MAP MADE BY
ROBERT G. SMITH

ROADS

STREAMS
Legend for Map 1

1—Aaron Gould
2—Gilbert Gould, Arthur Gould
3—Robert Young (now belongs to R. G. Smith, Jr.)
4—Nathan Gould, Jr.
5—Ezra Morgan (son of Zedekiah and Ruth Dart Morgan. Later to his son-in-law, John Burr)
6—Jonathan Alden, later to Ashley Gould
7—Peter Hyre
8—Ebenezer Leonard, Sr.
9—Daniel Haynes
10—Eliah Phillips, then to his son, Edwin
11—David Phillips (first home), later to Anson Phillips
12—Amos Brooks home
13—Jared Armstrong
14—Adam Gooder Rusmisell
15—Samuel Barrett
16—Samuel Gould
17—David Phillips (second home), then to his son, Richard
18—Wirt Phillips
19—William Phillips
20—Ebenezer Phillips
21—Joshua Morgan. His son, Isaac, lived here later
22—Elias Perry, Sr.
23—Hendersons, later Hefner
24—Theodore Morgan; Nice Vincent Gould
25—Amos Brooks, office
26—Patrick Peebles
27—James Sexton
28—
29—Miles
30—James Gould
31—Ebenezer Leonard, Jr.
32—Vincent
33—Aaron Gould, Jr., and Nice V. Gould, 1st home
34—Freeman Sexton, on “See Hill,” on Slab Camp road
35—Augustus Sexton, across road from Noah Sexton
36—Aaron Gould, Jr. and Nice V. Gould, 2nd home
37—Festus Young
38—First post office, near where Lee Wilson now lives, across from Willis Lake home
39—First school building
40—Second school building
41—First Mulberry Ridge school building
42—Second Mulberry Ridge school building
43—John Armstrong Mill, later belonged to Marshall F. Wingrove
44—Alpheus Hyre
45—David McMorrow
46—Lyman Young
47—Richard Young
48—Bush Run School (inside circle), near G in Big Island
49—Franklin Phillips
50—Ped Brady
51—Dode Jones
52—Sam Landis
53—
54—Adolphus Brooks
55—Gilbert Young
56—Franklin Page
57—Gilbert T. Gould
58—Martial Gould
59—Allen T. George and second wife, Eliza Brooks George
60—Will Elmer house
61—Buchanan
62—Malcomb
63—Maur Tharp, then his son-in-law, Sherman T. Brady
64—Dr. Joseph Morgan
65—Isaac Morgan
66—Chet Morgan, later Oak Grove
67—James Morgan
68—Chapman McCoy
69—Miranda Rexroad
70—Ithel Neely
71—Little Elbridge Burr
72—A later Haynes home
73—John Thomas (old Thomas house)
74—Raccoon Meetin’ House (west of Laurel Fork Road)
75—Morgan’s Grove
76—John Phillips, at the mouth of Grub Run. Probably also, earlier, Uriah Phillips
77—Loyal Young, on Bulltown Pike
78—Beecher Phillips Mill, just north and to the left of Natural Bridge
80—Van de Vent
81—Charlie Jones
82—Kent Ward
83—Out of original settler’s map
85—Hubbard Perry
86—Sexton Bridge on Bulltown Pike
87—French Creek Bridge
88—Lower French Creek Bridge
89—Hastings Hamner, at Kittle Run, west side
90—One of the Festus Young homes
91—Will Colerider
92—Presbyterian Church
93—Edward Brown
94—Garland Ferrell
95—Blacksmith shop
96—First mill, by Aaron Gould, Jr., across road from his second home in the village
98—Mill
99—Mt. Stillman area
100—Claude Burr
101—Noah Sexton, between forks of road to Bulltown and the Sexton Bridge, south side of road
French Creek Presbyterian Church

A Memorial to the 150 Years
Of Service of the French Creek Presbyterian Church

By
LOIS M. PINNELL

McClain Printing Company
Parsons, West Virginia 26237
1971
# CONTENTS

<table>
<thead>
<tr>
<th>Preface</th>
<th>v</th>
</tr>
</thead>
<tbody>
<tr>
<td>French Creek Observes Church's 150th Birthday</td>
<td>3</td>
</tr>
<tr>
<td>The Fourth Stream of Presbyterianism: The French Creek Church</td>
<td>8</td>
</tr>
<tr>
<td>Ministers of the Church</td>
<td>11</td>
</tr>
<tr>
<td>Asa Brooks</td>
<td>22</td>
</tr>
<tr>
<td>Earle A. Brooks</td>
<td>27</td>
</tr>
<tr>
<td>Early Upshur County History</td>
<td>30</td>
</tr>
<tr>
<td>Those Who Have Served the Church as Elders</td>
<td>37</td>
</tr>
<tr>
<td>Biographies of Elders</td>
<td>48</td>
</tr>
<tr>
<td>Excerpts From the First Session Book</td>
<td>82</td>
</tr>
<tr>
<td>Members of the Church First Half Century, 1819-1869</td>
<td>86</td>
</tr>
<tr>
<td>Adult Baptisms, 1819-1869</td>
<td>110</td>
</tr>
<tr>
<td>Infant Baptisms, 1819-1869</td>
<td>111</td>
</tr>
<tr>
<td>Chandler McCuskey Brooks, Sesquicentennial Sermon</td>
<td>124</td>
</tr>
</tbody>
</table>
Rev. S. Hall Young, D.D.,
Centenary Sermon

Fifty Years in the Wilderness,
Rev. Loyal Young, D.D.

A History of the French Creek Presbyterian
Church to 1952

Maurice Graham Brooks

History of French Creek Presbyterian
Church, 1819-1969

Organizations Inspired by the French Creek
Presbyterian Church

Influence

The Woman's Missionary Society

John Loomis Gould

The French Creek Institute

Col. Thomas E. Hodges

Music

The Church Bell

Register of Sesquicentennial

Index
PREFACE

The work of compiling this book has been done largely by Lois M. Pinnell with the help and many times sacrifice of personal welfare of her husband and co-worker, Perry Pinnell. Her sister, Blanche McDonald, has checked lists against the records for her, and so they are as accurate as could possibly be made, allowing for faded ink, sometimes almost illegible handwriting.

Much research has been done of old records, old scrapbooks, old newspaper clippings. There has been much choosing, much rejection, and much digging. Practically everyone called upon for pictures, family biographies, and the like, responded eagerly and promptly, but some, as is always the case, waited until the deadline or later with material that would have been most helpful. That, we deeply regret, but it is a page that is turned and a book closed.

From old records compiled by Laura Moore in her survey of French Creek in 1919 and 1920, much invaluable material was gleaned; likewise, the pictures taken by Fred Brooks. Many were labeled, but some that would have been splendid to use in this record were not. The most valuable records, of course, were church records, but the pioneer booklets were most helpful; also, a number of persons requested that biographical material used in them be used in this record, updated of course. The most valuable scrapbook found was one made by Blanche Brooks VanTromp. It is priceless. Dr. VanTromp’s book, Memories of French Creek, is a perfect source for correct material in the period it covers.

Blanche McDonald checked lists, corrected typing errors. Connie Hawkins typed, Virginia Hoover found the typist, and her mother wrote letters. Lucille Wingrove Mearns hunted through family papers and pictures in two homes, for aid. Pictures were donated by Marjorie Carter. W. B. Poling copied maps. Lorentz See made a trip to Weston for a picture. And still, some things desired are not here. But we have tried to make this a record that will be valued as source material as well as of intense interest for all time.
Compiler of this book and her husband,
Mr. and Mrs. W. P. Pinnell

Scenic view of the community, north of the church
The 150th birthday of the French Creek Presbyterian Church was observed the weekend of October 11-12, 1969, beginning with the placing of exhibits of artifacts, pictures, books, antiques, etc. In Saturday evening's session, Bill Pin nell presented a program of slides collected by the late Dr. H. O. VanTromp and others of the French Creek community. Mrs. Betty Hornbeck gave a historical address, and there was special music arranged by Paul Young of Elkins, West Virginia, as well as group singing, which has always been popular in the community.

Sunday morning a worship service was held with Dr. Catherine Gunsalus, minister of the church, and Rev. Merle Conrad, minister of the Methodist Church, participating. The sermon, "A Quest for That Which Is Never Ending," was delivered by Dr. Chandler Brooks of New York City.

At noon, a picnic dinner was served in the church basement.

Sunday afternoon, at two o'clock, was the final session of the celebration. Dr. Gunsalus gave a welcome to those present, and representatives from other churches in the area spoke briefly. The Reverend Mr. Arthur of Clarksburg spoke of the fact that as Clarksburg church was also organized by Rev. Asa Brooks, the two were bound together by many ties from the beginning of their existence.

Dr. Maurice Brooks of Morgantown gave a history of the community, showing how the great periods of the nation's history had affected the community, and the corresponding events in the community that were the result or cause of events national. He noted and stressed the fact that French Creek had participated in every great development of the nation.
French Creek, W. Va.
Presbyterian Church
150 Years of Service

1819 - 1969

(Inked in) Front of Sesquicentennial Program
The Program

SATURDAY EVENING October 11, 1969
EXHIBITS TO BE FOUND IN ROOMS
AT THE REAR OF THE CHURCH
BOOKS BY FRENCH CREEK AUTHORS
ART EXHIBIT BY FRENCH CREEK ARTISTS
ART EXHIBIT BY THE ART CLASS
OF MARTHA ALBAUGH
ARTIFACTS
CANDLE MAKING DEMONSTRATION
RUG MAKING DEMONSTRATION

HAM AND BEAN SUPPER, starting at 5:00 P. M.
Program OPENING at 7:30 P. M.
Group Singing Arranged by Paul Young, of Elkins
Special Music Elkins Quartet—Paul Young, Mgr.
Slides of French Creek Past Bill Pinnell
Historical Address Betty Hornbeck
Adjournment
Usherettes for the occasion:
Debbie Thacker and Roselea Rhodes

(Back of program.)
Announcements:
There will be a basket dinner immediately following the Sunday morning service. Food will be placed on the long table at the side of the room, except for desserts which will be placed on the table near the kitchen. Everyone is welcome to partake of the dinner. All here are cordially invited to attend.

On Sunday afternoon the program will begin at 2:00 P. M. An interesting program is planned.

A photographer has been procured to take group pictures: 1—a picture of the entire group attending will be taken in front of the church, at 1:30 P. M. All those who attended the 100th anniversary of the church, in 1919, are asked to pose for a group picture. Other groups will be taken and other groups arranged as demanded. Please listen for announcements and be on hand for pictures.

(Left inside of program.)
Ministers of French Creek
Presbyterian Church Dr. Catherine Gunsalus
Methodist Church Rev. Merle Conrad

Sunday School Superintendents
Presbyterian W. P. Pinnell
Methodist John Cain

Officers
Presbyterian Church Session W. P. Pinnell, Clerk
W. B. Poling
Roberta Y. Thacker
Neff J. Casto
Murl Underwood

Methodist Church Trustees
Odie Snyder
John Cain
Dessie Potts
Ray Colerider
Ray Underwood

Secretary M. E. Sunday School
Church Treasurer
Charge Treasurer
Presbyterian S. S. Sec.-Treas.
Church Treasurer
Organist

Methodist Church Trustees

Worship Service, Sunday Morning

DOXOLOGY
CALL TO WORSHIP
INVOCATION followed by
LORD’S PRAYER
HYMN “Come Thou Almighty King” No. 52
Announcements
OFFERTORY
GLORIA PATRIA
PRAYER OF DEDICATION
SCRIPTURE (Hebrews 12:1-10) Rev. Merle Conrad
HYMN “God of our Fathers” No. 414
SERMON—“The Quest for That Which Is Unending” Dr. Chandler M. Brooks
HYMN “Our God, Our Help in Ages Past” No. 77
BENEDICTION
Organist for the occasion Rosemary Carter Shafer
SUNDAY AFTERNOON PROGRAM
OCT. 12, 1969, 2:00 P.M.

Song
“America”

Welcome
Dr. Catherine Gunsalus

Responses
Clarksburg Church
Buckhannon Church
Beverly Church
Representative from Presbytery
Other Churches represented

Song
“America the Beautiful”

Historical address
Dr. Maurice Brooks

Dismissal

Thank you for coming. We hope you have enjoyed this celebration as we in French Creek Presbyterian Church have enjoyed it and your presence with us. And now we invite you to start making plans to attend the 200th anniversary of this church in 2019.
THE FOURTH STREAM OF PRESBYTERIANISM: 
THE FRENCH CREEK CHURCH

From: "A Sketch of Presbyterianism in West Virginia"

This strain of Presbyterianism was a union of two streams, one of which came from Eastern Virginia, and the other from the New England states, especially from Massachusetts and Connecticut. Some families from eastern Virginia came into the region of French Creek in the early years of the nineteenth century. The greater part of the settlers of this region came from the New England states between 1800 and 1816. The first settler was Zedekiah Morgan, who came from Connecticut, in 1801 and located on the Buckhannon River. Other settlers followed as: Robert Young, Gilbert Gould, John Loomis, Aaron Gould, Jonathan Alden, John Burr, Noah Sexton, Ebenezer Leonard, Elijah Phillips, David Phillips, Daniel Barrett, Joshua Bosworth, Nathan Gould. These all came from the New England states of Massachusetts and Connecticut. These men, as their names would indicate, were men of faith, having been born of parents who selected Bible names for their children. Almost immediately these men and their families began to assemble in each other's homes on Sabbath Day for social worship. There was no minister available, and they began a custom of having one of their number read a sermon. Robert Young was the first reader. As early as 1812-14, ministers made occasional trips to the settlement. In 1816, Rev. Asa Brooks was sent as a missionary to this community (from Vermont). In July 1819, a congregation was formed. The first house of worship was built in 1823-24, the location being on top of a hill, commanding a wide view. The first church was a log structure. In 1851 the old log church was torn down and a new building erected. A party of Union soldiers occupying it one night as a protection against
inclement weather accidentally set it on fire. The only things saved were the old pulpit chair (a horsehair settee), the communion table, and a cane-bottom chair, all of which are still to be found in the church, in 1971, and in use in one way or another.

A new building was erected in 1866. During the fall of 1915 this building was remodeled and repaired, and new seats were placed in it, after the government reimbursed the congregation in the amount of $1,100 for the loss of the church destroyed by the soldiers. This church still continues the custom of more than a century ago—that of reading a sermon when there is no minister present. Mr. Fred Brooks, a descendant of Robert Young, the first reader, is the present reader for the congregation.

This church has the honor of being the first church in West Virginia to form a temperance society. In 1828, Upshur County, in which it is located, had never had a saloon inside its borders. From this source of Presbyterianism have come many other churches.

At about the turn of the century, some men acquired property in French Creek and had lumber hauled with which to build a saloon. One night, before erection started, a flood came and washed all the lumber downstream. No other attempt has ever been made to have a saloon in the area.

[Some say the above incident was aided by a citizens committee who helped the flood dislodge the lumber from the pile. Some are willing to name those who were members of this French Creek lumber party. But like the Boston Tea Party, these things will have to remain in the realm of conjecture. L.M.P.]

In the early 1950s, some of the younger members of the church began to talk of adding Sunday School rooms to the church. About 1954 the project got underway, and an ell was added to the rear of the church with a full basement beneath. The addition was made with the dedicated purpose of making a place where the community could meet for social occasions, the church could serve dinners, and youth groups could meet. The addition was paid for by members of the congregation and friends. No plea for money ever had to be made to the public. It was, of course, not an easy task for so small a
congregation to accomplish so much, but those who had time, or could make it, gave time and labor for the building. Many ex-citizens who got their start here, or whose parents started here, rushed in with their abundance and helped the church along.

The members of this congregation have been loyal and generous, even to the third and fourth generations. And as they are loyal to the community which gave them being, so the community is proud to acclaim them as ones who have gone out and made responsible leaders in the wider world. The influence of this church can be felt in every state in the union as most states have ex-French Creek people living in them. In all walks of life, in every profession and craft, these people have made themselves known, and have made the name of their original state an honorable one.
MINISTERS OF THE CHURCH

Rev. Asa Brooks, came in the fall of 1816, Redstone Presbytery.

Rev. Ezekiel Quillen, 1838-1841.
Rev. Ebenezer Churchill, ? to 1848.
Rev. James Young, 1853-1858.
Rev. C. P. French, stated supply, 1865-1866.
Rev. S. C. Faris, stated supply, 1866-1868.
Rev. Loyal Young, November 11, 1868-December 1875.
Rev. C. C. Gould, 1876-1877.
Rev. G. M. Flemming, only a few months, early in 1877.
Rev. J. H. Kirk was stated supply the summer of 1890.
Rev. J. Spencer was stated supply the summers of 1887-1889.
Rev. B. R. King was stated supply the summer of 1890.
Rev. L. A. Lindemuth was stated supply summers of 1891 and 1892.
Rev. E. P. Sloan was stated supply February 1893-1895.
Was installed as pastor in March 1895. Died, May 29, 1899.
Rev. Earle A. Brooks was stated supply the summer of 1899.
Rev. David S. Graham was stated supply the summer of 1900.
Rev. Howard M. Wright was stated supply from October 1900 to 1901.
Rev. W. J. Hazlett preached his first sermon here September 22, 1901; installed May 1, 1902; left, 1913.
W. O. Phillips was stated supply from May 1914 to January 1915.
C. L. Luther was stated supply from January 17, 1915, to March 21, 1915.

Rev. Frank B. Lewellen was stated supply the summer of 1915.

Rev. Roy Frank Miller was stated supply during the summer of 1916.

Wilbur H. Lyon was stated supply the summer of 1917.

Rev. A. C. Powell was installed as pastor November 20, 1917, and served to September 12, 1920.

Rev. J. Thompson Baker, Ph.D., installed as pastor July 12, 1921, and served to August 6, 1922.

Rev. P. L. Bruce, April 1923, installed as pastor July 12, 1923, and served from November 9, 1923, until he retired in October 1936.

Rev. Wilson M. Stitt, April 1937; installed and ordained June 1937; served to February 1940.

Dr. Clarence L. Shelby, April 1941; installed; left May 1943.

Dr. R. H. Biddle was stated supply April 1944 to January 1945.


Dr. Catherine Gunsalus, stated supply; left May 1969.

Rev. Dr. J. Peter Bercovitz, stated supply, 1969-1970.

Ministers Who Have Served the Church

During the course of a century and a half, the pulpit of French Creek Presbyterian Church has been filled by many people. Most of these were very fine preachers, very dedicated men, and filled the needs of the people of the church well. Roughly speaking, they may be divided into three groups: Ordained and installed pastors; stated pulpit supply; and professors at West Virginia Wesleyan College who filled the pulpit a Sunday at a time, with the exception of two, who have been called “Bishop of French Creek” by their fellow professors, as they so faithfully served our church in securing a supply for the pulpit.
Installed pastors follow:

Asa Brooks, 1815-1836. Much has been said elsewhere about the Reverend Asa Brooks.

James Young, 1853-1858. Mr. Young has been termed a licentiate, the only person to whom such a reference is made. Its significance is lost to us here.

Orr Lawson, who served several churches at the same time, 1859-60.

Dr. Loyal Young, November 11, 1868-December 1875.

Rev. C. C. Gould, 1876-1877 (a few months). The record does not say he was installed, nor does it say otherwise. Presumption is that he was installed.


E. P. Sloan, first a stated supply, was installed March 1895 and died on May 29, 1899.

W. J. Hazlett preached his first sermon here on September 22, 1901; was installed in May 1902; left November 1913.


Dr. J. Thompson Baker, July 12, 1921-August 6, 1922.

Rev. P. L. Bruce came in April 23, 1923; was installed November 11, 1923; retired October 10, 1936. He died July 26, 1941.

Rev. Wilson B. Stitt came in April 1937, was installed June 22 of that year, and left February 1, 1940.

Dr. Clarence L. Shelby arrived in April 1941, was installed in June and left in May 1943.

Rev. W. O. Perrell came experimentally to serve the French Creek and Buckhannon churches. He arrived on February 1, 1947; was installed March 2, 1947; left in August 1949.

Rev. C. T. Barton was installed in August 1952 and retired in January 1954.

Those who filled the pulpit of the church as Stated Supply:

Ezekiel Quillen, 1838-1841.
Edward Brooks, 1843-1844.
Ebenezer Churchill, 1848.
Rev. Orr Lawson, 1859-1861.
C. P. French, 1866-1868.
This group of ministers, according to the Buckhannon Church History, written by French Morgan, seems to have served not only French Creek, but Buckhannon and Clarksburg, also:

C. C. Gould. There is some question as to his status as it is not given either as pastor or stated supply. He was in French Creek only a few months in 1876-77.

G. M. Flemming, of Buckhannon.
S. Hall Young, the summer of 1877.
J. W. Kirk, the summer of 1878.
J. Spencer, 1887-1888.
R. B. King, summer of 1890.
L. A. Lindemuth, the summers of 1891 and 1892.
E. P. Sloan, was stated supply from February 1893, until his installation in March 1895.

Earle A. Brooks, the summer of 1899.
David P. Graham, summer of 1900.
Howard M. Wright, October 1900-April 1901.
C. L. Luther, January 17, 1915, to March 21, 1915.
Frank B. Lewellen, the summer of 1915.
Roy Frank Miller, the summer of 1916.
Wilbur H. Lyon, the summer of 1917.
Dr. R. H. Biddle, April 1944-January 1945.
Dr. Catherine Gunsalus.
Dr. J. Peter Bercovitz.

It has been interesting to the writer to note the dates of the service of these ministers and make guesses about their popularity from the babies in the area that were named for them.

The Professors From Wesleyan College
Who Preached in French Creek

In writing of those who have supplied the French Creek Presbyterian Church pulpit over the years, it would certainly be an incomplete list without mentioning the ministerial professors of Wesleyan College. They were good Methodists, mostly, and wonderful men, great preachers. They went far beyond their obligations, or “walked the second mile” on many, many occasions.
The two who have perhaps served us most faithfully are Dr. G. L. Glauner and Sidney T. Davis, both of whom have been called by their fellow professors “Bishop of French Creek” because of their zeal in obtaining someone for particular days. These men, who preached sermons worthy of the largest congregations in the state, came to our little church and inspired us by their great thoughts, delivered in an unsurpassable manner. Another who came very often over the years, was the beloved Dr. Chrisman.

Two presidents of the college have delivered sermons here upon occasion, deans, and so many that I cannot even find records of them all since some records were burned in our house in 1962. This service of Wesleyan College began in the 1920s and has continued for us to the present time.

Perhaps that helps to account for the fact that so many young folks, Presbyterian and Methodist, of the community have attended the college in our own county. At least it denotes a good relationship between the two denominations here.

One fact needs to be mentioned here: The Presbyterian Church has always believed in an educated ministry. Many have laid that fact to be one of the most influential in forming the character of a community carved out of the wilderness, that has enabled it to send out sons and daughters to all parts of the world, to all walks of life, to take prominent place wherever they have seen fit to go. So many come back again and again, and have attributed their force to their beginnings here. Others write. Still others are heard from in many and surprising ways. It is always pleasant to hear such reports, and perhaps the community has gloried too much in such things, but it is right to be proud of those who do well and honorably.
Dr. Catherine Gunsalus, stated supply minister of the church, 1969
Three ministers who were present at the Sesquicentennial Anniversary of the church, the Reverend Merle Conrad, French Creek Methodist Church; Dr. Gunsalus, French Creek Presbyterian Church; and Dr. Chandler M. Brooks, preacher for the occasion.
Five ministers who have served the church: Front—The Reverend W. O. Phillips, the Reverend Hazlett, Dr. S. Hall Young; Rear—The Reverend A. C. Powell, Dr. Earle A. Brooks.

Rev. and Mrs. P. L. Bruce

Group taken that same evening: Dr. H. O. VanTromp, Mrs. VanTromp, Helen Baker, Roy Baker, Harold Baker, Mrs. Baker and Dr. Baker.
The Rev. Dr. Earle A. Brooks

The Rev. Mr. Frank Lewellen

The Rev. Mr. Edward Brooks, brother of the first minister

The Rev. Mr. David S. Graham
Asa Brooks, son of Asa and Rebecca Sawyer Brooks, was born in Halifax, Vermont, June 9, 1790, and died of a bilious fever in Clarksburg, Virginia, December 23, 1834, at age 44. He fitted for college and pursued the study of divinity with his pastor, Rev. Thomas Hough Wood, of the class of 1799. In 1816 he went to western Virginia as a missionary and in November he settled in French Creek, Lewis County, now Upshur, supplying the congregation there, and spending one Sunday each month in Clarksburg, Harrison County. In January 1830, he moved to Clarksburg and formed a Presbyterian Church of which he had charge until his death, although continuing to preach in French Creek once a month. He married, first, November 18, 1817, Mary, daughter of Jesse Sumner, at Halifax, Vermont, and second, July 28, 1830, Hannah, daughter of John Fenniken. (Copied by Earle Brooks, from Durfee’s Biographical Annals of Williams College, found on page 351.

Asa Brooks graduated from Williams College with the class of 1814. Dr. Ebenezer Fitch was president of the college at that time. Dr. Fitch had graduated just five years earlier, in 1809, and was one of a famous group of men who held the “Hay-stack Prayer Meeting.” These men had missionary fervor and went throughout the west preaching. Asa Brooks was definitely influenced by that fervor.

William Cullen Bryant was a student in Williams College during the time Asa Brooks was there, graduating in 1813. As Bryant was born in 1794, and wrote Thanatopsis when he was eighteen years old, it must have been in 1812, the year before his graduation from Williams College. He, too, must have been inspired by the missionary fervor of the president of the institution.

Asa Brooks wrote that he attended to the instruction of a
weekly Bible Class, in Clarksburg, and was encouraged that this part of his work was productive of some good.

After studying biographical records of the life of Asa Brooks, Dr. E. A. Brooks, his great nephew, has summed up the following characteristics of the organizer and first pastor of the French Creek Church:

1—A pioneer spirit that caused him to leave home in the north and travel so far. I have no doubt that religious impulse was a great factor. The beauty of his native home must have been a constant inspiration to do something in the world; then his church, under Mr. Wood must have been most constructive of high ideals; and to complete the high call to pioneer life, the training at Williams College, which was intensely religious, gave a worldwide vision in those days.

2—His pioneer work in temperance. Societies were organized at both French Creek and Clarksburg. At one time he had as many as 180 enrolled, and that was in the days when temperance work was new, and not very popular.

3—He loved the Scriptures and was an expert in teaching. Many references are made (by him) to his Bible Classes and his Sunday Schools. The exact membership was often given. He used skill in teaching. As a teacher, he was very effective as the community-wide interest in Bible Study in Clarksburg proves.

4—He was an organizer. A number of different societies are mentioned. He went outside his congregation and assembled people in Sunday Schools.

5—He was beloved by his people. "Greatly lamented by an affectionate Church" the record says. It must be that he caught the spirit of work with the young people from his great pastor in the Vermont hills.

Following are some comments from an article published in a Clarksburg paper, at the time of Asa Brooks's death:

Three influences were very potent in developing the life of Asa Brooks:

(1) The rough land and poor soil made it necessary for every boy in those days to do hard work. New England is not a land of fertility; idlers cannot long survive there; everyone must work hard. Such work usually gives strong bodies and clean minds to those who go patiently and cheerfully about
the tasks of life. Out of such an environment came the first pastor of this church. He was industrious and strong.

(2) The parents of this boy contributed much to his career. His mother was Rebecca Sawyer, the daughter of Godly parents—a family distinguished by faithfulness to the Church and its work. His father was the “Village Blacksmith” and a man of sterling worth. The graves of these two may be seen, plainly marked, in the cemetery at Halifax Center, near the grave of Thomas Wood; and (3) he came under the influence of Thomas Hough Wood.

Laura Brooks Moore wrote of him: While here, he taught several of the young men who wanted higher education. One of them was Dr. Loyal Young who became a noted preacher. He also bought books for a circulating library.

The preaching of Rev. Asa Brooks was like that of his time, severely logical and sternly orthodox—no cheerful illustrations or appeal to the emotions, although he had a keen sense of humor and lively social qualities.

Asa Brooks was survived by three daughters of his first marriage, his second wife, Hannah, and a son and a daughter of his second marriage.

To the Memory of Asa Brooks

Funeral Respects
Tuesday Morning, December 23rd, 1831

The Rev. Asa Brooks having departed this life at his residence in Clarksburg, Harrison County, Virginia ... a portion of his friends, soon after hearing the melancholy news of his demise, assembled at the house of Phineas Chapin, Esqr., to manifest their regard for the memory of the deceased. Dr. David Davison was called to the chair, and Gideon Draper Camden was appointed secretary.

Whereupon the following resolutions were unanimously adopted:

Resolved: That with feelings of deep regret, we have heard of the death of our worthy fellow citizen, the Rev. Asa Brooks; by which the public have lost an able, zealous and exemplary minister of the gospel, and society one of its most useful members and brightest ornaments. And as a token of
regard for the memory of the deceased, we will wear the usual badge of mourning for thirty days, and that the citizens of the place in general be requested to do likewise.

Resolved: That Phineas Chapin, Charles Lewis and John Davis, Esquires, be appointed a committee to make the necessary and proper arrangements for burial of the deceased.

Resolved: That the Rev. John J. Swayze, Augustine J. Smith, Gideon D. Camden, John Davis and Phineas Chapin, Esquires, be appointed a committee to draw up a suitable obituary notice of the deceased.

Resolved: That the proceedings of this meeting be signed by the chairman and secretary, and be published. D. Davisson, Chairman. G. D. Camden, Secretary.

