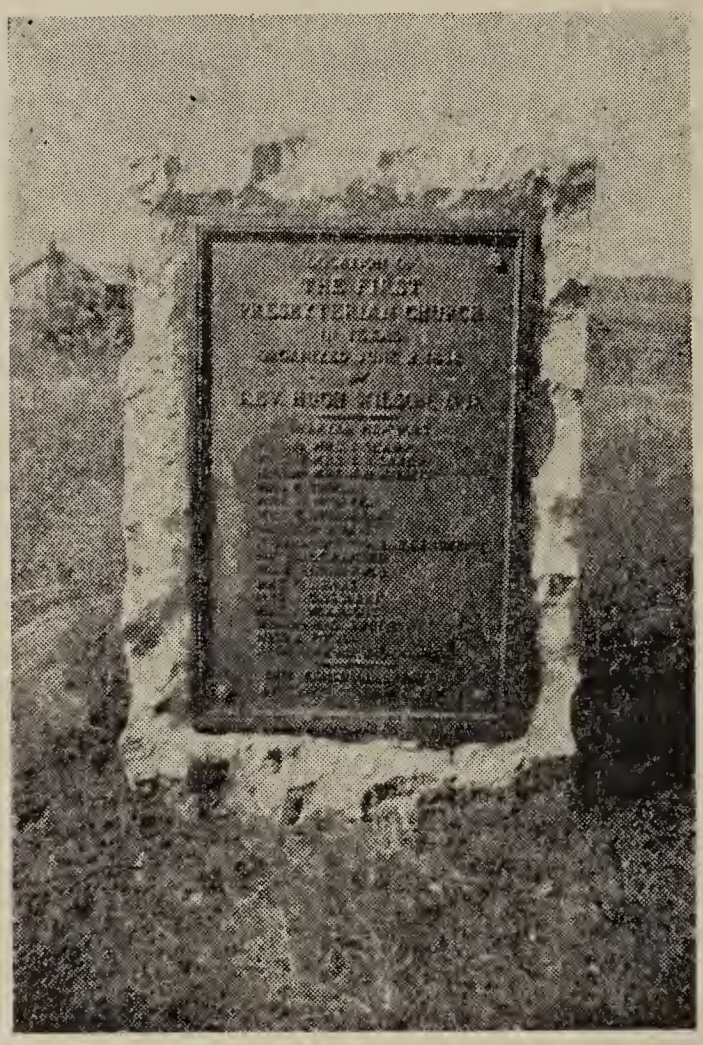
"We can readily imagine the feelings of these devoted Christians, as they saw for the first time in this new country the face of a beloved minister of their own church, and heard his voice. Methinks their hearts welled up with something like the same delight the children of Israel felt while Miriam was singing her song on the other side of the Red Sea with Egyptians dead on the sand before them.

"The first elders elected were H. G. Alexander and J. D. Sharp. Dr. J. D. Sharp was afterwards ordained as a minister.

. . . . . .

"Their first communion season was June 3, 1838. They have left on record something of their feelings on that occasion. It was to them a grand occasion—a feast of fat things. From that time on, the records of the session show the admission of members at every meeting. . . . . The record is a bright page in the history of Presbyterianism in Texas. The Session met frequently and at every meeting members were received into the church.

"Mr. Wilson continued with them until the second of October, 1838. They left on record their deep sorrow at his leaving, and their testimony to his fidelity and usefulness as their pastor."[6]



Marker on the site of Goodlaw's School House where the Bethel Presbyterian Church was organized by Hugh Wilson.

Activities of Other Churches

The Cumberland Presbyterians had been active in Texas a number of years previous to the coming of Hugh Wilson to San Augustine. They had three active ministers and four organized churches in the new Republic, and had completed the organization of the Texas Presbytery, as noted above, in the fall of 1837.[7] It would be impossible to give the great Cumberland Presbyterian church too much praise for its pioneering spirit, and for its common-sense methods in promoting the church on the frontier. From its birth

essentially a frontier denomination, unhampered by the rigid standards of the Mother Church, its ministers poured more freely into the great expanse of Texas, and by its evangelistic zeal, grew rapidly both in numbers and in importance during the early years of the State. Sumner Bacon, the recognized leader and pioneer of the Cumberland Presbyterian Church in Texas, was by no means the only hero of its remarkable growth, for there were others who braved the hardships of the times for the sake of their Church. While Sumner Bacon was earlier on the ground, Hugh Wilson labored under the more trying situation of too few helpers and the painfully slow growth of his denomination.

The Methodist Church points to Old McMahan's Chapel, a few miles southeast of San Augustine, as the first Protestant Church in Texas. Organized, not as a church, but as a "religious society," to avoid open violation of the laws of Mexico, in Sept., 1833, this congregation began its career with a membership of 48, with Col. McMahan as class leader. At the time Hugh Wilson was in San Augustine, Littleton Fowler erected houses of worship for the Methodist Church at McMahan's Chapel and in San Augustine. The Chapel claims the distinction of having held services at least once a month, without break, for one hundred and four years.[8] Hugh Wilson maintained the same friendly relations with these early Methodists as with the Cumberland Presbyterians, and heartily enjoyed the ministerial fellowship with leaders in other denominations in this foreign land where so few of his own denomination had ventured.

Indian and Mexican Raids

The famous Cordova Rebellion[9] was in its incipiency during the residence of Hugh Wilson at San Augustine. Threatening all East Texas, these enraged natives of the land, who bitterly resented the white man's occupation, sought reprisals in numerous savage attacks on San Augustine and other white settlements. The second session of Texas Presbytery, which was to have been held in the Gossett community on the Trinidad, was forced again to meet at San Augustine because the Gosset community had been entirely broken up by hostile Indians. Hugh Wilson, who had invited the Presbytery to use his meeting house, and who, as a veteran Indian missionary, had little fear of Redmen, was without doubt a steadying influence to those stricken with fright and apprehension of attacks. None of these circumstances are recorded in the writings of Hugh Wilson himself, but here and there we discover reports of other men, reflecting the severity of the times. Revs. Benjamin Chase and W. C. Blair made a missionary tour of Texas about this time, and Mr. Chase describes some of their experiences thus:

> "On our arrival at San Augustine, we found the country in arms to subdue the Indians on the frontiers and quell a Mexican insurrection, by a party who had recently set the government at defiance—thirty of them had been captured, and were then in prison at that place. The two houses in which Mr. Wilson preached during the summers, were both occupied by families which had fled from the frontiers to avoid the scalping knife of the Indians. . . . .
>
> "As several families had been massacred upon the road westward within a short time, we directed our course south. . . . . In several instances, the Indians committed depredations upon the road a little before and after us, but no incident of an uncertain nature occurred to us."[10]

Dangerous Move to Washington County

Jacob tarried at Bethel but a single night. Hugh Wilson's stay at the Bethel Presbyterian church was almost as transitory, and the name "Bethel" was equally significant. The church had begun so auspiciously under the short ministry of Hugh Wilson that it would seem strange that he should move so soon to another field. Could it be that the unsettled state of things around San Augustine caused him to choose a location nearer the center of population for cradling the Presbyterian cause in Texas?

Among those who united with the Bethel Presbyterian church during Wilson's pastorate was Mr. John McFarland, a carpenter, who was to figure prominently as a layman in Texas Presbyterianism.[11] When Mr. Wilson decided to leave for Washington county, Mr. McFarland concluded that he would accompany him. And so on October 2, 1838 the two families took their leave of San Augustine. Fancy the perils and dangers of that move! It was hazardous enough to live in the protected community of San Augustine, but to venture out on the King's Trail, and to follow its course more than a hundred miles southwestward through the very haunts of the Cordova insurgents, with no protection except their wagons and perhaps a gun, appeared as much as their lives were worth. However, after a breath-taking dash through primeval forests they arrived safely at their destination.

Independence

The town of Independence was located on the rolling highlands in Washington county, west of the Brazos, and overlooking its tributary, the Yegua, on

the north. Its lovely landscape, combining wooded creeks and ravines with prairie uplands, has been fittingly described as "The Garden of the Gods." Judge John P. Coles, an Alcalde under the Mexican Government, and connected with the new Texas regime,[12] had given this community the name of Coles Settlement, but it was called Independence after the Revolution by its patriotic citizens. A school, which had been forced to close at the outbreak of the Revolution, was replaced by another school, called the Independence Female Academy, with John P. Coles as president of its board of trustees. Hugh Wilson was elected to this board, and appointed as teacher. This was the first school to be chartered under the Republic of Texas, and "had more than fifty students who boarded around the neighborhood, paying from $12 to $20 tuition for a five-months' session."[13]

While teaching in the Independence Female Academy, Hugh Wilson made preaching tours in various directions on Sundays. In this way he discovered a community near Mount Proespect, called Chriesman Settlement, several miles west of Independence, with a number of Presbyterians who desired an organized church. In February, 1839 he formed the Prospect Presbyterian church, with a membership of twelve, and John McFarland as one of its three elders. This was the second congregation of his denomination to be organized in Texas, and Hugh Wilson had blazed the paths for Texas Presbyterianism, which began, during this year, to form other churches. A year later there were ministers and churches in sufficient numbers to organize a presbytery. Dr. Red writes in the following manner concerning Mr. Wilson's move to the new location at Prospect:

"By 1840, having located a tract of land of two hundred and forty eight acres a half mile southeast of Mt. Prospect he began his home, a cedar log house erected a little north of a spring. This move placed him in the midst of his congregation. Here the brethren who came to join with him in organizing the Presbytery of Brazos found him hard at work on his school house. Then began a series of heart breaking experiences which might have discouraged a less noble spirit."[14]

In the course of our next chapter, the experiences referred to above will be recounted.

Chapter VI.

TESTS OF CHARACTER

In the hour of trial, Jesus, plead for me,
Lest by base denial I depart from thee;
When thou seest me waver, with a look recall,
Nor for fear or favor suffer me to fall.
—James Montgomery, 1834.

"He was a single hearted, laborious, apostolic man, and his sterling worth, usefulness and persistence through almost overwhelming difficulties, can never be forgotten."
—Rev. William Baker.

Hugh Wilson had been preaching about twenty years. His character and work had been tested repeatedly, and his genuine worth under varying circumstances had been proven. But never, perhaps, had he faced such a battery of tests as was to be hurled at him during the year 1840.

The Prosperity Test

First of all, his loyalty and faithfulness were tested by a measure of prosperity. He had bought two hundred and forty-eight acres of land, mute evidence of his Scotch ability to save money out of meager income. He lived among people bent on amassing lands and creating fortunes from an infant cattle industry, or from rich valley farms. Did the Tempter whisper that he, too, might join in the scramble for wealth and ease? He might keep up regular appointments each Sabbath, and even perform some pastoral duties, while pursuing the normal urge for economic security.

Other ministers took advantage of the bargain prices on Texas lands, and acquired thousands of acres; Wilson easily could have done so. But beyond a small tract for a home, with a farm and some pasture land, he sought no speculative investments. He would not allow his prosperity, meager as it may seem to us, to become an entering wedge to divide his interests, which were always centered on the furtherance of the gospel. The Master's command, "Follow me", was answered, in effect, thus: "I have bought a piece of ground, and therefore I CAN come." Few men meet that test so nobly.

Perhaps at no other period of his life did he enjoy a more active season of care free religious service than during the spring of 1840. Rev. Daniel Baker had been sent to Texas as a missionary evangelist, and soon after landing at Galveston, was in Washington county, where he and Mr. Wilson engaged in several weeks of intensive revival work. In his dairy, Daniel Baker records:

> "From Washington I hurried on to Independence, ... and had the pleasure of becoming acquainted with Hugh Wilson. . . . . At his request I preached several days both at Independence and in the neighborhood some six or eight miles distant, called the Chrisman Settlement. In the former place the meeting proved a very solemn and interesting one; but at the latter we had what might be termed a little revival. Some ten or twelve persons, if I recollect right, professed conversion. . . . . One of the most remarkable cases of conversion was that of Capt. Chrisman, an old Texan, one of Austin's colony, and a man who had no respect for religion and who moreover was awfully profane. . . . . He was made a trophy of grace and became one of the humblest and most devoted Christians I ever knew."

Another example is cited in Mr. Baker's journal of a "Dr. B.," a senator who was "powerfully wrought upon,"and with a score of others, "attended an inquiry meeting held by brother Wilson and myself."

Prospect Church, birthplace of Brazos Presbytery and "cradle" of higher education in Texas.

One day Dr. B., with deep concern, announced to the two ministers that he was expected to make a political speech at a certain horse-race gathering, and asked them if they thought it would be wrong to do so. Dr. Baker quickly replied:

> "You are under the strivings of the Spirit; if you go, I believe it will cost you your soul, and what is a man profited if he gain the whole world and lose his own soul."

The next day, instead of going to the race track, Dr. B. was at the church.[1] These two notable examples illustrate the influence of our early pioneer preachers on the life of their day, from those high in statecraft to the lowliest of slaves who gathered interestedly on the outskirts of the open-air meetings. While others were building the forms of Statehood, such men as Wilson and Baker were supplying its character.

> "The missionary brethren who sow seed in our new settlements, give their future character to the States."[2]

Again, from the dairy of Daniel Baker we learn a few items of interest concerning the revival held in Hugh Wilson's own church.

> "Thurs. 23 (Apr. 1840) Visited several families and rode in company with Brother Wilson, who is a most excellent brother, and is much pleased to see the seed which he has been sowing now springing up. It is right that they that sow and they that reap should rejoice together. . . . .
>
> "Sabbath 26th. Sacramental Sabbath. After returning to Brother Wilson's house, conversed with his daughters who appeared to be under deep conviction. Brother Wilson attempted to lead in family prayer, but his feelings overcame him and I had to close the prayer. The Lord's name be praised for what was seen and heard and felt this day!"
>
> "Monday 27th. Took an affectionate leave of Brother Wilson and family."[3]

The above reference to Mr. Wilson's daughters, "who appeared to be under deep conviction," implies a feeling on the part of these worthy fathers of the need for a conversion experience even by those, who "after the most straitest sect of our religion" had lived Presbyterians from infancy.

Rev. J. W. Miller, one of Hugh Wilson's warmest associates in Texas, in speaking of this season of revivals, wrote:

> "Laymen and their families came 20 and 30 miles to these meetings and stayed for days. A blanket was a bed, and a live oak was shelter. Plain food was abundant. Such meetings, too large for any house with such preachers as Wilson and Baker, were often held under the trees and greatly blessed. Wilson always had a beef or a fat mutton, and it was surprising how many his log house could entertain."[4]

This was long before the day of professional evangelists. Such disinterested saints as these thus early laid those solid foundations for evangelism upon which later profit-minded revivalists capitalized. There was no advance fan-fare; no offering guarantee; no cheap use of mob psychology; no dramatic "hitting

the saw-dust trail." No, these primitive camp meetings possessed all the ear-marks of sincerity and artless simplicity, with an out-of-door wholesomeness rarely seen in our modern cultured society.

> "They came a-foot and a-horse back, riding single and double. On carts and wagons . . . are loaded bedding, cooking utensils and children. Dogs have not been invited, but they come anyway, and make themselves too familiar for comfort. . . . Horses neigh as new comers arrive, babies cry, children shout and play, and a hum of good natured conversation, enquiries, and greetings, all combine to make a vivid and realistic picture in its setting of living green.
>
> "Those men who from long habit carry their rifles with them, lean them against the nearest tree, and out of respect for the occasion divest themselves for the present of shot pouch and powder horn. A dog fight or two is settled, ... then all gather in and seat themselves on the rough boards. A few youngsters who are habitually thirsty at meeting, take a last drink out of the bucket near the pulpit, put the gourd dipper down noisily, and then make their ways to their mothers, who unceremoniously yank them into a seat and bid them sit there and be quiet. Brother ..... rises up . . . . . casts a searching glance over the audience and finally all are attentive as the occasion requires, and he commences in a sonorous voice to line out the hymn:
>
> Children of the heavenly King,
> As ye journey sweetly sing.
>
> "Here we leave them, confident that Brother ..... in his fervid zeal, will faithfully warn his interested hearers to flee from the wrath to come."[5]

The revival season with Hugh Wilson was a most joyfully busy one, and the prosperity test, at this time, found him in no respect wanting.

Difference of Opinion Test

The second test to which Hugh Wilson, together with his brethren, was subjected was in connection with the organization of the first presbytery in Texas. On Apr. 3, 1840, while Daniel Baker was assisting Mr. Wilson in these special evangelistic services, two other ministers, in accordance with the recommendations of General Assembly and of the Synod of Mississippi, came to the centrally located Prospect church for the

purpose of organizing a presbytery. With John McFarland as the ruling elder, required for a quorum, John McCullough, of Galveston, was chosen moderator, and William Y. Allen, of Houston, clerk; while Daniel Baker was invited to sit as a visiting brother. The new body was called "Texas Presbytery", but later, due largely to Hugh Wilson's friendship for Sumner Bacon, father of the Cumberland presbytery of the same name, they courteously changed the name of this organization to "Brazos Presbytery."

Early in the deliberations of this newly formed presbytery, the brethren were brought face to face with the Old School-New School controversy, when the clerk read a letter from Rev. H. Reid of Houston, asking to be admitted into the presbytery. Mr. Reid's duties as a teacher had kept him from attending presbytery. He was a member in good standing of a South Carolina presbytery, but because of his leanings toward New School theology, these faithful followers of Calvin felt it their duty to communicate, in no uncertain terms, to the unfortunate Mr. Reid that his membership in Brazos Presbytery was not desired. Courteously, restrainedly, and yet firmly, Mr. Reid replied:

> "The spirit that presided at the organization of the new presbytery is very similar to that which presided over the excision of 1837. With its principles I have no fellowship; they are so deeply tinged with suspicion that their natural tendency is to destroy confidence among brethren; and they strike at the roots of Presbyterianism."[6]

Hugh Wilson and his colleagues, like all Old School men of that schismatic period, rated conformity to creed above brotherly forbearance, and a religion of formula above Christian fellowship with men of various credal opinions; and so they set about to erect barriers to heresy. When we recall that these

brave men had shown unbounded courage in matters of physical danger, exposing themselves and their families to perils rarely exceeded in any missionary field, we can hardly entertain the idea that they might, in matters of thought, be ruled by fear.

In sharp contrast to the foregoing, presbytery invited Rev. W. C. Blair, of Victoria, an Old School minister who had not applied for membership, to become a member by the simple process of signing presbytery's basis of organization. Withal, we must credit the new presbytery with a good motive—to avoid dissension. But to suppress dissension by enforced conformity to the ideology of the majority is but to invite schism, the tragic climax of unfair treatment of minorities.

Before we score Mr. Wilson a zero on this test of his character, let us observe that whatever weakness he showed here, whatever of intolerance of other men's opinions, he shared with his age. His action against Mr. Reid was in accord with his training.

"So fare I forth to feast; I sit beside
Some brother bright; but ere good-morrow's passed,
Burly Opinion wedging in hath cried,
'Thou shalt not sit by us to break thy fast,
Save to our rubric thou subscribe and swear—
Religion hath blue eyes and yellow hair;
She's Saxon all'.

"Then hard a-hungered for my brother's grace
Till well-night fain to swear his folly's true,
In sad dissent, I turn my longing face
To him that sits on the left: 'Brother—with you?'
—Nay, not with me, save thou subscribe and swear
Religion hath black eyes and raven hair;
Naught else is true'."

—Sidney Lanier.

