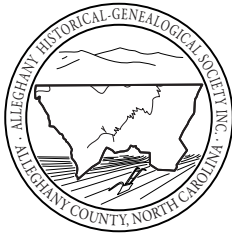


# Alleghany Historical-Genealogical Society, Inc.



*Preserving Alleghany's Heritage Since 1979*

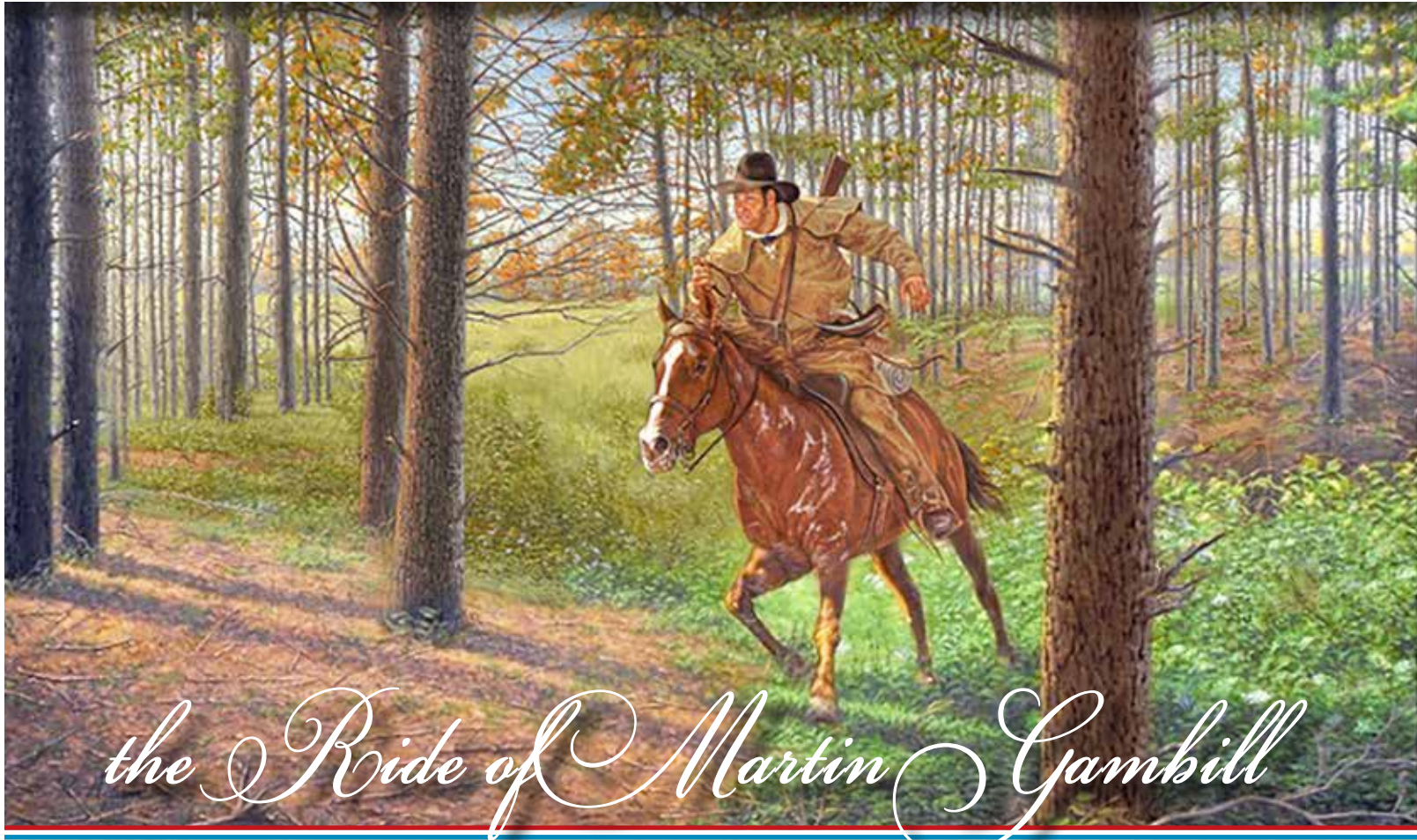
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## *the Ride of Martin Gambill*

*by David Andrew Sturgill*

In 1775 a Boston silversmith named Paul Revere made a night ride of about ten miles to warn other patriots that the British were coming and, with the aid of a poet named Longfellow, he also rode into the pages of history. In 1780, Martin Gambill, a pioneer settler of the upper New River valley, made a ride of over one hundred miles for the same purpose but there was no Longfellow around to immortalize him in poetry. What is known of the ride of Martin Gambill is buried in the military archives in Washington DC, in old Court records and in the memories of his many descendants.