Obituary Notice

The Rev. Asa Brooks, the subject of this memoir, was born of respectable parents, at Halifax in the state of Vermont, on the 9th of June, A.D., 1790. His father was a Deacon of the Presbyterian Church and maintained an honorable standing in society. When very young, he manifested a desire to become a minister of the gospel, but did not date his conversion until he was seventeen years of age. He was a subject of a revival which took place in Halifax at that time. In 1812, he entered Williams College, and took a degree of A.B. in 1815. While he remained in this institution, he sustained the character of an eminent Christian, and was highly esteemed, not only by the members of the class to which he belonged, but by all others with whom he associated. In October 1816, he received his high commission and came as a missionary to Western Virginia. He preached one year in Randolph and Lewis counties; returned to New England, married, and then came back and located in Lewis County. He supplied several congregations in Randolph and Lewis for two or three years; and afterwards settled on French Creek, supplying the congregation there, and spending one-fourth of his time in Clarksburg, Harrison County. In 1830 he removed to Clarksburg, and formed a church, of which he had charge until his death; preaching once a month for the congregation at French Creek. He died of the bilious fever, on the morning of the 23rd of December 1834, after an illness of three weeks, in the 44th year of his
life. Mr. Brooks was an eminent, useful and devoted minister of Christ; a zealous advocate for the Missionary and Temperance causes; and of the Bible, Sabbath-school and Tract Societies. In short, he was friend and patron of every benevolent and charitable institution. He was an affectionate husband, a kind father, and an amiable companion. He bore his affliction with resignation and fortitude, and departed in peace—"Let me die the death of the righteous, and let my latter end be like His." He has left a widow and eight children, together with a numerous circle of friends and acquaintances, to mourn his loss. The funeral was performed at his own house, by the Reverend Mr. Bristol of Middletown, and attended by a large congregation of people. And in testimony of their reverence and pious regard, he was buried by his brethren, beneath the pulpit of the Presbyterian Church, where he awaits the "resurrection of the just." It is the desire of his congregation, that, like the ascending prophet of Israel, his mantle may fall on his successor. December 29th, 1834.
Earle A. Brooks was stated supply of this church the summer of 1899 and continued his ministry until December 4 of that year. It was his first work.

Earle A. Brooks was born in French Creek April 20, 1871, died at his home in Newton Highlands, Massachusetts, April 4, 1952. He was buried in Wheeling, West Virginia, in Greenwood Cemetery. He married Mary McCuskey and by her he had two children: Eleanor Frances Brooks and Chandler McCuskey Brooks. After the death of his wife, in 1922, he married her sister, Ora McCuskey.

Dr. Brooks was the third son and sixth child of Adolphus and Josephine (Phillips) Brooks. He received his early education at the Mulberry Ridge School. He prepared himself for a teacher and taught a few terms in the Upshur County schools, starting at the age of seventeen. After a period of continued study in French Creek, he was able to enter West Virginia University where he obtained an A.B. degree in 1897. He received an S.T.B. degree from Western Theological Seminary in 1900. An honorary degree of D.D. was conferred on him in 1917 by Davis and Elkins College, Elkins, West Virginia, after he had served as a trustee of that school for several years.

His first duties as a minister were performed in his home church at French Creek which he supplied during the summer of 1899. He likewise taught a Sunday school class in the Shady Side Presbyterian Church in Pittsburgh.

For one year after graduation he served as a Sunday school missionary in the Southern Mountains of Clay County, West Virginia. He then became assistant pastor of the Kanawha Presbyterian Church in Charleston and served later in Williamstown. He often preached in the mission church in Cabin Creek during his period in Charleston. He served as pastor of
the Presbyterian Church in Weston from 1906 to 1917; pastor of the Presbyterian Church of Everett, Massachusetts, from 1918 to 1926.

For eight years he supplied the Presbyterian Church of Litchfield, New Hampshire, and subsequently served as a supply at the Union Square Presbyterian Church of Somerville, Massachusetts, from 1936 to 1941. Later he supplied other churches in Greater Boston when he was needed.

His interest in natural sciences was great. From 1914 until 1930 he served as a member of the faculty and taught natural science subjects in the summer youth training camps of the International Sunday School Association and the American Youth Foundation at Lake Geneva, Wisconsin, Denver, Colorado, Shelby, Michigan, Winnipesaukee and Center Ossipee, New Hampshire.

In 1920 he became a professor of field sciences in the School of Religious Education and Social Service, Boston University. In 1928 he terminated his pastorate at Everett and devoted his full time to teaching. He transferred to the School of Education in 1929 and taught there in the Sargent School of Physical Education until he retired in 1941 at the age of seventy.

He yielded to constant requests for his services and continued to teach many courses at Boston University, at Endicott Junior College, Prides Crossing, Massachusetts, and at the Cambridge Graduate School until failing health necessitated his complete retirement from regular teaching duties in 1946.

His skill as a naturalist was recognized early and he was chosen as State Ornithologist for West Virginia. He published several treatises dealing with “Birds of West Virginia,” “West Virginia Game Birds,” and “Bibliography of West Virginia Ornithology.”

In addition to many other articles on a variety of scientific subjects, he published A Handbook of the Outdoors. He became a member of the American Ornithological Union, the “Nuttall Ornithological Club” of Cambridge, Massachusetts, the Audubon Society and other societies which concerned themselves with studies of natural history.

He was a member of the Phi Kappa Psi fraternity and of the honorary societies of Phi Beta Kappa and Sigma Xi.
In addition he was much devoted to work with boys and young men. While pastor at Weston, he organized one of the first Boy Scout troops in the state. He attended one of the first established camps for scoutmasters and he became Scout Commissioner for West Virginia.
Hardesty's Historical and Geographical Encyclopedia 1883

Formation of Upshur County

William White, the leader of the above expedition, became one of the most vigilant spies and efficient warriors of northern Virginia, but at last fell a victim to savage ferocity. On the 8th day of March, 1792, as he, in company with Timothy Dorman and his wife, were going to and in sight of Buckhannon fort, they were fired upon by a party of Indians in ambush; and White, being shot through the hip, soon fell from his horse and was tomahawked and scalped and lacerated in the most frightful manner. The spot where he fell is just across the river from the present town of Buckhannon, and is pointed out to the traveler who visits that place. Withers, in Border Warfare, says that after the killing of White, it was resolved to abandon the fort and seek security elsewhere.

About the year 1793 or 1794, it was nothing for the Indians to visit that portion of Virginia, now West Virginia, laying west of the Allegheny Mountains, and commit depredations in the various settlements, by killing
persons—men, women and children—and carrying away others in captivity, besides killing and driving away stock, burning houses, barns, etc. This seemed to be the closing up of what was known as “Wayne’s War with the Indians.”

In order to prevent, as much as possible, the inroads made by the savages upon white inhabitants, it became necessary to use great caution, and for this purpose companies of men were organized and formed into regiments. One of these regiments was commanded by Col. Edward Jackson, of Buckhannon, and one of the companies of said regiment was commanded by Capt. Cornelius Bogard, of Tygarts Valley. Some of the members of said company were Henry Jackson, of Buckhannon and Thomas Drennon, of Greenbrier River, now in Pocahontas County, West Virginia; Samuel Warner, Isaac Cutright, William Pringle, William Clark, Abraham Reger, Sr., and others of Buckhannon; Matthew Wamsley and others of Tygarts Valley, were especially used as spies, and were sent out by turns, in parties numbering from two to eight, as the occasion seemed to require. They were sent back through the country towards the Ohio River, in order to watch the movements of the Indians. They would examine all the pathways and crossings of creeks, and every place where they thought Indian signs were likely to be found, return and report their findings. Then others would go out.

This system of spying and scouting was kept up during the entire year, in open weather, and especially in the spring and fall when the savages were most likely to infest the country with their dreaded presence.

Sixty-five years ago, this was literally a wilderness, almost an unbroken forest. Wild beasts, such as bears, wolves, panthers, were numerous. Says a pioneer of the county, “The dismay felt by hearing the howling of wolves on Little Bush Run is among earliest recollections.”

The neighborhood was principally settled by emigrants from New England, and mostly from Massachusetts. Persons in New England claiming lands in these parts were earnest in sending out settlers. Among the most prominent of these was Dr. Daniel Stebbins, of Northampton, Mass., who caused meetings to be held in that town, at which glowing descriptions of this country
were made, inducing people to emigrate hither. Mr. Patrick Peebles of Pelham, Mass., who had an interest in lands here, is believed to have been the first from New England to visit this county. He built a saw-mill on the Buckhannon River, near the mouth of Saw Mill Run, which was swept away by high waters. It was about the first of this century. He went back to Massachusetts, and did not return until 1819, when he came back, bringing his family. The first actual settler from New England was Zedekiah Morgan, Esq., who came from Connecticut, in 1801, and settled on the Buckhannon River on the farm now owned by Mr. Burner, who married his granddaughter. Many of his posterity are now living in the county, and some are members of the French Creek Church. One daughter survives. In 1808, Mr. Aaron Gould, Sr., came from Charlemont, Mass., and settled on the farm now owned by Randolph See. This was the first settlement made in this particular neighborhood; some of his sons, however, settled in the vicinity at the same time, or the next year. His family consisted of a wife and eleven children three of his sons being unmarried.

Two of his daughters survive, one of them residing within the county. Some others of his posterity are still residents here, but the majority of them emigrated to Illinois more than fifty years ago. In the year 1811, Messrs. Robert Young and Gilbert Gould, with their families, came from Charlemont, Mass., and settled on the farm now owned by Rev. James Young. They went farther into the wilderness than any others had. There was an unbroken forest for perhaps a hundred miles to the southward, except a settlement to the southwest, at Haymond salt works.

In 1812 the war broke out and lasted about three years. Some of the new settlers were called to the army, to the defense of the northern frontiers. Captain Gilbert Gould, Daniel Gould and Aaron Gould, Jr., were of the number. In 1814 or 1815, Mr. John Loomis, then unmarried, and in 1815 Mr. Elijah Phillips and Mr. David Phillips, his brother, both having large families emigrated from Florida, Berkshire County, Mass., and went on a little farther into the forest southward. Mr. Elijah Phillips settled on a little farm now owned by his son, Edwin; and Mr. David Phillips on that now owned
by Col. Darnall. Ebenezer, (son of David) and Anson, (son of Elijah), and having families of their own, came about the same time. From the families of these settlers, very many of the people of the area have sprung. In 1815, Messrs. Daniel Barrett, Martin Root and Joshua Bosworth, with their families, came from Montgomery, Mass., and settled on the Buckhannon River, some miles below the town now known as Buckhannon. The town did not then exist.

In the year 1816, several other families came from Mass. Mr. Nathan Gould, Jr., and family, including his aged father, Nathan, Sr., came from Charlemont, Mass. Mr. Jonathan Alden and family, from Ashfield; Messrs. John Burr, Noah Sexton, and Ebenezer Leonard and their families, from Worthington; Mr. Daniel Haynes came from Monson, Mass., in 1815. Mr. Nathan Gould, Sr., died two weeks after his arrival, of pneumonia, having travelled a long journey in his old age, to find a grave in the wilderness.

Mr. Nathan Gould, Jr., and Mr. Jonathan Alden settled on Bull Run, the former on the place owned by Benjamin Gould. Messrs. Burr, Sexton, and Leonard settled first on the Middle Fork of the Buckhannon.

In 1816 the Rev. Asa Brooks came out as a missionary, ordained and sent by the Central Association of Hampshire County, Mass. He was followed by his brothers Ezra, Amos and John, of Halifax, Vermont, (Plymouth County). Time would fail to speak minutely of the Knowltons, (Roswell and Warren), of Messers. Bartlett and Ferry, who all came from the town of Belcher, Mass., and settled in Beechtown about the year 1816 or '17; of Elias Perry, Sr., of Sylvanus Rice, of Joseph Howes, of the Shurtliffs, of Alpheus Rude, Jacob Hunt, Ezra Morgan, Asa Boynton, Job and Murray Thayer, and others who came from time to time. Besides these settlers from New England, there were other early settlers from other parts of Virginia, among them Messers. Valentine Powers, Samuel Tolbert, Abram, James and Daniel Wells, Joseph McKinney, and William Clark with his sons, all of whom settled in Beechtown. Mr. John Vincent and the VanDevanters lived on Slab Camp Fork of French Creek. Abner Rice was also an early settler.

There being great trouble about the titles to the lands bought by these early settlers, an emigration set in, com-
mencing about the year 1830, to the western states, especially to Illinois, which took away nearly, if not entirely, one half of the people. Great discouragement was felt by those who remained, about making improvements. Some had to purchase their farms for the second and third times, and many have been the changes and trials through which the people have been called to pass.

Before the coming of the Rev. Asa Brooks there had been an occasional sermon preached in the new settlement. Rev. Thomas Hunt, once pastor of the 2nd Presbyterian Church of Pittsburgh, was the first minister of the gospel to visit the place. Next came Rev. Moses Allen, son-in-law of the patriarch of Presbyterianism in western Pennsylvania, (Dr. McMillan), and for many years pastor of the church of Raccoon, Pa. They preached each one sermon in the house of Aaron Gould, Sr. Mr. Allen's text was, "Why stand ye here, idle?" Mr. Micaiah Fairfield, a licentiate, came afterward, but he left the Presbyterian Church and became a Free Will Baptist soon after.

From the first of the year 1811 to 1812, the few families met every Sabbath for worship, and generally at the house of Aaron Gould. They then commenced the practice of reading sermons as a part of their religious exercises, a practice which has been continued by them in the absence of a minister, to the present time. The first reader of sermons was Robert Young, Esq. Sermons were sometimes read afterward by Jonathan Alden, Pachal P. Young, Augustus Sexton, William Phillips and others. But the principal reader for more than forty years was Capt. Festus Young. Thus, at first, the singing was very poor, and confined to two or three tunes, this part of the worship was rarely omitted. In 1816, Mr. Jonathan Alden having come, and being a teacher of music, he taught a class very successfully. After him, Mr. William Phillips greatly improved the music. Since that time music on French Creek has been excellent under such leaders as Richard Phillips, Samuel Barrett, Adolphus Brooks. There were at first but three persons to lead in prayer, namely: Aaron Gould, Sr., Robert Young and sometimes, Samuel Gould.

As before stated, Rev. Asa Brooks came in the fall of 1816, sent as a missionary by the Hampshire County Missionary Society, who pledged his support at $400.00
per year, a portion of which was expected to be contrib­uted by the settlers, and they did contribute according to their ability. At first, Mr. Brooks had three Sabbath Stations where he preached alternately, viz: French Creek, Buckhannon and Beverly. He also had a week­day appointment in the Barker settlement between Bever­ly and what was then Booths or Angelands Ferry, now Philipps. After laboring a year he returned to Massa­chusetts, where he married Miss Polly Sumner, a woman of great excellence, and returned in the fall of 1818.

On the 20th day of April, 1819, Rev. Asa Brooks united with the Redstone Presbytery and received calls from the congregations of French Creek and Buck­hannon, which he accepted. But the church at French Creek was not organized till September 10, 1819. The first entry in the Sessional Record is as follows: “French Creek, Lewis County, Virginia.—There being in this settle­ment a number, both male and female, having letters of recommendation from different Congregational churches in Massachusetts, with which they were united previous to their emigrating to this place, and wishing again to be favored with church privileges, a time was publicly appointed for the election of ruling elders. The election was held on the 5th day of July, 1819, when Aaron Gould and Robert Young were unanimously chosen to that office.’’ On the 10th of September the church was fully organized at the home of Samuel Gould, close to the present residence of Mr. Alva Brooks. Besides the elders, the following persons were received into the church, by certificate: Mr. Nathan Gould and Esther, his wife; Mrs. Lydia Gould, wife of Aaron Gould; Mrs. Lydia Young, wife of Robert Young; Mrs. Rebecca Morgan, wife of Zedekiah Morgan; Mr. Samuel Gould and Aaron Gould, Jr. By some mistake the name of Mrs. Polly Brooks, the minister’s wife, does not appear, but there is other documentary evidence that she was a member from the first. At the organiza­tion, the following persons were received on examination: Mr. David Phillips and Anne, his wife; Mrs. Mehita­ble Gould, wife of Capt. Gilbert Gould; Mrs. Lucy Alden, wife of Jonathan Alden. Including the minister, there were fifteen members at the organization. The next year the little church more than doubled. The follow­ing persons were received on examination: Capt.
Gilbert Gould, Jonathan Alden, Daniel Gould and Margaret, his wife; Paschal Young and Cynthia, his wife; Mrs. Rhoda Gould, wife of James Gould; Mrs. Esther Gould, wife of Samuel; Mrs. Nice Gould, wife of Aaron Gould, Jr., Mrs. Mary Knowlton, wife of Warren; Chloe Conkey, Anne Young, Sally Gould, Elizabeth Gould and Sarah Peebles. Roswell Knowlton and Prudence, his wife, were received at the same time on certificate. The whole number was now thirty-four. A church was also organized about this time, at Buckhannon, with Martin Root and Dr. Elisha D. Barrett as ruling elders. Dr. Barrett afterwards became a successful minister of the gospel, removed to Illinois and settled at Assumption, that state.
THOSE WHO HAVE SERVED
THE CHURCH AS ELDERS

<table>
<thead>
<tr>
<th>Name</th>
<th>Ordained</th>
<th>Remarks</th>
<th>Died</th>
</tr>
</thead>
<tbody>
<tr>
<td>Robert Young</td>
<td>Aug. 5, 1819</td>
<td></td>
<td>March 14, 1847</td>
</tr>
<tr>
<td>Aaron Gould</td>
<td>Aug. 5, 1819</td>
<td></td>
<td>Oct. 15, 1825</td>
</tr>
<tr>
<td>David Phillips</td>
<td>May 17, 1823</td>
<td></td>
<td>Sept. 1848</td>
</tr>
<tr>
<td>Gilbert Gould</td>
<td>May 17, 1823</td>
<td></td>
<td>April 5, 1877</td>
</tr>
<tr>
<td>Roswell Knowlton</td>
<td>Oct. 5, 1827</td>
<td>Moved to Illinois</td>
<td>Jan. 19, 1852</td>
</tr>
<tr>
<td>Pascal P. Young</td>
<td>Oct. 5, 1827</td>
<td></td>
<td>Sept. 29, 1854</td>
</tr>
<tr>
<td>Festus Young</td>
<td>Aug. 20, 1853</td>
<td></td>
<td>Nov. 25, 1899</td>
</tr>
<tr>
<td>Lyman Young</td>
<td>Aug. 20, 1853</td>
<td></td>
<td>Dec. 7, 1911</td>
</tr>
<tr>
<td>Franklin Phillips</td>
<td>Feb. 4, 1860</td>
<td></td>
<td>Unknown—died in parole prison</td>
</tr>
<tr>
<td>Freeman Sexton</td>
<td>Feb. 4, 1860</td>
<td></td>
<td>Dec. 28, 1914</td>
</tr>
<tr>
<td>Ezra B. Morgan</td>
<td>Feb. 4, 1860</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adolphus Brooks</td>
<td>June 1865</td>
<td>Appointed Clerk Sept. 16, 1865, served until 1903</td>
<td></td>
</tr>
<tr>
<td>Chauncey Waid</td>
<td>June 13, 1866</td>
<td>Dismissed to Congregational Church of Randolph, Pa. Aug. 30, 1914</td>
<td></td>
</tr>
<tr>
<td>Perry Talbott</td>
<td>June 13, 1866</td>
<td>Dismissed May 27, 1888</td>
<td></td>
</tr>
<tr>
<td>Benjamin Gould</td>
<td>Sept. 7, 1877</td>
<td>Clerk 1905-18</td>
<td>Dec. 19, 1901</td>
</tr>
<tr>
<td>Marshall P. Wingrove</td>
<td>Sept. 7, 1877</td>
<td></td>
<td>May 1908</td>
</tr>
<tr>
<td>Arthur M. Gould</td>
<td>June 14, 1902</td>
<td>Moved to Minneapolis</td>
<td>April 12, 1941</td>
</tr>
<tr>
<td>John E. Vance</td>
<td>June 14, 1902</td>
<td>Clerk 1918-1933</td>
<td>June 24, 1930</td>
</tr>
<tr>
<td>T. K. Wingrove</td>
<td>Aug. 7, 1910</td>
<td></td>
<td>Aug. 8, 1942</td>
</tr>
<tr>
<td>George Gould</td>
<td>Aug. 7, 1910</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frederick E. Brooks</td>
<td>July 11, 1915</td>
<td>Clerk, 1933-42, 1943-46</td>
<td>March 9, 1933</td>
</tr>
<tr>
<td>A. N. Linger</td>
<td>Aug. 30, 1925</td>
<td>Moved to Winchester</td>
<td>Oct. 27, 1936</td>
</tr>
<tr>
<td>A. D. Page</td>
<td>Aug. 30, 1925</td>
<td></td>
<td>Dec. 1, 1925</td>
</tr>
<tr>
<td>French See</td>
<td>Oct. 23, 1932</td>
<td></td>
<td></td>
</tr>
<tr>
<td>L. F. Hammer</td>
<td>June 1, 1941</td>
<td>Moved to Florida</td>
<td>Dec. 16, 1958</td>
</tr>
<tr>
<td>Cecil Reed</td>
<td>June 1, 1941</td>
<td>Clerk 1942</td>
<td>May 16, 1944</td>
</tr>
<tr>
<td>H. O. VanTromp</td>
<td>December 1948</td>
<td>Moved to Florida</td>
<td>July 22, 1959</td>
</tr>
<tr>
<td>Philip Phillips</td>
<td>December 1949</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Edwin Hyre</td>
<td>Jan. 31, 1954</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Murl Underwood</td>
<td>Jan. 31, 1954</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elsie Page Lake</td>
<td>Aug. 12, 1956</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grace Lance Young</td>
<td>Aug. 12, 1956</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aubrey Brooks Simons</td>
<td>Aug. 12, 1956</td>
<td>Moved to Florida</td>
<td></td>
</tr>
<tr>
<td>William Perry</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Moved to Delaware</td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Ordained</td>
<td>Remarks</td>
<td>Died</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>----------</td>
<td>-----------------------------</td>
<td>------------------------------------</td>
</tr>
<tr>
<td>William P. Pinnell, Sr.</td>
<td>1959</td>
<td>Clerk 1960-1971</td>
<td></td>
</tr>
<tr>
<td>Robert Phillips</td>
<td>1959</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wood B. Poling</td>
<td>April 1966</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Roberta Young Thacker</td>
<td>April 1966</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Virginia Bly Hoover</td>
<td>1967</td>
<td>Moved membership to Buckhannon</td>
<td></td>
</tr>
<tr>
<td>Neff B. Casto</td>
<td>1967</td>
<td></td>
<td></td>
</tr>
<tr>
<td>E. Delphin Thacker</td>
<td>1970</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ernest Lorentz See</td>
<td>1971</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lois McDonald Pinnell</td>
<td>1971</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Unveiling a monument to Robert Young, by his daughter, Sophronia Young Phillips, aged 97 years.
A. N. Linger's Store

A. D. Page

French See
Robert Young

Robert Young was one of the two men first elected or chosen to be elders of the French Creek Presbyterian Church. He was the son of Henry and Lydia (Ross) Young, born on Martha’s Vineyard Island, which is a part of the state of Massachusetts. His father had a very interesting history, which has been told and retold in the French Creek writings and publications, as well as by word of mouth and tradition. Of his mother, before her marriage to Henry Young, nothing is known but her name and that she was living on the island.

Robert Young’s father was a schoolteacher and a man with maritime experience, so when the Revolutionary War began, what is more fitting than that he should be drafted to the protection of the island. His period of service was short because of his profession and because he had several small children at home, the oldest being Robert. Earle Brooks did extensive research about Henry Young, when time permitted. He wrote what he found, which was far less than he hoped.

The Young family moved to the mainland of Massachusetts sometime during Robert Young’s youth, and at some place and time, he met and married Lydia Gould, daughter of Nathan Gould and Martha Gilbert Gould. He brought his family to “Virginia” in 1811, along with the caravan which included his brother-in-law, Gilbert Gould.

When property titles were challenged, the owners could take-up new land in an amount to pay for improvements they had made on property, move to any place west, or pay for them again. Robert Young chose to keep his home on Bush Run and pay. In the end, he had paid for his land three times.

Robert Young and his wife’s first cousin, Aaron Gould, Sr., were ordained as elders August 5, 1819, about two
months before the organization was finally completed. As was customary, he served as ruling elder until his death.

Robert Young was elected assessor of Lewis County, two terms, I believe. In the course of his duties he was in many homes, and found a woeful lack of Bibles. This he remedied from his own earnings, by the help of members of the church, and by the assistance of a Bible society in New York. In his terms of office he distributed more than four hundred Bibles to families that had crossed the mountains without one. One term, he was also elected as sheriff. After some time, he resigned the office when it seemed he could not avoid the prosecution of a man he knew.

He was a very affectionate family man and father, but was not a hunter. He would not take life. So, in the midst of a forest full of game, his family often went hungry for meat. The diet was not totally lacking in protein, however, for Lydia Young was a very thrifty housewife. She used the milk they took from their cows to make cheese. Evidently her cellar shelves were a beautiful thing to see. A granddaughter, in her old age and living in the past as many old people do, dreamed of her grandmother’s cellar, counting more than twenty beautiful cheeses on the shelves. It could well have been a vision recalled from childhood.

Robert and Lydia Young were the parents of many children. More than one of them achieved local greatness, but one, Loyal, became a renowned Presbyterian minister in this state and in Pennsylvania.

Unveiling the Monument to Robert Young
Dedication Services

On May 30, 1910, descendants of Robert Young and his wife, Lydia (Gould) Young, unveiled a monument to them in the French Creek Cemetery.

The monument, draped in a flag, was unveiled by his youngest and only living child, Sophronia, who was Mrs. Edwin Phillips, then ninety-eight years of age. Sophronia was born one year after the long pilgrimage from Massachusetts, in 1811.

Robert Young was born January 3, 1769; died March 14, 1847.
Lydia Gould Young was born July 3, 1772; died February 6, 1857.

Devotional services were in the charge of the pastor of the church, W. J. Hazlett.

Hymn, by request, was:

Life is the time to serve the Lord
The time t’ ensure the great reward;
And while the lamp holds out to burn
The vilest sinner may return.

Life is the hour that God hath given
T’ escape from hell and fly to heaven,
The day of grace; and mortals may
Secure the blessing of the day.

The living know that they must die,
But all the dead forgotten lie;
Their memory and their sense are gone,
Alike unknowing and unknown.

Then what my thoughts design to do,
My hands, with all your might pursue;
Since no device nor work is found,
Nor faith, nor hope, beneath the ground.

There are no acts of pardon passed
In the cold grave to which we haste;
But darkness, death and long despair
Reign in eternal silence there.

Remarks by the chairman of the committee: Committee—Rev. Earle A. Brooks, Weston; A. D. Page, French Creek; O. L. Perry, M.D., Elkins.

Unveiling of the monument, Sophronia Young Phillips.

Letter from the Reverend Quillin L. Young, read by Richard P. Young.

Hymn: Our God, Our Help in Ages Past.
Address by Professor George H. Young.
Doxology followed by benediction, Rev. W. J. Hazlett.
Aaron Gould, Sr.

Aaron Gould, Sr., was ordained elder of the French Creek Presbyterian Church on August 5, 1819, about two months before the completion of the organization of that body. He had come to French Creek in 1808, three years before the migrations of the other Goulds to the area. He was the son of Samuel Gould and Sarah (Gilbert) Gould. As Samuel and Nathan, Sr., were brothers, and Sarah and Martha were sisters, he was a double first cousin to Gilbert Gould and Nathan, Jr., and Lydia Young. Another of the Gilbert sisters, Esther, married Barnabus Alden, and was the mother of Jonathan Alden.

Aaron Gould, Sr., married Lydia Gray, a sister to Mrs. Patrick Peebles. They settled on the land now belonging to Goff (Dick) Ervin. He built his house across the creek, behind the hill where the present French Creek School stands. A barn, known locally as the Walk Ervin barn, stands almost exactly on the spot where Aaron Gould built his home. It was a log structure, as would be supposed, but evidently was more commodious than most log houses. It was large enough to house his family and to hold church services every Sabbath until a church could be organized, and then until a building could be erected.

His children were:

- Samuel, who lived and died in a house which stood where the Armstrong house stands. A remarkable well on the site is still in use.
- James, who moved to Ohio.
- Daniel, who was in the War of 1812.
- Ebenezer.
- Aaron, Jr., also in the War of 1812.
- Lydia, married and went west.
- Mehitable, married William Phillips and lived on the south side of French Creek, about one-half mile below the mouth of Kettle Run.
- Isobel, who married David Duke.
- Sally married a Mr. Ward and went west.
- Nancy married a Mr. Howes and went west.
- Wealthy married Ebenezer Leonard and lived on Slab Camp Road.
- Hannah, who married Joshua Morgan.
Otis Gould.
Flint Gould.
Sarah Gould Pickens, who seems to have lived in what is now the village.

After Daniel Gould returned from the war he became one of the eminent citizens of the community. He was captain of the company of home guards who were drilling in Centerville when captured. He was taken to Libby Prison and died soon after his return home.

David Phillips

David Phillips, ordained third elder of the church was born in Massachusetts, as was his wife, Anna Gooden Phillips, widow of a young Revolutionary War officer, whose people lived in Canada, and she and her daughter lived with them. She became so homesick that she left her daughter with her husband's people and went home to Massachusetts. She never saw her daughter again.