The Friendship Test

It will be recalled that the Synod of Mississippi, through its executive Committee of Domestic Missions, of which Rev. Benjamin Chase was chairman, had promoted and supported the missionary enterprise in Texas. That reverend body had fully expected the new presbytery in Texas to become an integral part of its ecclesiastical structure, though it had not made this clear in its written recommendations. People in far-away Mississippi failed to realize the intensity of the spirit of independence in Texas. To the Texas missionary veterans it seemed imperative that the new presbytery be independent, in order to be in keeping with the prevailing attitudes of the people, it being felt that an independent church body could more efficiently serve the needs of an independent state.[7]

As a result of the decision of presbytery to be independent, the Domestic Board, feeling that the new organization had rebelled against the authority of Synod, immediately withdrew all support, involving its two missionaries, Hugh Wilson and John McCullough. It was six months before Mr. Wilson learned of his having been dropped from the rolls of the Board, and it left him in an extremely embarrassing predicament, without funds to carry on this work in a field to which the same Board had urged him to go three years before. Belatedly, the Mississippi friends explained:

> "The constitution of the Assembly's Board of Domestic Missions forbids their rendering any pecuniary assistance to ministers or churches not in connection with the General Assembly of the Presbyterian Church in the United States."[8]

Complete sincerity and consistency at this crisis

would have prompted the Domestic Board to arrange immediately for the transfer of the Texas missionaries to the Board of Foreign Missions, whose jurisdiction in assigning funds to such independent bodies was not questioned. The severe injustice of the situation with regard to Mr. Wilson and Mr. McCullough is well expressed by Rev. M. L. Purcell:

> "Without trial they were condemned as rebels against the authority of their presbyteries, and deprived of support."[9]

No Breach of Friendship

The bond of friendship between Hugh Wilson and Benjamin Chase seems in no wise to have been affected by these drastic events. Doubtless a remonstrance, if not resentment, would have been justified. But Hugh Wilson said not a word, and appeared to entertain no thought of complaint. On this occasion, as on many others, Mr. Wilson displays almost a total lack of ego, and his attitude can be described by no word so well as the term, "selfless." Pure-minded, single hearted, unselfish, wholly dedicated to his task, without the slightest disposition to question the unkindly actions of his superiors in the church, he was the closest approach to saint-hood on the pages of early Texas history. Rightly interpreted, the withdrawal of support was a sharp rebuke administered by Mr. Chase to his friend, Mr. Wilson, who on the other hand by his self-effacing disposition averted a breach in the fine Christian fellowship they had, for so many years, enjoyed. The sequel to this episode is to be found in the friendly gift, on the part of Benjamin Chase, of 15,000 acres of Texas lands to Austin College, an institution with which Hugh Wilson was so closely identified as to render the gift as one vir-

tually intended for Mr. Wilson himself. And thus the friendship test had not only proven Hugh Wilson to be of the truest character, but it provided rewards both in gifts and in continued Christian comradeship in the great task of Christianizing Texas.

The Adversity Test

Taking his reverses in stride, and refusing to quit, Hugh Wilson literally "set his hands to the plow" without once looking back. He prepared his sermons while guiding his horse up and down the furrows of his small farm. His Sabbath routine was in no wise changed, and he pastored his flock as best he could in the limited time at his disposal. He had the help of his son, Ashbel, and occasionally a hired man assisted them with the expectation of receiving part of the crop in payment. His church was able to pay him less than five dollars a year.[10] Rev. J. W. Miller writes:

> "He had sold his wagon for corn to feed his family, put the corn in a crib with his jersey wagon on its side for shelter, and hired an Irishman to husk corn. The day was cold and a fire was kindled and left burning during the dinner hour. The crib, corn and wagon were burned. He must turn teacher and farmer or his family will starve. But preach he did, far and near. No Presbyterian minister deserves to be more gratefully remembered."[11]

During the winter months he taught school, but his patrons, members of his own church, were unable to pay him more than a mere pittance. It was said of him at this period of his life:

> "He was distressingly poor without seeming to know it, or to care. . . . . He was rich in faith and heir to an inheritance unfading in its nature."[12]

But the consequent retarding of the growth of the church, the curtailing of his leadership in a time when

it was so sorely needed, and the confinement of his energies to activities of a purely secular nature, were even more severe trials to his spirit than financial reverses. J. M. P. Atkinson writes:

> "But that which, according to his own declaration, causes him greater pain is having so little time left for the service of the sanctuary, or to perform the other duties of a pastor."[13]

We can readily imagine his grief at seeing great sections of his adopted country devoid of the ministrations of the gospel, due both to his own economic imprisonment, and to the scarcity of leaders from the United States. The churches already organized were pitifully small and often would vanish overnight, while their number was increasing very slowly. He could see the rapid increase made by the Cumberland Presbyterians, the Methodists, and the Baptists and wonder why his own beloved Presbyterian church must proceed "at this poor dying rate." The Cumberland church showed such progress that in 1842 three presbyteries and a synod had been formed; a fourth presbytery in 1846, with a total of 2,000 communicants; and in 1854 there were ten presbyteries, over 100 ministers, and 4,000 church members.[14]

The test of adversity was an easy one for Hugh Wilson; but the real test lay in its consequences, which were not so easy for him to bear. Perhaps the church will never fully appreciate the dogged persistence of this pioneer saint, who, in spite of the tremendous odds against him, both inside his church and outside, remained at his post to make it possible later for others to achieve more successfully.

After the passing of the fateful, almost fatal, year of 1840, we find Hugh Wilson, in spite of his financial limitations, ranging far and wide, attending meet-

ings of Presbytery, which more often than not could muster no quorum, organizing new churches, and preaching everywhere he went to large and appreciative congregations. In October, 1841, Mr. Wilson and Mr. Blair, intimate co-laborers for nearly twenty years, joining their old Tennessee friend, Mr. James Norman Smith, who had settled on Cuero Creek, went to Victoria and organized the first Presbyterian church of that far western community, making Mr. Smith an elder. Dr. Wm. A. McLeod, of Cuero, Texas, calls attention to the interesting fact that Hugh Wilson either organized or helped to organize three churches in Texas which were the pioneer churches of the three oldest Presbyteries. San Augustine, the first church in Eastern Texas Presbytery; Prospect, the first church in Brazos Presbytery; and Victoria, the first church in Western Texas Presbytery. It is likely, also, that Hugh Wilson deserves the distinction of having organized more churches in Texas than any other minister of his day.

Mill Creek Station, near the site of the Mill Creek Presbyterian Church, a few miles from the present city of Brenham.

James Norman Smith later moved to Mill Creek, in Washington county, only about 17 miles from Prospect. At his invitation, Hugh Wilson established regular preaching at Mill Creek and in 1844 organized the Mill Creek Presbyterian church.

Meanwhile, after a three-year term on his own resources, the Assembly's Board of Foreign Missions began sending him a stipend which enabled him to multiply his activities. In 1846 this Board reported:

> "Mr. Wilson has spent his time more as an evangelist than as a stated pastor. He had four places of stated preaching, and besides these, he made four missionary tours of 100 miles each to the West, the South and the East. He was thus enabled to supply in part many destitute places with the preaching of the gospel. Mr. Wilson deems it best to decline reappointment from the Board, and confine himself more to Independence (Mt. Prospect)) where he contemplates taking charge of a school, the whole surrounding country being without schools. He also expects to preach regularly at two places."[15]

Independence Test

In connection with Mr. Wilson's relations to the two missionary Boards, a very interesting development occurred just here. After the independent Presbytery of Brazos had existed three years without support, and the Domestic Board of the Synod of Mississippi had severed fraternal relations with presbytery because of its independence, the latter body overtured the Synod of Mississippi in 1843 asking to be received into its membership. Years passed, and no reply was made to this overture. In 1845, after the Foreign Board had been supporting the Texas missionaries two years, Texas was annexed to the United States, and thereby ceased to be foreign territory. This event changed the scene for the Foreign Board, for it was claimed, in spite of presbytery's effort to become a part of Mississippi Synod, that although the Board

might support an independent presbytery on foreign soil, it had no authority to continue relations with an independent body within the bounds of the United States. It looked ominously as if the "Good Ship of Zion" was to throw presbytery overboard into the Gulf of Mexico if something were not done soon. The despair of the brethren is clearly shown in a communication to General Assembly in 1845, begging that

> "in case the Synod does not receive the Presbytery, the General Assembly will, to avoid further delay and disappointment, receive us into connection with the Presbyterian Church in the United States, and attach us to the Synod of Mississippi, or otherwise dispose of us as in their wisdom they shall see best."[16]

Such was the situation, and such were the feelings of the Texas ministers, with the exception of one. Hugh Wilson looked upon the matter with cool disdain. The noble saint seems to have grown impatient with the needless "red tape" and circumvention of both Boards, and simply asked to be dropped from their rolls. Indeed, he had tried out the principle of independence for three years, from 1840 to 1843, and despite its privation, found it sweet compared with the vascillating uncertainties of a controlling board. And so from this time onward Mr. Wilson chose to labor without support from any board. This independence cost him dearly, but he was willing to pay the price. It was said of him that he preached for nearer nothing than any minister in the state, and was never chafed at any appearance of wealth and luxury about him. Thus his Scotch-Irish spirit of independence dominated his desire for economic security, and he felt he had saved his own soul.

Chapter VII.

FRONTIER EDUCATION

God send us men of steadfast will,
Patient, courageous, strong and true;
With vision clear and mind equipped,
His will to learn, his work to do.
F. J. Gilman, alt.

"I have seen many seats of learning, but none in which the lessons were more ably presented by the teacher, or better understood by the pupils."—J. S. Barton.

If there is one note sounded more often than any other in early Texas Presbyterianism, it is the pleading note begging for more leaders. The narrative of the Presbytery of Brazos in 1845 carries a statement which is typical of the feeling of the infant church for many years:

"We must mourne, however, over the melancholy fact that our laborers are so few, and that there are so many places in our widely extended land almost, or entirely, destitute of the means of grace. May the Lord send us more laborers to aid us in our work."[1]

To the minds of the missionaries, whose cries for help continued to fall on deaf ears, it seemed that the only effective solution to the problem of leadership was the founding of a frontier institution for Christian Education, which might raise up a native ministry inured to the hardships of this rough, primitive land.

At the first meeting of the Presbytery of Brazos in Hugh Wilson's church at Prospect in April, 1840, the idea of an institution of higher learning was conceived. Daniel Baker says:

"The spot was even selected. It was a high and commanding

> eminence, some three or four hundred yards from Brother Wilson's residence. Standing on the spot the scene around was most beautiful. On the one hand were wide prairies, green and pleasant to the eye; on the other we saw the extensive Yegua forests stretching far away in all the loveliness of the original unbroken grandeur."[2]

In the words of Dr. Wm. S. Red, "On this spot was rocked the cradle of Presbyterian Education in Texas."[3] But the difficulties the brethren experienced with the Synod of Mississippi, recorded above, which resulted in the severing of relations with that Synod and the loss of its support, complicated the educational plans of these hardy pioneers. When we consider, in addition to this, the extremely unsettled state of affairs in Texas during the decade following that first meeting of presbytery, when mere existence was a bitter struggle, we are not surprised that hope for erecting a college in the immediate future was abandoned. In April, 1844, Presbytery of Brazos resolved,

> "That the ministers of Presbytery be requested to present the subject of education to their respective congregations, and endeavor to secure funds for establishing an institution of learning, at some convenient place, in the country, to be under the control of Presbytery, and to report at our next meeting."[4]

However, for years nothing was done except to appoint committees, and from time to time change prospective locations, until 1848 when the committee on education reported the purchase of a site at Goliad. In 1845 the rapidly increasing Baptist denomination had founded Baylor College at Independence, only a few miles from Prospect, which forestalled the placing of a Presbyterian college on the beautiful location first agreed upon.

Common School Education

The State of Texas, for many good reasons, had been unable to establish a system of public schools,

a goal it had striven for from the beginning of the Republic. Hugh Wilson, always in more or less intimate touch with the government, improved his opportunities for influencing its policies in the direction of education while he was Chaplain of Congress during the years preceding annexation. The constitution of Texas, written in that period, provided for free schools and the appropriation of not less than one-tenth of the annual revenues as a perpetual school fund. And yet with this, and other, official encouragement to education, there were no public schools in Texas till 1854, although through the years the foundations were being laid.[7]

But the cause of education, though delayed, must not be neglected altogether, and the task fell to individual educators. Recognized as one of the outstanding teachers of the State, Hugh Wilson, in 1846, threw his personal powers into this field, and built up one of the most efficient private schools in the Republic at Prospect, a rapidly growing community. Mr. J. S. Barton, one of his pupils, writes:

Spring at the head of wooded ravine near Hugh Wilson's home at Prospect.

"The school room was located a few hundred feet (540) in a southern direction from a spring at a head of a wooded ravine, which was then a spout spring, now a gum. It is on the east side of traces of an old road I saw in 1903. The school was a cheap concern, very primitive both in design and structure. It was of cedar logs about twenty by thirty feet. In the years since I have seen many seats of learning but none in which the lessons were more ably presented by the teacher or better understood by the pupils. In the school room he was a firm but tender master.

"In personal appearance, Mr. Wilson had a fine brow, a rich abundant crop of iron gray hair mantling his brow and covering his head. He was accustomed to run his open hand up through his hair, causing it to stand up in a peak. His features, while classical and spiritual, at the same time indicated great force, courage and brain power. He was five feet ten inches high, of a full habit, neither spare nor bulky.

"His piety was of the highest type. His family, then consisting of a wife, son, and two single daughters, and another married daughter who was only an occasional visitor. He had family prayers before breakfast and after supper. At the table not a morsel was touched without the prelude of an invocation of God's blessing from him, and no one left it until thanks to the God he loved were returned. . . . . I liked him, his amiable wife, his three bright daughters, his noble, but short-lived son. Every boarder under his roof shared with me this opinion.

"His residence was north of the spring. In the yard and near a garden, fragrant with the aroma of pinks and roses, was his studio. It was well filled with books, which were well read by its owner. He was a scholar, an habitual student. In all my life I have seen no one more devout than he. To some the spirit of worship, an ever present factor with him, might seem pharisaical. It was not. His lips and heart, I believe, were touched with a living coal, by a mighty angel. He opened and closed both morning and afternoon sessions of his school with prayer.

"On every Sabbath children youths and maidens . . . . flocked to the school room for Bible instruction. He was a master in this noble work. This over, at 11 a. m. of the same day he led the divine services. All the neighborhood came to hear, and often many for miles away. I was then too young to play the part of critic of this performance; but from the number present and marked attention to his sermons, I infer they were both solid and magnetic.

"I am sorry that my artistic skill can paint in no better words the image of my venerable friend."[8]

Since Hugh Wilson was conscientiously opposed to having his likeness taken, on the ground that it would be idolatry, we are indebted to Mr. Barton for this word picture of him. We may be certain, from this

pen-portrait in a setting of primitive log-school education, that his influence on common schools was sound, both in the direction of efficient instruction and of the proper relation of education to religion.

Austin College

With the return of Daniel Baker to Texas in 1849, the cause of Presbyterian education was speedily revived. At Presbytery that fall a committee consisting of Daniel Baker, Hugh Wilson, and W. L. Gresham reported in favor of a site near the center of the State's population, preferably at Huntsville, and recommended inviting Dr. Samuel McKinney, of Holley Springs, Mississippi, to aid in founding the school and become its president. This report was adopted. After communication with the citizens of Huntsville, it was found that they were most agreeable to the plan, and showed their interest by subscribing $8,000, and by overturing Presbytery to give the name of Daniel Baker to the institution. This honor Daniel Baker declined, and Presbytery chose the name of Austin College in honor of Stephen F. Austin, the father of Texas.

A few weeks later, in Hugh Wilson's study, a called meeting of Presbytery received a report of the committee which had drawn up a charter for the college. Some wished to postpone the matter until the brethren from the western part of the state might be present. But Daniel Baker, in characteristic decisiveness, insisted that "postponement will be a death blow, for the legislature meets biennially, and if we do not get a charter at the coming session of legislature, we cannot get it for two years." Accordingly a charter was adopted, and a committee was appointed to present it

to the Legislature. With two amendments by that body, it was signed by Governor Wood Nov. 22, 1849. The physical resources of the college were pitifully small, but its intangible assets, represented by the hopes, the faith and the courage of its founders, were amazingly large.

Hugh Wilson was elected to the first Board of Trustees, and this Board met in Huntsville for the first time April 5, 1850—just ten years from the first proposal for founding a college made in his church by the first meeting of Brazos Presbytery. Dr. Wm. S. Red, writing of this first Board of Trustees, says,

> "The responsibility of Trustees who lay the foundation of an institution is so notable that all successors should honor the memory of those into whose labors they have entered."[8]

The foundation work of these men was by no means easy, for during Hugh Wilson's six years of service on the Board there were repeated frustrations, in which the institution struggled with poverty, disease, discipline, and seasons of deep gloom. The glowing annual reports of the financial agent were counterbalanced by the stark realities of frozen assets. Only the dogged persistence of its sturdy trustees kept the college, in its early days, from going the way of many other similar undertakings in the State; for of the one hundred and twenty-five schools chartered by the Texas Legislature prior to 1861, Austin College is the only one to survive the Civil War and continue its existence to the present time.[9]

Hugh Wilson was named on the committee for setting up educational standards for the college. On the recommendation of this committee, the Board adopted almost the exact outline of courses offered in the time honored Princeton University, in New

Jersey. The two-fold purpose of the college was set forth as,

1. To offer an opportunity for the young men of Texas to obtain an education.

2. To give suitable training for Presbyterian ministers.[10]

It is interesting to note that in appealing for funds for the college, throughout the United States as well as in Texas, emphasis was placed on the second objective, often to the exclusion of the first.

> "The one idea of the founders, that for which they wept, and prayed, and toiled, and gave their means, was that it might be an institution wherein there might be raised up for Texas, generation after generation, a native ministry."[11]

And yet, in spite of this chief objective, so often and so emphatically expressed, it was twenty-three years before the college actually reached it, and five years after the saintly Hugh Wilson had been laid in his grave. All this time our church school was turning out lawyers, doctors, teachers, business men and what-not, but no native Presbyterian ministers to meet the great needs of our church for leaders. The objective was splendid, but no native sons of Texas were entering the ministry. Before this objective was finally reached, the University of Texas came into the field of general education, followed later by a large number of tax-supported colleges, so that Austin College, unless it could be transformed into a strictly religious institution, was to be deprived of its raison d'etre as a church school.

In his declining years Hugh Wilson despaired of the future of Austin College, so lacking in the peculiar fruits it was designed to bear; and he took measures to preserve such personal property as he possessed from

becoming involved in the mounting debts of the college for which he, as a member of the Board, might be held personally responsible.

One of the red-letter occasions for the college was that of the meeting of the Synod of Texas at Huntsville in 1854. The new administration building had been finished in 1853 at a cost of over $17,000, and was said to be the most imposing piece of architecture, except for the capitol building at Austin, in the state at that time.[12] The report of the Board of Trustees was very cheering, and such a delightful impression was made on Synod that a spontaneous movement was launched immediately for securing needed endowments. With sentiment running high, a member of Synod moved that,

> "Synod return thanks to Almighty God for the signal prosperity which has crowned this noble enterprise."[13]

The motion was carried by a unanimous vote and the "venerable and much beloved brother, Hugh Wilson, an old Texan, was called upon to lead in this act of worship."

So faithfully did Mr. Wilson perform the duties of his task as a member of the Board, and so deep were the impressions of his general ministry in Texas, that the college in the spring of 1857 conferred on him the honorary degree of Doctor of Divinity, the first of its kind granted by the institution. Dr. Red declares, "According to the testimony of his colleagues in the ministry, this honor was most worthily bestowed." Nothing could have been more fitting than that the first Doctor's degree should be conferred on him who had been among the first of settled ministers in Texas, who organized the first two

churches of his denomination in that state, participated in organizing the first presbytery, instrumental in founding Austin College, a member of its first Board, and who was a focal figure in early Texas Presbyterianism. Hugh Wilson's interest in education was primarily a religious interest. He firmly believed in the sort of education whose motive was character building. Like Woodrow Wilson, he was convinced "that education yields its best fruits when mixed with religion, and that moral efficiency is, in the last analysis, the fundamental argument for liberal culture."[14]

Chapter VIII.

HIS LAST FRONTIER

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.
—Washington Gladden, 1879.

"We have felt grateful to God that such men as Wilson . . . . so prayed, toiled and suffered to open the way for others; so sowed that others might reap." —James Weston Miller.