The ancestors of Martin Gambill were among the last of the Scotch-Irish who moved from Ireland to England after the "linen war" of 1700-1704 and shortly thereafter migrated to America where most of them first settled in Pennsylvania. In the period from 1730 through 1750 many of these people were moving southward and settling along the headwaters of the James river in the central Counties of Virginia, among them was Henry Gambill, the father of Martin. Martin was born near Culpepper, Virginia, in the year of 1750.

In 1768 Martin Gambill, at the age of eighteen, was already incensed at the arrogant and arbitrary actions of the British governing officials and tax collectors. When he learned that a group in North Carolina, who called themselves "Regulators" were offering armed resistance to British laws he decided to join them. Riding his horse to North Carolina in 1768 he enlisted with the Regulators in Rowan County and participated in several skirmishes against the Tory militia of Governor Tryon. In 1771 a group of poorly equipped Regulators were badly defeated at Alamance in Orange County and many of the survivors, including Martin Gambill, were forced to flee to the western mountains.

*Story continues on page 4*

## From the President

Dear Folks,

Summer is half over and it's been a busy year already. The Museum is currently featuring quilts in an exhibit called, *Grandma's Hands*. The name comes from a story written by Melinda Clements. Download a copy from our web site, ahgs.org- we just don't have the room to include it in the newsletter. We appreciate the help of the Alleghany Quilters Guild in setting up and donating items for display.

The story of Martin Gambill was written by Piney Creek native, Dave Sturgill, for the Historical Society some years ago and was republished by the National Park Service in a 1984 publication for the New River Symposium, found online, at: [www.nps.gov/parkhistory/online\\_books/symposia/newriver-84/](http://www.nps.gov/parkhistory/online_books/symposia/newriver-84/) (or just go to our website for a link.) This story of a Southern Paul Revere is little-known outside our region but deserves to be told. It is the tale of one young man's determination to alert the mountain militias- to rally the Patriots in time for them to join in the victory at Kings Mountain which was arguably the turning point of the American Revolution. The story will conclude in our next edition.

AHGS plans to participate in the US-21 Road Market by holding a rummage and bake sale Saturday July 25. We will be at the former Soap Opera on Main Street.

Our CARES Proceeds Day was a huge success, raising over \$1300 for the Museum. Thanks to Alleghany CARES for allowing us to benefit from this great program they've developed, and to everyone who donated their items, their time and their money.

On July 9th, we visited the Alleghany Rotary Club where we showed some of the photography being donated to the Museum and talked about our efforts to preserve it. Images below and on page 3 are good examples. We plan to make the presentation into a video for broadcast on Alleghany Community Television. Thank you to the Rotarians for allowing us to share our latest news, and for inviting us to share your breakfast.

The Museum is much more than a room full of antiques. As we grow, efforts to store, to preserve and to make available the artifacts in our collection, become more complicated and expensive. This is why fundraising, from rummage sales to grants to your donations, are important.