David was the son of Philip Phillips and Mercy (Phillips) Phillips—his parents were third cousins. He had six sons, who were:

William, who lived on French Creek, beyond the mouth of Kettle Run. He married Mehitable, daughter of Aaron Gould, Sr., and Lydia Gray Gould.

Richard, who married Eliza Perry, daughter of Elias Perry, Sr. Richard lived almost directly across the creek from William.

Ebenezer married Catherine Loudin and lived on Laurel Fork, not far from where the road turns from the Waterloo road.

Uriah married Mary Young, daughter of Gilbert and Amaryllis (Barrett) Young, and lived, I think, about where Albert and Cora Yeager now live.

Horace married Susan Cutright and lived in the area of Indian Camp.

John lived a short distance up Laurel Fork and seems to have been the one who owned and operated the Phillips Mill. He was married twice. His first wife was Harriet Bosworth by whom he had one child. His second wife was Eva Haddock, who was the mother of two children.

David Phillips first settled on what is known as the Darnall
farm. His house was down the hill, on Bush Run. When he, too, had trouble about his land title, he chose to accept payment for his improvements in unimproved land, and moved down French Creek, apparently to the farm on which his son Richard later lived. A great pear tree, evidently one of the ones which the pioneers carted across the mountains with them, stands to mark the spot where he lived.

He was ordained elder on May 17, 1823, and was choir leader following Jonathan Alden.

Captain Gilbert Gould

Captain Gilbert Gould came to Virginia from Charlemont, Massachusetts, in 1811. He settled on Bull Run at the head of the creek which is at the junction of the Abbott Adrian Road and the Brushy Fork Road. He was the son of Nathan and Martha (Gilbert) Gould. He married, in Massachusetts, Mehitable Taylor.

He was scarcely settled in his new home when he was called to war, the War of 1812. He was ordained fourth elder of the church on May 17, 1823. He died April 5, 1877, aged ninety-eight years.

His children were:

Eliza, who married — Shurtleff.
Chandler died at the age of twenty-four and was the first or one of the first persons to be buried in the Rock Cave Cemetery. There is no marker at his grave.
Laura married Dr. Amos Brooks.
Dwight J. died in infancy.
Harriet married Lorenza Dow Bunten.
Gilbert Taylor married Elizabeth, daughter of John Loomis.
Dwight B. married Elizabeth Brake.
Mandanna married Isaac Morgan, son of Joshua and Hannah Gould Morgan. Hannah was a daughter of Aaron Gould, Sr.
Benjamin married Eliza Morgan, daughter of Ezra Morgan. Ezra was the second son of Zedekiah and Ruth (Dart) Morgan. He lived on the pike, below where Isaac Morgan lived.
Ashley married Rowena Sexton.
Roswell Knowlton

Roswell Knowlton was born in Belchester, Massachusetts. He came to Virginia early and settled near Beechtown. His mother, Sophia, is buried in the Beechtown Cemetery. He was ordained elder October 5, 1827. He moved to Illinois, where he died.

Hardesty, in his history of the Virginias says: “It is hard to know the . . . of men like Roswell Knowlton and his brother, Warren, who came to the settlement about 1816-17.” And he places others: “Bartlett and Ferry, about 1816 or 17 . . . Sylvanus Rice, Joseph Howes, of the Shurtliffs, of Alpheus Rude, Joseph Hunt . . . Asa Boynton; Job and Murray Thayer; came from time to time . . . Valentine Powers, Samuel Tolbert; James, Abram, and Daniel Wells; Joseph McKinney, William Clark and sons; . . . all of whom settled in Beechtown.”

Pascal Paoli Young

Pascal Paoli Young was the oldest child of Robert and Lydia (Gould) Young. He came to Virginia with his parents in 1811, when a young man of seventeen years. He married Cynthia Phillips, daughter of Elijah Phillips. He was ordained the sixth elder of the church on October 5, 1827. His children were: Lyman, Augustus Thomas, Elijah Earle, Lucinda, Robert, Edwin, Cordelia, and Harriet Esther.

Festus Young

Festus Young was seven years old when he made the journey across the mountains from Massachusetts with his parents, Robert and Lydia (Gould) Young. He was their fifth child. He was ordained elder of the church August 20, 1853. He first married Lovenia Phillips, daughter of Anson Phillips, granddaughter of Elijah Phillips. His second wife was Rachael Graham, daughter of an elder in the Butler, Pennsylvania, church. After the death of Rachael, he married the widow of Wilburt Reed, Nancy — Reed.

By his first wife he had the following children:

Almandus, who married Caroline Simons and was captured with the militia at Centerville.
Sophronia, who was burned in a brush fire, aged four years, and died as a result of the fire.
Martha, who lived two days.
Hannah, who died in 1851.
Lovenia.
Festus and Rachael (Graham) Young were the parents of:
Lydia Jane K., who married Thomas Allen George.
James, who married Indabo Gillum.
Richard P., who married Leanna Simmons.
Sarah, who died as a child.
Robert Lock.
Gilbert Gould, who lived one month.
William Henry, who became a Methodist minister and the father of several sons.
Almyra Ann, who married Wesley Byrd.
Quillen L., who became a Presbyterian minister.

Lyman Young

Lyman Young was the son of Pascal Paoli and Cynthia Phillips Young. He was ordained elder of the church on the same day as was his Uncle Festus: August 20, 1853. He left the church January 15, 1857, and entered the M. P. Church; helped to organize French Creek Methodist Church in 1865. The building which housed the new church was built on his land, just west of the present Bush Run Road, about where the house of Neil Thacker and his grandmother, Grace Lance Young, stands. It was named Mount Stillman after a son of Lyman’s, who was an influential part of the young organization. The church was later moved to the village. We are told that the singing in Mount Stillman was sometimes very wonderful and rang out to be heard melodiously for a long distance.

Franklin Phillips

Franklin Phillips was the oldest child of William and Mehitable (Gould) Phillips. He was ordained elder, the ninth of the church, on February 4, 1860.

Much has been written of the life, the war experiences and the heroism of Franklin Phillips and those who loved him. Perhaps not enough has been said about the granite endur-
ance and his tremendously clean strength. He certainly demonstrated all those qualities throughout his life, as well as the patient endurance of suffering and achievement in spite of it.

During his active years, between the two periods of years when he had to lie helpless, he tended his farm on the ridge between the two Bush Runs. Oftentimes, when my grandfather, Adolphus Brooks who lived less than a mile away (and a part of whose land was also on a ridge) was also tending his farm, he would hear the clear loud tenor of Franklin's voice ringing out in a hymn or patriotic song. Grandfather would join in with his leading soprano or bass as the song indicated, and the two would continue with a duet that could be heard far over the countryside.

Franklin Phillips was twice married. His first wife was Fanny Shurtliff, by whom most of his children were born.

His second wife was Caroline Simons Young, widow of Almandus Young.

Freeman Fairfield Sexton

Freeman Fairfield Sexton was born at French Creek, West Virginia, August 14, 1827, and died at Buckhannon, West Virginia, at the home of his son-in-law and daughter, Mr. and Mrs. L. P. Shinn, December 7, 1911, in the eighty-fifth year of his life.

With the exception of three winters spent in Buckhannon because of poor health, he lived his entire life in the community where he was born. Eternity alone will reveal the sterling worth of that life to the people who knew him.

At the age of twenty-three, he united with the French Creek Presbyterian Church and in the year 1860 he was elected and installed a ruling elder, and continued to be a faithful member and officer to the last. He was a man of earnest prayer, and he was constant in his attendance at the services of God's house. He took his family with him as long as they remained at home. He never grew too old to attend Sabbath school, and when there was no regular preaching service he often conducted the service, reading a sermon for the occasion.
Ezra Morgan

Ezra Morgan, fourth child of Theodore and Lydia Rude Morgan, grandson of Zedekiah and Rebecca Watson Morgan, was ordained elder of the church on February 4, 1860. He was one of the group of militia captured in Centerville and taken to Libby Prison. He died in parole prison, date unknown.

Adolphus Brooks

Adolphus Brooks, the oldest son of Dr. Amos and Laura (Gould) Brooks, was born in March 1828 and died December 28, 1914. He first married Lydia Young, daughter of Gilbert Young. She died about six months after her marriage. On April 13, 1854, he married Josephine Phillips, daughter of Edwin and Sophronia (Young) Phillips and moved immediately into the house he had built on Bush Run, where they lived together sixty and one-half years. Their children were: Laura, who never married; Chandler Linn, who married Minnie See and is one of four brothers for whom the biological science building at West Virginia University is named; Abbie Eleanor, who married James A. McDonald; Harriet Eva, who married Dr. Dennis Cutright; Fred Ernest, the entomologist, who married Grace Coburn; Earle Amos, the minister and ornithologist, who married Mary McCuskey, first, and Ora McCuskey, second; Alonzo Beecher, the forester and naturalist, who married Nellie Coburn; Mabel Florence, who married Dr. F. W. Vance, son of J. E. and Annie Darnall Vance; and Blanche Eliza, who married Dr. Homer O. VanTromp.

Adolphus Brooks was ordained elder of the church in June 1865 and appointed clerk of the session September 16, 1903. He was choir leader of the church for many years, having true pitch. He also assumed care of the organ, which he repaired from time to time. He was Sunday school superintendent for many years.

When a new church building had to be erected to replace the old one, he walked through his woods and picked out the tallest, straightest poplar trees for the sleepers of the new building. He also furnished much of the other lumber for the building from his farm, gratis to the church.
Chauncey Waid

Chauncey Waid was ordained thirteenth elder of the church June 13, 1866. He was dismissed to the Congregational Church of Randolph, Pennsylvania, August 30, 1914. Church records do not agree on the date of his becoming a member of the church as that is given as March 23, 1886. He would not have been elected elder twenty years before becoming a member of the church. Lacking other information it is impossible to correct either date, as both are recorded in such a way as to prohibit an educated guess.

He lived on Slab Camp, where Dick Phillips lived in later years.

Children: Raymond E. Waid, who married Zona Darnall, was baptized April 1, 1888; Erma Waid, married Christopher Shorts; Ora Waid, married Kent Ward and lived on Waterloo.

Perry Talbott

Perry Talbott was ordained elder on June 13, 1866. He joined the M. E. Church in 1898. He married Charlotte Shobe and was owner and operator of a flour mill in the village. He lived south of the bridge, in a house build by Garland Ferrell. He died April 17, 1929.

Benjamin Gould

Benjamin Gould, one of the younger sons of Gilbert and Mehitable (Taylor) Gould, married Eliza Morgan, daughter of Ezra Morgan, granddaughter of Zedekiah and Ruth (Dart) Morgan, the earliest settler in the area. He lived on Bull Run, on the farm first settled by Jonathan Alden. His father and brothers, Ashley and Gilbert T., lived nearby. Mount Ben is named for him, it being on the southern part of his farm. He was baptized August 7, 1822, joined the church March 23, 1857, ordained elder September 7, 1877, and died December 19, 1901.

The children of Benjamin and Eliza (Morgan) Gould:

Arthur, who married Louise Sexton and lived on the Gilbert Gould farm; Percy, who married Iva Cooper and lived on Brushy Fork, was an elder in the Buckhannon Church; Albert who married Sadie Briton, lived on a farm just west of Wes-
ton and was a prominent member of the Weston Presbyterian Church.

Marshall P. Wingrove

Wingrove is a name that has been identified with community history and life in the state for over a century. The first American ancestor of this family was John Wingrove, born in London but who came to America at the age of 17 years, about 1767. He was in the American Revolutionary Army. He settled in Vermont and married there, but later came to Virginia, settling in Marshall County. His oldest son, William, was the founder of the Upshur County family.

William Wingrove was a millwright by trade. His son, Harrison Wingrove, who married Maria Peebles, daughter of Patrick Peebles, for his first wife, was born in Braxton County, but came to this county and lived here in his later years. His son, Marshall P. Wingrove, was born in Braxton County November 20, 1834.

Marshall Wingrove grew up in Upshur County, attended the public schools and acquired a good education. He married Roxanna Anderson, settled on the waters of French Creek, south of the Beechtown Road, and was a farmer and a miller for the rest of his life. His wife was the daughter of James and Sarah (Siron) Anderson, who settled in Upshur County from eastern Virginia.

They were the parents of seven children: Luella, born in 1859, died of diphtheria in 1861 in the epidemic which carried off so many of the community children in the days before doctors knew how to care for it; Warren, Oscar, Maude, Miriam, Thad, and Clarence.

Marshall Peebles Wingrove joined the church January 1, 1868, and was ordained and installed as elder on September 7, 1877.

Letter from Loyal Young to Marshall Wingrove:

Parkersburg, Jan. 25, 1875

Mr. Marshall Wingrove:

My dear Christian Brother:

It has filled my heart with joy to hear from time to time how the Lord is working on French Creek; and you
and your children have been made partakers of God’s rich mercy. It is a sore cross to me to be absent from you at this time. But though absent in body, I am present with you in my heart and in my praying. My heart has been greatly revived in our meetings here, and by the good news from French Creek; and it greatly needed to be revived. I confess with shame that I have been lukewarm in the service of my blessed Master.

But I hope and trust that I may devote myself with a new consecration to the service of my God and Savior. I am informed by letters from home that your four children are seeking to walk in the same good path to eternal life, the oldest three having found the Savior. Mrs. Wingrove must be a very happy woman in thus finding all her wishes so fully met. And then how happy must you be in tasting the grace of God yourself and in sharing it with your family.

How rich is the word of God! I would say to you, in the language of the apostle, (Col. 3:12) “If ye then be risen with Christ, seek those things which are above, when Christ sitteth on the right hand of God. Set your affections not on things on the earth.” This earth has its attractions and its temptations, and before we are aware it is leading us away from God. But if we set our hearts on things above continually, then the earth loses its hold on us. And then the next verses are so full of comfort. “For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory.” That is, dead to the world; and our spiritual life is hid, laid up with Christ where it is safe from all the assaults of Satan and the world—hid in God, surrounded with his power, wisdom, love and truth, as the four walls of a garrison that cannot be overcome by the powers of darkness. And then, when Christ who is our life (our very being) shall appear in his glorious second coming, to take his children home, then ye also shall share in the glory! But the word of God is full of promises and comforts.

Remember me affectionately to Mrs. Wingrove and the children.

I am favored in my work here, in bringing the people together, and in helping to heal divisions, but there have not been many conversions as yet. Pray for us, my dear friend, that God will pour out a rich blessing upon this
church. I have been holding meetings till now, at night, but we shall not hold them any longer, except on Wednesday evenings, unless the state of things requires it.

Yours very truly,
Loyal Young

Arthur M. Gould

Arthur M. Gould was the son of Benjamin and Eliza Morgan Gould. He married Mary Louise Sexton and lived on the farm of his grandfather, Gilbert Gould, on Bull Run. He joined the church April 6, 1884, and was ordained elder June 14, 1902. He was a very successful farmer and banker, and lived fully in the traditions of his forbears. He died accidentally on his farm, while repairing an acetylene light system. He and his wife were foster parents of Miss Marguerite Young, youngest daughter of Quillen and Mary (Colerider) Young.

John E. Vance

John E. Vance was the son of — and Elizabeth Vance. He joined the church January 11, 1868, and was ordained elder June 14, 1902. He was a blacksmith in French Creek. He married Annie Darnall, oldest daughter of Col. Morgan Darnall. Their children were: Nellie, who married Ellis Brooks, son of Alva and Adelia (See) Brooks; Fred, who married Mabel Brooks and became a very successful doctor in Mannington, West Virginia; Glenn, who married Madge Rhorbaugh and kept a hotel in Cordova, Alaska; Hallie, who died young; Leota, a twin to Leona, who died young; Leona, who married Closson Simons; Beulah, who married Clint Reed; Ethel, who married Dellett Bronson, who became a doctor and lived in Olathe, Kansas; Mabel, who married Bill Shipman, in Alaska, and later returned to Buckhannon; Harry, who became a doctor and lived in Pasadena, California.

T. K. Wingrove

Thaddeus K. Wingrove, son of Marshall P. Wingrove, was ordained elder August 7, 1910, died August 8, 1942. He mar-
ried Mayme Phillips, daughter of George and Estelle (Young) Phillips. They had one son, Lyle, who married Agnes Simmons.

Thad was a carpenter and paperhanger, and spent most of his life in the area except for a few years when he lived in Ohio. His son Lyle moved to Ohio after the death of his father, and worked in Ashtabula, where they owned a home. Lyle was accidentally killed when returning from a neighborhood store with a grandson whom he had taken to the store to buy candy. He saved the child but was himself killed by the automobile which struck him, in front of his own home.

Thaddeus P. Wingrove is a name that has been identified with West Virginia community life for considerably more than a century. The first American ancestor of the French Creek citizen named above was John Wingrove, who was born in England, about 1750. He came to America at the age of 17, lived in Vermont, where he married, and later moved to Virginia, establishing his home in Marshall County, where he lived out his life. His son, William Wingrove, was founder of the family in Upshur County and was a millwright by trade. His son Harrison Wingrove married Maria Peebles (daughter of Patrick) and they were parents of Marshall P. Wingrove, who was born in Braxton County, W. Va.

Thad Wingrove was born near French Creek, April 9, 1871. He grew up there, attended the public schools and also attended the U.B. Academy at Buckhannon. Since leaving college his years have been steadily devoted to his trade as carpenter and to his interests as a farmer. He looks after his small farm of 16 acres, half mile southeast of French Creek. Mr. Wingrove is a democrat in politics, affiliated with The Modern Woodmen of America, an elder in the Presbyterian Church, and a teacher in the Sunday School.

On February 6, 1900, he married Mayme Phillips, daughter of George and Estelle (Young) Phillips. They have one son, Lyle, born March 19, 1906, now attending school at French Creek.—History of West Virginia, Old and New and West Virginia Biography, Vol. III.
George Gould

George Gould was the son of Ashley and Rowena (Sexton) Gould. He joined the church November 5, 1903, was ordained elder August 7, 1910. He moved to Minneapolis with his stepson and nephew, Ross Gould, where he died. He married Mary Henderson Gould, widow of his brother Sidney Gould.

Fred Ernest Brooks

Fred Ernest Brooks was the fifth child and second son of Adolphus and Josephine (Phillips) Brooks. He was ordained elder of the church July 11, 1915, and became clerk of the session in 1918 and served until 1933. He died in March 1933. He was an entomologist for the United States Department of Agriculture, doing research on his own farm in French Creek, and in many places in the state, as occasion arose. He married Grace Coburn, daughter of Edgar and Emma (Young) Coburn. He had three children: Maurice, Elizabeth, and Dorothy.

He was the author of many scientific tracts, a photographer, to whom we are indebted for many of the pictures in this book. He used his photography to illustrate his scientific work and to enrich the lives of his family, friends and community. Some of his pictures were used in the now defunct magazine, West Virginia Review, and at least one was used by the Saturday Evening Post, in its thriving days.

Fred Brooks was a leader of community betterment and was largely responsible for the fact that French Creek scored as the most outstanding rural community in the state in 1920.

He was a very popular public speaker, an acknowledged scientist, a religious, and social leader, and commanded great respect and influence throughout the county and state. He lived on the southern half of the farm which Amos Brooks gave to his son, Adolphus. Fred added to his acreage, buying land that adjoined it, on the waters of Little Bush Run.

Fred Brooks was one of the four brothers for whom the biological science building at West Virginia University is named.
At his death, practically every newspaper in the state, and some outside the state carried an article of tribute to the life he had lived and the work he had done.

He taught a Sunday school class of young people for many years, organized nature study clubs for the young folks in the community, sang bass in the church choir, and literally was in the heart of every good thing in the community for all the years he lived.

Warm, kind, wise, a thinker, a doer, he never hesitated to stand firmly for right and for his principles, which were extremely high.

A. N. Linger

A. N. Linger was born August 23, 1858, at Vandalia, Lewis County, Virginia, now West Virginia. He was the son of Nicholas D. Linger and Matilda (Bradshaw) Linger.

On March 28, 1881, he married Lucy E. Sexton. To this union were born two sons: Freeman S. Linger, D.D.S., and R. Basil Linger, M.D. On November 11, 1888, he moved to French Creek and was associated with Freeman F. Sexton in the mercantile business. He owned and operated a general store in the village of French Creek for 48 years.

He joined the Presbyterian Church in French Creek November 20, 1904, and was ordained elder August 30, 1925. He died October 27, 1936, at the home of his son, Dr. R. Basil Linger, in Clarksburg, West Virginia.

Dr. Freeman Linger married Fern Morgan, daughter of Ashley Morgan. They had one daughter, Virginia.

Dr. Basil Linger married Maude Teter, daughter of Teter. They are the parents of three sons and two daughters. One son is an eye specialist in Clarksburg and another a heart specialist in Charleston. Both have established places for themselves, at the top, in their chosen medical fields.

A. D. Page

Asa Dell Page, son of Franklin and Martha (Young) Page, was born at French Creek November 22, 1863, and lived his entire life in the community. He was married to Elsie Bunten,
daughter of Watson Bunten, of Crawford, who was the carpenter who erected the present church building in 1866.

"Dell" was ordained and installed as elder on August 30, 1925, and died of a stroke December 1, 1925, leaving his widow and three young children, French, Martha Hollis (now Mrs. C. C. Albaugh), and Ruth (now Mrs. Vaughn Rice).

During his all-too-short life, A. D. Page was community minded, and was in charge of one of the first cooperative organizations, community wide, to be tried in rural communities in the state, an egg co-op. He was active in organizing the Pioneer Society of this community, faithful in church as in his farming and his life.

E. W. Brooks

A great-nephew of the first pastor of the church, grandson of the first doctor and postmaster in the community, Ellis Brooks, son of Alva and Adelia (See) Brooks, was born in French Creek and lived his entire life in the community. As his father was a merchant and one-time postmaster, Ellis, though he lived on a small farm, spent most of his working years as a rural mail carrier, starting that occupation when rural mail delivery was started in the United States. His wife was Nellie Vance Brooks, daughter of John and Annie (Darnall) Vance.

They were the parents of Burr Brooks, Aubrey (Mrs. Keith Simons), and Pauline (Mrs. Lyell Colerider).

Mr. Brooks was active in community and church affairs for his entire life, and was ordained and installed as elder on October 23, 1932. He served in that office until his death, October 24, 1951.

French A. See

French A. See was born in Adrian, West Virginia, January 15, 1908, the son of Clarence Lee and Myrtle (Young) See. The family moved to French Creek in 1913 to the former home of Freeman Sexton, his father's grandfather. French is the brother of Lorentz See, Mrs. Archie (Mary See Jones) Williams, and Mrs. Cecil (Helen) Reed. His paternal grandparents were Seymour and Emma (Sexton) See, and his
maternal grandparents were Quillen B. and Mary (Colerider) Young, all of French Creek.

Upon graduating from high school, he began working in the Bank of Adrian, at the same time continuing a farm program with his father. Later he worked in banks in Buckhannon and attended West Virginia Wesleyan College. After this period, he worked for the Bank of Adrian, which became the Adrian-Buckhannon Bank when it was moved to Buckhannon in 1937. He attended a number of courses given by the American Institute of Banking.

He became a member of the French Creek Presbyterian Church early in life and was ordained elder on October 23, 1932. He served as clerk of the session for two periods: first, from 1933 to 1942; and again from 1943 to 1946.

With his father, he acquired the land for the Buckhannon Stockyards building and incorporated it.

In 1940, he married Hazel Tidier of Clarksburg.

For a period during World War II he served in the Signal Corps.

In 1946 he returned to banking, employed by the Union Trust Company, of Baltimore, becoming manager of the South Street Branch. In 1947 he moved to Winchester, Virginia, to start the operation of a livestock auction market, and later bought and incorporated markets in Marshall and Culpeper, Virginia, as well as Winchester. In 1962 he became president of the Baltimore Livestock Auction Market. Now with one sold and two leased, he has turned his attention to farms.

French See is a deacon in the Presbyterian Church in Winchester. He is a director in the Adrian-Buckhannon Bank, in Buckhannon, and returns here twice monthly for meetings and other business interests.

Mr. and Mrs. See are the parents of two sons.

Thomas French See graduated from William and Mary College, served as lieutenant in the army for one year at Fort Knox, Kentucky, and one year in Vietnam, at Tay Ninh, and the Cambodian Campaign. He and his wife, the former Katherine Keeling, have a daughter, Judith, and are living in Charlotte, North Carolina, where he is employed by the North Carolina National Bank.
The younger son, Edward James See, graduated from the University of Richmond, and is employed by the government in the general accounting organization. He is also serving in a six-year program of the National Guard. He and his wife, the former Caroline Pugh, have a daughter, Ann Lynn, and are living in Falls Church, Virginia.

Letcher Fay Hammer

Letcher Fay Hammer was born August 25, 1879, in Lewis County. He married Nellie Darnall of French Creek, daughter of Robert A. and Linda Rexroad Darnall, May 21, 1913. He lived most of his life on a farm near French Creek. He joined the French Creek Presbyterian Church, by letter from the Simpson Chapel Methodist Church, August 23, 1936, was ordained elder on June 1, 1941.

He was a fifty-year member of William Bennett Lodge, No. 46 A.F. and A.M., of Walkersville.

He had two daughters, Mrs. Lawrence (Helen) Hawkins, who now lives in Brookdale, Florida, and Mrs. Carl (Myrtle) Roach, who lives in Romney, West Virginia. There are three granddaughters.

D. Cecil Reed

D. Cecil Reed, son of Emery K. Reed and Lula E. (Tenn-ney) Reed, was born in West Virginia November 22, 1910. He attended Upshur County schools, graduating from Buckhannon-Upshur High School, Glenville State Teachers College and obtained his master's degree in education from West Virginia University.

Mr. Reed married Helen See of French Creek, daughter of Clarence and Myrtle (Young) See, in August 1933. Helen also obtained her degree in education from Glenville State.

They are the parents of three children: Robert L. of Buckhannon, Marjorie Rae (Mrs. William Eggert) of San Bernar-dino, California, and Nancy (Mrs. Jerry Sheets) of Enterprise, Alabama. The Reeds have five grandsons and two grand-daughters.

Both Mr. and Mrs. Reed have finished their final school year, both teachers in Melbourne, Florida, and retired
June 12, 1971. Cecil brought to a close thirty-two years in his chosen profession. He is now remodeling an old Spanish home in Melbourne, Florida, where they relocated in 1956. Helen completed twenty-two years of teaching in elementary schools.

Before relocating in Florida, the Reeds were active in the French Creek Presbyterian Church and instrumental in the redecorating and in construction of the addition to the church.

They expect to spend their years of retirement in remodeling projects, traveling, and of course, visiting members of their family. Mr. Reed's mother still lives on her farm on the Tallmansville Road.

A. B. Brooks

A. B. Brooks was ordained twenty-eighth elder of the French Creek Presbyterian Church on September 13, 1942. He was clerk of the session in 1942 and 1943. He died May 16, 1944.

The youngest son of Adolphus and Josephine (Phillips) Brooks, “Lon” was born May 10, 1873, the seventh of nine children in the family. He obtained an education, receiving a degree from West Virginia University. He married Nellie R. Coburn, of French Creek. He was one of the four brothers for whom the Biological Science Building at West Virginia University is named.

A. B. Brooks was state forester of New York for a time, during which a vast acreage in the Adirondacks was reforested with white pine. He became state forester of West Virginia. He laid the foundation for the French Creek Game Farm, and started it on his own farm in French Creek, the farm where he was born and reared.

After his retirement from active life, A. B. Brooks came to French Creek to live in his old home. During that period he planned and headed a project for landscaping the grounds of the church with beautiful trees and shrubs, and enclosing the plot with an iron fence.

Below is a tribute paid to him by Oglebay Park, which he served for several years, organizing and establishing its remarkable nature work.
Alonzo Beecher Brooks

As he is inscribed in the Book of Life, so will the name of A. B. Brooks be lovingly inscribed in Oglebay’s Book which he helped to write.

A. B. Brooks taught us to know and understand the birds and animals, the plants and trees. He taught us new concepts of the beauties and glories of nature. He took us away from the strains and struggles of everyday existence and led us along the paths and beside the singing streams into a land of calm contemplation where we envisioned our oneness with the God of Creation.

A. B. Brooks knew that the world of tomorrow would be built by the children of today. He also knew that tomorrow’s world would reflect the degree of their spiritual development—and nature study, he was sure, could contribute much to that spiritual growth.

So, more than all else, A. B. Brooks loved to teach children—not merely facts: the song of the wood thrush, the design of the pin oak leaf, the hiding place of the dog tooth violet—but he gave them an appreciation of the divine pattern which unifies God and man through the medium of the Universe.

A. B. Brooks was a man of many talents—scholar, teacher, lecturer, writer. He made notable contributions to the development of the Oglebay movement as a whole, as well as to his special field of nature study.

Perhaps his outstanding achievement was the establishment of the Oglebay’s Nature Leader’s Training School, the first of its kind and the pattern of many to follow. Annually, for 15 years, he attracted scores of leaders from various parts of the country. They came to study nature facts and teaching methods. They took home with them something of the spirit of A. B. Brooks to pass on to the children they in turn would teach.

On May 16, 1944, Almighty God recalled A. B. Brooks from his earthly mission, but such has been his influence that he is forever enshrined in the hearts and minds of all who came to know and love him.

(Signed) Resolutions Committee: John C. McConnell, President; S. A. Rybeck, I. J. Koehnline.


69
H. O. VanTromp

A native of French Creek, Upshur County, Dr. H. O. VanTromp was one of the county's best known citizens, having practiced medicine here for many years, along with serving a number of years on the board of education. He was called the balance wheel of that board many times.