Other men came to Texas and went again, but Hugh Wilson's face was ever toward the west; others shed a more brilliant light for a little, but Wilson's steady torch led more surely into new areas of service; others were suited by nature for the centers of culture, but Wilson, sturdy in soul as in body, instinctively sought the western borders of an advancing civilization. The last period of his life was no exception. At Prospect he began to feel an impatience with the growing wealth about him, and expressed himself as feeling obligated to go west and preach to those not able to pay him. Highly cultured himself, nevertheless his nature rebelled at the culture of self-seekers, and he preferred the wholesomeness of primitive society on the untrammelled frontier, where he might exercise, with greater liberty, the deep and sincere purposes of his noble godliness.

Providence brought Rev. J. W. Miller, who was forced to leave Houston for higher climate on account of his health, into the Prospect community, where

he hoped to establish a school for girls. Hardly had the Miller family arrived in Hugh Wilson's congregation when Mrs. Miller became ill and died. The Wilson home became a haven for the stricken father and his two boys, and an eternal bond of friendship, similar to that between his father and James Hall in North Carolina, grew up between the two missionaries. And just as James Hall had released the Fourth Creek church to his dearest friend, Lewis F. Wilson, in order to serve in a wider missionary field, so now Hugh Wilson relinquishes to his closest friend, J. W. Miller, the pastorate of Prospect church to answer the ever insistent call to the western front.

But when Hugh Wilson left Prospect he was not alone. Like the patriarchs of old, the retinue of this prince in Israel included a large train of followers, his wife and four daughters, two sons-in-law, and a number of grandchildren, besides a group of friends whose loyal attachment to the Wilsons was so warm that they could say, in the classic words of Ruth: "Whither thou goest I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God, my God." Leaving the lower Yegua, this band of elect emigrants followed that stream westward for fifty miles, settling near String Prairie in Burleson county (now Lee), where the town of Tanglewood now stands. The community in its raw beginnings was not able to support Mr. Wilson, nor did he expect support. With the proceeds from the sale of his Washington county home he purchased a body of land on which he ran sheep and cattle and cultivated a small farm. Soon after removing to this community Governor Elisha M. Pease, in recognition

of Mr. Wilson's public benefactions, as a pioneer minister and educator, issued him a headright grant of 1,280 acres of valley land on the Cow House creek in Coryell county, a hundred miles further to the northwest. This land was to influence the migrations of his grandchildren shortly after Mr. Wilson's death.

Hugh Wilson Community

Records of deeds and sales in this community reveal the fact that Mr. Wilson's sons-in-law settled on tracts of land adjoining him. Other friends and acquaintances settled in the neighborhood, and an unusual group of people, largely Presbyterians, became known far and wide as the Hugh Wilson community. After ministering to this and nearby neighborhoods for two years, he organized the String Prairie Presbyterian church near his own home, with twenty two members, May 22, 1852. The following is a list of their names:

George Parkell	Fidelia Parkell
Murdo Murchison	Jane Murchison
William McLellan	Thomas W. McLellan
William A. Knox	Leathy Knox
Mary J. Knox	Talitha Parks
Robert H. Flanniken	Margaret E. Flanniken (daughter)
Rebecca Fletcher	J. C. Mitchell
Ann Mitchell	James Mitchell
Harriet Roddy	Ethalinda Wilson (his wife)
Isabella Wilson	Mary E. Wilson (daughters)
William L. Cunningham	Rachel Cunningham (daughter)

Murdo Murchison and William L. Cunningham were elected ruling elders, and a request was made that the church be enrolled in the Presbytery of Brazos.[1]

If we could only breathe the rustic atmosphere of this old community, and allow the spell of primitive

romance which radiates from the memory of this his last and longest pastorate to weave its hallowed influence into our consciousness, we might approach more nearly to the real Hugh Wilson, pioneer saint, than from all our previous study. He was at his best in the seclusion of his own rural parish. Not since he left Mount Carmel, Tennessee, had he enjoyed the spiritual congeniality of such a like-minded and homogeneous congregation of people.

Four living survivors of Hugh Wilson's pastorate in this community, eye-witnesses of his ministry, bring over into our own time the very spirit and atmosphere of that age and scene. Mrs. Emily (Cunningham) Spencer, of Liberty Hill, Texas, a granddaughter, in her eighty ninth year, tells, with fond recollection, of her grandfather's humility and untiring service as a preacher of the gospel. Mrs. Evelyn (Cunningham) Owen, Henderson, Texas, seventy eight, recalls with enthusiasm the mutual trust and confidence which prevailed among the people of the Hugh Wilson Community, the result of the benevolent influence of its pastor. Mr. Joseph Owen, Uvalde, Texas, eighty eight, spent much time in Hugh Wilson's home during the last few years of his life, for in that home an orphaned sister had been given a place to live. Mr. Owen says that he always felt that Dr. Wilson's home was the nearest place to heaven. When he sat by his pastor's death-bed in 1868, a host of angels seemed to fill the room.

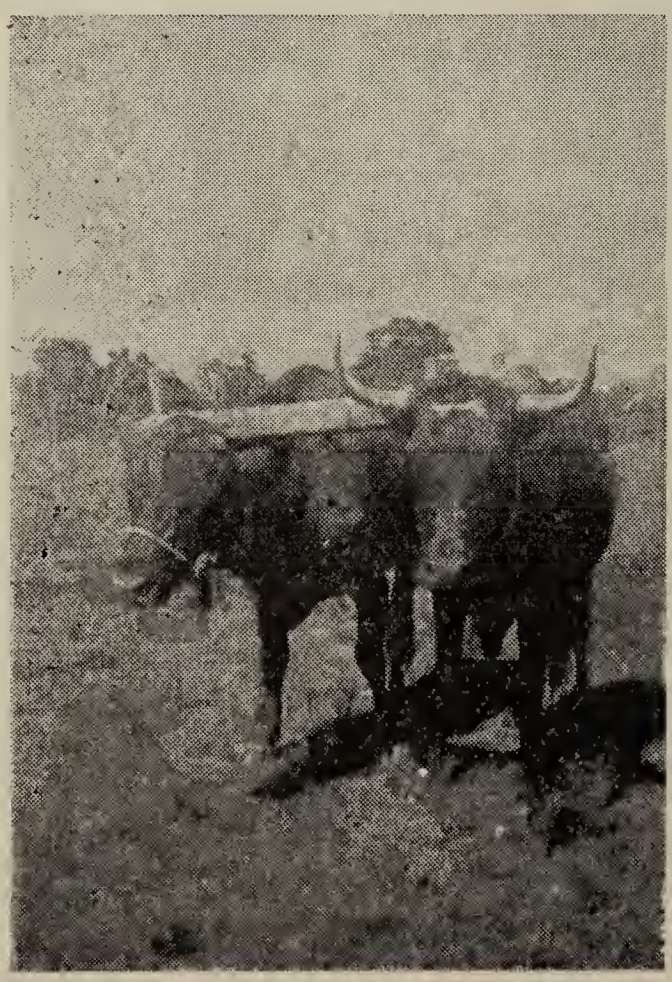
Illustrative of the kind and considerate service he rendered his people, is the account Mr. Owen gives us of an occasion in his own experience when he felt that he had committed the unpardonable sin. When

he unburdened his heart to Mr. Wilson, he received these reassuring words: "My son, if you had committed the unpardonable sin you would have no feeling about it." William Wilson Cunningham, prior to his death a few years ago, related a homely story, which reveals "Grandpa" Wilson's aptitude for quoting appropriate scripture on every occasion, however trivial the occasion may be. "Willie" was riding a lazy horse he had hitched to a sled to haul water from the spring to the house, when he gave the horse a vicious prod to increase his speed. The saintly grandfather mildly reproved him by quoting from Proverbs, "A righteous man regardeth the life of his beast."

A glimpse of the Wilson family's reverence for the Sabbath is given by one who testifies that in one daughter's home no one was allowed to perform any unnecessary task, not even to whistle, on that sacred day. The cows were milked on Sunday only enough to prevent udders from curdling. The church was never furnished with a stove till long after the death of the good pastor, for, obviously, this would call for kindling a fire in the Lord's house on the Holy Sabbath Day. Fortunately, only a few frosty Sundays occur during a winter's season in that part of the state.

If Hugh Wilson was looked upon by the Synod of Texas as its patriarch, he was esteemed by his own congregation as a father. Regardless of whether they were related to him or not, every one called him "Grandpa" Wilson, and that title is a symbol of his capacity for living close to his people in all their daily interests. He was more than a pastor in this respect.

Identified as he was with their toil, wearing their sort of clothes, and using their familiar idioms of speech, he spoke in terms of their every day living; and the completeness of their response to his ministry is testimony to the effectiveness of his simple directness in dealing with them. They were free to come to him for help in a variety of difficulties, for instruction, counsel and inspiration. He baptized their children, performed their weddings, and buried their dead; but he was far from perfunctory in these activities. It was a profound spiritual experience to be in his presence, and for his voice to pronounce the ceremony on some special occasion was, to those most interested, an unforgettable event in their lives.



Yoke of oxen pictured in 1937 near
Hugh Wilson Community.

The scene around his church yard on Sabbath morning was a reflection of the rural life he ministered to. Oxen, mules, and horses, used for farm power throughout the neighborhood on week days, were rigged up in the same crude yokes and harness on the Sabbath Day to pull carts and wagons, loaded with children of all ages, to the meeting house. Many rode on horse-back, a single horse often bearing on its back a parent with several children, or a young man with his bride. Of course, no woman ever rode "astride" in those days. Perhaps the novelty of buggies driving up to his church was never witnessed during the lifetime of Hugh Wilson. Even a city congregation would be shocked by such a spectacle then, as is illustrated in accounts coming from that period.[2] A buggy, to those people, was very much in the same category as an air plane today, used by a comparatively small number of people, and certainly not by the poor. But by whatever conveyance they possessed, the people of this community all came to church. It was the center of their social life, the fountain of much of their intellectual interests, and the source of their spiritual nourishment. They often brought their dinners, which they spread out for all to partake together; and the social good times of such occasions were none the less thoroughly enjoyed for the holy restraint of a Sabbath-keeping people. "Dinner-on-the-ground" was enlarged during the progress of a camp meeting, when people from great distances attended in large numbers. The few living members of that pastorate tell us with the light of joyful memory shining from their eyes, that Hugh Wilson was the inspiring personality around whom the entire

countryside revolved. His simple, humble ministry to his people, beneath which superior ability was clearly discernable, endeared him to his congregation; and through the years it imparted a peculiar character to the entire section which came under the influence of his benign leadership.

Not far from the Hugh Wilson Community, Mr. Wilson established another church, called Hickory Grove, which worshipped in a small log building erected on an acre of ground deeded to its trustees by Mr. Wilson himself. The trustees of this little congregation were William L. Cunningham and Murdo Murchison, elders of the String Prairie church. Mr. Wilson ministered to other congregations during this pastorate, among which was the Caldwell church.

Death of Mrs. Wilson[3]

The entire country, including many friends throughout the State, mourned with the Wilson family over the loss of Mrs. Ethalinda Wilson by death, March 3, 1856. She was a rare personality, whose faithfulness and quiet amiability deserves more space than can be given here. From the beginning of their married life to the day of her death, she was called upon to suffer untold privations, and to carry burdens the modern woman can scarcely imagine, for the frontier was particularly trying to women folk. Never was her voice raised in protest of her hard lot; and scarcely is her name mentioned in connection with her husband's noble achievements, though she must have been responsible for much of his success.

She was a true mother to her children, a help-meet for her husband, and a home-maker for both.

"Tis not one man or class of men
That make this nation great;
But the pure women in the homes,
The children at the gate."
—Judd Mortimer Lewis, a Texas Poet.

A few years later Dr. Wilson married Mrs. Elizabeth Reid, a sister of the Loughridge brothers, Revs. A. J. and Robert M. The former succeeded Dr. Wilson to the pastorate of the String Prairie church, and was instrumental in changing its name to "The Hugh Wilson Church," a name which is preserved to this day.

Meanwhile, Mr. Wilson had engaged in a few important duties in the Synod and the Presbytery. At Huntsville, in 1854, he was appointed by Synod to convene the brethren from the northern part of the Brazos Presbytery, for the purpose of organiznig a new presbytery. Hugh Wilson was elected the first moderator of the new body, which was called "Central Texas Presbytery." In the fall of 1857, a few months after his Doctorate was conferred upon him, the Synod of Texas, in session at Palestine, "honored itself by selecting its patriarch, Dr. Wilson, Moderator."[4] Never did Dr. Wilson represent his church in General Assembly, and it seems that he was never outside the boundary of the Lone Star State from the time he moved his family to San Augustine in 1838 till his death.

Civil War

War clouds darkened the evening of Hugh Wilson's life. With the events of the Civil War, the sectional bitterness it engendered, the rending asunder of the

Presbyterian Church, and the organization of the Southern Assembly at Augusta, Ga., in December, 1861, all are more or less familiar. Concerning the momentous issues surrounding this civil strife, Hugh Wilson was, like the great majority of Southern people, a partisan of the Confederate cause; and like the ministers about him, he was in favor of the division of the Church. The records of Synod, and of the Presbyteries of Texas, are lacking in direct reference to the war and its attendant political and social problems, but the first General Assembly, in the following quotation, very likely expressed the abiding sentiments of the Texas ministers on these matters:

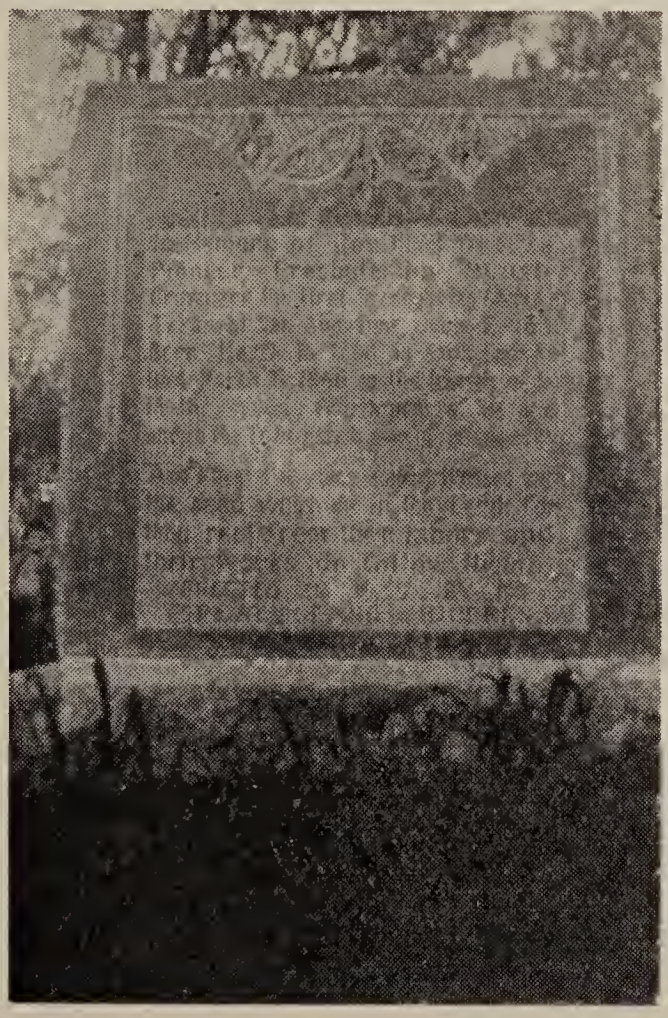
> "We would have it distinctly understood that, in our ecclesiastical capacity, we are neither the friends nor the foes of slavery. . . . . We have no right, as a Church, to enjoin it as a duty, or condemn it is a sin. . . . . The social, civil and political problems connected with this great subject transcend our sphere, as God has not entrusted to the Church the organization of society, the construction of governments, nor the allotment of individuals to their various stations."[6]

This clearly shows that the Church of that day gave no place for a social gospel, nor was it concerned, as a church, with the political aspects of the age. Religion was to be kept in an entirely different sphere, with no conscious effort to articulate its teachings with the great problems of life. Nevertheless, religion did vitally effect the moral customs of the small community, and through a multitude of these local influences, the nation's moral strength was preserved in spite of the Church's seeming indifference to the larger evils of that period.

Reconstruction days, equally as devastating to the South as the War itself, served only to cast a heavy pall over the final days of Dr. Wilson's life. However,

it was only an outward gloom, fraught though it was with economic burdens which weighed heavily on men, women, and children for many years. In spite of this Dr. Wilson enjoyed an inner world of calm peacefulness, as of a sunset whose glorious colors are the more lavishly diffused because of the clouds which would obscure their beauty. But for a few short weeks of illness at the end, he enjoyed excellent health and normal activity in his pastoral routine to the very last.

He passed away March 8, 1868, surrounded by loved ones and a host of friends, whose mourning for his death was tempered by the joy of his sainted mem-



New mounment at the grave of Hugh Wilson, erected by his great-grand children in 1937.

ory. His body was laid to rest beside that of his first wife in the old cemetery, where, for so many years, he had laid others away. He survived his first wife twelve years, and his second wife survived him nearly twenty five. The stone which marked his grave bore the following inscription:

In Memory of
REV. H. WILSON
Died Mar. 8, 1868, in the Triumph of Faith,
In the Seventy-Fourth Year of His Age, and
In the Forty-Sixth Year of His Ministery.
"And I heard a voice saying, Blessed are the dead which died in the Lord, for they rest from their labors and their works do follow them!"

A handsome new stone has recently been erected at the grave with the following inscription:

In Memory of REV. HUGH WILSON, D. D.
Pioneer Presbyterian Minister
Organized the First Presbyterian Church in
Texas, at San Augustine, June 2, 1838.
Born March 16, 1794, in North Carolina,
Died March 8, 1868, In the Triumph of Faith,
in the seventy-fourth Year of his age
and in the forty-sixth year of his ministry.
"And I heard a voice saying; blessed are
the dead which die in the Lord,
for they rest from their labors
and their works do follow them."
ERECTED IN 1937 BY HIS
GREAT GRAND CHILDREN

Hugh Wilson's Contribution

Time, with impartial judgment, has revealed certain unmistakable values which have come down to the present generation from the humble life and frontier ministry of Hugh Wilson. Briefly they are:

1. A Missionary Vision. Having served a life time as a missionary, under conditions of constant change and bewildering uncertainty, he bequeathed to us a

type of undying missionary devotion for which we can never adequately thank him.

2. An Evangelistic Zeal. Mr. Wilson's evangelism was a natural extension of his father's ministry, both in method and in spirit. The camp meetings which he introduced into Texas served as an evangelistic pattern for a generation or more; but more important, he infused a zeal and a depth of spiritual insight into the evangelism of his day, which has been, and continues to be, one of the chief sources of the Church's vitality.

3. An Educational Ideal. Illiteracy and irreligion were twin enemies, in the mind of Hugh Wilson. To overthrow them he dedicated the powers of his trained intellect and of his disciplined soul; and his pioneer exploits in this field have helped to make possible our own struggles on behalf of Christian Education.

4. An Institutional Loyalty. Institutional religion has fallen into considerable disrepute since the beginning of the twentieth century. But the severest critic must praise Hugh Wilson for bringing order out of chaos by giving the Texas frontier an organized church. To him, however, the church existed to serve the needs of humanity, and not vice versa; to minister and not to be ministered unto. If this functional view point had always been uppermost in the church, institutional religion need never to have been so bitterly criticized.

5. An Unshakable Pioneer Spirit. A follower of the rugged Christ who died on the "Old Rugged Cross," Hugh Wilson possessed in a peculiar measure a rugged readiness to perform the hard tasks, and

a capacity for endurance in the midst of immeasurable trials, which the Church has all but lost in this age of ease, comfort and luxuries. To borrow a bit of football imagery, Hugh Wilson seldom carried the ball, but he was often in the line, blocking out interference for the more brilliant runner, himself repeatedly left prone in the struggle.

"Are ye able," asked the Master,
"To be crucified with me?"
"Yea," the sturdy dreamers answered,
"To the death we follow thee."

—Earl Marlatt, 1924.

Appendix I.

MEMORIALS

The death of Dr. Hugh Wilson inspired a multitude of expressions of appreciation from far and wide, which showed the high regard in which the people everywhere he was known held him and his splendid work. A few of these follow:

On the Death of Our Beloved Pastor
The Rev. Hugh Wilson
by one of his bereaved flock.