Jeff Halsey  
AHGS President

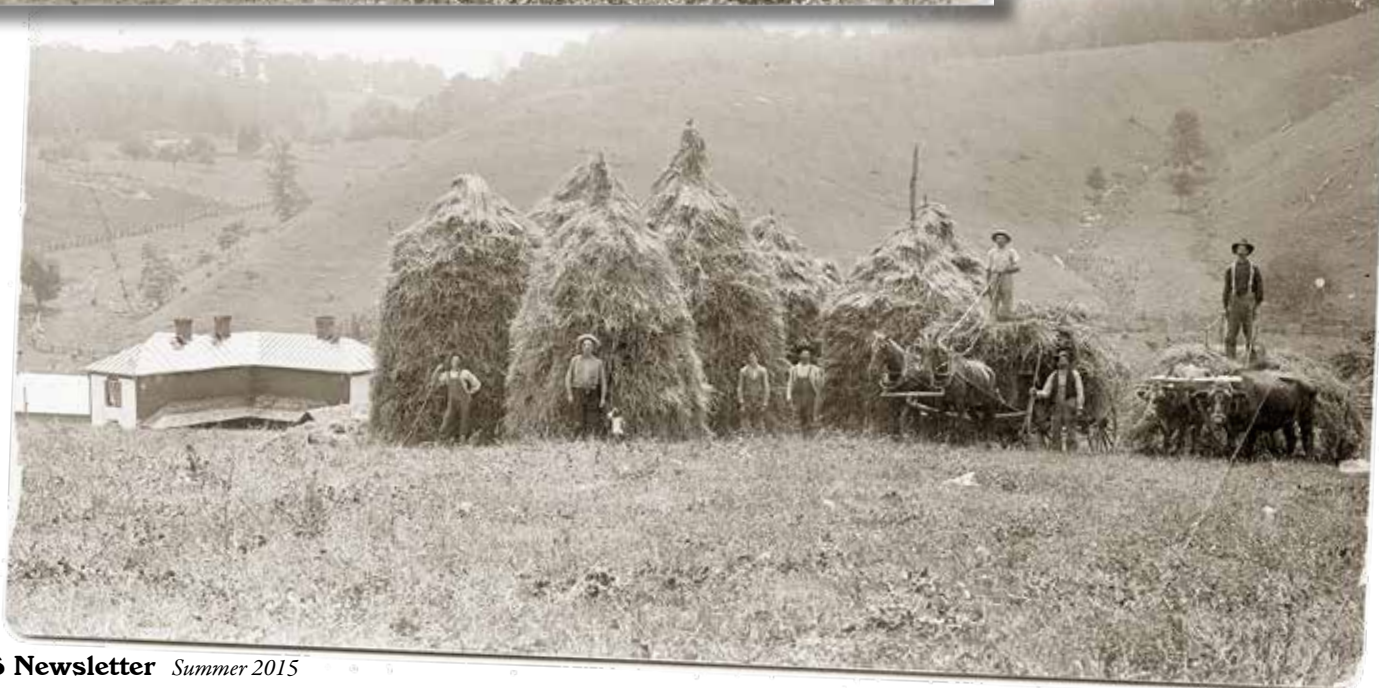
## James D. Sturgill Farm at Piney Creek, before 1917



Photographs from Sue Fender's family, of the Blake Hampton house in Piney Creek. The house was originally the home of Sue's Great-Grandpa, James D. Sturgill.

Mr. Sturgill had a large family and was also the grandfather of David Andrew Sturgill, who wrote the cover article of this issue.

These incredibly sharp photos, of the Sturgill family putting up oats on the farm, are now part of the Museum's digital archive.



*Excerpts from* **Indian Wars in North Carolina, 1663-1763** *published 1963*

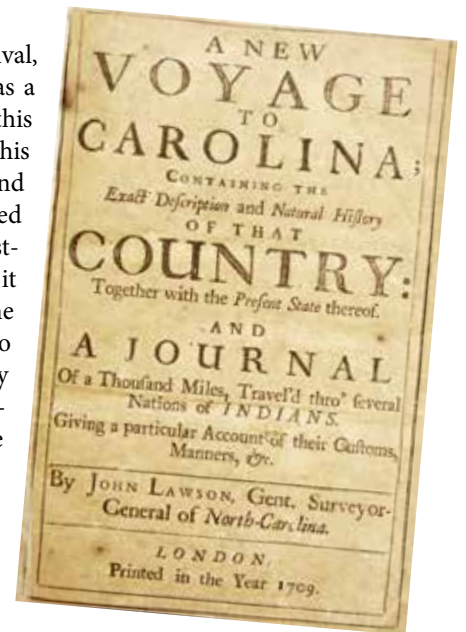
*by E. Lawrence Lee, Associate Professor of History - The Citadel*

Many years ago North Carolina was a battlefield on which its native people fought to survive. The greater portion of this struggle took place in the century between 1663 and 1763. At the beginning of this period North Carolina became an English colony when King Charles II granted it to eight of his loyal followers, the Lords Proprietors. It was then an almost unbroken forest that stretched westward from the sea coast over the low and flat Coastal Plain; across the rolling hills of the Piedmont Plateau and up and over the lofty mountains of the west. At the time of the grant to the Lords Proprietors, a few white settlers had already begun to come into the area. To them, and to others who followed for many years thereafter, this forest was both a friend and a foe. On one hand, it provided timber and fuel, food and medicine, and many other things necessary to life. When cleared, it also provided land for cultivation. But endless toil was the price of a share of this treasure of nature. Courage, too, was needed, because the forest also sheltered the native Indians, to whom it had long been a home and who were not willing to have it taken from them.