Dr. VanTromp was born at French Creek, September 26, 1877, a son of John A. and Margaret (Ward) VanTromp. He married Blanche Eliza Brooks, youngest daughter of Adolphus and Josephine (Phillips) Brooks, June 25, 1907.

A member of the staff of the Leonard Memorial Hospital in Buckhannon, he was also a member of the American Medical Association, the American Psychiatric Society and the National Eclectic Association. He served as assistant superintendent and clinical director at the Weston State Hospital, and was acting superintendent for one year. He was also a member of the West Virginia Academy of Science, a member of the Appalachian Botanical Club, a Mason and member of the Presbyterian Church, where he served as trustee for many years, and as an elder, to which office he was elected in December 1948 and served until his death in 1958. He was clerk of the session from 1956 to 1958.

Philip Phillips

Phil Phillips was born June 11, 1873, the son of Columbus and Elizabeth (Thomas) Phillips. His home was on the upper waters of Laurel Fork. On April 12, 1911, he married Nora Darnall, daughter of Robert A. and Linda (Rexroad) Darnall. He was, for a period, a member of the Modern Woodmen, a member of the French Creek Fife and Drum Corps and a member of the French Creek Band. He also had a twenty-year pin as a member of the Farm Bureau. Other than that, he was not much given to organizations. He had that peculiarly French Creek trait of being very proud of his family, his ancestry, and history. He was a very staunch and faithful member of the French Creek Pioneers. He read widely, poetry, news magazines, fiction, and again, history. He loved music, real music, and was an enthusiastic participant in musical exercises.
Phil Phillips was ordained elder of his church in 1949 and served as ruling elder until his death, July 22, 1959.

Phil was the father of three children: Robert, who also served the church as an elder; Josephine Groves, whose husband is an elder in the Buckhannon Presbyterian Church; and Wirt, who was killed in action in Italy, in World War II. He had four grandsons and one adopted granddaughter.

Edwin Hyre

Edwin Hyre was a son of William Hyre.

Edwin married Mary Crouch. He owned and farmed land near the head of Stone Coal, and also a farm in Randolph County, being a very successful farmer. He had two daughters and six sons, one of whom, Robert, preceded him in death.

He joined the church here in 1903 and remained a member throughout his life. He was ordained elder in January 1954 and died in December the same year. A quiet, unassuming man, he could be relied upon for clear thinking and upholding the principles in which he believed.

R. M. Underwood

Roy Murl Underwood was born December 18, 1914, at Frenchton, West Virginia, the son of B. F. and Ollie (Snyder) Underwood. He attended the Wingrove School.

On October 4, 1940, he was married to Gladys Hyre, oldest daughter of Hugh and Clara (Haynes) Hyre.

They have two sons, Roger L., born September 6, 1942, and Bryan E., born February 19, 1945. Both boys finished high school in Buckhannon, and Roger is a graduate of West Virginia University. Bryan served his country in the Vietnam war. Both are living in other states, Pennsylvania and Virginia, respectively, where they are employed. Roger is married to the former Shelia Parsons, and is the father of a son and a daughter.

Murl has farmed in French Creek since April 1941, and in his present location since May 1943. Mr. and Mrs. Underwood have received awards in Farming for Better Living programs, and received both regional and county awards in
1959. In addition, he has been employed at Wesleyan College since September 1961 as groundsman and in maintenance.

He was ordained elder of the church January 31, 1954, and served on the session for several years, then resigned, but is again on the session, serving since June 1969 for a three-year term.

He was treasurer of the Sunday school for several years, and treasurer of the building fund.

**Elsie Page Lake**

Elsie Page Lake was one of a group of three women to be installed as elders in this church, the first women ever to serve this church in that capacity. They were ordained and installed in 1956. Mrs. Lake served until the reorganization of the ruling board in 1966. She retired at that time because of reasons of health.

Mrs. Lake is the daughter of Watson Bunten of Crawford. She attended West Virginia University before her marriage to A. D. Page, and has always been a leader in the church and community. After the death of Mr. Page, she married Willis Lake. She is the mother of three children, French, who was paralyzed while a student in Wesleyan College and died some years later; Martha (Mrs. C. C. Albaugh), and Ruth (Mrs. Vaughn Rice). She has six granddaughters and one grandson. She also has several great-grandchildren.

**Grace Lance Young**

Mrs. Ralph Young was born and raised in the vicinity of Abbott, and became a schoolteacher. She taught school in French Creek and at the end of the term in 1905, married Festus Ralph Young, son of Richard Young. She is the mother of four children, Roberta (Mrs. E. D. Thacker); Paul, of Elkins; Hazel (Mrs. Robert Pennington), of Arlington, Virginia, and Willa (Mrs. Leroy Score), of Buckhannon.

Mrs. Young was the community 4-H leader for several years, and has the honor of never having refused a job which she could do for her church or community and she always did them well.

With her husband she worked to organize the State Game
Farm and to bring it much deserved recognition. For the last several years she has assisted her son-in-law, Delph Thacker, in his concession at the Game Farm. She spends most of her winters visiting her children. She was made elder in 1956 and served faithfully until the reorganization in 1966, when she asked to retire because of health and age.

Aubrey Brooks Simons

One of the first three women to serve the church as elder, Mrs. K. C. Simons was ordained elder in 1956 and served until after the death of her husband when she went to Florida to make her home with her daughter, Leona Hilton.

Mrs. Simons is the daughter of E. W. and Nellie (Vance) Brooks. She was born in the community and spent her life here until after the death of her husband in 1960. She married K. C. Simons and they are the parents of one daughter, Leona, now Mrs. Donald Hilton of Crestview, Florida. Aubrey worked as a telephone operator before her marriage. She taught school one year, but did not enjoy it enough to continue.

William Perry Pinnell, Jr.

William Perry Pinnell, Jr., son of William Perry and Lois (McDonald) Pinnell, Sr., was born in the Kanawha County side of Montgomery, West Virginia, April 23, 1934. He attended elementary school in Fayette County and in French Creek, Upshur County. He graduated from Buckhannon High School in 1952, and with one year at Wesleyan College he received a B.S. degree in Agriculture from West Virginia University in 1956, and started immediately in graduate school, with a work fellowship. That study was interrupted by a two-year period of service in the U.S. Army, in which he was trained as a medical technician, and had a year of working in that profession in a new military hospital in Okinawa. Part of his training was received from the great heart specialist who cared for President Eisenhower. Upon returning home he resumed his studies at the university and received an M.S. degree in 1960, following which he accepted the position of 4-H Club Agent in Sussex County, Delaware, where he
worked until he returned to West Virginia to take further work in his field, at the university. He is, at present, the County Agent (Extension) in Randolph County, the county in which the first 4-H Clubs in the world were begun.

Always interested in 4-H work and in farming, he ran a successful and full participation cycle in that organization as a youth, and worked at programs on the state level while in school, including the direction of summer camps over the state. It was in this work that he met the similarly minded Patricia Susanne Jones, who became his wife in April 1962. They were married in this church. They are the parents of two children, Howard, seven, and Barbara, six years of age. Pat was raised in Rangoon in Barbour County. Her parents live in Detroit, but she, by consent of all parties concerned, and the earnest pleas of her grandparents, lived with them, Mr. and Mrs. Howard Cool.

Bill joined the church early in life and was elected elder and ordained and installed September 2, 1956. He was clerk of the session and served from 1958 to 1960 when he left for Delaware. Since that time he has served on the session in Georgetown, Delaware, and also in Arthurdale, West Virginia.

William Perry Pinnell, Sr.

Perry Pinnell was born in Jackson County September 7, 1897, the son of Caleb Alcander and Dora (Kessel) Pinnell. His basic education was received in a one-room school from which he received a Number Two certificate to teach at sixteen years of age and a Number One teacher’s certificate the next year. He started teaching at seventeen, and with the exception of three years as salesman of the Lincoln Library after he moved to French Creek, taught every year until his retirement in 1963, with forty-three years’ experience. His “further” education was all obtained by attending summer sessions and night classes, finally receiving his A.B. degree from Wesleyan College, with probably more scholastic hours than most people can claim because of the extended period over which it lasted. The sheer number of hours of work would have probably put him well into graduate work had he gone straight through school as is the common practice now. His high school diploma was granted by New River State, and
most of his college hours done in what was then Marshall College.

A teacher in Kanawha County schools for a number of years, he married Lois McDonald of French Creek, also a teacher in Kanawha County at that time, on June 9, 1933. They lived in Kanawha and Fayette counties for the ten ensuing years before coming to French Creek to live after the death of Mrs. Pinnell's father to be able to care for her mother who was with them until after her ninetieth birthday.

They are the parents of four children:

Bill, mentioned previously.

James Otis, a graduate of Wesleyan College, after four years of service in the Air Force, in 1962, who married Joy Warriner, of Rhode Island and Massachusetts, and works in a physics research laboratory in Pittsburgh for Westinghouse. He is the father of Jenean Joy, four, and Eric David, almost one.

Dora Eleanor, who was a medical technician in National Institute of Health in Washington prior to her marriage to Arthur F. Reid, Jr., a mathematician who works in the Government Space Program for NASA and lives in Davidsville, Maryland. They are the parents of Maria, six, Frederick P., three, and Donna Katherine, six months old.

John M. Pinnell is an accountant in Washington. He, too, served in the armed forces of his country. Immediately after receiving his degree in business from the university, he volunteered for the draft. He is unmarried.

Mr. Pinnell joined the French Creek Church upon the closing of the doors of the church in Jackson County, which he joined as a boy. He was immediately elected, ordained and installed as elder in 1959, and at once elected as clerk of the session, which position he held until June 1971 as the rotation of officers made his period of service expire.

Robert Columbus Phillips

Robert Phillips was born April 29, 1912, the oldest child of Philip and Nora (Darnall) Phillips. He attended Mulberry Ridge School, graduated from Upshur County High School, attended Glenville State College and Wesleyan College. He was a teacher in the Upshur County schools until his waning
eyesight made teaching a great hardship. He married, on September 30, 1939, Betty Hacker of Lewis County. They have one son, Roscoe, who is married and the father of two sons; and one daughter, Linda Lou, who has completed her junior high school work and is expecting to enter senior high school in 1971.

Robert has been a lifelong member of the French Creek Presbyterian Church and was ordained elder in 1959. He has served as a member of the session for several of the years since.

In addition to teaching school, and being principal, Bob was scoutmaster of French Creek Troop No. 92 for seven years with an outstanding record of troop achievement, and was district commissioner of Rural Scouting, Central West Virginia Council for six years.

He helped organize and was the first president of the Upshur County Truck Growers Association, and is a past board member of the Buckhannon Southern States Cooperative. He helped organize and has served as vice-president of Central West Virginia Artificial Breeders Co-op (Upshur County unit) and Upshur County Dairy Herd Improvement Association.

Always active in both the Upshur County and West Virginia Farm Bureau, Mr. Phillips served as president of the Upshur County Farm Bureau for three terms, was a member of the board of the West Virginia Farm Bureau for seven years, served as member of the executive board of the West Virginia Farm Bureau for two terms, and was the only voting delegate from West Virginia to the American Farm Bureau Federation Convention for two years. He was also a member of the committee which located the West Virginia Farm Bureau Office in Upshur County.

In addition, he was a member of President Eisenhower's Committee on Highway Safety.

From time to time, Mr. Phillips has done articles for West Virginia publications, the best known of which, and most widely reprinted, was a series called “Thinking Twice” in the West Virginia Farm News.

Bob served as president of the Descendants of the French Creek Pioneers from 1942 until the resumption of the meetings in 1954.

He retired in 1962, and resides with his wife and daughter
in a new home, made necessary by a fire which destroyed their old home in 1967. The family has built Hillpride Craft and Gift Shop from small beginnings to a very enterprising business, having to hire several people in order to keep operating their jewelry factory which is the first of its kind in the state.

Wood B. Poling

Wood B. Poling was born in Spencer, Roane County, September 2, 1905, the son of William B. and Margaret (Sturm) Poling. He attended the schools of that county.

He became personnel and compensation manager for the New River Coal Company of Mount Hope, West Virginia, and continued at that job for 37 years.

He married Dorothy McAvoy, daughter of James and Lelah (Lanham) McAvoy, both deceased in her childhood, in Buckhannon in 1928. They have two daughters, Nancy Ellen, who is Mrs. E. C. Lingblad, living in Blair, Nebraska, and Patricia Ann, who is Mrs. J. E. Lantz, and is living in Pembroke, Georgia. Each girl has two sons and a daughter, making six grandchildren for the Polings.

Mr. Poling, a retired office worker for the State Road Commission, is now a farmer. He is also state secretary of the West Virginia Lions Club.

He was ordained elder of the French Creek Presbyterian Church in 1966, and served on the session until June 1971. He served as deacon of the Mount Hope Presbyterian Church from 1943 until he and Mrs. Poling moved their membership to the French Creek church after moving to this community.

Virginia Bly Hoover

Miss Virginia Bly Hoover was born in Clarksburg, the older daughter of Bryan and Zoe Darnall Hoover. She attended elementary school in Clarksburg before Mrs. Hoover and her children returned to French Creek when the children were young. Virginia graduated from the Buckhannon-Upshur High School and from Wesleyan College, obtained a master’s degree in education from Teacher’s College, Columbia University, New York City. She taught in the Upshur elementary
schools for many years and for the past several years has been teaching English in the junior high school at Buckhannon.

Miss Hoover joined the Presbyterian Church in 1959, was elected a trustee at a congregational meeting in 1960, and a member of the cemetery committee. When the board of the church was consolidated, Miss Hoover was elected to the position of elder, to serve on the session one year, in the rotation system. She was reelected to the session in 1970, and is a member of the session at the present time.

Roberta Young Thacker

Mrs. E. D. Thacker was born in French Creek, the oldest child and daughter of F. Ralph and Grace (Lance) Young. A part of her childhood was spent in Elkins, but for the most part she has lived in French Creek. During World War II both she and her husband spent a few years working in the Washington and Baltimore area. With her parents, Roberta engaged in helping to build the Game Farm to a position of importance in the state. She was active in 4-H work as a girl and trained her children to take part in that and other beneficial programs. She has been a willing and able worker for others, and practically runs from one job to another.

She became a member of this church early in life, and has been the organist of the church for several years. She was elected and ordained elder in 1966, and served a three-year term on the session. She is also secretary-treasurer of the Sunday school.

Mrs. Thacker has worked as a clerk in the French Creek Post Office since 1951.

Neff Casto

Neff Casto was born in French Creek, the son of Mary Jones Casto and Doll Casto. He lived in Buckhannon many of the years when he was school age, was in the service during World War II, and an officer. He is an officer in the Veterans of Foreign Wars post in Buckhannon, and is active in that organization over the state. He is very patriotic. He is an official in the engineering department of the State Road Commission.
Neff joined the Presbyterian Church in French Creek to fulfill a lifelong dream as most of his family are Methodists. After he became a member of this church, he was ordained and installed as elder in 1967. After his three-year term expired he moved his membership to the Presbyterian Church in Buckhannon. Neff is a very civic-minded man, and has, through the V.F.W., erected a number of flagpoles over the county, one of which is in the French Creek Cemetery.

Edgar Delphin Thacker

E. D. Thacker was born in this county, and brought up in Buckhannon. He was a member of the Baptist Church but after his marriage joined this church believing that one should hold church membership in the community in which he lives. He served as a trustee of the church until the two bodies of the church were merged into one five-member board of elders. He became an elder in 1970, and is a member of the session at the present time.

Delph worked at the Game Farm in the program of raising turkeys, a cross between the tame and wild breeds, which turkeys were distributed over the state for game. He worked at Baltimore in the shipyards during World War II and for a while afterwards. Returning to French Creek, he has operated the concession at the Game Farm since 1951.

Whenever something for the community is to be done, Delph and his family can be counted on to be with those who are doing it.

Delph and Roberta, his wife, are the parents of two children, Neale, who operates the Tri-Angle Filling Station in Buckhannon and is a very successful businessman, as well as a member of the community Scout Council; and Kay, who became a teacher after her graduation from Wesleyan College and went to Ohio to teach. She is now Mrs. Francis Winebrenner. Delph and Roberta have nine grandchildren including Kay’s twin daughters and two foster sons, nephews of her husband.

Ernest Lorentz See

Lorentz See was born near French Creek June 8, 1896, the oldest child and son of Clarence L. and Myrtle (Young) See.
He was brought up in the church and has been a faithful attendant, becoming a member early in life. He attended Davis and Elkins College, and following World War I, attended the A.E.F. University in Beaune, France, where he studied cooperative marketing. He attended the first agricultural school in Upshur County, which was held in this church in March 1909, walking from Adrian each day to do so. He was a member of the Twentieth Engineers in World War I having volunteered for that service.

Lorentz was a member of the first 4-H Club, or corn club in the community and had some harrowing experiences with projects, which are most amusing to him and all others, now.

Becoming a schoolteacher, he served as principal in several of the county schools, and had the honor of being first in several fields of that program: the first class-standardized school in the county, the first hot-lunch program in the county, the first Parent-Teacher Association in French Creek. He retired from teaching in Lewis County, where he lived for several years.

Lorentz was a member of the House of Delegates from Upshur County for two years. He is an avid conservationist, especially in the field of forestry.

At present the superintendent of the Sunday school and teacher of the adult class, he was ordained and installed as elder June 5, 1971.

Lois M. Pinnell

Lois McDonald Pinnell, youngest child of James A. and Abbie Eleanor (Brooks) McDonald, was born in Webster County in 1901. Her father being in lumber railroad building and/or lumber camp boss, they lived in various places in central West Virginia until the children reached school age and then the family moved to Cowen, the nearest town where good schools were available. They lived in Cowen for fourteen years, until the children had finished high school. The mother having been a schoolteacher, education was important thinking in the family. Lois attended Wesleyan College one year, obtained a teacher's certificate and started teaching school in Upshur County at the age of eighteen. She interspersed teaching with years at the university and received a
degree of B.S.H.E. from that institution in 1925, when she started working as a home demonstration agent in Braxton County, with previous experience of one summer in 4-H work in Upshur, one in Roane and Jackson counties, and one in Big Sandy District in Kanawha County.

In 1927 she resumed teaching and taught home economics in Cabin Creek District of Kanawha County. She also was girls' athletic coach and teacher of world history and taught English one year with five classes of sophomore English. There she also took typing and Spanish in night classes, worked two summers on a master's degree, and continued summer terms in Wesleyan, New River State, and the university, before and after marriage, but not in line of credit for an M.S. degree.

After marriage to William Perry Pinnell in 1933, she retired from teaching with just a term or two in emergencies in various counties until after the death of her mother in 1953. The Pinnells moved to French Creek after the death of her father, in order to be with her mother.

Since 1953, Lois has filled her time with homemaking, teaching and educating her children. She retired in 1966. With the children away, she has turned to community work, organizations in which she is interested, painting, ceramics, and of course church work. Her time is filled, she often thinks, more fully than when she was employed full time. But it is an interesting life with no chance for boredom.

Raised in the Baptist Church in Cowen, she went to a Methodist College and joined the Presbyterian Church in Buckhannon. Her membership was transferred to the French Creek Church in 1919. She has served as church treasurer since 1959, and was ordained and installed as elder June 5, 1971.
EXCERPTS FROM THE FIRST SESSION BOOK
OF THE FRENCH CREEK PRESbyterian CHURCH

February 11, 1820: Following persons presented themselves as candidates for Communion in this Church: Mr. Gilbert Gould; Jonathan Alden; Daniel Gould and Margaret, his wife; Pascal Young and Cynthia, his wife; Mrs. Rhoda Gould; Esther Gould; Mary Knowlton; Mrs. Chloe Conkey; Anna Young; Sally Gould; Nancy Gould; Martha Gould; Elizabeth Gould; Sarah Peebles.

The Session after Church examined them individually voted unanimously to receive them.

Asa Brooks, Moderator

July 30, 1820: The Lord’s Supper administered. Roswell Knowlton and Prudence, his wife were received by letter into full Communion in this Church by the consent of the members of the Session.

Asa Brooks, pastor of the church

June 22, 1821: Session by previous appointment convened at the home of Asa Brooks—opened by prayer. Present Elders: Aaron Gould, Robert Young.

The session brought forward a charge of intemperate drinking against Mr. Samuel Gould, the offence being committed publicly at a late general muster of the Militia of the county was considered one of public notoriety.

Mr. Samuel Gould having had previous notice of the session and being present, declared himself ready for trial.

Mr. Daniel Gould, the oath being administered to him, gave the following testimony: At a general training at Weston, just before sunset as we were about to leave town, I discovered that the brother Samuel Gould from his appearance drunken excessively of ardent spirits to his injury tho not so as to disenable him from attending
to business, I also perceive that this was the case when
on his way home as we rode in company of the way.

The above is a true copy of Mr. Daniel Gould’s testi-
mony as signed by himself.

Asa Brooks, Moderator

Mr. Gilbert Young gave the following testimony,
under oath. “At a general training, at Weston, Lewis
County, W. Va., on the 20th day of April, last, after the
companies were dismissed in the evening, I saw Samuel
Gould in the Kemp’s Tavern and from his spirit and
general appearance it was evident to me that he had
drank enough more of spiritous liquor than was for his
good, tho he was not so bad but that he could take care
of himself.”

The above is a true copy of Mr. Gilbert Young’s testi-
mony as signed and given by himself.

Asa Brooks, Moderator

To the above testimony, Mr. Sam’l Gould made no
exceptions and having delivered his penitence and asked
forgiveness, the session voted unanimously that he be
acquitted, and also voted that the moderator shout the
vote publicly on the Lord’s Day, that Mr. Samuel Gould
had made satisfactions to the session for his offence of
intemperate drinking at the muster in Weston.

Asa Brooks, Moderator

May 13, 1823: Messires David Phillips and Gilbert
Gould having been previously elected to the office of
ruling Elder in the Church, and signified their willing-
ness to accept of the appointment, were after sermon
set apart by prayer to the office of Elder.

Asa Brooks, Pastor

January 27, 1825: The session convened at the house
of Aaron Gould and was constituted by prayer. Present

Rev. Twelas Loomas of the Presbytery of Lexington,
Va., being present by invitation of the session, acted as
moderator of the session.

The session proceeded to the examination of the fol-
lowing who presented themselves for church fellowship:
Alfred Morgan, Chandler Gould, Loyal Young, Martial
Rice, Paschal Alden, Zepanah Alden, Freeman Gould,
Lyman Rice, Dorcas Rice, Matthew Rice, Esther Rice,

Examination being had of each individually, the session unanimously voted to receive them.

The session adjourned to Saturday the 29th, and closed by prayer.

Arvelas Loomis, moderator pro-tem

January 29, 1825: Mrs. Rhoda, wife of Mr. James Gould, received both baptism and the Lord’s supper from the hand of James Shurtleff, a man of Unitarian sentiments and who persists in saying he has done right will not engage to abstain in future from communing with him—Voted that as a decision at this time cannot be had by a regular process it is expedient that she be debarred from the communion table until a regular process can be had.

The following persons presented themselves for candidates for fellowship in this church: Joshua Morgan and Hannah, his wife; Luther D. Morgan; Apheus Rude; Joel Gould; Lathrop Rude; George Sexton; William Sexton; Maria Peebles; Jane Peebles; Mehitable S. Young; Amaryllis Barrett; Laura Gould and Lydia G. Morgan.

The session after examining each individually and being satisfied as to their faith and knowledge of experimental religion, voted unanimously to receive them into full communion in this church. The session was closed by prayer.

Aretha Loomis, Moderator pro-tem

September 3, 1825: Mrs. Rhoda Gould repented and was received back into full communion in the church by unanimous vote of the session.

May 2, 1826: Mrs. Hannah Haynes expressed a desire to be received into communion—examined, received.

October 21, 1826: Mary Knowlton requested a letter of certificate of membership to unite with the Methodists, as to be in church with her husband. Request granted.

Mrs. Nancy Barrett having expressed a desire to renew the fellowship of this church was received by unanimous vote.

October 6, 1827: Messrs Roswell Knowlton and Pascal Young were set apart to the office of ruling Elder a few months since.
Mrs. Orpha Alden expressed a desire to be admitted to this church—was received.

*November 10, 1832:* Anson Young.
*November 10, 1834:* Mrs. Fanny Bosworth.
*November 6, 1836:* Festus Young.
*November 18, 1838:* Lyman Young.
*July 22, 1841:* Earl Young, Ezekiel Quillen, Mary Young—Signed, Pascal Young, Clerk.
*October 22, 1843:* Franklin Phillips.
*December 23, 1847:* James McAvoy, Jason Loomis, Amy Loomis, John Porter Phillips, Laura Young, Anna Young, Lydia Jane Phillips.
*March 27, 1855:* Ebenezer Phillips and Katherine his wife.
*May 5, 1855:* Adaline Haynes. [Name not interpreted], Moderator. Presbytery at French Creek Church.

Clipping from *Buckhannon Delta,* "Eulogy" of Benjamin Gould, who died December 19, 1901, in 80th year, and Ashley Gould, who died December 21, 1901, in his 78th year. It was signed: H. H. Hazelet, Moderator; A. Brooks, Clerk.
## Members of the Church
### First Half Century
1819-1869

<table>
<thead>
<tr>
<th>Name</th>
<th>Date Joined</th>
<th>How Admitted</th>
<th>Left</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alden, Lucy, wife of Jonathan</td>
<td>9/10/1819</td>
<td>Examination</td>
<td>Died 2/26/1826</td>
<td>Came from Massachusetts</td>
</tr>
<tr>
<td>Alden, Jonathan</td>
<td>2/11/1820</td>
<td>Examination</td>
<td>Dismissed to Ohio</td>
<td>Came from Ashfield, Mass.</td>
</tr>
<tr>
<td>Alden, Pascal Young, son of J.</td>
<td>2/11/1820</td>
<td>Examination</td>
<td>Moved to Ohio, 1831</td>
<td>Moved to Ohio with his father</td>
</tr>
<tr>
<td>Alden, Orpha, 2nd wife of J.</td>
<td>10/6/1827</td>
<td>Examination</td>
<td></td>
<td>Moved to Ohio with her husband</td>
</tr>
<tr>
<td>Brooks, Polly (Sumner) wife of Asa</td>
<td></td>
<td>Examination</td>
<td>Died 12/20/1829</td>
<td>Polly Sumner, of Vermont</td>
</tr>
<tr>
<td>Brooks, Ezra, brother of Asa</td>
<td></td>
<td>Examination</td>
<td></td>
<td>Came from Halifax, Vermont</td>
</tr>
<tr>
<td>Barrett, Amaryllis, dau. of Daniel</td>
<td>1/29/1825</td>
<td>Examination</td>
<td>4/21/1902</td>
<td>Married Gilbert Young</td>
</tr>
<tr>
<td>Barrett, Nancy, dau. of Daniel</td>
<td>10/22/1825</td>
<td>Examination</td>
<td></td>
<td>Married — Peebles, moved to Ill.</td>
</tr>
<tr>
<td>Bosworth, Harriet</td>
<td></td>
<td></td>
<td></td>
<td>Married John Phillips</td>
</tr>
<tr>
<td>Name</td>
<td>Date</td>
<td>Event</td>
<td>Additional Information</td>
<td></td>
</tr>
<tr>
<td>---------------------------</td>
<td>-------------------</td>
<td>------------------------------</td>
<td>------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Brooks, Hannah</td>
<td>5/10/1836</td>
<td>Examination</td>
<td>Died 12/28/1914</td>
<td></td>
</tr>
<tr>
<td>Brooks, Joshua</td>
<td>12/20/1836</td>
<td>Examination</td>
<td>Died 10/5/1850</td>
<td></td>
</tr>
<tr>
<td>Brooks, Adolphus</td>
<td>12/20/1843</td>
<td>Examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brooks, Chandler</td>
<td>12/20/1843</td>
<td>Examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brooks, Almyra A.</td>
<td>10/18/1853</td>
<td>Examination</td>
<td>Died 6/24/1924</td>
<td></td>
</tr>
<tr>
<td>Brooks, Alva</td>
<td>10/18/1853</td>
<td>Examination</td>
<td>Died 5/27/1909</td>
<td></td>
</tr>
<tr>
<td>Brooks, Eliza</td>
<td>10/18/1853</td>
<td>Examination</td>
<td>To Lake Crystal, Minn. Died Aug. 1917</td>
<td></td>
</tr>
<tr>
<td>Brooks, Laura (Gould)</td>
<td>10/18/1853</td>
<td>Certificate</td>
<td>8/25/1855</td>
<td></td>
</tr>
<tr>
<td>Bruffy, Margaret W.</td>
<td>8/25/1859</td>
<td>Examination</td>
<td>12/3/1870</td>
<td></td>
</tr>
<tr>
<td>Brown, Eugene</td>
<td>3/18/1850</td>
<td>Examination</td>
<td>Died in Florida 12/18/1910</td>
<td></td>
</tr>
<tr>
<td>Bunten, Harriet</td>
<td>3/18/1850</td>
<td>Examination</td>
<td>Moved to Buckhannon 11/14/1884</td>
<td></td>
</tr>
<tr>
<td>Bunten, Lucretia</td>
<td>3/18/1850</td>
<td>Examination</td>
<td>Died 2/11/1898</td>
<td></td>
</tr>
<tr>
<td>Brown, Edward</td>
<td>6/3/1855</td>
<td>Examination</td>
<td>12/3/1870</td>
<td></td>
</tr>
<tr>
<td>Bunten, Watson</td>
<td>10/27/1855</td>
<td>Examination</td>
<td>Died 6/1/1899</td>
<td></td>
</tr>
</tbody>
</table>

**Maiden name was Flaningham**

**Removed**

**Ordained Elder in 1865**

**Killed by a horse he was watering**

**Married Rev. L. B. Moore**

**Married to Adelia See**

**2nd wife of Allen George**

**Dau. of Capt. Gilbert Gould**

**Moved to Walkersville**

**Removed**

**Married M. Beecher Phillips**

**Moved to Walkersville**

**Ordained Elder 1870**
<table>
<thead>
<tr>
<th>Name</th>
<th>Date Joined</th>
<th>How Admitted</th>
<th>Left</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brown, Wm. I., son of Edward</td>
<td>3/23/1857</td>
<td>Examination</td>
<td>3/12/1855</td>
<td>Removed to M. E. Church</td>
</tr>
<tr>
<td>Brown, Eugene, son of Edward</td>
<td>3/23/1857</td>
<td>Examination</td>
<td>To M. E. Church</td>
<td>Married Delia Beegle</td>
</tr>
<tr>
<td>Brown, Louisa</td>
<td>10/20/1853</td>
<td>Examination</td>
<td>1/23/1871</td>
<td>Removed</td>
</tr>
<tr>
<td>Boggs, Wesley</td>
<td>8/23/1869</td>
<td>Examination</td>
<td></td>
<td>M. Martin Burr</td>
</tr>
<tr>
<td>Conkey, Chloe</td>
<td>2/11/1820</td>
<td></td>
<td></td>
<td>Married to Ezra Brooks</td>
</tr>
<tr>
<td>Curry, James</td>
<td>10/20/1853</td>
<td>Examination</td>
<td></td>
<td>Removed</td>
</tr>
<tr>
<td>Curry, Sally</td>
<td></td>
<td></td>
<td></td>
<td>Removed</td>
</tr>
<tr>
<td>Coyner, Elizabeth</td>
<td>10/20/1853</td>
<td>Examination</td>
<td></td>
<td>Removed</td>
</tr>
<tr>
<td>Coyner, Archibald</td>
<td>11/25/1855</td>
<td>Certificate</td>
<td>To Centerville 1/3/1871</td>
<td>Moved, belonged to Mr. Coyner</td>
</tr>
<tr>
<td>Donally, Hannah W., wife of</td>
<td>12/9/1855</td>
<td>Certificate</td>
<td>To Centerville 1/3/1871</td>
<td></td>
</tr>
<tr>
<td>James</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Donally, James</td>
<td>3/17/1860</td>
<td>Examination</td>
<td>Died 3/5/1865</td>
<td></td>
</tr>
<tr>
<td>Donally, James, son of James</td>
<td>3/17/1860</td>
<td>Examination</td>
<td>To Centerville 1/3/1871</td>
<td></td>
</tr>
<tr>
<td>Ferrell, Selina, wife of</td>
<td>10/19/1853</td>
<td>Examination</td>
<td>May 1867. Moved to Assumption,</td>
<td>Dau. of George Sexton</td>
</tr>
<tr>
<td>Garland</td>
<td></td>
<td></td>
<td>Ill.</td>
<td></td>
</tr>
</tbody>
</table>
Ferrell, Caroline, wife of W. W.  1/15/1868 Examination

Gould, Aaron  9/10/1819 Certificate

Gould, Esther, wife of Nathan, Jr.  9/10/1819 Certificate

Gould, Nathan, son of Nathan, Sr.  9/10/1819 Certificate

Gould, Lydia, wife of Aaron, Sr.  9/10/1819 Certificate

Gould, Samuel, son of Aaron, Sr.  9/10/1819 Certificate

Gould, Mehitable, wife of Gilbert  9/10/1819 Certificate

Gould, Gilbert, son of Nathan, Sr.  2/11/1820 Certificate

Gould, Daniel, son of Aaron, Sr.  2/11/1820 Certificate

Gould, Margaret, wife of Daniel  2/11/1820 Certificate

Gould, Rhoda, wife of James  2/11/1820 Certificate

Gould, Esther, wife of Samuel  2/11/1820 Certificate

Gould, Nice, wife of Aaron, Jr.  2/11/1820 Certificate

Gould, Sally, dau. of Aaron, Sr.  2/11/1820 Certificate

Maiden name was Townsend
Dau. of Ezekiel
Came from Charlemont, Mass.
1808

Maiden name was Alden
Came from Charlemont, Mass.
1815

Maiden name was Gray
Came from Charlemont, Mass.