Oh why should we mourn for the righteous who die,
Whose spirits have flown to the realms of the blest?
Free from toil, care, and sorrow they peacefully lie,
Free from sin that must cling to this land of unrest.

Oh happy spirit, entered into thy rest;
Rejoicing above in the smile of the Lord:
In thy dear Master's service, faithful even to death,
A crown of life now, is thy rich reward.

May the labors of love and the seed sown in tears,
And thy heart's fervent prayers, yet produce a rich fruit,
And may thy crown of rejoicing be thick-gem'd with stars,
And thine own little vine take yet deeper root.

And tho' we no longer may sit 'neath thy care,
Nor hear thy wise counsels, so tender and meek,
Still will mem'ry too faithful, the past hours bring near,
And to hearts deeply mourning the Dead will yet speak.

Dear Pastor, dear friend, can'st thou look on us here,
Can'st thou view thy poor, flock, so bewildered and lost?
Oh still be our guardian, in spirit near,
Be our ministering angel, without thee so lost.

Great Shepherd of Israel, to thee would we turn;
To thee for each comfort we look while we live;
Thou hast chastened us sorely; Oh deeply we mourn;
Our past vile ingratitude, Father, forgive.

And now we would ask thee, rich blessings to send
Upon her, the dear partner of his joys and his woes.
Oh be to her Comforter, Husband, and Friend,
From within and without, a shield from all foes.

And to his dear children grant mercy and grace,
In this hour of bereavement, their sad hearts to cheer;
May they follow his counsels and walk in his ways,
And all meet in glory the Parent so dear.

And to us his poor flock, so bewildered and lost,
For thy dear servant's sake, Lord, send we implore
One after thy heart, like him we have lost;
And thine be the glory and praise evermore.

—To Mrs. Wilson, from her affectionate friend,
Mrs. A. C. Mitchell.

REV. J. W. MILLER

We love and reverence the memories of her (Synod's) early members, and as we have reviewed the old minute book we have felt grateful to God that such men as Wilson, Blair, McCullough, Allen, Henderson, Fullinwider, so prayed, toiled, and suffered to open the way for others; so sowed that others might reap. Would that we had the time to tell what we know of these modest men, who never vaunted their works or asked sympathy for their sufferings. Moffat was not simpler or worthier of admiration in Africa than Wilson among the Choctaws (Chickasaws) and in Texas. In the Seminary he planned, with C. C. Beatty, a mission to Oregon. "Man proposes, but God disposes." Beatty stays in the blessed old States to found schools, build churches, endow colleges and seminaries. Wilson goes as a missionary to the Indians and to Texas, to "build on no other man's foundation" and go before his friends to heaven. He died in 1868."

—Miller, R. F., A Family of Millers and Stewarts
1909, p 16f.

DR. ROBERT M. LOUGHRIDGE

In appearance, he was of full habit, and in old age rather corpulent. He was remarkable for strict conscientiousness, love of truth and firmness therein. He was highly respected by all who knew him, and they were many, for he had preached in a great many places in Texas. He was a thoroughly orthodox Presbyterian preacher, believing that the Confession of Faith truly represented the doctrines of Christianity as taught in the Bible. His preacing was to the understanding and conscience, unemotional, but logical, and abounded in scriptural proofs.

—William S. Red, Papers.

"FATHER" THOMAS C. STUART

He was a good preacher, but not very attractive in the pulpit—to the outside world. His discourses were always sound and instructive, and occasionally he would warm up with his subject, when his appeals to the unconverted were terrific and overpowering. I can say the truth, I have never known a man so entirely dead to the world, its honors, its riches, and its pleasures. I have heard him say more than once he did not believe God intended his ministers to be rich. I remember when the sainted Daniel Baker returned from his first mission to Texas, ... he said, he (Wilson) is distressingly poor without seeming to know it or to care. . . . . He was rich in faith, and heir to an inheritance unfading in its nature, and endless in its duration, which the Master whom he served has bestowed upon him. May my last end be like his.

—William S. Red, Papers.

REV. WILLIAM BAKER

He was a single hearted, laborious, apostolic man, and his sterling worth, usefulness, and persistence through almost overwhelming difficulties, can never beforgotten. So poor was he, that at times, he was unable to correspond with any one in or outside of Texas for lack of money to pay postage. On the same account he was obliged to devote himself, like other pioneers and patriarchs of old, to the care of cattle. Well does the writer of these lines remember seeing the apostolic old man moving in rustic garb among his sheep on the week days, preparing to preach, on the following Sabbath, the most powerful sermon he ever heard upon the incalculable value of and danger to the soul. The discourse was delivered in a log cabin, and it was not in cushioned pews that the audience sat; but rarely is so effective a service known.

—William S. Red, Papers.

REV. W. Y. ALLEN

Wilson had a family, a wife and several daughters, as lovely a family as I ever met with. . . . . He entered the Red Lands in 1837, and soon organized the first Presbyterian Church in Texas near San Augustine. In 1838 he removed to Independence where I first met with him in 1839. He had already gathered a little band and organized a church. He was teaching in Independence Academy. . . . Wilson had a feeble voice and hesitated in his speech, but he was sound in doctrine, and affectionate and persuasive in manner, and a man of loving spirit.

—William S. Red, Papers.

DR. WILLIAM S. RED

Dr. Red considered him (Wilson) as the father of Presbyterianism in Texas. He felt he did more for our church than any other man, and all in a very quiet, unassuming manner. I believe that Mr. Red, revered the memory of Hugh Wilson more than any other of the "worthies."

—Correspondence from Mrs. Red.

DR. LEVI TENNEY

Not alone the connection of Dr. Wilson with the early history of our church in the State, but his personal character and the affection he inspired in

every one he knew, made this separation (his death) more than ordinarily a sad one to those who remain behind. He was a singularly modest and retiring man, preferring the seclusion of a country charge, yet he was a forcible and instructive preacher, and faithful, working and successful pastor. His end was peace.

—Edward M. Browder.

The Hugh Wilson Church

The minutes of the String Prairie Presbyterian Church for October 28, 1869, after the coming of the new pastor, Rev. A. J. Loughridge, read: "At the meeting of the Central Texas Presbytery at Waco, October, 1869, it was resolved that the name of the

Hugh Wilson Presbyterian Church, Dime Box, Texas

String Prairie Church be changed to Hugh Wilson Church." Fifty-two years later the congregation of the Hugh Wilson Church had so decreased by deaths and removals, that the church property was sold and the name transferred to the former Live Oak Presbyterian Church at Dime Box, a few miles east, where the Hugh Wilson name and tradition is preserved.

"The Hugh Wilson Church in the Presbytery of Central Texas embalms his spirit while it tramsmits his name."
—Southwestern Presbyterian, Jan. 29, 1891.

SAN AUGUSTINE MARKER

In December, 1936, the Synod of Texas unveiled a new marker on the site of the old Bethel Presbyterian Church near San Augustine. This marker contains the following inscription:

LOCATION OF
THE FIRST
PRESBYTERIAN CHURCH
IN TEXAS
ORGANIZED JUNE 2, 1838
BY
REV. HUGH WILSON, D. D.
Charter Members
Mr. and Mrs. J. Sharp
Mr. and Mrs. J. D. Sharp
Mr. and Mrs. R. H. Hibbetts
Mrs. E. Erwing
Mrs. M. McEiver
Mrs. P. Nicholson
Mrs. E. Dunham
Mr. and Mrs. A. G. Alexander
Mr. J. Alexander
Mr. E. Alexander
Mrs. C. B. Dart
Mrs. A. E. Stodart
Mrs. A. McKnight
Mr. and Mrs. J. Polk
Mrs. A. Polk
Jack and Hannah (Colored)
THIS MEMORIAL ERECTED
BY SYNOD OF TEXAS, 1936
MEMORIAL SERVICES
(See illustration p. 58.)

Several memorial services have been, and are to be, held honoring the life and ministry of Hugh Wilson in Texas. The most notable of those already held was in October, 1936, at the joint meeting of the two Synods of Texas, U. S. A. and U. S., in Dallas, when three great-grandsons of Hugh Wilson, Revs. R. L., J. A., and C. P. Owen, were in charge. Celebrations to be held are, in particular, first that by the Presbytery of Brazos at the April, 1938, session; and second, that by the Synod of Texas in San Augustine, to be held on the exact date of the centennial of the founding of that church, June 2, 1938.

THE LIVES OF HIS DESCENDANTS

The most important memorial to the life of the Reverend Hugh Wilson, D. D. is to be found, not in public celebrations and oratory, nor in words inscribed in stone, nor in lengthy biographies; but in the lives of those who have descended from him, by blood and by spiritual lineage. For a genealogy of Hugh Wilson, see the last part of this volume. Let it be remembered that his godly influence is not to be measured alone by the number of ministers in this genealogy, but also by the faithful officers and private members of the various churches represented. A study of the spiritual and moral integrity of the two hundred forty three living descendants causes us to look with a certain measure of pardonable pride upon this living memorial to Dr. Wilson's name.

Appendix II.

DOCUMENTS

Last Will of Lewis Feuilleteau Wilson:

"In the name of God, Amen. . . . I, Lewis Felto Wilson, being weak of body, but of sound mind and memory, and mindful of that mortality common to all, do on this first day of December in the year of our Lord one thousand eight hundred and four, make and ordain this as my last will and testament.

1st. To my wife, Margaret Wilson, I give and bequeath for her own use and the support of my children, all my stock, furniture and moveable estate of every kind, leaving it at the discretion of my wife and executors, at such time as they may think fit, and the wants of my family may require, to sell or dispose of such property as can best be spared, by publication or private sale. Also to my said wife, Margaret, the use of my plantation, on which I now live, until my youngest child arrives of age. If my wife should again marry, I leave it at the discretion of my executors for what length of time afterwards my wife should enjoy the use of improved part of the plantation.

When any of my daughters leave the family I leave with my wife and with the advice of my executors to give them such share of moveable property as to do justice to the remaning part of the family may permit.

In all things relative to the management of moveable property aforesaid I leave my executors and my wife a discretionary power to act as may seem best for my young rising family.

2nd. To my three sons, Hugh Wilson, James Wilson, and my youngest child, Lewis Felto Wilson, I give and bequeath the tract of land on which I now live to be divided into three equal parts in value by my executors, this division to be made when my oldest child shall arrive to legal age, and each to be put in possession of same when he comes to be twenty one years of age.

I appoint my friend, Richard Hugg King, Hugh Hall, James Hill, Jr., and Samuel King the executors of my last will and testament, hereby revoking and making all other will or wills by me made and declaring this and no other my last will and testament.

Signed and sealed and published and declared in the presence of subscribing witnesses the day and year above written.

James Sharp, Jurat. Lewis Felto Wilson.

Will of Thomas Hall:

"Know ye that I, Thomas Hall, of Iredell County, being of perfect mind and memory, and calling to mind my mortality, that it is appointed for all men once to die, to dispose of my estate in the following: Viz:

First, I give to my beloved wife a negro man named Newton and woman named Poll. Likewise the stock of every kind, all the household furniture to be at her proper disposal, also the use of the plantation on which I now live, together with all plantation implements including the wagon during life of widowhood.

Again, to my sons, James T. (Mrs. Hugh Wilson's father) and Fergus I bequeath one dollar each. Again, to my two sons-in-law William Stevenson and James McCorkle, I bequeath one dollar each. Again, to my daughter, Peggy, my little negro girl named Rachel.

To my daughter, Prudence Stevenson, I bequeath and devise one hundred and sixty acres out of a tract containing three thousand acres located on Elk River, State of Tennessee.

To my daughter, Peggy, I bequeath and devise one hundred and sixty acres out of a tract containing three thousand acres located on Elk River, State of Tennessee.

To my daughter, Polly, I bequeath and devise one hundred and sixty sixty acres out of a tract containing three thousand acres located on Elk River, State of Tennessee.

To my daughter Ann, I bequeath and devise one hundred and sixty acres out of a tract containing three thousand acres located on Elk River, State of Tennessee.

To my daughter, Sally, I bequeath and devise one hundred and sixty acres out of a tract containing three thousand acres located on Elk River, State of Tennessee.

To my daughter, Polly, my little negro girl named Leah. Again I bequeath to my daughter, Ann, the first female child my negro woman, Poll, may have. Again, I bequeath and devise to my son Thomas, five hundred acres out of an entry containing three thousand acres located on Elk River, State of Tennessee. Likewise a horse and saddle.

Again I bequeath and devise to my sons, Davidson and Hugh, the tract of land on which I live including the lands contained in the new grant of late conveyance adjoining the old tract, to be equally divided, considering quantity and quality.

Lastly, I do hereby authorize my wife, Elizabeth, to give to my daughter, Sally, a part equal to either of her other sisters before mentioned.

With respect to last mentioned of division of land in the State of Tennessee, it is understood each is designed to bear a proportionate part of trouble and expense incurred by obtaining title of land.

I do also hereby appoint and authorize my wife, Elizabeth, my brother, Hugh Hall, and son, James, to be executors of this my last will and testament, to which I hereunto set my hand and seal this 13th day of August, 1800. (Died Dec. 18, 1804.)

Thomas Hall (Seal)

James Adams.
Thomas S. Hall.

Will of Hugh Hall:

State of North Carolina, Iredell County.

In the name of God, Amen. I, Hugh Hall, of the State and county aforesaid, being in an advanced period of life, so dispose of the property with which God has blessed me within the following manner:

First, I leave to Margaret, my wife, the plantation on which I now live to be by her possessed during life. Also all my household and kitchen furniture, except my daughter, Jane's bureau, bed and bedding, together with my black cattle, sheep and hogs. Also my negro woman, Emey, and negro man, Ned.

I give to my son, James H. Hall, one hundred acres of land in the State of Tennessee on Indian Creek, a branch of the Big Hachie, being part of a tract of land 2,000 acres deeded in the Rev. Dr. James Hall's name, his obligation for a 1,000 lies in my hand bearing date Feb. 18, 1797.

I leave to my son, Samuel Hall, one hundred acres of the aforesaid tract. I leave to my daughter, Margaret Wilson, three hundred acres of said tract. I give to my daughters, Mary Cowan and Elizabeth McCorkle, two hundred and fifty acres each of the above mentioned tract.

I give to my daughter, Prudence Hill, a negro child, named Hannah.

I leave to my daughter, Sophia Barr, a negro girl, named Lavara.

I leave to my daughter, Sallie Adams, a negro girl, named Cynthia.

I leave to my daughter, Jane, a negro girl named Eunice, and a sorrel horse.

I leave to my son, Richard, the plantation on which I live to be possessed by him at his mother's death. Also my negro woman, Emey, a boy named Amos, and boy named Peter. I leave my Bible to my son, Richard. Dr. Hunter's lecture between him and my daughter, Jane. My other books to be divided amongst my daughters by my executors.

It is my will that my negro man, Ned, have liberty to live with any of my children he may choose after his mistress' death, and I do appoint my sons, James H. Hall and Samuel Hall, to execute this my last Will and Testament, and I revoke and hereby disannul all former wills and testaments by me made, and do publish and avow this is my last Will and Testament this 5th day of April in the year of our Lord One Thousand Eight Hundred and Sixteen, in witness whereof I have hereunto subscribed my name and annexed my seal in the presence of subscribing witnesses:

Alex Dunlap. Hugh Hall (Seal)
Nancy Dunlap.

Hugh Wilson's Commission as a Missionary to Texas:

"Natchez, Nov. 15, 1837.

"Mr. Hugh Wilson,—
Rev. and dear sir:—

"Confiding in your integrity, piety and zeal, you are hereby appointed to labor for twelve months in Texas as a missionary.

"The particular field of labor which you will occupy must be determined by your judgment and with the advice of such ministerial breth-

ren as you find engaged in proclaiming the gospel there. You will bear in mind that it is the design in giving you this commission that you should confine your labors within as narrow limits as practicable, in order that any good impression that may be made may be followed up with additional instruction, and lead to a happy issue through the blessing of God.

"You will also remember that permanent establishment of the gospel wherever it is practicable is to be kept in view in fixing upon your location.

"Your work is preaching the Gospel of Christ; and to enable you to secure the blessings of God and obtain the favor of his people, it is encumbent on you to cultivate a spirit of kindness toward all the family of Christ of every Name and carefully avoid contention and both public and private debate of a sectarian nature. In all suitable places you will encourage the establishment of Sabbath Schools, prayermeetings, and such means as in your estimation are calculated to advance the interests of the Redeemer's Kingdom.

"At the expiration of the year, you will please forward a report of your labors, giving in detail such particulars as you may think important to be communicated to the Secretary of the Committee at Natchez, Miss. And also a duplicate copy of the same to the Secretary of the General Assembly Board of Missions at Philadelphia. The name of that Secretary is W. A. Mitchell, D.D.

"Commending you to the Christian kindness of the friends of religion where your lot may be cast, and to the blessing of Almighty God,

By order of the Executive Committee of the Synod of Mississippi.

(Signed) BENJAMIN CHASE, Ch'rm'n.

Letter from Hugh Wilson to J. W. Miller at the Death of Mrs. Wilson:

String Prairie, Mar. 4, 1856.

Dear Brother,

In the holy providence of God I am called to the painful duty of informing you of the death of my *dear wife;* Sabbath morning she ate breakfast with us as usual. At nine o'clock she declined going to Sabbath School saying that her throat was sore. During the afternoon and early part of the night she still made more complaint. At 10 o'clock we thought it best to send for a physician. Before 11 o'clock it seemed as if she would die immediately, but we succeeded in affording her temporary relief. Dr. Christian got here at one o'clock, but before he arrived the disease had resumed its raging virulence. About 4 o'clock Monday morning she was mercifully released from the most extreme suffering. She retained the exercise of reason till her last breath, but from the nature of the disease she could have but little deliberate thought. Early in the night she said she could not live. I told her it was evident she could not without speedy relief, but still we hoped a blister we had applied might afford relief. Under these circumstances she expressed unwavering confidence in her prospects of future hapiness, and even a wish if it was the will of God to die.

Yesterday our whole neighborhood and number of persons from String Prairie were with us at the burial. We had three ministerial brethren of

the Methodist church with us. Thus suddenly has terminated an intimacy of more than fifty years standing, for when a boy of twelve years old I loved her with my whole soul. To us none of the changes of this eventful period, no nor all put together, have any importance compared with the consequences arising from this long and happy connection. I feel thankful that I am the remaining sufferer. I have often expressed to her and to others a desire that I might be allowed to bury her. Providence has granted me this request. Were it not for the promise, as thy day so shall thy strength be, which I have so often found verified in my experience I should feel that poor Mary and myself have a gloomy prospect. May we not expect a special interest in your prayers and in the prayers of the Christian friends of your neighborhood who knew and loved my dear departed wife

Young King, who preached for us yesterday, requested permission to publish the death of Mrs. Wilson in the Methodist Paper. Of course I could not object to it. If our Brother at Houston still keeps up his paper he will think it unkind in me that I did not ask the favor of him. I will give you a few items which you may use or not as you think best, and ask that you will make out a short notice of her death and forward it to him with a request that he will publish it, letting him know that I requested you to do so. I have a special reason for this last request. Mrs. Wilson was born in North Carolina at the close of the year 1794. When about 14 years of age she was admitted to full communion in the Presbyterian Church. We were married and went to the Chickasaw mission in 1822, where we remained ten years. Went to Teire (Tenn) in 32, and left for this country early in 38. With our movements in this country you are familiar. Of course she has been thrown into connection with a great many persons of every possible shade and character. You are well acquainted with the leading features in the character of my dear wife, and with the place she has occupied in the feelings of those who knew her best, in this country. I can truly say her position wherever we have lived has been no less favorable. I have never known one individual to dislike Mrs. Wilson, even for a short time, and although apparently defective in the art of winning favor, somehow, all who knew her loved her. But she has gone where she will be esteemed not for her natural amiableness but because by grace she has been made to bear the image of the Son of God.

Let me hear from you soon.

Yours,

HUGH WILSON.

Appendix III.