Within the forest the Indians lived a primitive life in which they depended on nature to supply their simple needs. Suddenly, they were confronted with a more complicated way of life known as Western Civilization which the whites brought with them from Europe and which they sought to transplant on American soil. As a result, a struggle over possession of the land followed. In this struggle, it was the good fortune of the whites that their advanced civilization was the more powerful. It was the misfortune of the Indians that the more advanced civilization was also the more destructive. Before the relentless white tide, the Indians were eventually crushed, but not before they had shed their own blood and the blood of countless whites. To the very end, the Indian fought to save his home and his people.

In his struggle for survival, the Indian has emerged as a savage villain. In part, this is because certain of his practices were cruel and barbarous when measured by the standards of Western Civilization. In part, it is because the story of the conflict between the two races has been told by white men who alone possessed a written language to record it. The story has become distorted because those who recorded it were generally too close to the horrors of the conflict to view the enemy with sympathy and understanding. Nevertheless, it is a story that can be seen in its true proportions only with some knowledge of the Indians as human beings. Fortunately, from the pens of certain writers of the time we are able to learn something of these people and of their way of life. Among the earliest of these writers was John Lawson, naturalist and historian, who lived and travelled among them.

When Europeans first arrived in North Carolina there were only three important tribes, or nations, in the region. In the order of their size they were the Cherokee of the western mountains, the largest; the Catawba Nation of the Piedmont Plateau and the Tuscarora of



*Story continues on page 5*



The family of Lucille Craven recently brought these iconic photographs of the tragic 1933 fire in downtown Sparta. The images are first-generation-made directly from original negatives and the best photos we've seen of the effects of the devastating inferno.

In 1768 all of western North Carolina was Rowan County. Surry County was formed from Rowan in 1771, Wilkes County was formed from Surry and Rowan in 1776 and Ashe County was formed from Wilkes in 1799. Records of Martin Gambill have been found in all of these Counties but this does not mean that he was moving from one place to another. It is now believed that after the battle of Alamance he continued his western journey across the crest of the Blue Ridge into present Ashe County which was to become his home.

In Ashe County (then Wilkes) he enlisted in the militia in the Company of Capt. William Nall. Records show that he served in this Company as Sgt., Ensign, and as 1st Lieutenant. Later he also served as Captain. In 1777 he married Nancy Nall, daughter of William, and they made their home on the south fork of New River in the Chestnut Hill community of Ashe County. Both lived the remainder of their lives and are buried on this original homestead.

There were very few settlers along the north and south forks of New River before 1770 and none of them had any legal claim to the land which they occupied. Between 1770 and 1775 many more people, mostly from Virginia, began to move into the area and one of the first things they did was to organize militia units. One of these units was under the command of Andrew Baker with James Shepherd serving as Lieutenant. Another was organized by Capt. William Hardin. These groups soon united with others for the common purpose of defence and the maintenance of law and order. They called themselves the "Watauga Compact." As the State line had not yet been established most of them did not know whether they were in North Carolina or Virginia, some as far south as the present town of Boone thought that they were still in Virginia.

In 1775 Chief Oconostota of the Cherokee tribe decided to move his people out of the area despite the objections of some of them. To accomplish this move he sold all of the land between the Kentucky and the Cumberland rivers to a group of settlers led by Richard Henderson. Two days later, in a similar deal, he sold all of the land between the Holston and the New River to the Watauga Compact who were represented by Charles Robertson. The British refused to recognise the legality of these transactions and sent agents among the Cherokees to incite them to attack the settlers. The Indians did make sporadic attacks against individual settlers or lone hunters and some were killed. Martin Gambill participated in several forays against the Indians and led some of these himself until they were finally driven out of the area.

A few miles further down the river, below the forks of the river, settlers had started moving in between 1765 and 1770. They had also formed loosely organized militia units and John Cox had built a fort on New River at Peach Bottom. In 1774, when open rebellion had become a distinct possibility, these units were reorganized. The first Company of record was formed with John Cox as Captain and his brother David as Lieutenant. Enoch Osborne served as Ensign. In 1776, after war had become a fact, the militia was expanded. Cox's Company was divided to form a new Company in which Enoch Osborne served as Captain, Ezekiel Young as Lieutenant and William Wyatt as Ensign or second Lieutenant. In 1778 Cox's Company was again divided to form another Company commanded by Capt. John Henderson and Lieut. John Bryson. In 1779 an entirely new Company was formed under the command of Capt. Flower Swift. Before this time Capt. Enoch Osborne had also constructed a fort between the mouth of Bridle Creek and Saddle Creek in Grayson County.