Maiden name was Taylor
Came from Charlemont, Mass.

Maiden name was Strange
Maiden name was Thayer

Maiden name was Parker
Dau. of John Vincent

M. Ezra Ward. Moved to Ill.
<table>
<thead>
<tr>
<th>Name</th>
<th>Date Joined</th>
<th>How Admitted</th>
<th>Left</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gould, Nancy, dau. of Aaron, Sr.</td>
<td>2/11/1820</td>
<td>Examination</td>
<td></td>
<td>Married Oliver Howes</td>
</tr>
<tr>
<td>Gould, Martha, dau. of Nathan, Jr.</td>
<td>1/27/1820</td>
<td>Examination</td>
<td>Removed. Died</td>
<td>Married Cyrus Rice</td>
</tr>
<tr>
<td>Gould, Chandler, son of Gilbert</td>
<td>1/27/1825</td>
<td>Examination</td>
<td></td>
<td>Unmarried</td>
</tr>
</tbody>
</table>
| Gould, Elizabeth, dau. of Nathan, Jr.| 1/27/1825   | Examination  | Died 9/20/1829  | M. Roswell Knowlton
Moved to Ill. 2nd M. to
Rev. Z. Bunten                                                           |
| Gould, Joel, son of Nathan, Jr.     | 1/27/1825   | Examination  | Removed to Ill. | Married, removed                                                          |
| Gould, Julia, dau. of Nathan, Jr.   | 1/27/1825   |              | Died 10/25/1842 | Married David Bush                                                        |
| Gould, Isabella, dau. of Aaron, Sr. | 1/27/1825   | Examination  |                 | Moved to Ill.                                                            |
| Gould, Laura, dau. of Gilbert       | 1/27/1825   | Examination  | Died 8/21/1855  | Married Amos Brooks                                                       |
| Gould, Cemantha, dau. of Elijah Phillips | 10/11/1853 | Examination  | Died 1/13/1872  | 2nd wife of Nathan Gould, Jr., 1st husband was Martin Burr               |
Gould, Nancy V., dau. of Aaron Gould, Jr.
Gould, James, son of Aaron, Jr.
Gould, B. P., son of Aaron, Jr.
Gould, Arminta, dau. of Gilbert T.
Gould, John Loomis, son of Gilbert T.
Gould, Mary Elizabeth, dau. of Gilbert T.
Gould, Almira Eliza, dau. of Gilbert T.
Gould, Mary, dau. of Jonathan Potter
Gould, Benjamin, son of Gilbert
Gould, Eliza D., wife of Benjamin
Gould, Ashley, son of Gilbert
Gould, Gilbert T., son of Gilbert

7/2/1855
11/23/1855 Examination
5/7/1865 Examination
5/7/1866 Examination
5/7/1866 Examination
5/7/1866 Examination
5/7/1866 Examination
5/7/1866 Examination

6/21/1876 to Buckhannon
Died 6/21/1876 to Buckhannon
Died 8/3/1921
Died 1/3/1894
Died 12/19/1901
Died 2/23/1889
Died 12/21/1801

Married Henry J. Hefner
Removed to M. E. Church
Removed to Kansas
Married Silas Bailey
Missionary to Alaska
Elder in Buckhannon Church
Married Bernard Bradley
Wife of B. P. Gould
Married Eliza Morgan
Dau. of Ezra Morgan
Married Rowena Sexton
Married Elizabeth Loomis

Moved to Buckhannon
Married Elizabeth Loomis 6/21/1876
<table>
<thead>
<tr>
<th>Name</th>
<th>Date Joined</th>
<th>How Admitted</th>
<th>Left</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gould, Chandler D., son of Gilbert</td>
<td>3/23/1867</td>
<td>Examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gray, Sally, sister of Mrs. Peebles</td>
<td>1/23/1869</td>
<td>Examination</td>
<td>Removed to Center-ville Church</td>
<td></td>
</tr>
<tr>
<td>Hamner, Edward Bruce</td>
<td>6/28/1857</td>
<td>Examination</td>
<td>Removed to Lake Crystal, Minn.</td>
<td></td>
</tr>
<tr>
<td>George, Thomas Allen</td>
<td>2/11/1820</td>
<td>Certificate</td>
<td>10/21/1825 to M.E. Church. Died in Ohio 3/13/1857</td>
<td>Came from Boston</td>
</tr>
<tr>
<td>Knowlton, Mary, wife of Warren</td>
<td>2/11/1820</td>
<td>Certificate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Knowlton, Roswell</td>
<td>7/30/1820</td>
<td>Certificate</td>
<td>Died in French Creek 1829</td>
<td>From Boston</td>
</tr>
<tr>
<td>Knowlton, Prudence, wife of Roswell</td>
<td>7/30/1820</td>
<td>Certificate</td>
<td>Died May 1823</td>
<td>Buried in Beechtown</td>
</tr>
<tr>
<td>Knowlton, Sophia, mother of Roswell</td>
<td>7/30/1820</td>
<td>Certificate</td>
<td>Died in Ill. 1830</td>
<td></td>
</tr>
<tr>
<td>Knowlton, Susan, dau. of Roswell</td>
<td>7/30/1820</td>
<td>Certificate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Year</td>
<td>Event</td>
<td>Notes</td>
<td></td>
</tr>
<tr>
<td>-----------------------------</td>
<td>-------</td>
<td>----------------</td>
<td>----------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Leonard, Ebenezer</td>
<td>1820</td>
<td>Certificate</td>
<td>Dau. of Noah Sexton, Came from Worthington, Mass., 1816</td>
<td></td>
</tr>
<tr>
<td>Loomis, Sophia, wife of</td>
<td>1820</td>
<td>Certificate</td>
<td>Removed to Ill.</td>
<td></td>
</tr>
<tr>
<td>John</td>
<td></td>
<td>Examination</td>
<td>Removed to Ill.</td>
<td></td>
</tr>
<tr>
<td>Loomis, Chloe Ann, wife of</td>
<td>12/20/1853</td>
<td>Examination</td>
<td>Removed to Pa.</td>
<td></td>
</tr>
<tr>
<td>Jason</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loomis, Jason</td>
<td>12/20/1853</td>
<td>Examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loomis, Anzina</td>
<td>12/20/1853</td>
<td>Examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Loomis, Elizabeth, dau. of</td>
<td>8/1/1852</td>
<td>Examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>John</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leonard, Betsy, wife of</td>
<td>8/1/1853</td>
<td>Examination</td>
<td>Died 5/27/1855</td>
<td></td>
</tr>
<tr>
<td>Ebenezer</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leonard, Lucinda, dau. of</td>
<td>8/1/1853</td>
<td>Examination</td>
<td>Died 10/5/1873</td>
<td></td>
</tr>
<tr>
<td>Ebenezer</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leonard, Wealthy, wife of</td>
<td>8/1/1853</td>
<td>Examination</td>
<td>To Buckhannon Church 8/20/1876</td>
<td></td>
</tr>
<tr>
<td>Ebenezer, Jr.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leonard, Ebenezer, Jr.</td>
<td>8/1/1859</td>
<td>Examination</td>
<td>To Buckhannon Church</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leonard, Amie, dau. of</td>
<td>3/17/1860</td>
<td>Examination</td>
<td>To Buckhannon Church</td>
<td></td>
</tr>
<tr>
<td>Ebenezer, Jr.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lemmons, A. D. C., son of</td>
<td>3/17/1860</td>
<td>Examination</td>
<td>Married A. B. Clark</td>
<td></td>
</tr>
<tr>
<td>James and Elizabeth</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Leonard, Melissa, dau. of</td>
<td>3/17/1864</td>
<td>Examination</td>
<td>Married C. Carper</td>
<td></td>
</tr>
<tr>
<td>Ebenezer, Jr.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Morgan, Rebecca, wife of</td>
<td>9/10/1819</td>
<td>Certificate</td>
<td>Died 5/1/1845</td>
<td></td>
</tr>
<tr>
<td>Zedekiah</td>
<td></td>
<td></td>
<td>Came from Connecticut 1801</td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Date Joined</td>
<td>How Admitted</td>
<td>Left</td>
<td>Comments</td>
</tr>
<tr>
<td>------</td>
<td>-------------</td>
<td>--------------</td>
<td>------</td>
<td>----------</td>
</tr>
<tr>
<td>Morgan, Alfred, son of Rebecca</td>
<td>1/27/1825</td>
<td>Examination</td>
<td>Died 1862</td>
<td>Joined Baptist Church</td>
</tr>
<tr>
<td>Morgan, Fanny, dau. of Rebecca</td>
<td>1/27/1825</td>
<td>Examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Morgan, Joshua, stepson of Rebecca</td>
<td>1/27/1825</td>
<td>Examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Morgan, Hannah, wife of Joshua</td>
<td>1/27/1825</td>
<td>Examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Morgan, Luther David, son of Joshua</td>
<td>1/27/1825</td>
<td>Examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Morgan, Lydia, wife of Theodore</td>
<td>1/27/1825</td>
<td>Examination</td>
<td>Died 2/7/1871</td>
<td></td>
</tr>
<tr>
<td>Morgan, Rebecca A., dau. of Lydia</td>
<td>10/19/1853</td>
<td>Examination</td>
<td>Died May 1865 To Beverly</td>
<td>Dau. of Alpheus Rude, Sr. Married E. B. Hart</td>
</tr>
<tr>
<td>Morgan, Mariah L., dau. of Lydia</td>
<td>10/18/1853</td>
<td>Examination</td>
<td></td>
<td>One of captured militia Died in camp in Annapolis</td>
</tr>
<tr>
<td>Morgan, Ezra, son of Lydia</td>
<td>10/18/1853</td>
<td>Examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Morgan, Mandanna, wife of Isaac</td>
<td>10/18/1853</td>
<td>Examination</td>
<td>Died 1905</td>
<td>Dau. of Capt. Gilbert Gould</td>
</tr>
<tr>
<td>Morgan, Lucebia, dau. of Lydia and Theodore</td>
<td>3/12/1865</td>
<td>Examination</td>
<td>4/8/1871 Albion, Ill.</td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Date</td>
<td>Event</td>
<td>Presbyterian Church of Mill Creek</td>
<td>Additional Notes</td>
</tr>
<tr>
<td>-----------------------</td>
<td>-----------</td>
<td>-------------</td>
<td>-----------------------------------</td>
<td>---------------------------------------</td>
</tr>
<tr>
<td>Morgan, Lydia, dau. of Isaac</td>
<td>10/29/1866</td>
<td>Examination</td>
<td>4/16/1922</td>
<td>Died 3/28/1925</td>
</tr>
<tr>
<td>Morgan, Celia, dau. of Isaac</td>
<td>10/29/1866</td>
<td>Examination</td>
<td>Died 12/15/1933</td>
<td>Arm off at wrist</td>
</tr>
<tr>
<td>Morgan, Amie, dau. of Isaac</td>
<td>10/29/1866</td>
<td>Examination</td>
<td>Died 12/15/1933</td>
<td>Missionary to New Mexico</td>
</tr>
<tr>
<td>Miles, James W., son of Benjamin</td>
<td>3/26/1867</td>
<td>Examination</td>
<td>Dismissed by letter</td>
<td>Never married</td>
</tr>
<tr>
<td>Morgan, Isaac A., son of Joshua</td>
<td>6/29/1867</td>
<td>Examination</td>
<td>Died 1905</td>
<td></td>
</tr>
<tr>
<td>Matthew, Charles</td>
<td>1/11/1868</td>
<td>Examination</td>
<td>Removed</td>
<td></td>
</tr>
<tr>
<td>Miles, Elizabeth, wife of James W.</td>
<td>1/11/1868</td>
<td>Examination</td>
<td>Dismissed by letter</td>
<td>Dau. of I. D. Hall</td>
</tr>
<tr>
<td>McMorrow, Rebecca</td>
<td>12/20/1853</td>
<td>Examination</td>
<td>1/23/1871</td>
<td>Removed to Centerville</td>
</tr>
<tr>
<td>McAvoy, James</td>
<td>12/20/1853</td>
<td>Examination</td>
<td>Removed</td>
<td></td>
</tr>
<tr>
<td>McMorrow, William</td>
<td>1/3/1853</td>
<td>Examination</td>
<td>Removed</td>
<td></td>
</tr>
<tr>
<td>McMorrow, David</td>
<td>1/3/1853</td>
<td>Examination</td>
<td>Removed</td>
<td></td>
</tr>
<tr>
<td>McAvoy, Roseanne, dau. of Jas.</td>
<td>8/20/1853</td>
<td>Examination</td>
<td>Removed</td>
<td></td>
</tr>
<tr>
<td>McCue, Frances, wife of Wm. B.</td>
<td>6/22/1856</td>
<td>Certificate</td>
<td>11/11/1855 to Bethel Church</td>
<td>Lived on Stone Coal</td>
</tr>
<tr>
<td>Name</td>
<td>Date Joined</td>
<td>How Admitted</td>
<td>Left</td>
<td>Comments</td>
</tr>
<tr>
<td>------</td>
<td>-------------</td>
<td>--------------</td>
<td>------</td>
<td>----------</td>
</tr>
<tr>
<td>McAvoy, Margaret E., wife of Loyal</td>
<td>1/23/1857</td>
<td>Certificate</td>
<td>Moved to Centerville</td>
<td>Maiden name was Windle</td>
</tr>
<tr>
<td>McAvoy, Martha, wife of Robert</td>
<td>7/1/1864</td>
<td>Examination</td>
<td></td>
<td>Dau. of Anthony See</td>
</tr>
<tr>
<td>McAvoy, Sophronia, dau. of James</td>
<td>3/23/1867</td>
<td>Examination</td>
<td>Dismissed by letter</td>
<td></td>
</tr>
<tr>
<td>McAvoy, Lydia, dau. of James</td>
<td>3/23/1867</td>
<td>Examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>McAvoy, May, dau. of James</td>
<td>1/15/1868</td>
<td>Examination</td>
<td>1/23/1871 to Centerville</td>
<td>Married Billy Fiddler</td>
</tr>
<tr>
<td>McAvoy, Ethel Roseanne, dau. of Loyal</td>
<td>9/19/1869</td>
<td>Examination</td>
<td>1/23/1871 to Centerville</td>
<td></td>
</tr>
<tr>
<td>Peebles, Jane, wife of Patrick</td>
<td>9/10/1819</td>
<td>Examination</td>
<td>Died 4/1/1839</td>
<td>Maiden name was Gray.</td>
</tr>
<tr>
<td>Phillips, David</td>
<td>9/10/1819</td>
<td>Examination</td>
<td>Died 9/20/1843</td>
<td>Came from Charlemont, Mass.</td>
</tr>
<tr>
<td>Phillips, Anna, wife of David</td>
<td>9/10/1819</td>
<td>Examination</td>
<td>Died 8/15/1844</td>
<td>Came from Florida, Mass.</td>
</tr>
<tr>
<td>Peebles, Sarah, dau. of Patrick</td>
<td>2/11/1820</td>
<td>Examination</td>
<td>Died March 1829</td>
<td>Became Elder</td>
</tr>
<tr>
<td>Peebles, Maria, dau. of Patrick</td>
<td>1/29/1825</td>
<td>Examination</td>
<td>Died 10/25/1855</td>
<td>Maiden name was Goodwin</td>
</tr>
<tr>
<td>Peebles, Jane, dau. of Patrick</td>
<td>1/29/1825</td>
<td>Examination</td>
<td>Died 11/15/1836</td>
<td>Married Rev. E. D. Bennett</td>
</tr>
<tr>
<td>Phillips, Lovina, dau. of Abizier</td>
<td>1/29/1825</td>
<td>Examination</td>
<td>Maried Harrison Wingrove</td>
<td>Married George Sexton</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Married Festus Young</td>
</tr>
<tr>
<td>Name</td>
<td>Date</td>
<td>Event</td>
<td>Notes</td>
<td></td>
</tr>
<tr>
<td>-----------------------------</td>
<td>---------------</td>
<td>---------------</td>
<td>------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Phillips, Hannah, wife of</td>
<td>9/5/1825</td>
<td>Examination</td>
<td>Died 11/15/1834 Maiden name was Saddler</td>
<td></td>
</tr>
<tr>
<td>Abizier</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phillips, Franklin, son of</td>
<td>10/22/1843</td>
<td>Examination</td>
<td>Died 11/25/1899 Wounded in Civil War</td>
<td></td>
</tr>
<tr>
<td>William</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phillips, Mehitable, wife</td>
<td>12/20/1843</td>
<td>Examination</td>
<td>Died 5/13/1872 Dau. of Aaron Gould, Sr.</td>
<td></td>
</tr>
<tr>
<td>of William</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phillips, Eliza, wife of</td>
<td>12/20/1843</td>
<td>Examination</td>
<td>Dau. of Elias Perry</td>
<td></td>
</tr>
<tr>
<td>Richard</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phillips, David, son of</td>
<td>12/20/1843</td>
<td>Examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>William</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phillips, Lafayette, son of</td>
<td>12/20/1843</td>
<td>Examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>William</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phillips, John R., son of</td>
<td>12/23/1843</td>
<td>Examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Richard</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phillips, Lydia J., dau. of</td>
<td>12/23/1843</td>
<td>Examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>William</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phillips, Ebenezer, son of</td>
<td>3/27/1844</td>
<td>Examination</td>
<td>Died 10/19/1890 Died of paralysis</td>
<td></td>
</tr>
<tr>
<td>David</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phillips, Katherine, wife</td>
<td>3/27/1844</td>
<td>Examination</td>
<td>Died 3/12/1892 Was a Loudin</td>
<td></td>
</tr>
<tr>
<td>of Ebenezer</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phillips, Harriet, dau. of</td>
<td>Date not</td>
<td>Examination</td>
<td>Died 9/25/1887 Married Hubbard Perry, a first cousin</td>
<td></td>
</tr>
<tr>
<td>Edwin</td>
<td>given</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phillips, Sylvester, son of</td>
<td>10/19/1851</td>
<td>Examination</td>
<td>Married Marcia Sumner</td>
<td></td>
</tr>
<tr>
<td>Richard</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phillips, Fanny E., wife of</td>
<td>8/1/1852</td>
<td>Certificate</td>
<td>Died 1/25/1857 Dau. of Oliver Shurtleff</td>
<td></td>
</tr>
<tr>
<td>Franklin</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Date Joined</td>
<td>How Admitted</td>
<td>Left</td>
<td>Comments</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>-------------</td>
<td>--------------</td>
<td>---------------------------</td>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>Phillips, Lothrop, son of William</td>
<td>10/18/1853</td>
<td>Examination</td>
<td></td>
<td>Removed</td>
</tr>
<tr>
<td>Phillips, Herbert, son of William</td>
<td>10/18/1853</td>
<td>Examination</td>
<td>Died, probably 1862</td>
<td>Captured with militia Taken to Richmond</td>
</tr>
<tr>
<td>Phillips, Marietta, dau. of Richard</td>
<td>10/18/1853</td>
<td>Examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phillips, Josephine, dau. of Edwin</td>
<td>10/18/1853</td>
<td>Examination</td>
<td>Died 9/22/1928 Age 92</td>
<td>Married Adolphus Brooks</td>
</tr>
<tr>
<td>Phillips, Eliza, dau. of Richard</td>
<td>10/18/1853</td>
<td>Examination</td>
<td></td>
<td>Married Claudius See</td>
</tr>
<tr>
<td>Phillips, Electa, dau. of William</td>
<td>1/27/1855</td>
<td>Examination</td>
<td></td>
<td>Married Miranda Rexroad</td>
</tr>
<tr>
<td>Phillips, Martha, wife of Sylvester</td>
<td>1/27/1855</td>
<td>Examination</td>
<td>Buckhannon Died 3/25/1871</td>
<td>Dau. of David Sumner</td>
</tr>
<tr>
<td>Phillips, Mary, wife of John P.</td>
<td>8/29/1859</td>
<td>Certificate</td>
<td>Died 8/2/1861</td>
<td>Married Chas. Matheney</td>
</tr>
<tr>
<td>Phillips, W. O., son of Franklin</td>
<td>9/11/1855</td>
<td>Examination</td>
<td>Westminster</td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Date</td>
<td>Event/Notes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------------------------------</td>
<td>-------------</td>
<td>------------------------------------------------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Perry, Hubbard, son of Elias, Jr.</td>
<td>8/25/1859</td>
<td>Died 10/11/1877 - Married Harriet Phillips, Had a knee injury</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phillips, Spencer, son of Ebenezer</td>
<td>6/21/1858</td>
<td>Died 5/20/1877 - Married George Talbott</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phillips, Wirt, son of Richard</td>
<td>6/21/1858</td>
<td>Moved to Centerville</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phillips, Marian, dau. of Edwin</td>
<td>10/10/1868</td>
<td>Moved to Meadeville</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phillips, Caroline, wife of Franklin</td>
<td>9/18/1864</td>
<td>Widow of Almandus Young</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rice, Sylvanus</td>
<td></td>
<td>Died 5/20/1844 - Dau. of Elias Simons, Came from Massachusetts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rice, Margaret, wife of Sylvanus</td>
<td></td>
<td>Died 5/20/1844 - Came from Massachusetts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rude, Hannah, wife of Alpheus</td>
<td></td>
<td>Died 5/20/1844 - Came from Worthington, Mass.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rice, Martial, son of Sylvanus</td>
<td>1/27/1825</td>
<td>Moved to Illinois</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rice, Cyrus, son of Sylvanus</td>
<td>1/27/1825</td>
<td>Moved to Illinois</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Date Joined</td>
<td>How Admitted</td>
<td>Left</td>
<td>Comments</td>
</tr>
<tr>
<td>-------------------------------------</td>
<td>--------------</td>
<td>----------------</td>
<td>-----------------------------</td>
<td>---------------------------------</td>
</tr>
<tr>
<td>Rice, Matthew, son of Sylvanus</td>
<td>1/27/1825</td>
<td>Examination</td>
<td></td>
<td>Moved to Illinois</td>
</tr>
<tr>
<td>Rice, Esther, dau. of Sylvanus</td>
<td>1/27/1825</td>
<td>Examination</td>
<td></td>
<td>Married Ancel Phillips</td>
</tr>
<tr>
<td>Rice, Dorcas, dau. of Sylvanus</td>
<td>1/27/1825</td>
<td>Examination</td>
<td></td>
<td>Moved to Illinois</td>
</tr>
<tr>
<td>Rude, Lothrop T., son of Alpheus</td>
<td>1/27/1825</td>
<td>Examination</td>
<td></td>
<td>Moved to Illinois</td>
</tr>
<tr>
<td>Rude, Alpheus, Jr., son of Alpheus</td>
<td>1/27/1825</td>
<td>Examination</td>
<td></td>
<td>Moved to Illinois</td>
</tr>
<tr>
<td>Rude, Delora, dau. of Alpheus</td>
<td>1/27/1825</td>
<td>Examination</td>
<td></td>
<td>Moved to Illinois</td>
</tr>
<tr>
<td>See, Randolph, son of Anthony</td>
<td>10/6/1860</td>
<td>Examination</td>
<td></td>
<td>Married Alva Brooks</td>
</tr>
<tr>
<td>See, Adelia, dau. of Anthony</td>
<td>10/27/1866</td>
<td>Examination</td>
<td></td>
<td>Married Lucinda Leonard</td>
</tr>
<tr>
<td>Sexton, James, son of George</td>
<td>11/28/1866</td>
<td>Examination</td>
<td>Died 3/24/1872</td>
<td>Presbyterian Church</td>
</tr>
<tr>
<td>Sexton, Virginia, dau. of Anthony</td>
<td>3/23/1867</td>
<td>Examination</td>
<td>Presbyterian Church</td>
<td>Died 3/20/1866</td>
</tr>
<tr>
<td>Sexton, Mildred E., dau. of Freeman</td>
<td>3/26/1867</td>
<td>Examination</td>
<td></td>
<td>Married Seymour See</td>
</tr>
<tr>
<td>Name</td>
<td>Relationship</td>
<td>Date</td>
<td>Event</td>
<td>Note</td>
</tr>
<tr>
<td>-----------------------</td>
<td>--------------</td>
<td>------------</td>
<td>----------------------------</td>
<td>-----------------------------------</td>
</tr>
<tr>
<td>Sexton, Mary L.</td>
<td>dau. of Freeman</td>
<td>3/26/1867</td>
<td>Examination</td>
<td>Died 4/14/1947</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Aged 93 years</td>
</tr>
<tr>
<td>See, Seymour</td>
<td>son of Anthony</td>
<td>1/11/1858</td>
<td>Examination</td>
<td>Died 4/7/1936</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Aged 87 years</td>
</tr>
<tr>
<td>Shobe, Lottie</td>
<td>dau. of John</td>
<td>1/15/1858</td>
<td>Examination</td>
<td>Moved to Buckhannon</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>5/20/1902</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Died 3/9/1925</td>
</tr>
<tr>
<td>Sexton, Lucy E.</td>
<td>dau. of Freeman</td>
<td>1/15/1858</td>
<td>Examination</td>
<td>Died 1/22/1935</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Aged 77 years</td>
</tr>
<tr>
<td>Sumner, Clarissa B.</td>
<td></td>
<td>8/1/1862</td>
<td>Certificate</td>
<td>To M. E. Church</td>
</tr>
<tr>
<td>Sexton, Rose</td>
<td>dau. of James</td>
<td>6/19/1868</td>
<td>Examination</td>
<td>6/19/1876</td>
</tr>
<tr>
<td>Sumner, William D.</td>
<td></td>
<td>10/1853</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thomas, Samanah</td>
<td>dau. of Jnos</td>
<td>3/23/1867</td>
<td>Examination</td>
<td>Married William Brown</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Moved to Walkersville</td>
</tr>
<tr>
<td>Thomas, Susan</td>
<td>dau. of Jnos</td>
<td>3/23/1867</td>
<td>Examination</td>
<td>Died 12/27/1913</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Married Wm. Elmer</td>
</tr>
</tbody>
</table>
## MEMBERS OF THE CHURCH, FIRST HALF CENTURY, 1819-1869—Continued