WILSON GENEALOGY

A brief sketch of the life of the first Rev. Lewis Feuilleteau Wilson, M. D., head of the family whose genealogy is presented herein, is given in the first chapter of the biography of Hugh Wilson, and will not be repeated here.

I wish to thank each one who has assisted in gathering data for this genealogy. If there are omissions or inaccuracies, either in names or other information, it is because I have been unable to get in touch with all, scattered as they are in so many parts of the country, but have had to use second-, and in some cases, even third-hand information. If this genealogy arouses any to send me corrections or supplemental data, I shall be delighted to receive such, and to correct my files for further perfecting of the family tree.

(Note: Names appear in order from the oldest to the youngest of each family, a paragraph for each name in direct line. The birth date and death date, excepting those still living, appear in parenthesis after the name; only birth date with dash in parenthesis after names of those living. Then follow such other items of interest as have been furnished me. Succeeding generations are easily traced by a system of dots. The first family of Wilsons appear in large Capitals and have no dot. Each of their children has one dot before his name, indicating he is one generation removed from the first family; grandchildren have two dots, and so on.)

Wilson Geneaolgy

The names of the first family of Wilsons, in order, are: MARY, MARGARET, PRUDENCE, HUGH, JAMES, ELEANOR, ELIZABETH, and LEWIS FEUILLETEAU, Jr., all born in Iredell county, North Carolina.

MARY WILSON (June 5, 1788—1831); in 1822 she married Abner Harris (Jan. 13, 1787—May 31, 1845) in Tennessee; three children:

. Evelyn Harris; in 1849 she married Rev. Wm. H. Province, whose first wife was Lydia Harris, Evelyn's half sister.

. Louisa Harris; married a Mr. Coleman, Union Soldier killed in action. They lived in Tennessee, but because of troublous times incident to the Civil War, she moved with her infant son to Neoga, Ill.; pensioned as a war widow; one child:

.. William Coleman; died while in college from a cold which developed into pneumonia.

. ————Harris; he lived in Tennessee; one son:

.. Richard Harris; he may be living yet, as he visited in Neoga, Ill. some years ago, and worked on the farm of Mr. Albert Wilson, his father's first cousin.

MARGARET WILSON (May 29, 1790—July 8, 1835); unmarried; she died in Tipton county, Tennessee.

PRUDENCE WILSON (Jan. 9, 1792—Apr. 17, 1835); she accompanied Rev. and Mrs. Hugh Wilson to Mississippi; moved with them to Tennessee where she died; unmarried.

HUGH WILSON (Mar. 16, 1794—Mar. 8, 1868); on June 12, 1822 he married Ethalinda Hall (Dec. 20, 1794—Mar. 3, 1856); in 1858 he married Mrs. Elizabeth Reid (1813—Dec. 14, 1892); For further details of his life see biography; five children, all by his first wife:

. Margaret Ethalinda Wilson (June 26, 1823—Jan. 25, 1887); in 1846 she married Robert H. Flanniken; they were both faithful members of the church both in Prospect and String Prairie churches; she was a very strict Sabbatarian. Two children by birth, and two by adoption:

.. Hugh James Flanniken (Nov. 12, 1847—Nov. 22, 1864); he had only recently united with the String Prairie church when he died.

.. Robert Ashbel Flanniken (Mar. 30, 1850—Mar. 13, 1856).
(Willie Bond Owen and Hugh Wilson Rowland adopted later.)

— — — — — —

. Rachel Clementine Wilson (Oct. 7, 1824—Oct. 31, 1907); in 1842 she married William Lindley Cunningham (Apr. 2, 1817—Jan. 22, 1860); she was a very slight woman, never weighing over one hundred pounds, was left a widow with eight children before any of them were grown at the very beginning of the Civil War, only one son five years old at the death of the father; she spun and wove all the clothing for the family during the trying sixties; her descendants number 241; she lived to the age of 83; eight children:

.. Mary Ethalinda Cunningham (Feb. 24, 1843—Sept. 15, 1883); unmarried.

. . . . . .

.. Isabella Ann Cunningham (1848—c. 1880); on April 21, 1864 she married William Alfred Pankey (Oct. 5, 1834—c. 1880); her descendants number 77; eight children:

——— ——— ———

... Mary Wilson Pankey (July 13, 1865—June 3, 1890); on Nov. 18, 1886 she married Henry Jerome Bissell (July 31, 1846—Oct. 9, 1921; three children:

.... Anna Rose Bissell (Aug. 31, 1887—); on Dec. 18, 1907 she married Rev. Louis Owen Cunningham; living at Eureka, Texas; six children:

..... Rosemary Cunningham (Jan. 4, 1909—); single, and in business in Austin.

..... Charles Louis Cunningham (June 19, 1910—); accountant in the office of the Secretary of State, Austin, Texas.

..... Jerome Bissell Cunningham (May 22, 1913—); in the office of State Old Age Assistance Bureau, Austin, Texas.

..... William Wilson Cunningham (July 28, 1916—Aug. 27, 1922).

..... Robert Ashley Cunningham (May 24, 1923—).

..... Jean Cunningham (May 11, 1925—).

— — — — — —

.... Harry Alfred Bissell (May 1, 1890—); on June 23, 1912 he married Miss Stella Vick of Lee county, Tex.; living at Electra, Texas, Box 172; two children:

..... Mary Eevira Bissell (June 14, 1913—); graduate of Texas Wesleyan College, Fort Worth, Tex.; teacher in public schools at Electra, Tex.; unmarried.

..... Harry J. Bissell, (June 15, 1923—).

— — — — — —

.... Robert Jerome Bissell (May 1, 1890—); on Mar. 21, 1916 he married Norma Coveney; he is clerk of Texas Hotel, Houston, Texas.

——— ——— ———

... Alice Pankey (1867—died in infancy).

——— ——— ———

... James Adolphus Pankey (June 12, 1869—Mar. 16, 1907); A. B. from Southwestern University, Clarksville, Tenn.; B.D. from the same school about 1898; Ordained to the Presbyterian ministry, but on account of his health was never active; never married.

——— ——— ———

... Robert William Pankey (1871—); in 1903 he married Annie Willie Ballard (Feb. 17, 1872); live at Anton, Tex.; farmer; three children:

.... Annie Florence Pankey (Nov. 6, 1905—); on June 13, 1935 she married J. Bruce Porcher; farmer, Littlefield, Tex., one child:

..... Mary Jo Porcher (Mar. 25, 1936—).

.... Robert Wilbur Pankey (Mar. 1, 1909—); on June 1, 1930 he married Virginia Shirley; agent for a tire company; live at 2661 Washington Ave., Ogden, Utah; one child:

..... Robert Wilbur Pankey, Jr. (Aug. 19, 1931—).

.... James Oren Pankey (Jan. 31, 1911—Mar. 7, 1911).

——— ——— ———

... Susan Pankey (Jul. 15, 1873—Jan. 12, 1937); on May 8, 1895 she married Henry J. Bissell, whose first wife was Mary Pankey, Susan's sister; lived at Giddings, Tex.; ten children:

.... Howard M. Bissell (Feb. 29, 1896—Mar. 25, 1896).

— — — — — —

.... Marjorie Alma Bissell (July 17, 1897—); on June 10, 1914 she married Luther Pounder; living at Caldwell, Tex., four children:

..... Sue Marie Pounder (1915—); married Woodrow Brewer.

..... Luther Jerome Pounder (Sept. 26, 1916—).

..... Emory Donnell Pounder; United States Navy, San Diego, Calif.

..... Marjorie Elizabeth Pounder.

— — — — — —

.... Cecil Angus Bissell (Dec. 24, 1898—); World War veteran, Giddings, Texas.

— — — — — —

.... Herbert Cunningham Bissell (June 10. 1900—Sept. 29, 1915).

— — — — — —

.... Alfred Lindley Bissell (Nov. 23, 1902—); studied at Southwestern U., Georgetown, Tex.; B.S. degree from A. & M. College, Tex. 1930; taught at Pyote, Tex., now lives at Giddings; unmarried.

— — — — — —

.... Susie Allen Bissell (Sept. 19, 1904—); on Jan. 11, 1930 she married Vernon E. Harrison, Blue Bonnet Drugs, Giddings, Tex.; she took training as a nurse at Austin, Texas; one child:

..... Vernon E. Harrison, Jr.

— — — — — —

.... Joseph Wadsworth Bissell (Aug. 9, 1907—); on Dec. 29, 1928 he married Dorothy Sargent; graduate Tyler Commercial College; telegraph operator for Gulf Pipe Line, Thompson, Texas.

— — — — — —

.... Dorothy Emily Bissell (Feb. 2, 1909—); married Calvin Williams, deceased; in training for a nurse, 610 W. 17th, Austin, Tex.; one child:

..... Margaret Williams.

— — — — — —

.... Philip Russell Bissell (Jan. 30, 1911—); on Jan. 29, 1936 he married Elinora Krugman; living at Giddings, Tex.

— — — — — —

.... Herberta June Bissell (May 11, 1916—); baptized July 24, 1916; on Sept. 18, 1934 she married Rev. Lowell O. Ryan; now living at Pleasanton, Texas; two children:

..... Michael Lynn Ryan.

..... Timothy Lowell Ryan.

——— ——— ———

... Olivia Pankey (July 29, 1876—); on Sept. 15, 1897 she married Ira J. Bryan, farmer, Lexington, Texas; nine children:

.... Ira Randolph Bryan (Aug. 20, 1898—Sept. 25, 1900).

— — — — — —

.... Ernest Edwin Bryan (Dec. 28, 1899—Apr. 17, 1931); on July 20, 1921 he married Mae Boyd; farmer near Lexington, Tex.; four children:

..... Ernest Edwin Bryan, Jr. (1923—).

..... Marie Bryan (1926—).

..... Kendall Bryan (June 22, 1928—).

..... Kenneth Bryan (June 22, 1928—).

— — — — — —

.... Frank Terry Bryan (Mar. 26, 1902—); on Mar. 17, 1929 he married Vivian Gollehon; farmer, Mart, Tex.; one child:

..... Myrtle Frances Bryan (Jan. 13, 1933—).

— — — — — —

.... Annie Evelyn Bryan (Sept. 27, 1904—); on June 15, 1921 she married Earl Perry, farmer, Lexington, Tex.; one child:

..... Annie Evelyn Perry (1922—).

— — — — — —

.... Louis Alfred Bryan (Jan. 11, 1907—); on Nov. 13, 1926 he married Ester Price; road engineer, Mesquite, Tex.; four children:

..... Donald Ray Bryan (Apr. 1, 1929—).

..... J. C. Bryan (Dec. 11, 1931).

..... Louis Wayne Bryan (June 30, 1934—).

.....Faye Jeanine Bryan (Nov. 23, 1936—).

— — — — — —

....James Howard Bryan (Sept. 7, 1908—) on Oct. 2, 1927 he married Virgie Lansford; mechanic, Mesquite, Tex.; three children:

.....James Preston Bryan (July 10, 1928—).

.....Gondal Lee Bryan (Feb. 2, 1931—).

.....Glenn L. Bryan (July 15, 1935—).

— — — — — —

....Lelia Louise Bryan (Nov. 9, 1910—); on Sept. 17, 1927 she married James Plemmons, farmer, Mart, Tex.; two children:

.....Ira Alonzo Plemmons (Nov. 25, 1928—).

.....Robert Eugene Plemmons (July 22, 1930—).

— — — — — —

....Robert Preston Bryan (Sept. 28, 1913—); on July 7, 1934 he married Mary Miller; farmer, Mesquite, Tex.

— — — — — —

....Hugh Wilson Bryan (Nov. 29, 1917—).

——— ——— ———

...Frank Allen Pankey (c. 1878—c. 1890).

——— ——— ———

...Augusta Pankey (c. 1880—); c. 1903 she married Joseph D. Tipton, farmer, near Post, Tex.; eight children:

....James Spurgeon Tipton (Aug. 8, 1904—); on Dec. 25, 1932 he married Lu Ella Stiles; pastor Calvary Baptist Church, Post, Tex.; one child:

.....————Tipton.

— — — — — —

....Florence Tipton (Nov. 16, 1906—Nov. 26, 1906).

— — — — — —

....Clementine Tipton (Aug. 9, 1907—); on May 6, 1933 she married Guy Shults, farmer, Post, Tex.; one child:

.....————Shults.

— — — — — —

....Lumega Tipton (May 19, 1910—); on July 4, 1931 she married Ted Shults, farmer, Encino, New Mexico; one child:

.....————Shults.

— — — — — —

....Josephine Tipton (Apr. 7, 1913—); on Jan. 11, 1936 she married Reece Hodges, farmer, Wilson, Texas.

— — — — — —

....Ruby Tipton (Apr. 19, 1916—); on Jan. 12, 1936 she married Deward White, farmer, Abernathy, Texas.

— — — — — —

....John Douglas Tipton (May 1, 1919—).

— — — — — —

.... Nola Roberta Tipton (Apr. 19, 1924—).

. . . . . .

.. Emily Limber Cunningham (Oct. 17, 1849—); on Nov. 20, 1874 she married William Albert Spencer, farmer, Liberty Hill, Tex.; she was namesake of Mrs. Emily Limber whose husband had recently met a tragic death in New Orleans, but who came on to Texas to try to carry out her young husband's plans, as far as she was able, in spreading the gospel; Emily Cunningham attended Live Oak Seminary in Washington county before marriage; She lives with her daughter, Lel, at Liberty Hill, Tex.; nine children:

... James Theodore Spencer (Dec. 10, 1875—); on Nov. 5. 1899 he married Bessie Stanford; farmer, Liberty Hill, Tex.; five children:

.... Harvey Leo Spencer (Jan. 13, 1902—); on Sept. 20, 1925 he married Gertrude Copple; teacher in public schools of Georgetown, Tex.; received his training in North Texas State Teachers' College, Denton, Tex.; two children:

..... George Leo Spencer (June. 11, 1927—),

..... Leota Spencer (Nov. 17, 1928—).

— — — — — —

.... Hazel Spencer (Aug. 21, 1908—); married Tom Shaw, Austin, Tex.; one child:

..... Louise Shaw.

— — — — — —

.... Margaret Spencer (Nov. 15, 1910—); on Mar. 23, 1930 she married Robert Gee Hudson, bookkeeper, Fairbanks-Morse Co., Dallas, Texas.

— — — — — —

.... Dorothy Spencer (Aug. 16, 1918—).

— — — — — —

.... Billy Spencer (June 29, 1922-

——— ——— ———

... Albert Harvey Spencer (Jan. 13, 1878—Aug. 21, 1930); on July 4, 1904 he married Ida Ruble; carpenter and painter, Bertram, Texas; four children:

.... William Spencer (Oct. 29, 1905—May 8, 1908).

— — — — — —

.... Emma Maude Spencer (Mar. 23, 1908—); lives in Brownwood, Tex.

— — — — — —

.... Myrtle Spencer (Apr. 21, 1910—); on Mar. 4, 1930 she married Rev. Elmo Letbetter, 1306 Main St., Brownwood, Tex.; two children:

..... Sanders Davis Letbetter (Jan. 2, 1933—).

..... Jack Lewis Letbetter (Jan. 6, 1934—).

— — — — — —

.... Eva Clementine Spencer (Dec. 21, 1911—); on Aug. 29, 1929 she married Joe Womack, Bertram, Tex.; two children:

.....Alpha Jo Womack (Feb. 7, 1932—).

.....Robert Dale Womack (Nov. 7, 1935—).

...Stella Lucile Spencer (Sept. 2, 1879—); on July 27, 1904 she married Herbert Insall, (deceased) farmer, Leander, Tex.; the three sons live with their mother on the farm; five children:

....Byron Insall (Nov. 10, 1905—).

....Emily Lucile Insall (June 1, 1907—Jan. 12, 1908).

....Herbert Insall (Aug. 31, 1909—).

....Elbert Insall (Sept. 15, 1911—).

....Jewell Insall (Jan. 30, 1914—Feb. 12, 1914).

...Vernon Currie Spencer (Feb. 13, 1882—); on Dec. 13, 1905 he married Sula Hefner; farmer, Liberty Hill, Tex.; seven children:

....Floyd Spencer (Nov. 11, 1908—); on July 30, 1934 he married Texila Dyer; with an oil company, Houston, Tex.

....Margaret Spencer (Dec. 30, 1910—); on Nov. 1, 1931 she married Glenn Shuffield, Liberty Hill, Tex.

....Ruth Spencer (Sept. 7, 1913—).

....Vernon Calvin Spencer (Nov. 22, 1916—).

....Mary Lee Spencer (Jan. 12, 1920—Dec. 9, 1923).

....Clyde Spencer (Oct. 1, 1922—).

....Ruby Jewell Spencer (July 13, 1925—Sept. 10, 1935).

...Powell Spencer (Jan. 6, 1884—Jan. 24, 1887).

...John Herbert Spencer (Oct. 1, 1885—); on Dec. 31, 1911 he married Ethel Stanford; farmer and stockman, Lampasas, Tex.

...Lel Red Spencer (Jan. 1, 1888—); Cares for her mother, Liberty Hill, Tex.

...Byron Clark Spencer (Apr. 1890—July 9, 1901).

...Norman Smiley Spencer (Jan. 7, 1894—Sept. 6, 1924); on Nov. 24, 1919 he married Rennie Burns, who now lives at Eliasville, Tex.; lost his life from an accident while riding a horse; one child:

....Mary Emily Spencer (Oct. 22, 1921—); lives with her mother.

. . . . . .

..Harriet Cunningham (1851—c. 1877); about 1874 she married William Leeper; before marriage the Synod of Texas sent her to Marion Female Seminary, Marion, Ala.; her health failed and she never finished; this was done in honor of her grandfather, Rev. Hugh Wilson; one child:

...Emmett Leeper (Mar. 1876—); now living in Dallas, Tex.

. . . . . .

..Susan Jane Cunningham (May 30, 1853—Feb. 13, 1933); on Nov. 20, 1874 she married Wilford Allen, farmer; they lived in Lee county, Coryell county, Eastland county, and about 1900 they moved to Tecumseh, Okla. where they lived till death; seven children:

...Frank Lindley Allen (Mar. 10, 1876—); on Dec. 24, 1905 he married Sallie Schinpoch (b. Feb. 11, 1881); farmer, Elgin, Okla.; five children:

....Ima Allen (Apr. 25, 1907—); on Feb. 5, 1927 she married Lincoln Linduff, farmer near Tecumseh, Okla.; one child:

.....Nova Jean Linduff (Jan. 10, 1928—).

— — — — — —

....Ira Allen (Mar. 10, 1909—); farms with his father.

— — — — — —

....Ila Allen (Mar. 10, 1909—); on Dec. 20, 1928 she married Howard Linduff, farmer near Tecumseh, Okla.; two children:

.....Charles Allen Linduff (May 31, 1930—).

.....H. J. Linduff (Oct. 17, 1933).

— — — — — —

....Susie Allen (Dec. 3, 1911—); on Dec. 24, 1932 she married Sidney Bentley, bank clerk, Lawton, Okla.

— — — — — —

....Albert Allen (Dec. 6, 1917—); on Aug. 29, 1936 he married Bernice Barbrick; farmer, Bethany, Okla.

—— —— ——

...Ed Wilson Allen (Feb. 6, 1878—Jan. 10, 1933); on Nov. 24, 1900 he married Maggie Cable; farmer near Enid, Okla.; eight children:

....Alma M. Allen (Nov. 23, 1902—); on Oct. 29, 1921 she married R. W. Huddleston, drayman; she keeps a bakery shop in Fletcher, Okla.; two children:

.....June Huddleston (Oct. 8, 1922—).

.....Billy Huddleston (Oct. 13, 1924—Feb. 10, 1933).

— — — — — —

....Elma Allen (Sept. 22, 1904—); July, 1924 she married William Kizner, farmer, Enid, Okla.; two children:

.....Donnie Lee Kizner (Dec. 21,1925—).

.....Billy Wayne Kizner (Mar. 3, 1928—).