By 1778 there were well established militia units in present Wilkes County under command of Col. Ben Cleveland and William Lenoir, in Surry County under command of Major Joseph Winston, in Watauga County under command of Col. John Sevier and across the mountain in Tennessee under the command of Col. Shelby. As there were only rough trails across the crest of the Blue Ridge into Wilkes County and not much better between the forks of New River and upper Watauga County, the militia units along New River had placed themselves under the command of Col. William Campbell of Seven Mile Ford and his brother Arthur Campbell of Marion, Virginia.

During the period from 1770 through 1780 there were also a number of British sympathizers living in the mountains who secretly organized their own "Tory" militia and served as spies for the British. Martin Gambill participated in one skirmish against these Tories at the "old fields" in Ashe County. This was the only pitched battle fought in Ashe County during the Revolutionary War.

In 1778 Col. Charles Lynch beat off a Tory attack on the lead mines at Austinville, Virginia. In 1779 Col. William Campbell and the New River militia broke up a large assembly of Tories at present Baywood, Va. As the lead mines were the only local source of lead for the militia they were critical to their defense so in 1780 the Tory militia launched another attack on the mines with a larger force. Capt. John Cox was in command of the forces defending the mines but, being short of manpower, he sent his sixteen-year-old son James to seek aid from Col. Ben Cleveland. James Cox was captured by the Tories on his return journey. Col. Cleveland quickly mustered his forces and overtook the Tories at the top of the mountain at a place called the "glades". The Tories were soundly defeated, James Cox was released and some Tories were hung.



*Chief Oconostota,  
also known as Cunne Shote,  
Great Warrior of the Cherokees*

**Continued Next Issue**

*The Ride of Martin Gambill, on this issue's cover, was completed in 2010, by Ron Adair, and is on display at The Museum of Ashe County History in Jefferson, North Carolina. Plan to go and see it!*

*Prints available are part of a limited edition of 2500 with 25 artist proofs. All prints are signed and numbered. The image size is 18" x 30". An historical sketch and certificate of authenticity is included with each print.  
- Reprinted with the permission of Baptist History Preservation Society.*

Continued from page 3

the Coastal Plain. The Cherokee and Tuscarora were members of the Iroquoian language group while the Catawba were Siouan.

In the beginning, the Indians usually welcomed the Europeans as friends with whom they could share the land. Too late to save themselves, they realized the whites did not wish to share, but to possess alone. The Lords Proprietor repeatedly urged the colonists to cultivate friendly relations with the natives, but the colonists refused to follow the advice. Strange to say, they came to look upon the natives as intruders even though, as John Lawson wrote, "We have abandoned our own Native Soil, to drive them out, and possess theirs." The whites also looked upon the Indians "with Scorn and Disdain, and think them little better than Beasts in Human Shape." Far from being "Beasts in Human Shape," the natives were fine specimens of humanity who were described by their friend, Lawson, in the following words:

*The Indians of North-Carolina are a well shaped clean-made People, of different Statures, as the Europeans are, yet chiefly inclined to be tall. They are a very straight People, and never bend forwards or stoop in the Shoulders, unless much overpowered by old Age. Their limbs are exceeding well shaped. Their Bodies are a little flat, which is occasioned by being laced down to a Board in their Infancy . .*

*. Their Eyes are black, or of a dark Hazel; The White is marbled with red Streaks, which is ever common to these People . .*

*. Their [skin] Colour is of a tawny, which would not be so dark did they not dawb themselves with Bear's Oil, and a Colour like burnt Cork. This is begun in their Infancy and continued for a long time, which fills the Pores and enables them better to endure the Extremity of the Weather. They are never bald on their Heads, although never so old, which I believe, proceeds from their Heads being always uncovered, and the greasing their Hair, so often as they do, with Bear's Fat, which is a great Nourisher of the Hair, and causes it to grow very fast. Amongst the Bear's Oil (when they intend to be fine) they mix a certain red Powder,*