<table>
<thead>
<tr>
<th>Name</th>
<th>Date Joined</th>
<th>How Admitted</th>
<th>Left</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thomas, Catherine, dau. of Jnos</td>
<td>3/23/1867</td>
<td>Examination</td>
<td>Moved to Oklahoma</td>
<td>Married Jas. Morgan</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Died 5/2/1940</td>
<td></td>
</tr>
<tr>
<td>Thomas, Louise, dau. of Jnos</td>
<td>3/23/1867</td>
<td>Examination</td>
<td>12/3/1878 moved to Walkersville</td>
<td>Married Watson Bunten</td>
</tr>
<tr>
<td>Thomas, John</td>
<td>6/29/1867</td>
<td>Examination</td>
<td>Died 4/1/1896</td>
<td>Came from Virginia</td>
</tr>
<tr>
<td>Thomas, Alexander, son of Jnos</td>
<td>1/15/1868</td>
<td>Examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Upton, Elizabeth H., wife of Alpheus</td>
<td>10/19/1853</td>
<td>Examination</td>
<td>3/7/1859</td>
<td>Moved to Clay County</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Joined M. E. Church without dismissal</td>
<td>Moved to Clay County</td>
</tr>
<tr>
<td>Vance, John E., son of Elizabeth</td>
<td>1/11/1868</td>
<td>Examination</td>
<td>Died 6/24/1930</td>
<td>Married Annie Darnall</td>
</tr>
<tr>
<td>Wingrove, Jane, dau. of Harrison</td>
<td>10/19/1853</td>
<td>Examination</td>
<td>Died 10/29/1876</td>
<td>Married W. L. Sexton</td>
</tr>
<tr>
<td>Wingrove, Emma, dau. of Harrison</td>
<td>10/19/1853</td>
<td>Examination</td>
<td></td>
<td>Married Loy Barrett</td>
</tr>
<tr>
<td>White, John</td>
<td>6/20/1853</td>
<td>Certificate</td>
<td>Moved to Iowa</td>
<td>Went to Iowa</td>
</tr>
<tr>
<td>Name</td>
<td>Date</td>
<td>Event/Note</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----------------------------</td>
<td>--------------</td>
<td>-----------------------------------------------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Windle, Elizabeth T., wife</td>
<td>1/27/1867</td>
<td>Examination 1/23/1872. Moved to Centerville</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Windle, William</td>
<td>8/20/1859</td>
<td>Examination 1/23/1872. Moved to Centerville</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wingrove, Harrison, son</td>
<td>3/23/1867</td>
<td>Examination 3/23/1867</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wingrove, Page, son of</td>
<td>1/11/1868</td>
<td>Examination 1/11/1868</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wingrove, Albert, son of</td>
<td>1/11/1868</td>
<td>Examination 1/11/1868</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wingrove, Marshall P., son</td>
<td>1/11/1868</td>
<td>Examination 1/11/1868</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Young, Robert, son of Henry</td>
<td>1/10/1819</td>
<td>Certificate 2/5/1857 age 85</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Young, Lydia, wife of</td>
<td>1/10/1819</td>
<td>Certificate 2/5/1857 age 85</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Young, Pascal Paoli, son</td>
<td>2/11/1820</td>
<td>Examination 2/11/1820</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Young, Cynthia, wife of</td>
<td>2/11/1820</td>
<td>Examination 2/11/1820</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Young, Anne L., dau. of</td>
<td>2/11/1820</td>
<td>Examination 2/11/1820</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Young, Loyal, son of Robert</td>
<td>1/27/1825</td>
<td>Examination 1/27/1825</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Dau. of James McAvoy
Ordained Elder in Centerville
Died 1909
Married (1) Maria Peebles (2) Francis Weese
Maiden name was Weese
First M. to J. Phillips of Randolph County
Moved west, 10/9/1909
Removed
Removed
Removed
Charter member
First Elder
Charter member, dau. of Nathan Gould, Sr.
Ordained Elder 10/5/1827
Dau. of Elijah Phillips
 Married A. W. Sexton
Ordained minister 12/24/1833
<table>
<thead>
<tr>
<th>Name</th>
<th>Date Joined</th>
<th>How Admitted</th>
<th>Left</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Young, Louisa, dau. of Robert</td>
<td>1/27/1825</td>
<td>Examination</td>
<td>1/23/1871 moved to Centerville</td>
<td>Married James McAvoy</td>
</tr>
<tr>
<td>Young, Sophronia M., dau. of Robert</td>
<td>1/29/1825</td>
<td>Examination</td>
<td>Died 11/29/1910</td>
<td>Married Edwin Phillips</td>
</tr>
<tr>
<td>Young, Gilbert, son of Robert</td>
<td>9/23/1825</td>
<td>Examination</td>
<td>Died 4/25/1876 Aged 76 years</td>
<td>Came from Charlemont, Mass.</td>
</tr>
<tr>
<td>Young, Anson, son of Robert</td>
<td>11/18/1832</td>
<td>Examination</td>
<td>Died 5/15/1877 Aged 76 years</td>
<td>Ord. Elder in Centerville</td>
</tr>
<tr>
<td>Young, Festus, son of Robert</td>
<td>11/6/1836</td>
<td>Examination</td>
<td>Died 9/29/1886</td>
<td>Ordained Elder 8/20/1853</td>
</tr>
<tr>
<td>Young, Lyman P., son of Pascal</td>
<td>11/18/1838</td>
<td>Examination</td>
<td>1/15/1857 Entered M. P. Church Died 1872</td>
<td>Ordained Elder 8/20/1853</td>
</tr>
<tr>
<td>Young, Alonzo A., son of Pascal</td>
<td>11/18/1838</td>
<td>Examination</td>
<td>1/15/1857 Died April 1868</td>
<td>Moved to Illinois</td>
</tr>
<tr>
<td>Young, Earl E., son of Pascal</td>
<td>7/25/1841</td>
<td>Examination</td>
<td>1/15/1871 to Centerville</td>
<td>Ordained Elder in Centerville</td>
</tr>
<tr>
<td>Name</td>
<td>Relationship</td>
<td>Date</td>
<td>Event</td>
<td>Notes</td>
</tr>
<tr>
<td>---------------------------</td>
<td>--------------------</td>
<td>--------------------</td>
<td>------------------------</td>
<td>-----------------------------------</td>
</tr>
<tr>
<td>Young, Mary</td>
<td>dau. of Gilbert</td>
<td>7/25/1841</td>
<td>Examination</td>
<td>Died 5/5/1853</td>
</tr>
<tr>
<td>Alden</td>
<td></td>
<td>1/27/1825</td>
<td>Examination</td>
<td>1831 to Ohio</td>
</tr>
<tr>
<td>Zephania</td>
<td>son of Jonathan</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Coyner, Elizabeth</td>
<td></td>
<td>10/27/1866</td>
<td>Examination</td>
<td>Died 1/3/1894</td>
</tr>
<tr>
<td>Gould, Rhoda Ellen</td>
<td>dau. of Benjamin</td>
<td></td>
<td></td>
<td>1830</td>
</tr>
<tr>
<td>Howes, Oliver</td>
<td>son of Joseph</td>
<td>9/3/1825</td>
<td>Examination</td>
<td>Died 9/17/1868</td>
</tr>
<tr>
<td>Haynes, Hannah</td>
<td>wife of Daniel</td>
<td>5/20/1825</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Haynes, Adeline</td>
<td>dau. of Daniel</td>
<td>5/5/1866</td>
<td>Examination</td>
<td>Died 11/13/1896</td>
</tr>
<tr>
<td>Hyre, Amelia A.</td>
<td>dau. of William</td>
<td>10/18/1853</td>
<td>Examination</td>
<td>Died 3/23/1927</td>
</tr>
<tr>
<td>Hyre, Minerva</td>
<td>dau. of William</td>
<td>1/15/1868</td>
<td>Examination</td>
<td></td>
</tr>
<tr>
<td>Hyre, Luceba</td>
<td>dau. of William</td>
<td>10/10/1868</td>
<td>Certificate</td>
<td>1/25/1880 to Morgantown</td>
</tr>
<tr>
<td>Hodges, Thomas</td>
<td>son of John</td>
<td>1876</td>
<td></td>
<td>Ordained Elder 1880</td>
</tr>
<tr>
<td>Sexton, Freeman</td>
<td>son of Augustus</td>
<td>1/3/1855</td>
<td>Examination</td>
<td>Died 12/7/1911</td>
</tr>
<tr>
<td>Married Uriah Phillips</td>
<td></td>
<td></td>
<td></td>
<td>M. Virginia Craig</td>
</tr>
<tr>
<td>Came from Mass. with his father</td>
<td></td>
<td></td>
<td></td>
<td>Removed</td>
</tr>
<tr>
<td>Moved to Illinois</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Came from Mass. with Capt. Gould</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Married John Anderson</td>
<td></td>
<td></td>
<td></td>
<td>Moved to Walkersville</td>
</tr>
<tr>
<td>Married James A. Woody</td>
<td></td>
<td></td>
<td></td>
<td>12/3/1870</td>
</tr>
<tr>
<td>Married W. L. Sexton</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Married Miss Hayes. Elder in the S. Presbyterian Church, Huntington, W. Va. President of West Virginia University in Morgantown</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Date Joined</td>
<td>How Admitted</td>
<td>Left</td>
<td>Comments</td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>-------------</td>
<td>--------------</td>
<td>------------------</td>
<td>--------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Sexton, George, son of Noah</td>
<td>1/19/1825</td>
<td>Examination</td>
<td>Died 6/10/1844</td>
<td>Married Jane Peebles. Killed by a horse which pulled a loaded wagon over him.</td>
</tr>
<tr>
<td>Sexton, William, son of Noah</td>
<td>1/19/1825</td>
<td>Examination</td>
<td>Died 2/11/1876</td>
<td>Married Sarah Jackson</td>
</tr>
<tr>
<td>Sexton, Louise A. A., dau. of Augustus</td>
<td>12/20/1853</td>
<td>Examination</td>
<td></td>
<td>Married Peregrine Hayes</td>
</tr>
<tr>
<td>Sexton, Almira, dau. of Augustus</td>
<td>12/20/1853</td>
<td>Examination</td>
<td>Died 2/8/1900</td>
<td>Married Moses Farnsworth</td>
</tr>
<tr>
<td>Sexton, Martha, wife of Noah</td>
<td>8/1/1852</td>
<td>Examination</td>
<td>Died 11/30/1855</td>
<td>Married George Silcott</td>
</tr>
<tr>
<td>Sexton, Amy E., dau. of Augustus</td>
<td>10/19/1853</td>
<td>Examination</td>
<td>Died 1907</td>
<td>Married Ashley Gould</td>
</tr>
<tr>
<td>Sexton, Rowena, dau. of George</td>
<td>10/26/1856</td>
<td>Examination</td>
<td>Died 11/19/1926</td>
<td>Married Mr. Hall, lived in Pasadena, Calif. Dau. of Ebenezer Leonard, Sr.</td>
</tr>
<tr>
<td>Sexton, Jane, dau. of George and Jane</td>
<td>8/29/1859</td>
<td>Examination</td>
<td></td>
<td>Dau. of Wm. Craig</td>
</tr>
<tr>
<td>See, Julia, wife of Anthony</td>
<td>8/29/1859</td>
<td>Examination</td>
<td></td>
<td>Came from Worthington, Mass.</td>
</tr>
<tr>
<td>Sexton, Virginia, wife of Freeman</td>
<td>8/29/1859</td>
<td>Examination</td>
<td>Died 6/30/1911</td>
<td></td>
</tr>
<tr>
<td>Sexton, Augustus, son of Noah</td>
<td>10/5/1860</td>
<td>Examination</td>
<td>4/7/1870</td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Date</td>
<td>Event</td>
<td>Details</td>
<td></td>
</tr>
<tr>
<td>---------------------------</td>
<td>----------</td>
<td>----------------------</td>
<td>------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Young, Cemantha</td>
<td>12/20/1843</td>
<td>Examination</td>
<td>Died 1/9/1910                     Married Elmore Hyre</td>
<td></td>
</tr>
<tr>
<td>Young, Lucinda</td>
<td>12/10/1843</td>
<td>Examination</td>
<td>Moved to Illinois                   Married Cornelius Clark</td>
<td></td>
</tr>
<tr>
<td>Young, Sanford B.</td>
<td>12/20/1843</td>
<td>Examination</td>
<td>1/15/1857                             Joined M. E. Church</td>
<td></td>
</tr>
<tr>
<td>Young, Almandus</td>
<td>12/20/1843</td>
<td>Examination</td>
<td>March 1864                             Died in Andersonville Prison. M. Caroline Simons</td>
<td></td>
</tr>
<tr>
<td>Young, Linora</td>
<td>12/23/1843</td>
<td>Examination</td>
<td>Never married</td>
<td></td>
</tr>
<tr>
<td>Young, Lydia</td>
<td>12/23/1843</td>
<td>Examination</td>
<td>Died 10/9/1852                       Married Adolphus Brooks</td>
<td></td>
</tr>
<tr>
<td>Young, Anne</td>
<td>12/23/1843</td>
<td>Examination</td>
<td>Died 6/21/1863                       Married Jacob Hart</td>
<td></td>
</tr>
<tr>
<td>Young, Elizabeth</td>
<td>not given</td>
<td>Examination</td>
<td>Died Nov. 1910                        Maiden name Taylor</td>
<td></td>
</tr>
<tr>
<td>Young, Margaret P.</td>
<td>8/1/1843</td>
<td>Examination</td>
<td>11/4/1857 to Buckhannon Presbyterian Church Married Edward J. Brown</td>
<td></td>
</tr>
<tr>
<td>Young, Edwin</td>
<td>8/1/1852</td>
<td>Examination</td>
<td>Died 8/20/1863 in Andersonville Prison Married Thos. A. George</td>
<td></td>
</tr>
<tr>
<td>Young, Lydia Jane Kay</td>
<td>8/20/1853</td>
<td>Examination</td>
<td>Died 9/7/1855                         Removed</td>
<td></td>
</tr>
<tr>
<td>Young, Webster</td>
<td>10/18/1853</td>
<td>Examination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Date Joined</td>
<td>How Admitted</td>
<td>Left</td>
<td>Comments</td>
</tr>
<tr>
<td>-----------------------------------------</td>
<td>-------------</td>
<td>--------------</td>
<td>-------------------------------------------</td>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>Young, Cordelia, dau. of Pascal</td>
<td>2/9/1855</td>
<td>Examination</td>
<td>Joined M. E. Church</td>
<td>Married — Walker</td>
</tr>
<tr>
<td>Young, James G., son of Festus</td>
<td>11/23/1855</td>
<td>Examination</td>
<td>Joined M. E. Church</td>
<td>Married Indabo Gillum</td>
</tr>
<tr>
<td>Young, Richard P., son of Festus</td>
<td>11/23/1856</td>
<td>Examination</td>
<td>Died 1915</td>
<td>Married Leanna Simmons</td>
</tr>
<tr>
<td>Young, Estella, dau. of Gilbert</td>
<td>11/25/1856</td>
<td>Examination</td>
<td>Died 10/—/1910</td>
<td>Married George Phillips</td>
</tr>
<tr>
<td>Young, Martha, dau. of Gilbert</td>
<td>8/25/1859</td>
<td>Examination</td>
<td></td>
<td>Married Franklin Page</td>
</tr>
<tr>
<td>Young, Stillman, son of Lyman</td>
<td>8/25/1859</td>
<td>Examination</td>
<td>Feb. 1865 to M. E. Church. Died 9/25/1926</td>
<td>Organized French Creek M. E. Church—Mt. Stillman</td>
</tr>
<tr>
<td>Young, Quillen L., son of Festus</td>
<td>1/11/1868</td>
<td>Examination</td>
<td></td>
<td>Became minister in Parkersburg</td>
</tr>
<tr>
<td>Young, Margaret, wife of Loyal</td>
<td>6/20/1868</td>
<td>Certificate</td>
<td></td>
<td>Dau. of Robert Johnson</td>
</tr>
<tr>
<td>Young, Lydia E., dau. of Loyal</td>
<td>6/20/1868</td>
<td>Certificate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Young, Henry K., son of Loyal</td>
<td>6/20/1868</td>
<td>Certificate</td>
<td>To Edenburg, Pa.</td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Date</td>
<td>Event</td>
<td>Location/Notes</td>
<td></td>
</tr>
<tr>
<td>-------------------------------</td>
<td>--------------</td>
<td>----------------</td>
<td>-----------------------------------</td>
<td></td>
</tr>
<tr>
<td>Young, Samuel Hall, son of Loyal</td>
<td>6/20/1868</td>
<td>Certificate</td>
<td>Missionary to Alaska, Alaska</td>
<td></td>
</tr>
<tr>
<td>Young, Anna A., dau. of Festus</td>
<td>10/10/1868</td>
<td>Examination</td>
<td>Died 1/4/1928, Married Wesley Byrd</td>
<td></td>
</tr>
<tr>
<td>Young, Leanna, wife of Richard</td>
<td>10/10/1868</td>
<td>Examination</td>
<td>Died 5/29/1924, Maiden name was Simmons</td>
<td></td>
</tr>
<tr>
<td>Gould, Aaron, Jr., son of Aaron</td>
<td>9/10/1819</td>
<td>Certificate</td>
<td>May 8, 1864</td>
<td></td>
</tr>
<tr>
<td>Hamner, Martha Ellen, wife of E. B. Hamner</td>
<td>1/23/1869</td>
<td></td>
<td>Came from Charlemont, Mass.</td>
<td></td>
</tr>
<tr>
<td>Leslie, Margaret</td>
<td>10/27/1866</td>
<td>Certificate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sexton, Sarah, wife of George</td>
<td>3/17/1860</td>
<td></td>
<td>M. Randolph See 2nd M. for both</td>
<td></td>
</tr>
</tbody>
</table>
ADULT BAPTISMS, 1819-1869

Esther Gould
Rhoda Gould
Cynthia Young
Mary Knowlton
Mehitable Gould
Lucy Alden
Joshua Morgan
Luther D. Morgan
Lovina Phillips
Oliver Howes
David Phillips
Lafayette Phillips
Orpha Alden
Lydia Phillips
John P. Phillips
Jason Loomis
Chloe Loomis
Asuri Loomis
Rebecca Morgan
Chandler Brooks
William McMorrow
David Phillips
Katherine Phillips
Adaline Haynes
Amelia Hyre
Almyra A. Brooks
Mariah L. Morgan
Rebecca Morgan

Betsy Leonard
Alva Brooks
Ezra Morgan
Lothrop Phillips
Lucinda Leonard
Samantha Gould
Eliza Brooks
Elizabeth Upton
Alpheus Upton
Louisa Burr
Caroline, a servant of Mrs. Sumner

Lydia Morgan
Celia Morgan
Amie Morgan
Adelia See
Harrison Wingrove
Frances Wingrove
William I. Brown
James W. Miles
Louise Thomas
Susan Thomas
Samanah Thomas
Catherine S. Thomas
Luceba Gould
Isaac A. Morgan
Chandler D. Gould
Hattie Morgan
May Phillips
Page Wingrove
Seymour See
Albert Wingrove
Spencer Phillips
Minerva Hyre
Wesley Boggs
Edward Bruce Hamner
Rhoda Gould
Eliza A. Gould
George W. See

Lydia Morgan
Celia Morgan
Amie Morgan
Adelia See
Harrison Wingrove
Frances Wingrove
William I. Brown
James W. Miles
Louise Thomas
Susan Thomas
Samanah Thomas
Catherine S. Thomas
Luceba Gould
Isaac A. Morgan
Chandler D. Gould
Hattie Morgan
May Phillips
Page Wingrove
Seymour See
Albert Wingrove
Spencer Phillips
Minerva Hyre
Wesley Boggs
Edward Bruce Hamner
Rhoda Gould
Eliza A. Gould
George W. See
### INFANT BAPTISMS, 1819-1869

<table>
<thead>
<tr>
<th>Date</th>
<th>Name</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>6/13/1819</td>
<td>Almyra Ann</td>
<td>Daughter of Asa and Polly Brooks</td>
</tr>
<tr>
<td>10/10/1819</td>
<td>Wealthy</td>
<td>Daughter of Aaron and Nice Gould</td>
</tr>
<tr>
<td>10/31/1819</td>
<td>Eliza Chandler</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Laura</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Harriet</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gilbert T. Dwight</td>
<td>Children of Gilbert and Mehitable Gould</td>
</tr>
<tr>
<td></td>
<td>Pascal</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Zeppeniah</td>
<td></td>
</tr>
<tr>
<td></td>
<td>William</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mehitable</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Abigail</td>
<td>Children of Jonathan and Lucy Alden</td>
</tr>
<tr>
<td>2/27/1820</td>
<td>Richard</td>
<td>Sons of David and Anna Phillips</td>
</tr>
<tr>
<td></td>
<td>Uriah</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ebenezer</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Horace Augustus</td>
<td></td>
</tr>
<tr>
<td>4/23/1820</td>
<td>Mandanna</td>
<td>Daughter of Gilbert and Mehitable Gould</td>
</tr>
<tr>
<td></td>
<td>Lyman Phillips</td>
<td>Son of Pascal and Cynthia Young</td>
</tr>
<tr>
<td>7/30/1820</td>
<td>Rhoda</td>
<td>Daughter of Asa and Polly Brooks</td>
</tr>
<tr>
<td></td>
<td>Cloe</td>
<td>Daughter of Roswell and Prudence Knowlton</td>
</tr>
<tr>
<td>8/23/1820</td>
<td>Miriam Lou</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Frena</td>
<td></td>
</tr>
<tr>
<td></td>
<td>William Strange</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Naomi</td>
<td>Children of Daniel and Margaret Gould</td>
</tr>
<tr>
<td>11/15/1820</td>
<td>Augustus Thomas</td>
<td>Son of Pascal and Cynthia Young</td>
</tr>
<tr>
<td>Date</td>
<td>Name</td>
<td>Parents/Spouses</td>
</tr>
<tr>
<td>----------</td>
<td>---------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>5/27/1821</td>
<td>Gilbert</td>
<td>Nancy</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Children of Jonathan and Lucy Alden</td>
</tr>
<tr>
<td>3/10/1822</td>
<td>Olive</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Daughter of Daniel and Margaret Gould</td>
</tr>
<tr>
<td>3/17/1822</td>
<td>Louisa Ann Aletha</td>
<td>Daughter of Augustus and Anne Sexton</td>
</tr>
<tr>
<td>7/7/1822</td>
<td>Benjamin</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Son of Gilbert and Mehitable Gould</td>
</tr>
<tr>
<td></td>
<td>Elijah Earl</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Son of Pascal and Cynthia Young</td>
</tr>
<tr>
<td>8/17/1822</td>
<td>Caroline Sumner</td>
<td>Daughter of Asa and Polly Brooks</td>
</tr>
<tr>
<td>9/15/1822</td>
<td>Betsy</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Daughter of Roswell and Prudence Knowlton</td>
</tr>
<tr>
<td>10/6/1822</td>
<td>Elmore Hart</td>
<td></td>
</tr>
<tr>
<td>11/30/1823</td>
<td>Jonathan</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Son of Aaron and Nice Gould</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Son of Jonathan and Lucy Alden</td>
</tr>
<tr>
<td>5/2/1824</td>
<td>Wannit Glint</td>
<td></td>
</tr>
<tr>
<td>6/6/1824</td>
<td>Ashley</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Son of Gilbert and Mehitable Gould</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Son of Daniel and Margaret Gould</td>
</tr>
<tr>
<td>1/30/1826</td>
<td>Elizabeth</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Daughter of Cyrus and Martha Rice</td>
</tr>
<tr>
<td>2/2/1826</td>
<td>Samuel</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Son of Jonathan and Lucy Alden</td>
</tr>
<tr>
<td>3/26/1826</td>
<td>Amos</td>
<td></td>
</tr>
<tr>
<td></td>
<td>May Rebecca</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Son of Ezra and Cloe Brooks</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Daughter of Gilbert and Amaryllis Young</td>
</tr>
<tr>
<td>8/15/1824</td>
<td>Daniel</td>
<td></td>
</tr>
<tr>
<td>9/7/1825</td>
<td>Olive</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Daughter of Oliver and Nancy Howes</td>
</tr>
<tr>
<td>4/30/1826</td>
<td>Edwin</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Cemantha</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Children of Pascal and Cynthia Young</td>
</tr>
<tr>
<td></td>
<td>Joseph</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mabel</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Electa</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Samuel</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Elijah</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Children of Abizier and Hannah Phillips</td>
</tr>
<tr>
<td>Date</td>
<td>Name</td>
<td>Relationship to Parents</td>
</tr>
<tr>
<td>------------</td>
<td>---------------</td>
<td>-------------------------------------------------------------</td>
</tr>
<tr>
<td>9/11/1826</td>
<td>Rhoda</td>
<td>Daughter of Oliver and Nancy Howes</td>
</tr>
<tr>
<td>5/20/1829</td>
<td>Almandus</td>
<td>Son of Festus and Lovina Young</td>
</tr>
<tr>
<td>9/17/1829</td>
<td>Delia</td>
<td>Daughter of Abizier and Hannah Phillips</td>
</tr>
<tr>
<td>10/7/1827</td>
<td>Rosina</td>
<td>Daughter of Jonathan and Orpha Alden</td>
</tr>
<tr>
<td></td>
<td>Freeman Fairfield</td>
<td>Son of Augustus and Annie Sexton</td>
</tr>
<tr>
<td>1/3/1828</td>
<td>Austin Maxwell</td>
<td>Son of Cyrus and Martha Rice</td>
</tr>
<tr>
<td>1/27/1828</td>
<td>Jane Gray</td>
<td>Daughter of Marino and Nancy Barrett</td>
</tr>
<tr>
<td>2/3/1828</td>
<td>Luceba</td>
<td>Daughter of Asa and Polly Brooks</td>
</tr>
<tr>
<td>2/17/1828</td>
<td>Lucinda</td>
<td>Daughter of Pascal and Cynthia Young</td>
</tr>
<tr>
<td>4/20/1828</td>
<td>Aaron Gould</td>
<td>Son of David and Isabella Duke</td>
</tr>
<tr>
<td>5/14/1828</td>
<td>Adolphus</td>
<td>Son of Amos and Laura Brooks</td>
</tr>
<tr>
<td>6/17/1828</td>
<td>Otis</td>
<td>Son of Aaron and Nice Gould</td>
</tr>
<tr>
<td>9/10/1828</td>
<td>Lucy</td>
<td>Daughter of Jonathan and Orpha Alden</td>
</tr>
<tr>
<td></td>
<td>Amy</td>
<td>Daughter of Oliver and Nancy Howes</td>
</tr>
<tr>
<td></td>
<td>Sophronia</td>
<td>Daughter of Festus and Lovina Young</td>
</tr>
<tr>
<td></td>
<td>Lydia</td>
<td>Daughter of Gilbert and Amaryllis Young</td>
</tr>
<tr>
<td>10/25/1829</td>
<td>Levi</td>
<td>Son of Ebenezer and Betsy Leonard</td>
</tr>
<tr>
<td>11/22/1829</td>
<td>Margaret</td>
<td>Daughter of Cyrus and Martha Rice</td>
</tr>
<tr>
<td>12/27/1829</td>
<td>Worthington</td>
<td>Son of Augustus and Annie Sexton</td>
</tr>
<tr>
<td>1830</td>
<td>Lafayette</td>
<td>Daughter of Dorcas Gibson</td>
</tr>
<tr>
<td>7/4/1830</td>
<td>Flint</td>
<td>Son of Aaron and Nice Gould</td>
</tr>
<tr>
<td>8/22/1830</td>
<td>Calvin</td>
<td>Son of David and Isabell Duke</td>
</tr>
<tr>
<td></td>
<td>Philander</td>
<td>Twin sons of Jonathan and Orpha Alden</td>
</tr>
<tr>
<td>12/26/1830</td>
<td>Martial</td>
<td>Son of Nathan and Samantha Gould</td>
</tr>
<tr>
<td>5/22/1831</td>
<td>Sara Timen-Sora</td>
<td>Daughter of James and Sally Curry</td>
</tr>
<tr>
<td></td>
<td>Anne</td>
<td>Daughter of Gilbert and Amaryllis Young</td>
</tr>
<tr>
<td>8/21/1831</td>
<td>Rhoda</td>
<td>Daughter of Alpheus and Delana Rude</td>
</tr>
<tr>
<td>1/19/1832</td>
<td>Robert</td>
<td>Son of Pascal and Cynthia Young</td>
</tr>
</tbody>
</table>
2/26/1832  Harriet  Daughter of Edwin and Sophronia Phillips
7/22/1831  Almyra Evelyn  Daughter of Augustus and Anne Sexton
4/13/1832  John Newton  Son of James and Sally Curry
4/5/1833  Loyal Young  Son of James and Luiza McAvoy
2/9/1834  Edwin  Son of Pascal and Cynthia Young
8/10/1834  Lothrop Parley  Son of Alpheus and Delana Rude
11/30/1834  Abizier  Son of Edwin and Sophronia Phillips
11/6/1835  Lovina  Daughter of Festus and Lovina Young
3/28/1832  Sarah  Daughter of Aaron and Nice Gould
3/26/1833  Hannah Sophia  Daughter of Festus and Lovina Young
7/14/1833  Joseph  Son of Nathan and Cemantha Gould
7/15/1831  Sallina  Daughter of George and Jane Sexton
2/9/1834  Ruhama  Daughter of Gilbert and Amaryllis Young
8/10/1834  Harriet Amelia  Daughter of Joshua and Fanny Bosworth
11/30/1834  Loiza Ruhama  Daughter of Anson and Anna Young
11/6/1835  Webster  Son of Pascal and Cynthia Young
11/6/1835  James  Son of George and Jane Sexton
11/6/1835  Annie Emaline  Daughter of A. W. and Annie Sexton
11/6/1835  Salome  Daughter of John and Harriet Phillips
10/7/1838  Cynthia Ann  Daughter of Nathan and Cemantha Gould
Jonathan Marshall 11/18/1838  Son of Harrison and Maria Wingrove
Jane Robert Pollock 11/8/1840  Daughter of James and Louisa McAvoy
Letha Jane Knoz 4/21/1839  Daughter of Festus and Rachael Young
Rosanne Jehu 11/8/1840  Son of Thomas and Nancy Johnston
Margaret Marietta 4/21/1839  Son of Edwin and Sophronia Phillips
Estelle 11/8/1840  Daughter of Anson and Anne Young
Eliza Roxana 7/25/1841  Daughter of Pascal and Cynthia Young
James Graham 8/28/1842  Son of Festus and Rachael Young
Richard 7/23/1843  Son of Festus and Rachael Young
Page Brainard 7/23/1843  Son of Aaron and — Gould
Cecilia Marion 8/28/1842  Daughter of Nathan and Cemantha Gould
Sarah Martha Jane 7/23/1843  Daughter of Edwin and Sophronia Phillips
Elizabeth Stillman 7/23/1843  Daughter of Festus and Rachael Young
Jane 7/23/1843  Daughter of Gilbert and Amaryllis Young
Stillman 7/23/1843  Daughter of James and Louisa McAvoy
Robert Lock 1/3/1844  Son of Lyman and Elizabeth Young
Elijah George Sally Anne 3/31/1844  Children of Ebenezer and Katherine Phillips
<table>
<thead>
<tr>
<th>Date</th>
<th>Name</th>
<th>Parents</th>
</tr>
</thead>
<tbody>
<tr>
<td>3/31/1844</td>
<td>Gooden Grey James Seldon</td>
<td>Sons of William and Mehitable Phillips</td>
</tr>
<tr>
<td>5/5/1844</td>
<td>Cordelia Harriet Esther</td>
<td>Daughters of Pascal and Cynthia Young</td>
</tr>
<tr>
<td></td>
<td>Sylvester Loyal</td>
<td>Sons of Pascal and Cynthia Young</td>
</tr>
<tr>
<td>6/21/1849</td>
<td>Anne Almyra</td>
<td>Daughter of Festus and Rachael Young</td>
</tr>
<tr>
<td>5/9/1852</td>
<td>Quillen Loyal</td>
<td>Son of Festus and Rachael Young</td>
</tr>
<tr>
<td>8/20/1852</td>
<td>Harriet Ellen</td>
<td>Daughter of Jason and Ann Loomis</td>
</tr>
<tr>
<td>6/10/1854</td>
<td>Mary Luisa Mildred Emma</td>
<td>Daughters of Freeman and Virginia Sexton</td>
</tr>
<tr>
<td>8/27/1854</td>
<td>Pascal Paoli Rufus W.</td>
<td>Sons of Alonzo and Martha Young</td>
</tr>
<tr>
<td></td>
<td>Martha Ellen George Hawley</td>
<td>Children of Earl and Mary Young</td>
</tr>
<tr>
<td>7/26/1855</td>
<td>Maxwell</td>
<td>Son of Franklin and Phillips</td>
</tr>
<tr>
<td></td>
<td>Ellen Emeline</td>
<td>Daughter of Hubbard and Harriet Perry</td>
</tr>
<tr>
<td></td>
<td>Hannah Sophia Cynthia Margaret</td>
<td>Daughters of Lyman and Betsy Young</td>
</tr>
<tr>
<td>12/11/1855</td>
<td>Eugene Loyal Baseom</td>
<td>Sons of Edward and Margaret Brown</td>
</tr>
<tr>
<td></td>
<td>James M. Brown</td>
<td>Son of Franklin and Fanny Phillips</td>
</tr>
<tr>
<td>8/26/1858</td>
<td>William McGuffey</td>
<td>Son of James and Rosanna Young</td>
</tr>
<tr>
<td></td>
<td>Leonard Clara Dumont</td>
<td>Children of Sylvester and Martha Phillips</td>
</tr>
<tr>
<td></td>
<td>Lucy Eva Martha</td>
<td>Daughters of Freeman and Virginia Sexton</td>
</tr>
<tr>
<td>Name</td>
<td>Relationship</td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>---------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Ethel Roseanna</td>
<td>Daughter of Loyal and Margaret McAvoy</td>
<td></td>
</tr>
<tr>
<td>Levina Alice</td>
<td>Daughter of Almandus and Caroline Young</td>
<td></td>
</tr>
<tr>
<td>Henry See</td>
<td></td>
<td></td>
</tr>
<tr>
<td>George Otis</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Melissa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Amsuri</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aretus</td>
<td>Son of Jason and Chloe Ann Loomis</td>
<td></td>
</tr>
<tr>
<td>Lucy Josephine</td>
<td>Daughter of Hubbard and Harriet Perry</td>
<td></td>
</tr>
<tr>
<td>Laura Sophronia</td>
<td>Daughter of Adolphus and Josephine Brooks</td>
<td></td>
</tr>
<tr>
<td>Florence Eliza</td>
<td>Daughter of Thomas A. and Jane K. George</td>
<td></td>
</tr>
<tr>
<td>Ulysses</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Amelia</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alice</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Virginia</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Deloraine</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Blanche</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hillery</td>
<td>Children of Alpheus and Elizabeth Upton</td>
<td></td>
</tr>
<tr>
<td>Elizabeth Anne</td>
<td>Daughter of Freeman and Virginia Sexton</td>
<td></td>
</tr>
<tr>
<td>Olive Luceba</td>
<td>Daughter of Franklin and Fanny Phillips</td>
<td></td>
</tr>
<tr>
<td>Floyd Peebles</td>
<td>Son of W. L. and Jane Sexton</td>
<td></td>
</tr>
<tr>
<td>Adelia</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Virginia</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catherine</td>
<td>Daughters of Anthony and Julia See</td>
<td></td>
</tr>
<tr>
<td>Rosabella</td>
<td>Daughter of James and Lucinda Sexton</td>
<td></td>
</tr>
<tr>
<td>Laura</td>
<td>Daughter of Ashley and Rowena Gould</td>
<td></td>
</tr>
<tr>
<td>Marion Eliza</td>
<td>Daughter of Hubbard and Harriet Perry</td>
<td></td>
</tr>
<tr>
<td>Nancy Almyra</td>
<td>Daughter of Almandus and Caroline Young</td>
<td></td>
</tr>
<tr>
<td>Mary Ann</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gilbert</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Judson Brooks</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