— — — — — —

....Velma Allen (Sept. 22, 1904—); on May 24, 1924 she married Everett Burch, farmer near Fletcher, Okla.; five children:

.....Robert Burch (Sept. 1, 1926—).

.....Frankie Burch (Nov 20, 1927—).

.....————Burch (d.)

.....————Burch (d.)

.....————Burch (d.)

— — — — — —

....Bessie Allen (Mar. 8, 1908—); on Oct. 9, 1931 she married Hobart Ogle, stock-farmer, trader; she graduated Enid Business College, and is stenographer for Marr Grocery Co., Enid, Okla.

— — — — — —

....Altha Ione Allen (Feb. 3, 1912—); on Jan. 5, 1935 she married Dudley Thomason, Garage Owner, Fletcher, Okla., both attended Cameron Junior College, Lawton, Okla.

— — — — — —

....Reba Allen (Apr. 9, 1915—); living with her mother.

— — — — — —

....Edna Pearl Allen (Sept. 17, 1917—); on Sept. 22, 1935 she married Harold Anderson, Fletcher, Okla.

— — — — — —

....Edwin Francis Allen (Dec. 15, 1919—); lives with mother.

——— ——— ———

...Wilford Cunningham Allen (Feb. 26, 1881—); on Dec. 25, 1905 he married Ada Tucker; farmer near Tecumseh, Okla.; one child:

....James Wilbur Allen (Feb. 12, 1911—); farms with his father.

——— ——— ———

...John Ellis Allen (Nov. 26, 1882—); on May 13, 1906 he married Naomi Herrin (Feb. 21, 1888); farmer, Shawnee, Okla.; three children:

....Willie Loretta Allen (Dec. 29, 1907—); on Mar. 10, 1926 she married Ray Franklin, with the Sun Lumber Co., Okmulgee, Okla.; four children:

.....Billy Ray Franklin (Mar. 31, 1927—).

.....Joe W. Franklin (Nov. 12, 1929—).

.....John Allen Franklin (Nov. 10, 1931—).

.....Alvin Franklin (July 1933—).

— — — — — —

....Mary Allen (Feb. 19, 1911—); on Dec. 24, 1933 she married Lloyd Whittall, Paul's Valley, Okla.; before marriage she taught school five years, having graduated from a State Teachers' College.

— — — — — —

....Thelma Allen (May 19, 1918—); living with parents.

——— ——— ———

...Bobby Clementine Allen (Sept. 25, 1885—); on Mar. 31, 1907 she married Artist Kanady, farmer, Agra, Okla.; four children:

....Fay Kanady (Jan. 8, 1908—); married Ted Byers; three children:

..... Dorothy Byers.

..... Lois Byers.

..... ————————Byers.

— — — — — —

.... Glenn Kanaday (died).

— — — — — —

.... Hazel Kanaday (died).

— — — — — —

.... Ruth Kanaday; living with parents.

——— ——— ———

... Emma Abbie Allen (Dec. 26, 1887—); on Dec. 14, 1911 she married Tom Teffinteller; married second Mr. Manness, no children; four children by first husband:

.... Juanita Teffinteller; married Russell McCord, Hitchkiss, Colorado.

.... Marion Teffinteller (died).

.... Cecil Teffinteller (Jul. 12, 1917—) (girl).

.... Jewell Teffinteller (1920—).

——— ——— ———

... Henry B. Allen (Dec. 10, 1891—Dec. 29, 1891).

. . . . . .

.. William Wilson Cunningham (Mar. 6, 1855—Apr. 18, 1935); on Dec.. 10, 1874 he married Ella Owen, of Tanglewood; he was farmer from the age of ten to seventy; lived at Tanglewood, Turnersville and Eliasville, Tex. (wife b. Mar. 4, 1857—d. Nov. 14, 1932); ten children:

... Irwin Lamar Cunningham (Mar. 28, 1876—Oct. 8, 1909); on Nov. 27, 1904 he married Ella Sari Weaver (b. Sep. 7, 1880); studied in Austin College, Sherman, Texas 1899 to 1903; ordained to Presbyterian Ministry; preached at Lubbock, Denison, Knox City, and Eliasville, Tex.; died in operation illness at Dallas; two children:

.... Irwin Lamar Cunningham, Jr. (Oct. 28, 1906—); on Dec. 22, 1934 he married Mildred Pippen; studied in Southern Methodist University; highway engineer, Snyder, Texas.

— — — — — —

.... William Weaver Cunningham (July 29, 1909—); on Nov. 17, 1933 he married Gwendolyn Brown; studied in S. M. U.; highway engineer, Aspermont, Texas; one child:

..... John Irwin Cunningham (Dec. 29, 1936—).

——— ——— ———

... Louis Owen Cunningham (June 25, 1880—); on Dec. 18, 1907 he married Anna Rose Bissell; A. B. Austin College, 1905; B. D. Austin Seminary, 1908; ordained Presbyterian minister; pastorates at Haskel, Big Spring, Lovington, (N. M.), Eliasville, and Eureka, Tex.; six children, data for whom, see page 114.

——— ——— ———

... Mary Edna Cunningham (Jan. 3, 1885—); on Apr. 3, 1906 she married Charles E. Donnell, ranchman, Murray, Tex.; before marriage she attended College of Industrial Arts, Denton, Tex.; six children:

.... William Palmer Donnell (Jan. 26, 1907—); on Apr. 15, 1934 he married Glady Gound; with Morrison's general department store, Graham, Texas.

— — — — — —

.... Charles Edward Donnell, Jr. (Sep. 19, 1908—); John Tarleton College; taught several years; is now finishing his degree in Texas A. & M. College.

— — — — — —

.... Louis Franklin Donnell (Jan. 22, 1911—); Dec., 1935, he married Marguerite Price; John Tarleton College; is farming on the W. W. Cunningham place, Eliasville, Tex.; one child:

..... Edna Ilene Donnell (Apr. 25, 1937—).

— — — — — —

.... Bessie Faye Donnell (Aug. 13, 1913—); on Oct. 4, 1936 she married Douglas Marshall, Canyon, Tex.; both are graduates of Texas Technological College, Lubbock, Tex.; one child:

..... Arvle Edward Marshall (Dec. 25, 1937—).

— — — — — —

.... Eloise Donnell (June 14, 1915—); on Dec. 24, 1937 she married D. M. Duncan, Murray, Tex.

— — — — — —

.... Hugh Leslie Donnell (June 18, 1918—).

——— ——— ———

... Thomas McHutchin Cunningham (Mar. 22, 1887—); on Feb. 14, 1923 he married Hilda Hugon, of Gainesville, Tex. (Dec. 8, 1898); A. B. Austin College; B. D. Austin Seminary; Th. M. Union Seminary, 1926; M. A. Boston, University, 1928; Th. D. Union Seminary, 1932; pastorates at Eliasville, Stamford, Gainesville, Fort Worth, Texas; Evangelistic singer; radio singer and lecturer. Mrs. Cunningham is a graduate of the University of Texas; Assembly's Training School; M. A. North Texas Teachers' College; four years president of Texas Synodical Auxiliary; live at Denton, Tex.; one child:

.... Hilda Grace Cunningham (May 22, 1928—).

——— ——— ———

... Hugh Wilson Cunningham (April 17, 1889—); on Nov. 25, 1920 he married Lucye Steibel (b. Mar. 23, ———); student in Austin College, University of Texas; volunteer in World War, serving in the 2nd. Div. 9th. Inf., and fought on several major fronts in France; Postmaster in Eliasville fourteen years; now a grocery merchant in Eliasville; two children:

.... Hugh Wilson Cunningham, Jr. (Sep. 11, 1921—).

.... William Arthur Cunningham (June 28, 1924—).

——— ——— ———

... William Otis Cunningham (June 13, 1891—); on Oct. 28, 1913 he married Laura Maude McCullough (b. Aug. 26, 1895); student in Austin College; banking in Throckmorton, Graham and Eliasville, Tex.; with his brother, Hugh, he has been executor of the W. W. Cunningham estate. Mrs. Cunningham was the daughter of Rev. W. H. McCullough, long pastor of the Eliasville, Church; six children:

.... Lila Josephine Cunningham (Jul. 19, 1914—); B. S. Degree Trinity University 1937; now studying in Baylor Medical College, Dallas, Tex.

.... Nellie May Cunningham (Mar. 21, 1916—); Junior in Trinity University.

.... William Otis Cunningham, Jr. (Jan. 20, 1920—); book-keeper in the Graham National Bank.

.... David McCullough Cunningham (Jun. 24, 1924—).

.... John Wilson Cunningham (Aug. 5, 1927—).

.... Laura Ann Cunningham (Aug. 3, 1929—).

... Annie May Cunningham (May 5, 1893—); on Mar. 1, 1926 she married Cap Hill Oliver (b. Oct. 27, 1892); he is an employe of the Humble Oil Co., Byrds, Tex.; before marriage she studied in College of Industrial Arts, Denton, Tex., Assembly's Training School; she was home missionary in southwest Ga. several years; two children:

.... Cappe Hill Oliver, Jr. (Feb. 14, 1927—).

.... ————Oliver (died in infancy).

... Lila Cunningham (Oct. 29, 1895—); Registered Nurse, having trained at Kings' Daughters Hospital, Temple, Tex.; studied in Assembly's Training School; nurse and dietician at Pres.-Mex. Taft, Tex.; has practiced nursing at Eliasville, Graham, Tex., and Turbeville, Va., now in the latter place.

... Charles Leslie Cunningham (Mar. 27, 1898—); on Sep. 24, 1925 he married Margaret Hardie of El Paso (b. July 31, 1900); Volunteer of the World War, serving in the 9th. Inf. 2nd. Div. with active fighting on several major fronts in France; studied in Austin College; D. D. S. degree from Baylor Medical College in 1926; practicing dentist in El Paso, Tex.; three children:

.... Mary Hardie Cunningham (Jan. 15, 1928—).

.... Elizabeth Owen Cunningham (Jan. 28, 1930—).

.... Margaret Cunningham (Feb. 17, 1932—).

... Bessie Grace Cunningham (Feb. 17, 1900—); on Jun. 29, 1927 she married Rev. Klair Long Armstrong of Coatesville, Pa.; A. B. degree Austin College 1925; taught school in Eliasville; studied in Assembly's Training School 1926-1927; after marriage they went to Tabriz, Iran, as missionaries under the Presbyterian Church U. S. A., with furlough in 1932-33; they have charge of Avicenna Middle School in Tabriz; three children:

.... James Klair Armstrong (June 7, 1928—).

.... Joseph Cunningham Armstrong (Apr. 15, 1930—).

.... Elizabeth Lingle Armstrong (Jan. 10, 1933—).

. . . . . .

.. Margaret Elizabeth Cunningham (June 30, 1857—Feb. 27, 1930); on Mar. 4, 1878 she married Frank Morris (b. Mar. 4, 1851); they lived at Giddings, Troup, Tex.; three children:

... Laura Evelyn Morris (Mar. 3, 1879—Apr. 6, 1896).

... Florence Clementine Morris (Jan. 22, 1881—); on Jan. 27, 1917 she married John A. McDonald of Sulphur Springs, Tex.; A. B. College of Industrial Arts, Denton, Tex.; librarian in Daniel Baker College, Brownwood, Tex.; her husband died some years ago.

... Lucien Leroy Morris (Dec. 17, 1883—Aug. 17, 1908).

. . . . . .

.. Evelyn Hall Cunningham (Sep. 15, 1859—); on Oct. 29, 1879 she married Robert Ezra Owen (b. Aug. 6, 1854—d. Jul. 6, 1898); he was a newspaper editor with the Lampasas Dispatch; after his death she lived in Eliasville, married a second time to W. J. Hughes (deceased); moved to Graham, to Sherman, and Albany; she is now living with a daughter in Henderson, Tex.; many years a widow, she has managed wonderfully with a large family, nearly all of whom are well educated; eight children:

... William David Owen (died Sept. 8, 1880).

... Robert Lowry Owen (Oct. 20, 1881—); on Apr. 29, 1916 he married Pauline Thomas (b. Oct. 27, 1886); A. B. Austin College 1909; B. D. Austin Seminary 1912; Pastorates at Cooper, Ladonia, Mount Pleasant, Big Spring, and Longview, Tex.; has built handsome new churches in the last three places; Mrs. Owen is an accomplished musician; two children:

.... Robert Grissom Owen (July 28, 1918—); Student in Davidson, now in Oberlin College, Ohio, majoring in organ music; he has played before such organ celebrities as Pietro Y. Yon, Marcelle Dupree, Virgil Fox and Hugh McAmis.

.... Margaret Pauline Owen (Jan. 27, 1923—).

... Lela Owen (Aug. 28, 1883—Sep. 22, 1903).

... Marion Elizabeth Owen (Sep. 25, 1885—); on June 7, 1907 she married Oscar Bert Hutchison (b. Nov. 24, 1883); they have lived in Denton, Strawn, Albany and Austin, Tex.; five children:

.... Oscar Owen Hutchison (Oct. 4, 1908—); on Apr. 28, 1935 he married Frances Klaub in Chicago; A. B. Trinity U. 1932; B. D. Chicago Seminary 1935; Ordained Presbyterian minister 1935; installed pastor of the Menard church Apr. 26, 1936.

— — — — — —

.... Elizabeth Hall Owen (Aug. 4, 1910—); on Aug. 1, 1929 she married Henry J. Johnson, electrician; live in Austin, Tex.; one child:

..... Henry J. Johnson, Jr. (July 26, 1930—).

— — — — — —

.... Robert David Hutchison (Nov. 15, 1915—); on Nov. 19, 1937 he married Susie Bissell, Austin, Texas.

— — — — — —

.... Frank Ray Hutchison (Nov. 2, 1919—); student in U. of Tex.

— — — — — —

.... Jack Bailey Hutchison (1921—Mar., 1924).

——— ——— ———

... Joseph Archibald Owen (Nov. 4, 1886—); in 1915 he married Mary Mayes of Graham, Tex., who died soon afterward; in 1919 he married Mary Irving of Weatherford, Tex.; B. A. Austin College 1913; B. D. Princeton 1917; ordained Presbyterian minister; pastorates at Strawn, Albany and Slayton, Tex.; four children by his second wife:

.... Mary Sue Owen (May 12, 1923—).

.... Doris Owen (Mar. 12, 1926—).

.... Jo Ann Owen (May 10, 1929—).

.... David Robert Owen (Nov. 20, 1930—).

——— ——— ———

... Calvin Percy Owen (Mar. 17, 1889—); on Oct. 19, 1917 he married Alice McMurray (b. Dec. 16, 1892); A. B. Austin College 1915; B. D. Union Seminary 1918; ordained Presbyterian minister; pastorates at Bonham, Mercedes, Sulphur Springs and Brownwood, Tex.; four children:

.... Calvin Percy Owen, Jr. (May 30, 1919—); student U. of Tex.

.... Jan William Owen (Dec. 29, 1920—).

.... Joe McMurray Owen (July 11, 1922—).

.... James Hardie Owen (Feb. 14, 1928—).

——— ——— ———

... Anna Ray Owen (Apr. 12, 1893—); studied piano under G. E. Case, Sherman, Tex., 1912; taught piano many years; she is now taking care of her mother in Henderson, Texas.

——— ——— ———

... Evelyn Wilson Owen (Aug. 2, 1896—); on ————1921 she married Rev. R. E. Hooker; Soprano soloist, having studied under some of the best teachers in Texas; two children:

.... Mary Evelyn Hooker (Feb. 6, 1923—).

.... Edward Wilson Hooker (Nov. 3, 1925—).

. Isabella Graham Wilson (Dec. 26, 1825—Nov. 3, 1857); about 1854 she married Covington Parks, Hugh Wilson community; two children:

.. Ashbel Green Wilson Parks (Dec. 25, 1855—July 25, 1925); on Dec. 24, 1878 he married Kate Ward (b. 1859—d. Feb. 12, 1932); they lived in Coryell county one year, then Williamson county until 1906, and in Schleicher county till death; stock farmer; both were faithful members of the Baptist Church throughout life; nine children:

... Lula Elizabeth Parks (Feb. 6, 1880—); on Dec. 20, 1898 she married Sanda Lowe Stanford (b. Mar. 11, 1875) in Williamson county; moved to Schleicher county 1906; stock farming and dairying; five children:

.... Wilson Lowe Stanford (Oct. 21, 1899—Nov. 11, 1899).

— — — — — —

.... Frances Jewell Stanford (Jan. 13, 1902—).

— — — — — —

.... Truett Covington Stanford (July 10, 1905—); on Nov. 18, 1928 he married Mildred Kent (b. Sep. 21, 1907); manager of his father's ranch; three children:

..... Albert Lowe Stanford (Apr. 22, 1930—).

..... Truett Kent Stanford (Jun. 15, 1934—).

..... Jack Wayne Stanford (Dec. 21, 1935—)

— — — — — —

.... Lois Marie Stanford (June. 14, 1911—Feb. 2, 1936); on Aug. 2, 1935 she married Rostein Pfiester.

— — — — — —

.... Helen Louise Stanford (Sep. 2, 1918—).

——— ——— ———

... Isabella Graham Parks (May 30, 1882—died in youth).

——— ——— ———

... Hallie Parks (Mar. 14, 1884—); on Dec. 30, 1906 she married Eugene C. Parker (b. Dec. 17, 1874—d.); stock farming; four children.

.... Irene Parker (May 21, 1908—); on Sep. 20, 1933 she married W. T. Mills (b. Jul. 21, 1904); they live at Paint Rock; one child:

..... Eugene Clay Mills (Nov. 9, 1934—).

— — — — — —

.... Roscoe Marvin Parker (May 7, 1911—); on Oct. 10, 1933 he married Irene Benton.

— — — — — —

.... Luther Raymond Parker (Mar. 25, 1914—);.

.... Logan Green Parker (Mar. 9, 1917—).

...Wayne Oliver Parks (Apr. 29, 1885—died).

... Ward Covington Parks (Sep. 28, 1886—); on Jan. 30, 1915 he married Hazel Miller; stock farmer on the old Green Parks place; seven children:

.... Ward Covington Parks, Jr. (Nov. 3, 1915—); on May 10, 1936 he married Opal Turner.

.... Marjorie Elizabeth Parks (Jan. 5, 1919—); on Oct. 31, 1936 she married Robert Jefferson.

.... Gladys Maurine Parks (Jan. 5, 1919—).

.... Lois Frances Parks (Mar. 16, 1920—).

.... Geraldine Parks (Apr. 11, 1922—).

.... Hazel Fern Parks (Jul. 23, 1923—).

.... Mozell Parks (Dec. 11, 1924—).

... Ruth Parks (Oct. 16, 1888—); on Oct. 27, 1909 she married Thomas Franklin Green (b. May 15, 1882—d.); stock farming; seven children:

.... Carroll Garland Green (Nov. 4, 1910—); on Apr. 10, 1936 he married Mrs. Cliffie Harrison Norfleet (b. May 3, 1908) both working in a hospital, Beaumont, Tex.

.... Kenneth Charles Green (Aug. 26, 1912); ministerial student in Howard Payne College, Brownwood.

.... Glenn Wilson Green (Jan. 19, 1917—); graduated from High School in 1934; farming for his mother.

.... Robey Odell Green (Aug. 31, 1920—).

.... Lula Mae Green (Nov. 1, 1922—).

.... Billy Green (Dec. 15, 1924—).

.... Thomas Franklin Green, Jr. (June. 24, 1929).

... Frances Moss Parks (Sep. 26, 1890—); on Dec. 14, 1914 she married Charlie M. Mund (b. Oct. 14, 1893); five children:

.... Charles Orland Mund (Apr. 23, 1918—Sep. 25, 1918).

.... L. D Mund (Oct. 7, 1919—).

.... Bonnie Naomi Mund (Aug. 10, 1921—).

.... Frances Charlene Mund (Jul. 15, 1923—).

.... Charles Henry Mund (May 20, 1931—);

. . . Wilson Elbert Parks (Nov. 26, 1894—); on Jan., 1937 he married a Mrs. Parks.

——— ——— ———

. . . Lena Cordelia Parks (Sep. 29, 1901—Nov. 22, 1935).

. . . . . .