*that comes from a Scarlet Root . . . With this and Bear's Grease they anoint their Heads and Temples, which is esteemed as ornamental . . . Their Eyes are commonly full and manly, and their Gate sedate and majestic . . . They are dexterous and steady, both as to their Hands and Feet, to Admiration. They will walk over deep Brooks and Creeks on the smallest Poles, and without any Fear or Concern ... In Running, Leaping or any such other Exercise, their Legs seldom miscarry and give them a Fall; and as for letting anything fall out of their Hands, I never yet knew one Example. I never saw a Dwarf amongst them, nor but one that was Hump-backed. Their teeth are yellow with Smoaking Tobacco, which both Men and Women are much addicted to . . . They have no Hairs on their Faces, (except some few) and those but little . . . They are continually plucking it away from their Faces by the Roots ... As there are found very few, or scarce any, Deformed or Cripples amongst them, so neither did I ever see but one blind Man; and then they*



John Lawson (c.1674–1711) English explorer, naturalist and writer

*would give me no Account how his Blindness came . . . No People have better Eyes, or see better in the Night or Day than the Indians. Some alledge that the Smoke of the Pitch-Pine which they chiefly burn, does both preserve and strengthen the Eyes . . . They let their Nails grow very long, which they reckon, is the Use Nails are designed for, and laugh at the Europeans for paring theirs, which, they say disarms them of that which Nature designed them for. They are not of so robust and strong Bodies as to lift great Burdens, and endure Labour and Slavish Work, as the Europeans are; yet some that are Slaves, prove very good and laborious; But of themselves, they never work as the English do, taking care for no farther than what is absolutely necessary to support Life. In Traveling and Hunting, they are very indefatigable, because that carries a Pleasure along with the Profit. I have known some of them very strong; and as for Running and Leaping, they are extraordinary Fellows, and will dance for several Nights together with the greatest Briskness imaginable, their Wind never failing them.*

Other writers generally agreed with Lawson as to the physical characteristics of the Indians though some described their skin as reddish-brown or copper. The description of the Cherokee complexion as olive might have been due to an illusion created by their practice of pricking gunpowder into their skins to produce decorative patterns. The Cherokee, like certain other tribes, also had a distinctive hair style to identify their tribal connection. The Cherokee men plucked or shaved all the hair from their heads except for a tuft on the back which was decorated with beads and feathers and such.

The Indians of North Carolina were agricultural people who also depended on hunting and fishing. To follow these pursuits, each tribe occupied as much land as it needed or could hold. The tribal land, or "nation," was the common property of all the members with specific areas allocated to the various towns in which the people lived. They were located on the banks of streams which were useful for travel, fishing and other purposes.

These towns varied in size from a few to 200 or more houses and each had a state, or town,

house for religious and other ceremonial uses. The larger towns sometimes extended over an area of several miles with the buildings scattered among fields and orchards. The cultivation of the fields was the responsibility of the tribe, and the work and the harvest was shared. Corn was the principal crop but various types of vegetables were also grown. In addition to the common fields, each family had its own small plot, or garden, upon which its dwelling stood. Among the eastern Indians the dwellings were frames of poles covered with bark. Those of the Cherokee in the more rigorous climate of the western mountains were covered with clay.

While the cultivation of the fields was the main occupation during the warm months, hunting was the principal activity during the winter months. Hunting was sometimes done individually or in small parties, but it was often carried on in the nature of a large expedition. The most expert young men were chosen for the actual hunting

*Story concludes on page 7*

## Inquiries

I'm interested in researching James Caudill, Martha Walker, Frank Jenkins and the Delards. *Wilma Demling*, 619-466-1069, 1852 Primera Street, Lemon Grove, CA 91945-3911

I'm trying to locate my third-great-grandfather, Gray Morgan, married Sally Trigleth and had 13 children. In 1870, the family is recorded in Alleghany County - in the 1880 Census Sally and children are living in Arkansas. *Philip Martin*, 727-498-7855, [genesis11@tampabay.rr.com](mailto:genesis11@tampabay.rr.com)

I am trying to find information about the Alleghany County Home Cemetery. Specifically:

- 1) its precise location (GPS coordinates if possible) and
- 2) a list of those buried there

Thanks in advance for any help you can provide. *Steve Seim*, 203 Francis Ct., Beaver Dam, WI 53916, 920-386-3543, [steven.seim@wicourts.gov](mailto:steven.seim@wicourts.gov)

Can anyone tell me the location of The Cheek Family Cemetery? I am looking for the grave of my Great-Grandfather's sister, Candace Jane Wagoner Cheek. My Great Grandfather was Alfred David Wagoner who later lived in Surry County. Thank you. *Diane Fox*, Lexington, NC 27295, 336-775-4405, [dianefox2006@aol.com](mailto:dianefox2006@aol.com)

Thank you to Betty Hines, whose donation allowed the AHGS emblem to be included on the new Community Organizations signs located at the 4 entrances to town on Highways, 21 and 18.