117
<table>
<thead>
<tr>
<th>Date</th>
<th>Name</th>
<th>Parent Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>7/3/1865</td>
<td>Abbie Eleanor Chandler Lynn</td>
<td>Children of Adolphus and Josephine Brooks</td>
</tr>
<tr>
<td>10/1866</td>
<td>Ida May William Warren</td>
<td>Children of Freeman and Virginia Sexton</td>
</tr>
<tr>
<td>1/27/1867</td>
<td>Asa Deloraine Eva Amy M.</td>
<td>Son of William F. and Martha Page, Daughter of Thomas A. and Jane K. George, Daughter of Robert and Martha McAvoy</td>
</tr>
<tr>
<td>10/1866</td>
<td>Orr Lawson Edwin Elias</td>
<td>Sons of Hubbard and Harriet Perry</td>
</tr>
<tr>
<td>1/27/1867</td>
<td>Charles Curtis French Harriet Eva</td>
<td>Son of Franklin and Martha Page, Son of F. F. and Virginia Sexton, Daughter of Adolphus and Josephine Brooks</td>
</tr>
<tr>
<td>3/25/1867</td>
<td>James Lee Iris Sophronia</td>
<td>Children of Wm. and Elizabeth Wendle</td>
</tr>
<tr>
<td>3/25/1867</td>
<td>Emma Louise Mary Roberta John Fielding</td>
<td>Children of Loyal and Margaret McAvoy</td>
</tr>
<tr>
<td>1/23/1869</td>
<td>Algernon Sidney Charles Emma</td>
<td>Children of Ashley and Rowena Gould</td>
</tr>
<tr>
<td>1/23/1869</td>
<td>Celina</td>
<td>Daughter of Worthington L. and Jane Sexton</td>
</tr>
<tr>
<td>1/23/1869</td>
<td>Lillie Willie</td>
<td>Children of Edward Bruce and Martha Ellen Hamner</td>
</tr>
<tr>
<td>1/23/1869</td>
<td>Robert Charles Amanda Matilda Marietta Melissa</td>
<td>Children of Wesley and Rebecca Boggs</td>
</tr>
<tr>
<td>118</td>
<td>Amie Adelia Wm. George Florence Mary Ellen</td>
<td>Children of Robert and Martha McAvoy</td>
</tr>
<tr>
<td>Name</td>
<td>Relationship</td>
<td></td>
</tr>
<tr>
<td>-----------------------</td>
<td>-----------------------------------</td>
<td></td>
</tr>
<tr>
<td>Loyal McAvoy</td>
<td>Son of H. and Margaret Windle</td>
<td></td>
</tr>
<tr>
<td>Margaret Elizabeth</td>
<td>Daughter of Loyal and Margaret</td>
<td></td>
</tr>
<tr>
<td></td>
<td>McAvoy</td>
<td></td>
</tr>
<tr>
<td>9/20/1869 Festus Young</td>
<td>Son of Franklin and Martha</td>
<td></td>
</tr>
<tr>
<td>George Gilbert</td>
<td>Page</td>
<td></td>
</tr>
<tr>
<td>Anna Frances</td>
<td>Son of Ashley and Rowena Gould</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Daughter of Richard and Leanna</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Young</td>
<td></td>
</tr>
</tbody>
</table>
A Gould Reunion 1924

Picture of a group at dinner, during the Pioneer Meeting 1966
A group at a Pioneer Meeting, Grace Young and Blanche VanTromp may be easily recognized.

After church visiting: Identifiable are Ruhl Colerider, Blanche VanTromp, Zoe Darnall Hoover, Aubrey Brooks Simons.
Chandler McCuskey Brooks was born in Waverly, West Virginia, December 18, 1905, the son of Earle A. Brooks and Mary (McCuskey) Brooks. He had one sister, Frances Eleanor Brooks. He attended the elementary school in Weston, West Virginia, junior and senior high school in Everett, Massachusetts, Oberlin College in Ohio where he received an A.B. degree in 1928, Princeton, Ph.D., 1931, Berea College, Kentucky, D.Sc., 1969. He married Nelle Irene Graham, Elwood City, Pennsylvania, 1932.

His activities have included:
National Research Council Fellow, Harvard Medical School, 1931-33; instructor, assistant and associate professor, Johns Hopkins University School of Medicine, 1933-48; John Simon Guggenheim Fellow in Medicine, Otago University Dunedin, New Zealand, 1946-48; post-graduate council lecturer, Australia, 1947; professor and chairman, Department of Physiology and Pharmacology, Long Island Hospital College of Medicine, 1948-50; professor and chairman of Physiology, State University of New York, Down-State Medical Center, 1950—; dean, School of Graduate Studies, 1956—; dean of the College of Medicine and acting president, 1970—.

Fellow, China Medical Board of New York, 1961-62; visiting professor, University of Tokyo and University of Kobe, Japan, 1961; fellow National University, Canberra, Australia, 1962; visiting lecturer, Taipei, Manila, Bangkok, Rangoon, 1962.
Honorary faculty member, Catholic University, Santiago, Chile; member Academy of Medicine, Buenos Aires; Biology 124
Society, Montevideo, Uruguay; Biological Society of Argentina; American Physiology Society; American Society of Pharmacology and Experimental Therapeutics; Society for Research in Nervous and Mental Diseases; Society for Experimental Biology and Medicine; American Association for the Advancement of Science; Academy of Neurology; New York Heart Association (council member); Society of Endocrinology and others.

Phi Beta Kappa, Oberlin; Sigma Xi, Johns Hopkins; Alpha Omega Alpha, State University of New York.

Books: History of Physiological Thought; Humors, Hormones and Neuro Secretions; Excitability of the Heart; Japanese Physiology, Past and Present; The Sinoatrial Node of the Heart.

In late July 1971, Dr. and Mrs. Brooks will attend the twenty-fifth International Congress of Physiology in Munich, where he is one of the invited speakers. Their first trip abroad was to attend the thirteenth International Congress in Leningrad in 1935. Later they will spend a week at a satellite conference in Budapest.

Dr. Brooks delivered the following sermon at the 150th anniversary celebration at the French Creek Presbyterian Church:

The Quest for That Which Has no Ending

We are here today to celebrate the 150th year of a church, this church, the First Presbyterian Church of French Creek, West Virginia. We are here to think of the past but we are also at the beginning of another half century.

It is a great honor and a moving experience for me to stand where my fathers stood before me. And I have asked myself what kinds of thoughts are worthy of such an occasion when men think of the past, their predecessors and their future.

It will be quite appropriate, I believe, to consider today Man’s Quest for That Which Has No Ending. We are no different from our forefathers; we build, we dream, we seek things of lasting value. I would like, in these few minutes which are mine, to speak of this quest and what eternal things may be discovered.

125
I have five thoughts or perhaps we should call them merely suggestions:

1. First, I wish to point out that no man here was present 150 years ago when this church was founded by our fathers but we retain a knowledge of them. Few of us if any will be here, as we are now, to witness the dawning of the day when the next fifty-year period is celebrated. Yet, if it is celebrated, we will be here in essence as our fathers are now with us. Even though fifty years from today there may be nothing here on French Creek, neither church nor people, there still will be somewhere a trace of this place, this heritage, this hour, if man endures on earth.

It is a fact that 150 years ago our ancestry did try and did succeed in associating themselves with something which has not ended. Through us, through this church, through maintenance of that for which it stands, through attachment to something greater than man but in man they attained an immortality.

Is it not something like this which we have come here to seek for ourselves?

II. A second thought grows from the first.

The way of eternal life is like a trail which has no ending. Others have gone before; the trail is there, but each traveler must find it for himself. How can we hope to find it in our time?

We might begin by first asking what exactly are we looking for?

Are we seeking some power which is permanent, to which we can attach ourselves?

Or, are we seeking to participate in building something or maintaining something which will have no ending, if we and others play a part?

I should like to speak of both of these because I believe that both are true.

We in our generation are the custodians of our culture. We must preserve all the knowledge and the skill and the wisdom which men of the past have accumulated and bequeathed to us. We must not lightly discard nor lose nor permit to be destroyed the treasures of art and architecture and music bequeathed to us; nor must we lose the skill of engineering,
the knowledge of medicine, the appreciation of literature. We must preserve our language in its noblest form, the practice of how to best speak to one another. We must cultivate correct manners, consideration of others, the tradition of friendship and love. We must above all cherish man's knowledge of God and his teachings. The church is for that.

*Furthermore*, we must train others to assume this responsibility in their day. If we in our day and they in theirs *persevere* then we have joined or founded something which has no ending. If we cease to build, cease to pass on our heritage, the way most certainly will be lost. Man and men often have lost the way and that which could be permanent is transient.

*Permanency does not require that no change occur and change does not constitute an ending.*

This must be said—knowledge and perception at any one time are imperfect and must change; the world does change and man within it. Therefore, *there can be no cessation of the search and of the building but we must build on what we already have*—that is permanency.

The world is changing and often I think it is not the nice world I knew in childhood. Even from these hills some beauties are gone, the songs of birds are not heard where they were heard before, the forest where my father and I searched for hepaticas and trilliums in the springtime exists no more. Where I now live danger lurks in the street and perhaps even here. One often wonders as he surveys this troubled world; is there anything without or within to which we now can cling, in which we can find a security which has no ending?

I think there is and a name for it is God, the way of God.

This might be very hard to prove to some people, perhaps now to most people because they have an idea of God which has *impossibility built into it*. The existence of what they think of as God is impossible so they don't even look for evidence.

III. A third thought grows from this second. If the way is God, what is God and how do we find him? Is he an impossibility?

God is present but like everything else he can't be fully perceived unless one works a little at it. Music cannot be appreciated unless one trains the ear, beauty cannot be truly
perceived unless one trains the eye to see, the satisfactions of knowledge and the power of reason cannot come to the undeveloped mind. Possibly, if we just search for God and the way, we would find him. The truly remarkable thing which startles us all when we realize it, is that seeking assures the finding both in the physical and the spiritual world. I am saying nothing new: "Seek and ye shall find—Knock and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matthew 7:7-8.)

However, one must know how to seek. When man seeks God or this "never ending entity to which he wishes to belong" he must search with an open heart and mind. One can't decide or demand what this must be before he finds it. If you go to Africa looking for giraffes with the concept that a giraffe is a short necked, green animal, you will look a long time without finding one. A unicorn is a good example of a man-made beast no one has seen or will ever find—there is no unicorn.

If one searches for God with the definition that he is an entity which will give one everything, good or bad, that he wants when he wants it, that he is a power which will relieve him from all effort—then one will not find him—truly there is no God as there is no unicorn. But we can find a never ending source of strength which is God and we can observe his traces all about us.

IV. This brings up the fourth phase of my discussion. What are these traces which can lead us to an understanding and oneness with God and his eternal being?

In part this is very easy and in part it is very difficult. We must be prepared for difficulty but let us see how far, within the next few minutes, we can go along this trail which we must follow if we wish to reach our goal.

1. I can at least point out that all men have something they hold as their God but not necessarily by that name—it may be a rather primitive God—some power which is supposed to take care of him but doesn’t always do a good job and has to be bribed or beat upon a bit.

God or his representative to some is the party, a man like Gandhi or Mao Tse-tung, communism, the government, the
union, the president. Others worship money, power, race, material possessions. All this is shockingly inadequate but the trace in this is the perception of an ultimate source of power which is supreme or should be and which is benevolent or should be. Man can’t escape attachment to some God.

2. It is a remarkable thing that so many people believe in the concept of right and wrong, in the existence of a justice which entitles them to rights and something called fair treatment. How can one consider this cry for justice, the cry against war, poverty, unjust discrimination, without the assumption that there is a power of goodness, a dream of God so strong that it is unquestioned though often not obeyed? Is this not an undeniable evidence of the existence of an eternal God?

3. It is remarkable how many people believe in truth, that there is knowable truth.

I am a scientist—all my life I have tried to cultivate the practice of non-acceptance until I have evidence that a conclusion can be true. Arbitrary belief and disbelief are not acceptable in medicine or science; there must be evidence which cannot be denied but we believe there is truth. It is said that science destroys faith and belief in many things which many persons cherish. To a degree that is correct and to a degree that is cruel but I should like to emphasize this. Science and scientists have a simple faith. It is that there is truth and our quest is to find it. We know that we see truth only dimly and tomorrow we may find our perception was even more imperfect than we assumed—yet there is truth. Is it not easy to accept the immortality of truth? Is not the concept of an everlasting truth very close to the concept of an everlasting God? Live in truth, search for truth; live in God, search to know God and become a part of him.

4. Another evidence of God and his nature can be found in this question.

How does one explain the fact that one finds good people everywhere; everywhere we observe man’s appreciation of beauty and his attempt to preserve and create it and to establish justice?

There may be more bad men than good but even the
wicked seek to justify their behavior by claiming right or some good which they are following (the Robin Hood legend, the "Saint" on modern television).

5. Finally, we can find traces of God even in the restlessness of our age. In the first place, much of the disobedience and disrespect and unbelief has been due to failure of parents and society which followed false gods, lost the way and rejected the tradition. We now see examples of the price of godlessness. The father rejects God and the son rejects the father. But strangely enough the trace persists. People are trying to speak, it is like a cry in the night, strong but indistinct in meaning. It is hard to tell from whom it really comes and to whom it is directed. The people cry: "Let us do things which need to be done." "Let us consider matters of importance, matters which have relevance." "Let us act now." "Abolish war, abolish discrimination, abolish disease, abolish poverty—you must do it"—the callers are primitives and they beat upon their God but they are calling to God.

Regardless of the inadequacy of the thought and the frequent injustice in the demands we hear, we can say this. Man is again expressing his desire to associate himself with some movement toward a goal of unquestioned excellence. It is also obvious that whatever is done he wishes it to be of permanent value. No one is interested in reform for a day. Peculiarly enough despite its godlessness, its anarchy, its seeming will to destroy that which is precious, there is an unconsidered conviction that there is a good, that there is a right and a wrong, that there is a way toward something essential which has no ending.

Probably we are facing another of these paradoxes of life. In a world more threatened than ever before, more full of evil, we also find more concern for truth and rightness and justice and a stronger cry to God than ever before. Who is he?

My Father's name was Earle Amos Brooks, I suppose that is why I sometimes read from the Book of Amos. There, in the fifth chapter it says:

Seek him that maketh the seven stars and Orion,  
And turneth the shadow of death into the morning  
And maketh the day dark with night:

130
That calleth for the waters of the sea and poureth
them out upon the face of the earth:
The Lord is his name.

Amos 5:8

There are many, many traces of God and evidence of his existence even today to be seen by eye and perceived by reason.

V. And now in final conclusion, I would like to say these things:

God is still a mystery. We may see him only darkly but do not fear mystery. It is good to know and understand yet much knowledge merely reveals how ignorant we are. We cannot abolish mystery but the search for understanding springs ever more strongly the more we perceive and understand. So it is with God and the way to him. We may never perceive him completely yet we see in part and the more we see the more we wish to know. It is the search rather than any complete finding which brings the reward of lasting peace and security.

Do not fear the future. It will not inflict on us more than we can bear if we seek the help of God which is within and which surrounds us in others who are traveling our way.

Let us not fear death. It is but the embrace of our fathers. No one can be taken completely from us if we hold him in our love. Death is a gathering, a return to the beginning, not an ending. Those who built this church 150 years ago believed that somehow men could belong to God and find immortality in him. We too can face the future with this faith that we can become a part of that world which has no ending.
S. Hall Young was born in Butler, Pennsylvania, during the time that his father was pastor of the Presbyterian Church in that city. He was the son of Loyal and Margaret (Johnston) Young. His father grew up in French Creek and returned here to preach in 1866. He had been sent to school by the community.

Hall Young himself preached here for a summer, a stated supply, while obtaining an education for the ministry. He was the first American missionary sent to Alaska after the United States purchased "Seward's Ice Box." His dramatic experiences in that territory of the United States among the Indians and with the people who went wildly on the Kondike Gold Rush made the listening by the youth of French Creek rapt. At the age of fifteen, I heard him give a lecture, illustrated with magic lantern slides, and the Alaskan fever developed in me, never to leave or be completely cured. I heard the lecture twice. He gave it at the church for all, and again for my grandmother, then well up in her eighties, at her home. She was Hall's first cousin.

That he held a high position in the church’s mission department in New York City, meant nothing in the world. He was a man who loved children and youth, he adored his kin, and revered those older than himself. He explored with John Muir. He climbed glaciers, he drove a dog team, and was a man who talked with kings but had the “tough” to strengthen the tempted men who bore the hardships of the Arctic winters, sometimes without adequate food and shelter. He cared for their bodies and their souls.

Hall Young met his death for French Creek. Coming home for our pleasure, the aged man took a walk on the streetcar track while his son-in-law fixed a flat tire near Shinnston.
Deaf ears did not hear the trolley car, and the motorman could not stop.

That Pioneer meeting in 1927 was a sad one, indeed.

One Hundred Faithful Years

Centenary Sermon—1819-1919
By S. Hall Young, D.D.

My Father, Loyal Young, of all the men I have known, has always stood forth as, in my judgment, the closest type of a perfect Christian man. At my ordination to the Gospel ministry forty-one years ago the fifth of May, during the meeting of the Presbytery of West Virginia at Buckhannon, he delivered the charge to the candidates. He used no words of his own except the changing of a few proper names. He simply read the most of the Second Epistle of Paul to Timothy.

I remember my own sense of unworthiness mingled with exaltation of spirit as father solemnly read, “I, Loyal, a minister of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Samuel Hall, my dearly beloved son: Grace, mercy and peace, from God the Father and Jesus Christ our Lord. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lydia, and thy mother Margaret; and I am persuaded in thee also.”

Therefore, I am taking as my theme: One Hundred Faithful Years. And I indicate as my text this fifth verse of the first chapter of Second Timothy: “I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice, and, I am persuaded, in thee also.”

For without impiety and with no ineptness in any case I might run through all the old families of this community and apply the text with equal fitness to each; the unfeigned faith that dwelt first in thy grandmother Mehitable and thy mother Eliza; or thy grandmother Anne and thy mother Virginia; or thy grandmother Sophronia and thy mother Josephine; or, taking the male line and beginning with the sturdy old patriarch Nathan Gould, of the fourth generation from
Zachehæus Gould of the Mayflower passenger list, who at the age of eighty-three made the 600-mile journey from Massachusetts to French Creek—the unfeigned faith that dwelt in thy great-great-grandfather Nathan, thy great-grandfather Nathan, thy grandfather Gilbert and thy father Benjamin.

Ah, it is a great thing to have an unbroken line of ancestors like that—men and women who held to the “Faith once delivered to the Saints”—lived in it, championed it, taught it, died in it! It is an inheritance “incorruptible, undefiled, that fadeth not away.” We can say of these sturdy New England forefathers of French Creek, in a sense and to a degree which can be said of the forebears of few communities, they were “holy, harmless, undefiled, and separate from sinners.”

I.—We name then, as the first characteristic of those who founded this church one hundred years ago, Faith—unfeigned Faith. There was something simple and downright about it. It was unmixed with sophistry or hypocrisy. It was of genuine stuff—strong and enduring.

It was faith that brought our ancestors from New England to what were then the remote forests clothing the western foothills of the Virginia Alleghenies. The poetic lines of Mrs. Hemans apply not only to the pilgrimage of those who sailed from Holland to Plymouth in the Mayflower, but to the subsequent journeys of their sons and daughters to the Connecticut Valley—to western Massachusetts, and to Vermont and Connecticut, and thence to western New York and Ohio, and to western Virginia:

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas; the spoils of war?—
They sought a faith’s pure shrine.

By faith Zedekiah Morgan, listening to the stories told by Daniel Stebbins and other promoters of the sunny, fertile lands of Virginia, left his home in Connecticut and came with his family in 1801 as the first settler to the banks of the Buckhannon near the mouth of French Creek.

By faith Aaron Gould came to the site of French Creek in 1808 and established his righteous seed as the progenitors of a large and pious population. Listen to the Scripture names
of his eleven children—Samuel, James, Hannah, Daniel, Ebenezer, Aaron, Lydia, Isabel, Mehitable, Sarah and Anna.

By faith in 1811 my grandfather, Robert Young, and his brother-in-law, Gilbert Gould, with their numerous children and with others of their kindred came from Charlemont in northwestern Massachusetts in wagons drawn by horses and oxen, and established themselves on Mulberry Ridge a mile or two south of this church. They came at the beginning of that strange series of frosty summers which extended from 1811 to 1816 throughout New England and the state of New York; when frosts occurred every month in the year; when, notably in 1812 and 1816 snow fell in June to a depth of five or six inches, and ice formed on standing pools half an inch thick; when all tender vegetation was frost-bitten, the brilliant leaf-hues of October appeared in July, and the corn and wheat crops failed again and again.

No wonder that our grandparents listened with faith and hope to the tales of land speculators who told of frostless summers and rich, black soil; of noble forests of oak, chestnut, hickory, maple, walnut and cherry, and wide, well watered valleys, where ten acres of rich land could be purchased for the price asked for one of the stony acres of New England. No wonder that family after family of the Morgans, the Goulds, the Youngs, the Phillipses, the Sextons, the Leonard, the Perrys, the Brookses and other names toiled hopefully the hundreds of weary miles to the new land of promise.

They brought their New England piety and faith with them. My father was a chubby little lad of five years when his father, Robert Young, and his mother, Lydia Gould Young, with their five sons, Pascal, Anson, Gilbert, Festus and Loyal; and their two daughters, Anne and Louisa, made the trip in October and November 1811, from Charlemont, Massachusetts, to French Creek, Virginia. Although so young, he could remember, or else he had been told so often that it seemed like memory, many of the incidents of that trip.

They traveled in a covered wagon, drawn by three horses. Father used to tell us that the lead horse was called Old Whitey, and that Loyal and Festus used to gather grass to feed this friendly old nag. Father carried to his grave a scar
on one of his fingers made by the teeth of Old Whitey when the little boy’s hand went into the horse’s mouth with the grass.

Aunt Annie was then a girl of fifteen, and she with her mother and baby Louisa often found shelter at night in the hospitable houses of settlers along the way, while the father and boys slept in the wagon. Many nights, however, they camped together in the woods, making big fires to scare away the panthers and wolves, whose eerie voices could be heard throughout the night.