. . Lewis Feuilleteau Parks (Nov., 1857—1875); baptized Apr. 15, 1858.

— — — — — —

. Ashbel Green Wilson (c. 1828—c. 1846).

— — — — — —

. Mary Emeline Wilson (Mar. 16, 1832—June 29, 1864); married Thomas McLellan, of the Hugh Wilson community.

Presbyterian Church, Neoga, Ill.

JAMES WILSON (Aug. 21, 1796—Oct. 22, 1867); on July 27, 1837 he married Ann Hutchison of Lexington, Ky. (b. Apr. 20, 1912—d. Aug. 21, 1882); farmer; joined the Monroe Church in 1825 where he assisted Hugh, his brother, in establishing the physical properties of his various missionary stations; during the 1830's he was in Tipton county, Tennessee, where he, with a number of his sisters, again were associated with Hugh Wilson in the Mount Carmel congregation; about the time Hugh Wilson left Tennessee for Texas James returned to his old home in Lexington, Ky. to claim his bride, Ann Hutchison; the young couple lived first in Livonia, Ind., and as this was the time when the Presbyterian church was dividing into two factions, called the Old School and the New School, James and Ann decided to share the lot of the Old School Presbyterians; James' sister, Eleanor Allison, had moved from Mount Carmel, Tenn. to Livonia in 1837; in 1853, influenced by Eleanor and her husband, James and Ann Wilson moved to Neoga, Ill., where the two families became the nucleus and charter members of the Neoga Presbyterian church. Here they spent the rest

of their lives, he serving most usefully as an elder in the church; they had eight children:

. ADOLPHUS WILSON (Apr. 10, 1838— Aug. 4, 1864); in 1861 he married Sarah Hukill (b. 1837—d. Jul. 5, 1902); he died in Pine Bluff, Ark. in the service of the Union Army; two children:

.. BERNARD WILSON (1862—1902).

. . . . . .

.. ADOLPHIA WILSON (1864—); married Carl Shaffer (d. 1902); she lives in Chicago; three children:

... DOROTHY SHAFFER; married Paul Hood; lives in Chicago; three children:

.... ————————HOOD.

.... ————————HOOD.

.... ————————HOOD.

——— ——— ———

... WINNIFRED SHAFFER; married Harry Stayton, and lives in Minneapolis, Minn.; two children:

.... ————————STAYTON.

.... ————————STAYTON.

——— ——— ———

... KATHERINE SHAFFER; married Ben Newman, and lives at Milwaukee, Wis.

— — — — — —

. SAMUEL FEUILLETEAU WILSON (Feb. 10, 1840—Sep. 25, 1921); on Nov. 16, 1867 he married Margaret Reed (b. Apr. 23, 1850—d. Dec. 22, 1923); farmer; president of the Cumberland county National Bank; owned several farms; three children:

.. AMBLER FEUILLETEAU WILSON (Dec. 20, 1868—?); in 1896 he married Hallie Duluth Birch; druggist; succeeded his father as president of bank; she lives at Tuscon, New Mex. with her daughter; one child:

... MARGARET WILSON; married John Judd Aug. 14, 1934, and they live at Tuscon, Ariz.

. . . . . .

.. FRANK REED WILSON (June 18, 1878—?); in 1903 he married Hazel Birch; he was vice-president of a bank at Evansville, Ind.; she still lives there; two children:

... FRANCES WILSON; married Mr. Boll.

... MARY JANE WILSON; lives at Evansville, Ind.

. . . . . .

.. LENA WILSON (June 18, 1878—); married Dr. R. A. Burns of Dayton, Ohio; adopted a son, named Robert Wilson Burns.

— — — — — —

. JOHN WILSON (Oct. 27, 1841—Feb. 5, 1863); died unmarried, in the service of the Union Army in Vicksburg, Miss.

— — — — — —

. HUGH WILSON (Oct. 22, 1843—Sep. 20, 1898); in Feb. 1876 he married married Martha Morrison (d. Jan. 24, 1936); three children:

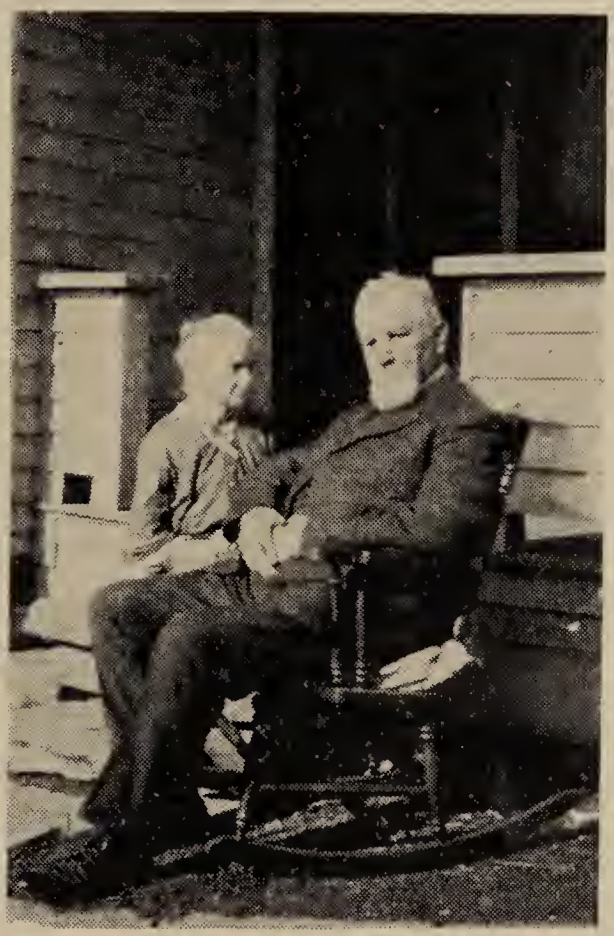
.. ETHEL WILSON (Mar. 26, 1878—May 2, 1932); unmarried.

. . Bertha Wilson (Oct. 1880—Apr. 14, 1929); married.

. . Wilmer Wilson; lives at Jacksonville, Ill.

. . Carl Wilson; married, and owns an agency for the Plymouth-Chrysler Automobiles, Tulsa, Okla.

. . Lola Wilson; teaching at Rock Springs, Wyoming



Mr. and Mrs. Albert Wilson

. Albert Wilson (Mar. 26, 1846—Feb. 23, 1929); on Dec. 9, 1875 he married Deborah Ann Myers (b. Jan. 17, 1854—d. Mar. 22, 1930); lived at Neoga, Ill.; six children.

. . Loretta May Wilson (May, 1878—); unmarried, living at Neoga.

. . Elena Lee Wilson (May 8, 1883—); unmarried, living at Chicago.

. . Gertrude Maude Wilson (Mar. 16, 1886—); unmarried, living at Chicago, Ill.

. . Stella Myrtle Wilson (Jan. 1, 1889—1890).

. . Charles Feuilleteau Wilson (Jan. 29, 1891—); married Lois Spillman, and living at Neoga, Ill.

..Lester Harold Wilson (Mar. 10, 1894—); unmarried, living at Chicago, Ill.; with the U. S. Mail Service.

— — — — — —

.Sarah Jane Wilson (June 9, 1848—July 3, 1849).

— — — — — —

.Sophia Wilson (May 8, 1850—May 12, 1911); married Andrew J. Buchanan (d. June3, 1923) Indianapolis, Ind; five children:

..Ross Buchanan (d. Aug. 27, 1929); Indianapolis, Ind.; one child:

...Russell Buchanan.

. . . . . .

..Lola Buchanan; married Leslie Dobbs; four children:

...Charles Dobbs.

...Edna Dobbs.

...Leslie Dobbs.

...John Dobbs.

. . . . . .

..Orie Buchanan; in 1899 she married Lew Mitchell; lives at Indianapolis; one child:

...Robert Mitchell; married Bernice Anderson, Chicago, Ill.

. . . . . .

..Gertrude Buchanan; in 1912 she married Ralph Hoyt; one child:

...Eleanor Hoyt; senior at the University of Ill.

. . . . . .

..Hallie Buchanan (—1930); married Frank Bonham, who is in charge of General Motors in Belgium (d. Nov. 24, 1932); one child:

...Martha Bonham.

— — — — — —

.Leroy Wilson (Mar. 28, 1853—Apr. 10, 1913); on May 21, 1884 he married Jeanette Hunter (b. July 22, 1857—);druggist in Fillmore, Ill.; she still lives in Fillmore with her only daughter, Irene; four children:

..Roy Elwin (Aug. 12, 1886—); married Pearl Riley; one child.

...————————Wilson (—died).

. . . . . .

..Harold Hunter Wilson (Oct. 29, 1889—); on Nov. 6, 1912 he married Julia Kinge (b. Feb. 14, 1889); adopted one child, Julia Anna (b. Aug. 12, 1923), Fillmore, Ill.

. . . . . .

..Lewis Feuilleteau Wilson (Dec. 5, 1895—Jan. 5, 1896).

. . . . . .

..Irene Wallace Wilson (Dec. 31, 1899—); unmarried; caring for her mother, Fillmore, Ill.

ELEANOR WILSON (Mar. 20, 1799—?); married Willian N. Allison, in Iredell county, N. C. of a large family of Allisons; they moved to Tipton county, Tenn., where Mr. Allison was one of the charter members and charter elders of the Mount Carmel church. In Oct., 1837, they were dismissed from the Mount Carmel church to a church in the north (Livonia, Ill.), four children:

. JOSEPH LYNN ALLISON (1834—?); baptized Jan. 25, 1835 by Hugh Wilson at Mount Carmel.

. MARY ANN ALLISON (1835—?); baptized Jan. 13, 1836 by Hugh Wilson at Mount Carmel.

. LEWIS FEUILLETEAU ALLISON; he was a Union soldier in Capt. Samuel F. Wilson's Company (See Samuel Feuilleteau Wilson above); died in the Andersonville, Ga., prison during the Civil War.

. MARGARET ALLISON; born in Indiana.

ELIZABETH WILSON (Jan. 18 1802—July 15, 1802).

Rev. Lewis Feuilleteau Wilson, Jr.

LEWIS FEUILLETEAU WILSON, JR. (Aug. 10, 1804—Mar. 24, 1873); in 1834 he married his first wife, Emeline Forman of New Jersey (d. Jul. 29, 1837), one child; on Apr. 10, 1838, his second wife, Harriet Ann Tabb (d. Dec. 2, 1841), two children; his third wife, Mary Elizabeth Chamberlain (d. Apr. 30, 1895), four children;

His education began in the Bethany community; he prepared for college in Ebenezer Academy, Bethany, under Rev. Wm. A. Hall, brother of Mrs. Hugh Wilson. Mr. Hall said of Lewis F., "He was nice youth and a natural orator." He was in the University of Nashville in 1826; Princeton Seminary in 1830; licensed to preach by the New Brunswick Presbytery in 1832; he began his ministry during his student days by assisting his brother, Hugh Wilson, among the Indians in Missippi and Alabama. He finished in Princeton 1834, and after his first marriage, he was ordained to the ministry Oct. 21, 1834 by Winchester Presbytery; his first pastorate was at Woodstock and Strasburg, Va., where he started out on Dec. 13, 1834. From May 13, 1837 to the end of his life—36 years—he served as pastor of Falling Waters, Tuscarora and Gerraradstown. For many years he conducted a school in his home, and a large number of young men studied theology under him. In addition to his pastoral and teaching duties he served as stated supply of the Handcock, Md. church. The General Assembly minutes for 1862 show two churches under his charge, Falling Waters and Stone churches, with 112 and 25 members respectively; and he appears on the Assembly's committee on education in 1868. In 1872 he retired to a farm in Jefferson county, Va. On Mar. 24, 1873 he died, and was buried in the Tuscarora church yard in the presence of a host of devoted friends. His work was in the thickly settled rural sections of northern Va., and his influence reached out to a wide and appreciative constituency. He had seven children:

. Ophelia Forman Wilson (Mar. 1, 1836—July 4, 1886); on Oct. 12, 1865 she married Robert Goodloe Harper, Baltimore, Md. (she was the only child by the first wife); three children:

.. Charles Edwin Harper (June 28, 1867—May 6, 1925); unmarried.

. . . . . .

.. Louis Feuilleteau Harper (Dec. 1868—Sept. 29, 1936); in 1913 he married Mary Llewellyn Silver. A.B. Hampden-Sidney College; B.D. Union Seminary; his pastorates were Evington, Va. several years, Bealton, Va. eleven years, Culpepper two years, a group of churches in London county, Va., and later Winchester, Va. Failing health caused him to retire several years before his death; four children:

... Louis Feuilleteau Harper, Jr. (Aug. 7, 1914—); Winchester, Va.

... Mary Silver Harper (Aug. 22, 1915—Mar. 7, 1917).

... Robert Goodloe Harper (Oct. 1916—).

... Charles Harper (Apr. 10, 1918—).

. . . . . .

. . Robert Goodloe Harper (Feb. 19, 1872—); married Louise Green of Gainesville, Ga., lives in Winchester, Va.

— — — — — —

. Valerius Winchester Wilson (Jan. 1, 1839—May 25, 1902); on June 23, 1863 he married Martha Landrum Long (d. Apr. 24, 1920); he was educated at his father's school, and at Dr. Foote's school at Romney, and finally at Washington and Jefferson College at Carlisle, Pa. On Apr., 1861, he enlisted in Co. E., 2nd Virginia Inf. "Stonewall Jackson Brigade"; was disabled and discharged in 1863, and the remainder of his life he taught school; seven children:

. . Lewis Feuilleteau Wilson (June 4, 1864—); in 1887 he married Isabel Price of Martinsburg, W. Va.; one child:

. . . Lewis Frank Wilson (1888—); married, lives at Hagerstown, Md.; three children:

. . . . Frances Wilson.

. . . . Louise Wilson.

. . . . Roger Wilson.

. . . . . .

. . George Hall Wilson (Aug. 26, 1866—); married first Ida Belle Bailey, of Louisville, Ky. (d. Jan. 15, 1930); second, on Sep. 23, 1930 he married Mrs. Ellen Moore Carter, of Louisville, Ky.; they live at Louisville, Ky.

. . . . . .

. . Henry Durrett Wilson (Jul. 28, 1870—); on Feb. 23, 1897 he married Daisy May Jones, of Louisville, Ky.; two children:

. . . Henry Durrett Wilson, Jr. (Jan. 24, 1898—); in July, 1933, he married Addie Johnson, of Louisville, Ky.; they live in Mt. Clemons, Mich.; one child:

. . . . Henry Durrett Wilson, III (Jan., 1935—).

— — —

. . . Mary Lillian Landrum Wilson (Feb. 23, 1899—); in June, 1930 she married Leo Jacobs, an architectural engineer who designed the buildings for the Alaska Pioneers, and has been appointed to oversee their construction; they live at Palmer, Alaska. One child:

. . . . Henry Wilson Jacobs (June 26, 1935—).

. . . . . .

. . Valerius Winchester Wilson (Sep. 4, 1873—Aug. 6, 1935); *in* Aug., 1914 he married Mary Gallagher, of Cincinnati, Ohio.

. . . . . .

. . Mildred Lititia Wilson (Mar. 14, 1876—); on Aug. 14, 1895 she married Rev. Ned Burns Campbell. Two children:

. . . Ned Burns Campbell, Jr. (May 10, 1896—); on Sep. 17, 1919 he married Katherine Duboise Fielding, of Bealton, Va.; his birth occurred during his father's first pastorate at Yanceyville, N. C.; he attended Fredericksburg College (Home and School), 1909-1913; enlisted in the World War May 2, 1918; in camp at Hampton Roads

three months; nine months on the transport, "Koningin der Nederlanden" (Queen of the Netherlands); four trips to Brest, one to Bordeaux, and one to St. Nazaire; he was at Brest when the Armistice was signed; he was discharged May, 1919. Four children:

.... James Lyle Campbell (July 6, 1920—).

.... Laura Allen Campbell (Feb. 18, 1924—).

.... Edward Fielding Campbell (June 15, 1925—).

.... Valerius Wilson Campbell (Apr. 7, 1927—).

... James Wilson Campbell (Feb. 13, 1899—); on June 22, 1926, he married Gwendolyn Philips, of Baltimore; he attended Fredericksburg College; three children:

.... James Wilson Campbell, Jr. (Oct. 23, 1928—).

.... Anne Philips Campbell (July 4, 1932—)

.... Gwendolyn Campbell (June 30, 1935—).

. . . . . .

.. Harriet Tabb Wilson (June 28, 1878—); on May 1, 1898, she married James William Gray, of Gerradstown, W. Va. (d. Oct. 6, 1904); second, she married William Oscar Shumate, Bealton, Va. (d. Apr. 17, 1928); she lives at Woodford, Va.

. . . . . .

.. Anna Mary Wilson (Sep. 14, 1878—Aug. 6, 1936); on Apr. 6, 1910 she married Everett Durrett; Woodford, Va.; one child:

... Martha Landrum Durrett (Oct. 15, 1916—); married Mercer Waller.

— — — — — —

. Lewis Feuilleteau Wilson (Oct. 1841—Oct. 12, 1863); he was first Lieut. Co. A. 11th. Va. Cav., and was killed in battle.

— — — — — —

. Edward Lindsley Wilson (1850—?); he married Nannie Elizabeth Dupuy; A. B. Hampden Sidney College, and B. D. Union Seminary; he became a candidate for the ministry Aug. 17, 1869 under Winchester Presbytery; ordained and installed pastor of the Handcock, Md. church Oct. 3, 1872; later pastor of Gerrardstown, Smithfield, and Bunker Hill churches; then Chesapeake and Catoctin churches, Waterford, Va.; paralysis ended his active service. He was held in high esteem as a preacher and as a presbyter; five children:

.. Edwin Graham Wilson; married Frances Keightly Lee Timberlake; he is in the fruit business, owning large orchards near Charles Town, W. Va.

. . . . . .

.. Lewis Feuilleteau Wilson (Mar. 16, 1876—); married Genevieve Adams, of Loudoun county, Va.; Degree of M.D. from the University of Virginia. They live in Greensboro, Pa. Two children:

... Louis Feuilleteau Wilson.

... William Adams Wilson.

. . . . . .

.. Philip Lindsley Wilson; married Clara Krowe.

. . . . . .

.. Anna Mary Wilson; married Robert Turnbull Morrison. Five children.

... Robert Turnbull Morrison; married Elise Quisenberry.

... Edwin Wilson Morrison.

... Lavilon Dupuy Morrison.

... Alexander Henderson Morrison.

... Anna Morton Morrison.

. . . . . .

.. Lavalette Dupuy Wilson

— — — — — —

. Hall Wilson (Aug. 6, 1847—Sep. 12, 1916); on Nov. 23, 1870, he married Emma Seibert; three children:

.. Lewis Feuilleteau Wilson; married Sallie Ellis, of W. Va. One child:

... Mary Virginia Wilson.

. . . . . .

.. James Hall Wilson; married Nannie Gillespie, of Durbin, W. Va.; five children:

... Margaret Hall Wilson.

... Mary Wilson.

... Eleanor Wilson.

... Nancy Wilson.

... James Hall Wilson, Jr.

. . . . . .

.. Henry Hopkins Wilson; unmarried, Bunker Hill, W. Va.

— — — — — —

. Anna Mary Wilson (1849—1854); died of diptheria at the age of 5.

. Charles Lee Wilson (July 6, 1856—Oct. 11, 1889); student in Hampden Sidney College; unmarried.

Direct descendants	422
Wives and Husbands	174
Adopted children	4
Total	600

References

Chapter I.

1. Alexander, Samuel Davies, PRINCETON COLLEGE DURING THE EIGHTEENTH CENTURY, quoted in correspondence from Princeton University, Jan. 15, 1937.
2. See Heitman's Historical Register of Officers of the Continental Line: Records of War Dept. Washington, D. C.
3. Sprague's ANNALS OF THE AMERICAN PULPIT, Vol. III. p. 570 f.
4. Sweet, William Warren, RELIGION ON THE AMERICAN FRONTIER, Vol. II. THE PRESBYTERIANS, Harper and Brothers, New York, 1936, p. 3.
5. Id. p. 23.
6. Id. p. 82.
7. Lord Tweedsmuir, Address before the Montreal Council of Reformed Churches, 1937, published by Hay Watson Smith, Little Rock, Ark.
8. See Mrs. Mary M. Tenney, COMMUNION TOKENS, Zondervian Publishing House, Grand Rapids, Mich. 1936, p. 99 f.
9. Woodward, W. E., A NEW AMERICAN HISTORY; Farrar Rinehart, Inc., New York, 1936, p. 341.