Betty's generous donation not only brings attention to our Museum, but also supports the work of the American Legion, who designed, installed and maintains the signs.



**FindAGrave.com** is a very useful genealogical research tool. Memorials for many of our ancestors are listed on the web site - *if they are buried in a large, commonly used cemetery*. The site is user-generated, which means memorials are only listed when a user of the site submits the information. Smaller, older, or more isolated family cemeteries aren't always as completely or as reliably listed.

Sometimes, the user submission process allows incorrect data to be posted, and in some cases, *premature* data is posted.

For example, as most folks know, when one's spouse passes away, the surviving partner will commonly list their own name and birthdate on a shared marker, leaving the other date to be filled, at the appropriate time.

FindAGrave submitters will sometimes transcribe an entire cemetery and accidentally include information of these living widows & widowers - which goes against the terms of use for FindAGrave.com (and practically all other genealogy websites). Living persons have a right to privacy, but deceased people have no such rights.

If you see your personal, identifying information online, or an inappropriate, premature "memorial" for a living friend or relative, on FindAGrave.com, you can alert the site administrators by contacting [edit@findagrave.com](mailto:edit@findagrave.com) with a link to the memorial, and it will quickly be removed.



Above, a hide covered trunk donated by Mimi Caplan, who originally purchased it in Sparta from Duke Bledsoe, in his antiques shop. In our research we found that it was probably made in Boston by Nathan Neat whose business was in operation from around 1825 to 1891.

At Left, a rope bed, left to the museum by Edna Warden Perry. The bed features Edna's feather tick (and, originally, a straw tick) suspended by ropes and a Jacobean quilt, made by Betty Boyer of the Alleghany Quilters Guild. The Guild is helping with our **Grandma's Hands** exhibit on quilting currently on display at the Alleghany Historical Museum.

*Continued from page 5*

while the less capable young men and the young women went along to serve the hunters. The old people were left behind to care for the town. In the autumn of the year, as soon as the leaves had fallen and the woods were dry, the hunting parties went out and sometimes stayed for many days. At a chosen place the woods were set afire and the deer and other game were driven into a restricted area and killed with ease. The use of fire in this manner was destructive to the woods and endangered property when carried on near the settlements. Consequently, it was a source of friction between the Indians and the whites. Nevertheless, hunting provided additional food for the people and the surplus meat, along with grain, vegetables and fruits were dried and placed in the town storehouses for future use. Clearly, these Indian towns were not temporary camps of a people wandering about in a wilderness world. They were small farm communities in which the people in times of peace lived a reasonably stable existence.

The degree of orderliness that the Indians achieved in their life was due largely to their government. Each town had its own headman, or chief, who the English usually called "king." In some cases this title was hereditary but usually, and particularly in later years, the position was elective. The king was assisted by lesser war captains and councillors, who were also elected on the basis of ability, and all important decisions were made by the leaders meeting in council. Each town was independent of the other and while they ordinarily acted in unison, they did not always do so. The degree of conformity differed among various groups. The government of the Iroquoian tribes (the Cherokee and Tuscarora) seems to have been less forceful than that among the Siouan (Catawba) tribes.

The life of the Indians before the coming of the whites was a simple one in which they supplied their own needs through nature, and with their own hands and crude instruments. After the coming of the whites, their existence became complicated by the use of European products. Machine-made textiles came to be used for clothing in place of skins and furs which were traded to the whites for their goods. Ancient crafts were abandoned and often forgotten in favor of the use of manufactured tools. The bow and arrow was put aside in favor of the more destructive gun. In becoming dependent upon things they could not produce themselves, the Indians became dependent on the whites who could and did produce them. This dependence increased the longer the association continued. By the time the natives realized they had lost their self-reliance, it was too late to turn back. At any point they might have resumed the old ways of peacetime, but their life was not always one of peace. And in war, they had no choice. Faced with enemies, both white and red, who used guns, self-preservation required the use of the same destructive weapons. Guns, in turn, required a constant supply of ammunition and this became the most vital need of the Indians and their greatest weakness. Without it they were helpless, even in peace. Furs and skins were the price of ammunition, and ammunition was used to provide the furs and skins. Forced to trade with the whites for guns and ammunition, the natives continued to accept their dependence for other needs. As a consequence, the Indians were in bondage to the whites long before they were defeated on the field of battle.