Chapter II.

1. Foote, Rev. Wm. H. SKETCHES OF NORTH CAROLINA, 1846, p. 365. (This account is based on the sermon delivered by Rev. J. M. Wilson at the funeral of Rev. Lewis F. Wilson.)
2. Record of deeds of Iredell county, N. C.
3. Sweet, William Warren, THE PRESBYTERIANS, Harper and Brothers, New York, 1936, p. 65 f.
4. Fiske, George Walter, THE CHANGING FAMILY, Harper and Brothers, New York, 1928, pp 20-23.
5. Correspondence with Alford Stark, Washington, D. C. Oct. 1937.
6. See Foote, Wm. H., SKETCHES OF NORTH CAROLINA.
7. Miller, Robert Finney, EARLY PRESBYTERIANISM IN TEXAS, in the Southwestern Historical Quarterly, pp. 173-74, Oct. 1915, Vol. XIX, No. 2.
8. Correspondence with Mrs. M. L. Campbell, Bealton, Va.
9. Correspondence with Princeton University, Jan., 1937.
10. Miller, J. W. A FAMILY OF MILLERS AND STEWARTS, 1909, p. 16.
11. History of Missions, quoted in the Wm. S. Red Papers.

12. Pittsburg Recorder, 1822, p. 635. in the Historical Foundation, Montreat, North Carolina.

Chapter III.

1. Eagleton, D. F. MEMORIAL SKETCHES OF REV. GEORGE EAGLETON, Onward Press, Richmond, Va.
2. Reminiscences of Julia Daggett Harris, quoted in Winston, E. T., FATHER STUART AND THE MONROE MISSION. Meridian, Miss. 1927, pp. 57-58.
3. Monroe Church Records, quoted in Winston, E. T., FATHER STUART, p. 25.
4. Southewestern Presbyterian, Feb. 5, 1891, Historical Foundation.
5. Foreman, Grant, THE FIVE CIVILIZED TRIBES, University of Oklahoma Press, 1934. p. 97.
6. Joseph Tracey, HISTORY OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, New York, 1842.
7. Winston, E. T. FATHER STUART, Meridian, 1927 p. 26-27.
8. The Missionary Herald, Jan. 1, 1829, Histroical Foundation, Montreat, N. C.
9. Tracey, Joseph, HISTORY OF THE A. B. C. F. M. 1842.
10. Missionary Herald, Jan. 1, 1829.
11. Id. May 1829.
12. Id. Dec. 1829, p. 386.
13. Wm. S. Red Papers, Quoting Father Stuart.
14. Missionary Herald, Dec. 1829, p. 386.
15. Tracey, Joseph, HISTORY OF A. B. C. F. M. 1842.
16. Southwestern Presbyterian, T. R. Markham, New Orleans, Nov. 13, 1890.
17. Sweet, Wm. Warren, PRESBYTERIANS, Harper and Brothers, New York, 1936. p. 637-638.
18. Foreman, Grant, INDIAN REMOVAL, U. of Okla., Press, 1932.
19. Missionary Herald, Dec. 1829, p. 387, Historical Foundation.
20. E. T. Winston in personal interview.
21. Sprague, Charles, THE PASSING OF THE INDIAN.
22. Thompson, E. T. PRESBYTERIAN MISSIONS IN THE SOUTHERN UNITED STATES, Whittet & Shepperson, Richmond, Va. 1934 p 150 f.
23. Reminiscences of Mrs. Julia Daggett Harris, quoted in Winston, E. T. FATHER STUART, p. 57.
24. Father Stuart, Id. pp. 71 & 75.
25. Foreman, Grant, FIVE CIVILIZED TRIBES, p. 99.
26. Winston, E. T., FATHER STUART, p. 79.
27. Missionary Herald, Vol. XXVI. 1830, quoted in W. S. Red papers.

28. Fifth Annual report of the Board of Managers of the Missionary Society of the Synod of South Carolina and Georgia. Red. papers.
29. Foreman, Grant, FIVE CIVILIZED TRIBES, p. 98.
30. Miller, J. W., A FAMILY OF MILLERS AND STEWARTS, 1909.

Chapter IV.

1. Wills of Thomas Hall and Hugh Hall in Iredell county records, See Appendix II of this volume for a copy.
2. J. D. Hall, "Mount Carmel Centennial", 1934, p. 5.
3. Mount Carmel Church records, Historical Foundation.
4. Bethany Centennial Addresses, Tipton Record Office, Covington, Tenn. 1885.
5. J. D. Hall, "Mount Carmel Centennial", 1934.
6. Underhill, Evelyn, WORSHIP, Harpers and Brothers, New York, 1937, pp. 292-293.
7. Red, William Stuart, A HISTORY OF THE PRESBYTERIAN CHURCH IN TEXAS, The Steck Company, Austin, Tex. 1936,, p. 104
8. Tipton Record, Nov. 5, 1898, Boyd and Hall editors, Covington, Tenn.
9. General Assembly Minutes, 1832.
10. J. M. P. Atkinson, in Watchman of the South, Sept. 29, 1842, W. S. Red papers.
11. Red, Wm. S. HISTORY OF THE PRESBYTERIAN CHURCH IN TEXAS, Steck Co. Austin, Tex. 1936. p. 10.
12. See Zabre, Alonzo Teja, GUIDE TO THE HISTORY OF MEXICO, Press of Minister of Foreign Affairs, Mexico, 1935. p. 299.

Chapter V.

1. Red, Wm. S., HISTORY OF THE PRESBYTERIAN CHURCH IN TEXAS, Steck Co., Austin, Tex. 1936, p. 10.
2. Id. p. 11.
3. Id. p. 367.
4. Correspondence with Standard Reference Bureau, Chicago, Ill.
5. "Fullenwider and McFarland", by Wm. A. McLeod, Cuero, Texas. 1932.
6. History of the Presbytery of Eastern Texas, edited by Rev. S. F. Tenney, address by Dr. W. K. Marshall. 1888, p. 7-8.
7. See Early Cumberland Presbyterian History in Texas, by Rev. S. M. Templeton, 1932, p. 9.
8. Daily Star-Telegram, Fort Worth, Tex. Sept. 8, 1935.
9. Crockett, George L. TWO CENTURIES IN EAST TEXAS. 1932.
10. Red, Wm. S., HISTORY OF THE PRESBYTERIAN CHURCH IN TEXAS, Steck Co., Austin, Tex. 1936. pp. 14-15.
11. "Fullenwider and McFarland" by Wm. A. McLeod.
12. Personal interview with Mrs. J. C. McCrocklin, Independence.

13. Red, W. S., HISTORY, Steck Co., 1936. p. 367.
14. Id.

Chapter VI.

1. Baker, Wm., LIFE AND LABORS OF DANIEL BAKER, Philidelphia, 1858.
2. Southern Presbyterian Review, Minutes of the General Assembly 1858, Chairman of the Domestic Missions, Rev. D. McKinney.
3. Baker, Wm., LIFE AND LABORS OF DANIEL BAKER.
4. "Early Presbyterianism in Texas" Robt. F. Miller, in Southwestern Historical Quarterly, Oct. 1915.
5. Willbarger, J. W., INDIAN DEPREDATIONS IN TEXAS, Austin, 1890.
6. Red, W. S., HISTORY OF PRESBYTERIAN CHURCH IN TEXAS, Steck Co., 1936.
7. Id. pp. 35, 36.
8. Id. p. 45.
9. Austin Seminary Bulletin, 1936, "A Hundred Years of Texas Presbyterianism". address by Rev. Malcolm L. Purcell.
10. Watchman of the South, Sept. 29, 1842, Red, papers.
11. "Early Presbyterianism in Texas," Robt. F. Miller, Oct. 1915.
12. Red, papers.
13. Watchman of the South, Sept. 29, 1842.
14. See Thesis, History of Austin College, by P. E. Wallace, 1924, Austin College Library. Also see Sweet, W. W., PRESBYTERIANS, p. 69.
15. Annual Report of the Foreign Board. Red, papers.
16. Red, W. S., HISTORY OF PRESBYTERIAN CHURCH, Steck Co., 1936. p. 67.

Chapter VII.

1. Red, W. S., HISTORY OF THE PRESBYTERIAN CHURCH, Steck Co. 1936. p. 67.
2. Baker, W. M., LIFE AND LABORS OF DANIEL BAKER, 1858.
3. Red, W. S., papers.
4. Red, W. S., HISTORY OF PRESBYTERIAN CHURCH, Steck Co. 1936. pp. 229-230.
5. Id. p. 64-65.
6. See Thesis, History of Austin College, P. E. Wallace, 1924. p. 24 f.
7. Red, Papers.
8. Red, W. S., HISTORY, p. 229-230.
9. See Thesis, P. E. Wallace, p. 36 f.
10. Id. pp. 82-83.
11. Baker, Wm., LIFE AND LABORS OF DANIEL BAKER.
12. Red, W. S., HISTORY.

13. Id. p. 243.
14. See Christian Observer, Nov. 10, 1937, Timely Topics by Dr. W. L. Lingle.

Chapter VIII.

1. Records of the Hugh Wilson Presbyterian Church, Dime Box, Tex.
2. Red, W. S., HISTORY OF PRESBYTERIAN CHURCH IN TEXAS, Steck Co., 1936. p. 98.
3. See Appendix II Letter of Hugh Wilson to J. W. Miller.
4. Red, W. S., HISTORY.
5. General Assembly's Minutes, quoted in Red, HISTORY, p. 112.

Important Dates

1753 Lewis Feuilleteau Wilson, Sr. born.

1771 L. F. Wilson graduated from Princeton College.

1787 Married Margaret Hall, Iredell county, N. C.

1788 Birth of first child, Mary.

1790 Birth of second child, Margaret.

1792 Birth of third child, Prudence.

1794 Birth of fourth child, Hugh.

1796 Birth of fifth child, James.

1799 Birth of sixth child, Eleanor.

1802 Birth of seventh child, Elizabeth.

1804 Birth of eighth child, Lewis Feuilleteau, Jr.

1804 Death of Rev. Lewis F. Wilson, Sr.

1817-1822 Hugh Wilson in Princeton University.

1822 Hugh Wilson married Ethalinda Hall; missionary to Indians.

1832 Hugh Wilson moved to Tennessee; Portersville, Mount Carmel.

1834 Lewis F. Wilson, Jr., began his ministery in Va.

1837 James Wilson married Ann Hutchison, moved to Livonia, Ind. Eleanor (Wilson) Allison moved from Mt. Carmel to Indiana.

1837 Hugh Wilson commissioned missionary to Texas.

1838 Organized Bethel Church, first Presbyterian Church in Texas.

1839 Organized Prospect Church, second in Texas.

1840 Hugh Wilson helped organize Brazos Presbytery. Dropped from the Domestic Board of Missions.

1843-46 Hugh Wilson in the service of the Foreign Board.

1846 Prospect School organized.

1849 Hugh Wilson helped found Austin College. Member of its Board of Trustees 1849-1856.

1850 Hugh Wilson moved to String Prairie.

1852 Organized the String Prairie Presbyterian Church.

1856 Mrs. Wilson died.

1857 Austin College conferred D.D.; Synod elected him Moderator.

1868 Death of Hugh Wilson.

1869 Hugh Wilson (Memorial) Presbyterian Church.

Bibliography

Alexander, Samuel Davies, PRINCETON COLLEGE DURING THE EIGHTEENTH CENTURY, Princeton Library.

Baker, William M., LIFE AND LABORS OF DANIEL BAKER, Philadelphia, 1858.

Channing, George G., WORKS OF WILLIAM ELLERY CHANNING, D.D., Boston, 1849.

Crockett, George L., TWO CENTURIES IN EAST TEXAS, 1932. Austin, Tex.

Eagleton, Davis Foote, MEMORIAL SKETCHES OF REV. GEORGE EWING EAGLETON, Onward Press, Richmond, Va.

Fiske, George William, THE CHANGING FAMILY, Harper and Brothers, New York, 1928.

Flickinger, Robert Elliott, THE CHOCTAW FREEDMEN.

Foote, William H., SKETCHES OF NORTH CAROLINA, 1846.

Foreman, Grant, THE FIVE CIVILIZED TRIBES, Oklahoma University Press, 1934.

———— INDIAN REMOVAL, Oklahoma U. Press, 1932.

Garrison, W. E., INTOLERANCE, Round Table Press, New York, 1934.

Gillett, E. H., HISTORY OF THE PRESBYTERIAN CHURCH. Historical Foundation, Montreat, N. C.

Hays, George P., PRESBYTERIANS, J. A. Hill & Co., New York, 1892.

Miller, Robert Fenney, A FAMILY OF MILLERS AND STUARTS, University of Texas, 1909.

One Hundred Years, A History of the Presbyterian Church in the United States of America. Chapter IV. Missions to the American Indians.

Poems by Sidney Lanier, Charles Scribner Sons, New York, 1929.

Red, William Stuart, A HISTORY OF THE PRESBYTERIAN CHURCH IN TEXAS, The Steck Company, Austin, Tex. 1936.

———— TEXAS COLONISTS AND RELIGION, Baldwin and Sons, Austin, Texas. 1924.

Sclater, J. R. P., THE PUBLIC WORSHIP OF GOD. George H. Doran Co., New York, 1927.

Smith, H. Augustine, LYRIC RELIGION, Century Company, New York, 1931.

Sprague, Annals of the American Pulpit, Vol. III.

Standard Reference Work, Chicago, Ill. 1927.

Stevenson, Samuel Harris, HISTORY AND GENEALOGICAL RECORD OF THE STEVENSON FAMILY.

Sweet, William Warren, RELIGION ON THE AMERICAN FRONTIER, Vol. II. THE PRESBYTERIANS, Harper and Brothers, New York and London, 1936.

Tenney, Mary M., COMMUNION TOKENS, Zondervian Publishing House, Grand Rapids, Mich., 1936.

Thompson, Ernest Trice, PRESBYTERIAN MISSIONS IN THE SOUTHERN UNITED STATES, Whittet and Shepperson, Richmond, Va., 1934.

Tracey, Joseph, HISTORY OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, New York, 1842.

Underhill, Evelyn, WORSHIP, Harper and Brothers, New York, 1937.

Winston, E. T. "FATHER" STUART AND THE MONROE MISSION, Press of Tell Farmer, Meridian, Miss. 1927.

————THE STORY OF PONTOTOC, 1931.

Wilbarger, J. W., INDIAN DEPREDATIONS IN TEXAS, Austin, 1890.

Woodward, W. E., A NEW AMERICAN HISTORY, Farrar-Rinehart, Inc., New York, 1936.

Zabre, Alonzo, Teja, GUIDE TO THE HISTORY OF MEXICO, Press of the Ministry of Foreign Affairs, Mexico, D. F., 1935.

Periodicals and Other Sources

AUSTIN COLLEGE, By J. M. Fullinwider, Austin College Library.

Austin College Catalogs 1854-1860, Austin College Library.

Austin College Quarterly, various dates.

Austin Papers, University of Texas Archives, Austin, Texas.

Austin Seminary Bulletin, Oct. 1936, "A Hundred Years of Texas Presbyterianism."

Bethany Centennial Addresses, Tipton Record, Covington, Tennessee, 1885.

Brazos Presbytery Minutes, Vol. 1 & 2, 1840-1852.

Centennial History of the Salem Church, by Rev. J. H. Strong, Leader Printing Co., Covington, Tennessee, 1936.

Christian Observer, Nov. 10, 1937.

Correspondence with Mrs. M. L. Campbell, Bealton, Vo., 1937.

Correspondence with Dr. William A. McLeod, Cuero, Texas, 1937.

Correspondence with Mrs. W. S. Red, Austin, Texas, 1937.

Correspondence with Alford P. Stark, Washington, D. C. 1937.

Coryell county Records, Gatesville, Texas.

Early Cumberland Presbyterian History in Texas, By Rev. S. M. Templeton, 1931.

Education in Texas, Thesis by Myrtle Cockrell, 1921, University of Texas Library.

Fifth Annual Report of the Board of Managers of the Missionary Society of South Carolina and Georgia.

Fort Worth Star-Telegram, Sept. 8, 1935.

Fullenwider and McFarland, by Rev. Wm. A. McLeod, Cuero, Tex. 1931.

General Assembly Minutes, 1795, 1805, 1818, 1822, 1826, 1829, 1830, 1832. 1834, 1835, 1857.

General Assembly Minutes, U. S. Church, 1861, 1862, 1866, 1868.

Heitman's Historical Register of Officers of the Continental Line. War Department, Washington, D. C.

History of Austin College, Thesis by P. E. Wallace, 1924, Austin College Library, Sherman, Texas.

History of the Mount Carmel Presbyterian Church, by John Dickey Hall, Covington, Tenn., 1934.

History of the Presbytery of Eastern Texas, by S. F. Tenney, Beaumont, Texas, 1914.

Hugh Wilson Church Records, Dime Box, Texas.

Iredell County Records, Statesville, N. C.

Inlian Arrow, Goodland, Oklahoma, Apr.—May, 1936.

Lamar Papers, University of Texas Archives.

Lee County Records, Giddings, Texas.

Lord Tweedsmuir's Address before the Montreal Council of Reformed Churches, 1937, Published by Dr. Hay Watson Smith, Little Rock, Ark.

Missionary Herald, Oct. 1828, May 1829, Dec. 1829, Vol. XXVI, 1830.

Monroe Church Records, State Historical Department, Jackson, Miss.

Mount Carmel Church Records, Historical Foundation, Montreat, N. C.

National Geographic Magazine, Vol. LXXII, No. 5, Nov. 1937, "America's First Settlers, The Indians," by Matthew W. Stirling.

North Carolina Presbyterian, 1934, E. F. R.

Onward, Richmond, Va. Nov. 1, 1936, Vol. XXIX No. 44. "Lone Star Presbyterianism", by Grace McSpadden.

Pioneer Presbyterian Preacher in Texas, Rev. Hugh Wilson, D.D., by E. M. Browder, Dallas, Tex. 1916.

Pittsburg Recorder, 1822, p. 635, Historical Foundation, Montreat, N. C.

Pontotoc County Records, Pontotoc, Miss.

Presbyterian Advance, Feb. 22, 1917.

Presbyterian Survey, Richmond, Va. Apr. 1937, Vol. 27, No. 4. "Planting and Promoting Presbyterianism in Texas," by Wm. A. McLeod, Cuero, Texas.

Princeton University Correspondence, 1937.

Red, Wm. Stuart, Papers, Austin, Texas.

Redlander, Washington, Texas, Jan. 20, 1844.

Reveille, Austin College Periodical, Various dates.

Sketch of Hugh Wilson, by J. W. Moseley, Duncan, Oklahoma.

Southern Presbyterian Review, 1858, Vol. 2, No. IV.

Southwetern Historical Quarterly, Austin, Texas, Oct. 1915, Vol. XIX, No. 2, "Early Presbyterianism in Texas", by Robert Finney Miller.

Southwestern Presbyterian, New Orleans, Nov. 13, 1890, Jan. 29, 1891, Feb. 5, 1891, Feb. 19, 1891; Historical Foundation, Montreat, N. C.

Synod of Texas Minutes, 1851-1860.

Texas Land Office Records, Austin, Texas.

Tipton County Records, Covington, Tennessee.

Tipton Record, Covington, Tennessee, Nov. 5, 1886. "Worship at the Mountain". by Boyd and Hall, Editors.

War Department Correspondence, 1937.

Washington County Records, Brenham, Texas.

Watchman of the South, Sept. 29, 1842.

Wilson, James, Personal Records, Miss Irene Wilson, Fillmore, Ill.

INDEX