In their struggle to survive in the wilderness world in which they lived, the Indians were faced with many enemies and warfare had become a tradition with them. The coming of the whites only increased its intensity. Until they developed a desire for European goods, the Indians seldom fought for material gain. Instead, war was usually a means, of gaining glory or vengeance. The natives were a very revengeful people and seldom forgot a wrong until they had


obtained satisfaction. This desire was perhaps the weakest aspect of their character. Regardless of the causes, though, war to them was a serious matter and was entered into only after solemn deliberation. Once a decision for war was made, a stick painted red was sent around to the other towns of the tribe, and even to other friendly tribes as an invitation to join in the coming struggle. Some tribes used pipes for this purpose. Other used tomahawks, or hatchets, and would "bury the hatchet" with the coming of peace.

Military duty was not required, but desire for glory and the fear of disapproval were enough to encourage most men to serve. Even women went to war and sometimes achieved distinction. In preparing for battle the Indians discarded all unnecessary clothing and equipment and ordinarily carried with them only their weapons and food in the form of parched corn and dried meat. Some went on the warpath afoot. Others, like the Cherokee, used horses. Either way they were fearsome sights as a result of painting their faces and other parts of their bodies with red and black colors which made them resemble "devils coming out of Hell." These colors had symbolic meanings; red for the blood of war and black for death which the enemy might expect. The colors not only served to create terror but also to disguise the individual warrior. On the other hand, some mark or other evidence was usually left behind after every attack to identify the tribe that had struck the blow.

Indians usually fought only in small groups. Even when large numbers went out to war, they generally divided into small parties and their scalping knives and tomahawks, which were also manufactured in Europe, were almost as important as their guns. They also rarely fought in open battle and looked upon the English practice of doing so as foolish. Instead, they struck from behind cover and faded back into the forest, if necessary, so they might strike again. This practice was not due to lack of courage. It was simply the most sensible method of forest fighting.

In warfare nothing influenced the Indians more than religion. All groups did not agree in every detail, but there was much similarity in their beliefs. Some believed in one supreme God, the maker of all things, who rewarded the good and punished the bad. Others believed that all good came from the Good Spirit and all bad from the Evil Spirit. The Cherokee, it was said, "adored the sun and the moon, but really worshipped the God who made all." It was also a Cherokee chief who said that the Indians had "as good an idea of a future state as any white man." This was a belief that was shared by the Indians of the coastal area. The Hell of these people was a land of cold and hunger and ugly women. Their Heaven was a land of abundance and contentment; of eternal youth and good hunting where "every Month is May" and "the women are bright as Stars, and never scold." With the prospect of such a future life, the Indians usually faced death with resignation.

The decline of the North Carolina Indians from a free and proud people to one dependent on an alien race was a tragic episode in the advance of modern civilization. In the beginning, the Indians welcomed the whites as friends with whom they could share the land and from whom they could acquire marvelous new weapons and tools and such in exchange for furs and skins... [however] when they realized the danger that faced them, the Indians fought to escape their awful fate.

They lost the struggle because they waited too late and failed to combine their strength effectively against the common threat. With the coming of peace..., North Carolinians resumed the march westward that had been halted at the beginning of hostilities. This movement was to add to the grief of the Cherokee in later years. 



### **Preachers at Union Baptist Association, 1954**

*L-R, Seated Elders: Hardin Brown, George Johnson, Mack Tedder, W.M. Andrews, W.M. Moxley, Claude Bartley and Charlie Miles.  
Standing: John Adams, A.J. Denny, Cleo Crouse, Walter Powers, A.C. Sidden, Spot McKnight, Raymond Miles, Mack Dowell, Howard Royal  
and Curtis Toliver. S. McKnight and R. Miles were only licentiate (holding an academic degree called a licence.)*

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*Remembering Alleghany for Over Thirty Years*

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