One fact stood forth always when father told us children the story. Every morning before the journey began and every evening before retiring Robert Young gathered his family around him for a chapter from the Bible and prayer. On Saturday they always camped early, trying to time their journey so as to be near some church where they might all attend Sabbath services. Religion was a very vital thing to the Youngs and the Goulds.

So Robert Young and Gilbert Gould went clear to the end of the forest road and commenced their little clearings on Mulberry Ridge, putting up their log cabins, with the huge stone and mud chimneys at the end, large enough to accommodate big hickory and oak logs which required two men, at least, to handle them.

From the very first they had religious services every Sabbath day. Robert Young brought some books with him from Massachusetts, including some volumes of sermons, and at the services held in his house and that of Aaron Gould immediately after arriving at French Creek, commenced the custom of reading a sermon to the assembled congregation, a practice which has continued to this day whenever there was no minister. Such sturdy old teachers of orthodoxy as Jonathan Edwards, Thomas Hooker, Thomas Chalmers, Archibald Alexander, Porter, McLeod, and later, John Hall, William Taylor, Charles Spurgeon, Monfort and Cordon have thus moulded the intellectual and spiritual life of this community, and given the services held every Sabbath a consistent dignity and thoughtfulness above those held in almost any other church of any denomination in a radius of at least a hundred and fifty miles.

These weekly meetings with Robert Young as reader were
started in the fall of 1811 and were held in his house and that of Aaron Gould. They were the only regular religious meet­ings held in a very wide region until the arrival in 1816 of Rev. Asa Brooks. During this shepherdless period this little Puritan flock was visited by only two ordained preachers, both Scotch-Irish Presbyterians from western Pennsylvania, Rev. Thomas Hunt and Rev. Moses Allen, who each preached one sermon in the house of Aaron Gould. A Presbyterian licentiate, Micaiah Fairfield, who afterwards left the Presbyterian Church and became a Free Will Baptist, stayed a short time on French Creek.

In 1814 and 1815 came more relatives and friends from Massachusetts—John Loomis, Elijah Phillips and David Phillips, Loomis being then a bachelor, the Phillips brothers having large families. They pushed the road farther south along Mulberry Ridge and towards Centerville, and made clearings.

In 1816, the coldest summer recorded in New England, there fled to sunny Virginia the patriarch of the Goulds, Nathan Gould, eighty-three years of age, who survived the journey only two weeks, and found his restful grave in the wilderness. He came with his son, Nathan, Jr. Other families came the same year—Jonathan Alden, John Burr, Noah Sexton, Daniel Haines, Ebenezer Leonard and others. They all bought farms in this vicinity, and, almost without exception, reared large families.

But the most notable arrival at French Creek during 1816 was Rev. Asa Brooks, a young Congregational minister, twenty-two years old. He was sent as a missionary into this southern wilderness by the Hampshire County, Massachusetts, Missionary Society, who pledged his support at $400.00 a year, the colony being expected to provide as much of this in various kinds of produce as they could.

Mr. Brooks preached at French Creek, Buckhannon and Beverly, ministering also to new settlements as they arose. After a year's earnest labor he returned to Massachusetts to marry his childhood friend, Miss Polly Sumner, who returned with him to French Creek in 1818.

The Congregational and Presbyterian churches had the same system of doctrine, both adhering to the Westminster Confession of Faith, and only differing in their form of gov-
emment. Therefore, Mr. Brooks followed the almost universal custom at that time of the Congregational ministers who moved into New York, Pennsylvania or Virginia—he became a Presbyterian, uniting with the Presbytery of Redstone in western Pennsylvania April 20, 1819, and receiving and accepting calls from the, as yet, unorganized congregations of French Creek and Buckhannon.

Mr. Brooks lost no time in perfecting a church organization here. The difficulty of deciding upon the correct month and day for this Centenary Celebration arose from the successive steps of the organization. The call for Mr. Brooks's services was informal. There was no other Presbyterian minister within more than a hundred miles. On July 5, 1819, a meeting of the congregation was held, and Aaron Gould and Robert Young were unanimously elected elders of the new church. The organization was completed September 10 at the house of Samuel Gould, on the hill opposite this church.

Listen to the charter membership of this little church in the wilderness—few names, but of great faith—Aaron Gould and Lydia, his wife; Nathan Gould and Esther, his wife; Robert Young and Lydia, his wife; Mrs. Rebecca Morgan, Samuel Gould, Aaron Gould; David Phillips and Anna, his wife; Mrs. Mehitable Gould, Mrs. Lucy Alden and Mrs. Polly Brooks—fourteen faithful ones.

Of course, God's blessing descended on the infant organization; there was a quiet but genuine revival and eighteen new members were received the next year, all but two on confession of their faith—Capt. Gilbert Gould, Jonathan Alden; Daniel Gould and Margaret, his wife; Pascal Young and Cynthia, his wife; Mrs. Rhoda Gould, Mrs. Esther Gould, Mrs. Nice Gould, Mrs. Mary Knowlton, the Misses Chloe Conkey, Anne Young, Sally Gould, Nancy Gould, Elizabeth Gould and Sarah Peebles; Roswell Knowlton and Prudence, his wife. The membership was now thirty-four, six of whom were still living when my father preached the semi-centenary sermon forty-nine years later.

Mr. Brooks served the church until 1824, when he returned to Massachusetts. That fall the seed sown unspARINGLY by this good husbandman sprang up into an abundant harvest, and thirty-three new members, among whom were six of
Robert Young's family, including my father, were received into the church on confession of their faith. Mr. Brooks returned to French Creek in 1825, residing here until 1831 when he removed to Clarksburg, continuing, however, his pastorate at French Creek until the year of his death in 1834.

The preaching of Mr. Brooks was like almost all of the preaching of that time—severely logical and sternly orthodox, unenlivened by cheerful illustrations or appeals to the emotions. Although my father testified to the keen sense of humor and lively social qualities of his first pastor, yet I suppose that Asa Brooks was never in all his life guilty of exciting a smile in church. One of his grandnephews, in whose custody are some of Mr. Brooks's manuscripts, furnishes me the following extract from one of his sermons:

"But how can man be profitable unto God? The praises of myriads of men and angels can make no essential addition to His glory. Strictly speaking, He would be as happy and as glorious if the whole human race were punished after the example of the fallen angels as He is at present and ever has been. Even as the sun in the firmament would shine equally bright if this globe, which is illuminated by it, were annihilated. We can neither add to nor detract from God's happiness or glory in the smallest possible degree."

Such hard and cold statements of doctrine are not often heard in the preaching of the present day, and the thought of listening for an hour or more, on a winter Sunday in the old log church, which had no stove or fire place, to a sermon like that would be rather appalling to the young people of the present generation. But their grandfathers and grandmothers stood it bravely and imbibed from such preaching a firmness of Christian character and an unquestioning faith that their descendants might well imitate.

I would not picture these ancestors of ours as models in all respects nor their customs and beliefs as infallible. They did many foolish things in their daily business and were inconsistent in many ways. Oh! Those priceless walnuts of mighty girth, those bird's-eye and curly maples, those golden oaks, those towering cherry trees and poplars which our grandfathers chopped down, split into rails or burned in log heaps, any one of which, if preserved, would now be worth three or
four acres of the land which they were so laboriously clearing! And the scrubby native cattle, and ragged sheep, and razorback hogs and Dominick chickens, which they were so slow to exchange for the blooded shorthorns and Cotswolds and Berkshire and Plymouth Rocks of the present!

And in matters of religion and morality they seem to us just as inconsistent. How little fellowship there was between the different denominations and how exclusive the various sects! Universal fellowship and brotherhood were comparatively unknown terms. Our ancestors very often seemed to keep their eyes fixed upon what we call now “the infinitely little” to the exclusion of the “weightier matters of the law.” Religion was then too often negative—a succession of “Thou shalt nots,” rather than any call to the service of God and humanity. Woe to the elder or deacon who, on Sunday, with a thunderstorm coming, would gather Widow Smith’s hay into her barn to save it! And woe to the boy who, on a hot August Sunday, would dip his melting body in a sheltered pool in French Creek, or the clear, cool waters of the Buckhannon! And yet, on that same Sunday, when Mr. Jones was sick, there would be a long line of neighbors from far and near, sitting on his rail fence or lolling under his trees, discussing every subject on earth except religion; while their wives within the afflicted house were perspiring before the hot fire in the great chimney in their efforts to feed the visiting men. And how instant and severe was the condemnation of the church, sometimes resulting in a trial before the session, if the sprightly young men and women would indulge even in such a romping dance as the Virginia reel; while kissing games were the correct thing, and the usual procedure when young men would call upon young women would be to “sit up” together until late at night in the dark and alone!

These questions of casuistry seem trifling to us now, and the customs of our ancestors provoke a smile. We claim to stand upon a higher plane in these days. We question old doctrines, old methods, old customs; we even criticize Christian, in the Pilgrim’s Progress, for leaving his wife and children in the City of Destruction, while he made all haste to escape himself, and thought only of attaining felicity in the Celestial City, regardless of what happened to his family and
neighbors. We question the old creeds and even the Shorter Catechism. I confess that from the age of twelve, when I earned a Brewster Bible by perfectly repeating the Shorter Catechism, I have questioned, with inward shrinking and disapproval some of the answers of that splendid compendium of Christian doctrine.

"God, having out of His mere good pleasure, elected some to everlasting life." I did not like that word mere, and I don’t yet. It seems to present my Infinite Father in a hard, selfish, unfeeling light.

And that first question and answer—

“What is man’s chief end?”

“Man’s chief end is to glorify God and enjoy him forever.”

What has man’s enjoyment of God or anything earthly to do with his Christian life as a motive? Is he to become a Christian simply to go to heaven? I have always felt like revising that answer by saying:

“Man’s chief end is to glorify God by serving his fellow-men.”

In many respects I think we do stand on a higher plane in these days. And we should. In the universal progress that this age is making is there not a progress of Christian doctrine as well as of Christian life? Are we not getting nearer the Christly example of sacrifice and service? Shall we take as our example that saintly divine, Jonathan Edwards, who said:

“Henceforth my one object in life is to save my soul.”

Shall we not rather adopt the impassioned exclamation of the young soldier in a hospital in France last year, when witnessing the agony of fifty of his comrades who, gassed by German fiends, were struggling, gasping and dying for twenty-four hours before death relieved their sufferings, he exclaimed in anguish, “Oh, Christ, who died for men, would that I could go through all this once for all for these other fellows!”

We are, I think, learning more and more the Christlike beauty of self-forgetfulness, and are making salvation not a matter of selfish fears and hopes, but a question of saving others. We are learning this, I think, more perfectly than our fathers could. We no longer try to scare and coax men into heaven.
But in this respect of faith I believe we are far behind our ancestors who founded this church in the wilderness. Many incidents crown upon my memory to illustrate this. Let me select one or two.

My father, when a child, had been taught that if he wished anything he should pray for it, and that God answered all worthy prayers. Our grandfathers and grandmothers made little of the festival of Christmas, regarding it as a relic of barbarism or as a popish institution. And that was also prior to the universal observance of Thanksgiving Day. New Year’s Day was the great festival of the year—that and the Fourth of July. On New Year’s the scattered members of the family all came home, and there was feasting and rejoicing and merriment.

The Youngs were no hunters. They left that duty to the Phillips tribe, although almost the only meat they ate was wild game with, now and then, a chicken, or a lamb from the flock. Grandfather Young and his family depended on their neighbors for their venison and other game. Robert Young was so tenderhearted that he could not wield the rod upon his own children, but left that duty entirely to his wife. He would not kill anything except snakes, and did that from a sense of duty, quoting Scripture:

“The seed of the woman shall bruise the serpent’s head.”

My own father would never kill a chicken, and when we brought to him our bloody toes or fingers he would sometimes faint away. So, although deer, rabbits, wild turkeys and pheasants abounded on Big and Little Bush runs, the Young family often went hungry in the midst of plenty. There came a New Year’s Eve when the family was gathering together. My Uncle Pascal and his wife were coming and other friends, and there was nothing provided for the New Year’s dinner. Grandmother was in distress and voiced her perplexities in the presence of her children.

Loyal, then about ten years old, listened and quietly stole out of the house and into the woods to the base of a great oak tree, where there was a shelving rock where he used to retire for study and prayer. He knelt and prayed most earnestly that the Lord would send to the Young family a New Year’s dinner. He had not risen from his knees when he heard
a great thrashing and flopping among the branches of the big oak, and down at his feet fluttered a big twenty-pound turkey gobbler.

Joyfully he seized his prize, and although he could hardly carry the magnificent bird, he lugged it up to the cabin and burst in upon his mother, crying, "Here it is, your New Year's dinner. I prayed for it and the Lord sent it."

When they examined the bird they found a bullet hole, but were never able to discover the faraway hunter that had shot and wounded it.

When I was a boy my father often used to tell us of this answer to prayer, and my Uncle Anson confirmed the incident, both accepting it, without question, as a direct answer to the boy's petition.

Another instance of "unfeigned faith": My grandfather was poor. Somehow, the Youngs, as a tribe, have never been what the people here call "forehanded." Uncle Edwin Phillips had a dry, and sometimes caustic wit. He it was who, when provoked by some acts of the storekeepers of French Creek village, dubbed it Snatchburg—a name which stuck for a generation or two. He married father's youngest sister, dear, gentle, Aunt Phronie. Once when somebody (I think it was one of the thrifty Goulds) was speaking slightingly of the Youngs and their incapacity for moneymaking, Uncle Ed quietly remarked, "Well, I reckon you'll find that they'll all git to heaven."

Grandfather was a good carpenter, as well as a farmer, and worked at his trade. He was magistrate, and cases were brought to him for trial from far and near. He was county assessor for Lewis County—then very large—and traveled from one end of it to the other on foot, assessing and collecting taxes. He was once elected to the most lucrative office in the county, that of sheriff. He ought to have been well off. But he was too softhearted. He was reported to have sometimes himself paid the fines he imposed as magistrate when he thought the culprit unable to comply with the law. In like manner he would pay the taxes of poor people rather than collect from them. And he surrendered the office of sheriff because he feared that he might have to execute some criminal.
So he was poor, in spite of his popularity and industry. When successive claimants to his land won their cases in the courts, he would pay again for his farm rather than fight the case. His boys and girls handled no money. In fact, very little currency changed hands in this region. Commodities and services were bartered in kind. The wage for a day's work in the harvest field was fifty cents, payable in produce.

Therefore when Festus and Loyal were approaching manhood and were crazy for an education, their father could not help them. Grandmother, who was a wonderful woman, self-educated, taught her children the common branches. Then their pastor, Asa Brooks, started them in Latin, Greek and algebra. Both boys desired to study for the ministry.

They had no money to buy books. They walked up to a slate quarry on the Little Kanawha and manufactured their own slates and soapstone pencils. Mr. Brooks loaned them books and they took turns in studying them. He pondered their case with deep sympathy. Then he called them together into his study.

"Boys," he said, "a college and seminary education is very expensive. Your father can help you but little. I see my way clear to assist one of you to an education, if the other will work with all his might for his brother and give up all hope of education for himself. Choose between you which shall go to college."

Immediately, with that spirit of self-abnegation which was their strongest characteristic, each began to urge the claims of the other. When he saw that a decision was impossible in that way, Mr. Brooks said, "I see that this is a matter for the Lord to decide. Let us ask His guidance."

Kneeling, he prayed earnestly that God would show whom He had chosen for His ministry. Then, quoting the text, "The lot is cast into the lap, but the whole disposal thereof is with the Lord," he wrote "go" on one slip of paper, "stay" on the other, and had the lads draw. The lot fell on the younger. Loyal was the Lord's choice.

The boys began to plan and work to get him ready. They gathered piles of pine knots for light to study by. Grandmother moulded candles of deer's tallow and wild beeswax. She raised flax and prepared, spun and wove it for Loyal's
shirts and towels. She and Sister Annie spun wool and knit it for his socks, and wove it into jeans and flannels for his clothes. A cowhide, tanned in the little French Creek tannery, furnished his shoes. Annie, said to have been a very beautiful girl, and certainly in her seventies the handsomest old lady I ever saw, taught the first school on French Creek and gave of her scanty salary.

But Festus and Loyal themselves earned the most of the money necessary to pay the first year’s expenses at Jefferson College. They took the most available means. In Uncle Ed’s phrase, they “went asangin.” There has been from time immemorial a steady demand in China for that strange aromatic root of the forest called ginseng. The Celestials use it as a general cure-all, although white doctors have never discovered its medicinal value. The Young boys couldn’t shoot, but they could dig ginseng. They worked hard and saved, the whole community helping, and so it came about that Loyal, after a year or two of preparation, was able to start one morning from the home cabin, his old carpetbag containing his scanty wardrobe slung over his shoulder, his precious shoes in his hand, and enough money to pay a year’s tuition in his pocket. He has told me that that barefoot walk of two hundred miles to Canonsburg was the happiest trip of his life. He felt himself dedicated by French Creek to the glad work of preaching the Gospel. He couldn’t sing, but the aisles of the forest rang with his shouts as he spun the miles behind him.

That same simple faith remained in him and his kinfolk here through all their lives, and some of those present this morning remember the time of summer drought fifty years ago when the congregation assembled at father’s call under a hot cloudless sky, to pray for rain; and he and my sister, and I think some others, took their big umbrellas with them. The sequel that they were needed very soon did not surprise these men and women of faith. They prayed, believing.

We of this matter-of-fact age may well ask, “What has become of this simple and direct faith of our fathers?” I tell you, my kinsfolk, we do not possess it. Whatever we may have that they lacked, we have lost our firm grip on God’s promises. Let us study, imitate, get back to it.

II.—The courage, fidelity and integrity of our fathers were
no less conspicuous than their faith. Indeed they may be said to have been the natural result of it. One of the first material results of the “faith that worketh by Love” was the first house of worship, built of logs, just in front of this building. It was erected about the year 1823. The people simply got together and put it up. In their own sawmill they sawed the lumber necessary for the floors, pews, window sash and doors. At the “raising” the usual custom was observed of handing about to the workmen the jug of genuine, pure whiskey. One of the young men stood far out on the end of the collar beam and drank to the prosperity of the new church. Nothing incongruous in this act was seen by the assembled congregation. It was the inevitable custom of the day.

The only money needed in the erection of this building was for the purchase of nails and glass. The ladies of the congregation solved the problem. From their own fields they reaped the flax, hackled it, spun it and wove a great web of linen. Augustus W. Sexton (Uncle Gusty, as we afterwards called him) took the linen to Frazier’s store, near Staunton, 150 miles, and bought two boxes of glass and a keg of nails, packing these on his horse and himself walking back the whole distance. There was no chimney or fireplace in the church, and stoves were not yet invented. Therefore in winter the people shivered in their seats through the long sermons read or delivered. But they came. Every Sabbath they were there, with a fidelity to duty altogether admirable.

I think we can boldly say that French Creek was the most progressive community in the state of Virginia and one of the most forward in the whole United States. The sermons of Asa Brooks may seem very stern and even medieval, but really they were ahead of the times. Mr. Brooks was a leader of his age and his people followed him closely.

This progressive, courageous spirit had its expression along several lines. First, the community, although in the heart of the slave state, was openly and boldly anti-slavery. Whether the “Underground Railroad” had a station on French Creek I am not able to say, but I have heard hints of its existence. These New Englanders were outspoken in their abhorrence of slavery at the time when to voice such a sentiment was perilous. In 1856, when the great issue was coming to a head and
General John C. Fremont, the Pathfinder, was nominated for president on the "Free Soil" ticket, the only votes cast for Fremont in that region were ten polled on French Creek. It is worth while to record here the names of these brave and conscientious citizens. They were Dr. Amos Brooks, Alva Brooks, John Phillips, Jason Loomis, Franklin Phillips, Gilbert Young, Adolphus Brooks, William Loomis, David Phillips and J. T. Brooks. To show what it meant thus to stand against the universal sentiment of the state I quote a paragraph from an editorial published December 1, 1856, in the Herald, of Weston, Lewis County. The heading of the editorial was "Infamous":

"We regret, deeply regret, that there should be in our midst those who sympathize with a sectional party in the North, whose greatest ambition is to encroach upon our institutions, and who, in the madness of their fanatic hate, stealthily seek to jeopardize a property guaranteed to us as sacredly by the Constitution, as is the right to them and to us of worshipping God according to the dictates of our own conscience. They have the impudence, the brazen-faced effrontery, here in Virginia, to speak their odious and seditious sentiments through the ballot box, and attempt to infuse their abolition poison into the minds of our people."

Dr. Amos Brooks, the father of Adolphus, replied to the editorial in part as follows:

"A few weeks ago I was shown an editorial in your dirty sheet with the word 'Infamous' for a caption. Are you too thick-skulled to know that if the freedom of speech, and of the press, and of the ballot box, is taken from the people, then there can be no republicanism? But it seems you are striving to have it so. Are you then not a traitor? If so, do you not deserve the fate of traitors? If Arnold deserved to be shot, do you not deserve to be hung?"

We do not have any record of this letter being published in the Herald, but the incident shows something of the courage of this little New England community in what was then the heart of the South.

It is appropriate to speak here a word about that great man and great physician, Dr. Amos Brooks. He was forced into the profession by the needs of the community and for about
forty years was the only resident physician of French Creek. His practice extended many miles in every direction and he often spent days and nights with his patients, nursing the sick, administering medicines and offering words of Christian consolation to the suffering and dying. Many times he cooked the food for convalescents and made coffins for the dead. At one time he made forty trips on horseback to attend a sick fellow physician at Clarksburg, each round trip covering eighty miles. For his services and the total distance of 3,200 miles traveled, he observed the professional courtesy and made no charge.

At the election of 1860 French Creek went almost solidly for Abraham Lincoln. And when the Civil War broke out five or six times as many Union soldiers went from Upshur County as those who joined the Southern Army.

French Creek was always steadfastly loyal in the War of 1812, although the settlement was very raw, new and scattered. A number of the settlers joined the American Army for the defense of our northern frontiers. Capt. Gilbert Gould, Daniel Gould and Aaron Gould were of the number.

One of the first Bible Societies of the state was organized on French Creek as early as 1829. In the semi-centennial sermon occurs this paragraph:

"A letter from my father, Mr. Robert Young, dated October 10, 1830, says:

"The Bible cause prospers here. I found that there were about 380 families destitute of the Bible when I took in the property of Lewis County (as assessor) last spring. We have passed a vote to endeavor to supply this county by the first of next March. Festus Young is corresponding secretary of the Bible Society here. He received a letter by the last mail from the City of New York informing him that they had lately sent on 300 Bibles, which, with those sent before, make nearly 450, besides 200 Testaments."

Grandfather seems to have combined his office of assessor of Lewis County, of which Upshur was then a part, with that of colporteur, taking a bunch of Bibles with him for sale or free distribution whenever he went upon his public duties. (I wonder what would be said if the present assessor of Upshur County would pursue the same course?) Who can measure
the influence of this early Bible Society upon the then rather godless region?

A still more remarkable evidence of the progressive character of French Creek is shown in the fact that here was organized one of the first (if not the very first) Total Abstinence Societies in the United States. I quote again from the semi-centennial sermon:

"A temperance society was organized about the first of October, 1828, 'on principles of total abstinence from ardent spirits, except as a medicine.' At the first meeting 26 males and 27 females put their names to the temperance pledge. A letter from Mr. Brooks to the speaker says: 'Our constitution prohibits selling and distilling ardent spirits. All who joined, I think, were actuated by a correct principle, which leads me to hope they will be true and faithful to the cause.' Nearly a year afterwards, Mr. Uriah Phillips wrote to me as follows: 'That deadly curse, Intemperance, has taken up its march, and made a rapid retreat from this settlement. Some would stop the progress, but in so doing they only expose their weakness and help the cause. The Temperance Society here has exceeded the expectations of every one. I believe that there is not one-tenth the spirits consumed here that there has formerly been.'"

Father does not go quite far enough in this passage. In Montgomery's *Leading Facts of American History* occurs the following:

"In 1826, the 'American Society for the Promotion of Temperance' was formed in Boston; and a number of years later (1840) six men, who knew the evils of the vice of intemperance from their own sad personal experience, met in Baltimore, signed a total-abstinence pledge, and founded the 'Washingtonian Temperance Society.'"

A footnote adds: "The first temperance societies did not insist on total abstinence from all alcoholic drinks, but only from the use of distilled spirits, such as whiskey, brandy and the like. Later, they required—like the Washingtonians—a pledge of *total* abstinence from all that can intoxicate."

It is more than probable that to French Creek belongs the proud distinction of *leading the whole United States* in the Total Abstinence Movement. For many of the founders of
this church, in spite of the fact noted above that there was liquor at the church raising, never knew the taste of whiskey. But the intellectual and moral preeminence of French Creek from its first settlement has made it conspicuous in the county and state. The colony brought books with them, and this has always been a reading community. From Martin's Gazetteer of Virginia and the District of Columbia, published in 1835, we take this paragraph: "On the banks of the creek is situated French Creek settlement, comprising about eight miles square, containing 66 scattered dwellings, occupied by an industrious and enterprising people, who have immigrated from the New England States within the last fifteen (should be twenty-five) years. There is one house of worship (Presbyterian), one tanyard, a number of wheelwrights, house carpenters, cabinet makers and joiners, and one temperance society, one tract and one Bible society. The principal pursuit of the people is agriculture. The settlement is divided into five school districts where the common branches of English education are taught six months in the year; the state of education being far superior to that which exists in the country adjacent. Population, 400."

The reasons for this preeminence in education were many, but I think the principal one has been an educated ministry. The center of the community's life was this church, and it was open every Sabbath, and its ministers were all educated in college and theological seminary. Listen to the splendid roll: Asa Brooks, Ezekiel Quillin, Edward Brooks, Ebenezer Churchill, Enoch Thomas, James Young, Orr Lawson, C. P. French, C. S. Faris, Loyal Young, Calvin C. Gould, George M. Fleming, William O. Phillips, Julius Spencer, E. P. Sloan, W. J. Hazlett, C. L. Luther and A. C. Powell. Ministerial students who have from time to time supplied the church are S. Hall Young, L. A. Lindemuth, Basil R. King, J. W. Kirke, Earle A. Brooks, David Graham, Frank B. Llewellyn, Roy F. Miller and W. H. Lyon. In addition to these, Dr. Asabel Bronson and Dr. Elias Bronson often preached for the congregation during the absence of a regular minister.

And in the frequent intervals when the church was without a pastor a stately procession of eminent divines uttered their great thoughts here through the lips of such appreciative

The pastors taught some of the higher branches to the most promising young people and started them on their way through college. French Creek furnished many school teachers for the schools of Upshur and the surrounding counties. The sons of the old families began to find their way to Washington and Jefferson, Marietta, Wooster, and West Virginia State colleges, and the daughters to Steubenville, Washington and Oxford.

Soon after the war Miss Myra Brooks opened a select school on French Creek where many of us got our first real start towards a Christian education; and in 1871 the French Creek Institute was founded and a building erected. The first principal was Dr. Loyal Young, and Miss Myra Brooks, J. Loomis Gould, Rhoda Gould, R. A. Armstrong and S. Hall Young were among his successors. This academy taught a full high school course, and its influence was strongly Christian. Many of the pupils, who came for the light of knowledge, found here also the “Light that lighteth every man.”

I hear, with surprise and disappointment, that French Creek has of late somewhat fallen away from the high intellectual standard which distinguished it in former days, and that recently a proposition to establish a high school here was voted down. Let us hope that the community will “repent and do the first works,” and take again the position that rightly belongs to it—that of the leading community of the state in education and religion.

My address is already too long, and yet many points omitted crowd upon my memory. Of Patriotism—One of the old settlers, David Phillips, gave twenty sons and grandsons to the Union Army during the Civil War, and a very large quota of the young men of French Creek went as officers and soldiers to the cause of Universal Freedom in the World War.

Of Temperance—The only attempt ever made to start a saloon on French Creek came to a speedy ending, when the indignant citizens assembled at night and threw all the gathered materials into the creek; and when, in 1912, a prohibition amendment to the State Constitution was submitted to
the vote of the people, there were cast at French Creek 251 votes for and only 8 votes against the amendment.

Of Education and Religion—French Creek has produced more physicians, teachers and preachers, in proportion to its population, than any other community in the state.

The foundations of intellectual, moral and spiritual greatness were laid broad and deep by these sturdy ancestors of ours. The thrifty and steady Goulds, the gentle and pious Youngs, the patriotic and venturesome Phillipses, the industrious and reliable Sextons and Morgans, the intellectual and studious Brookses, these, and other no less worthy names of our ancestors, call to us through the peaceful and troubled years of their history to emulate their virtues, and above all, to have abiding in us, controlling us, developing us, the unfeigned faith that dwelt in our grandmothers and our mothers; our grandfathers and our fathers.

Let us take for our own again the closing words of my father, Loyal Young, in his semi-centennial sermon:

"It is ours to work for the future as our fathers worked for us. They laid foundations; let us rear the superstructure, and the topstone shall be laid with shoutings, 'Grace, grace unto it!' At some future day, on the sunny plains of Paradise, we may be permitted to look down upon our work still carried on in this place by other hands; and give God the praise that we were permitted to take a humble place in its advancement."
FIFTY YEARS IN THE WILDERNESS

A semi-centenary sermon delivered in the church of French Creek, Upshur County, West Virginia, December 26, 1869, by Rev. Loyal Young, D.D., pastor of the church.

And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness.

Deuteronomy 8:2

Standing as we are, on the verge of 1870, we may find it profitable to let memory call up the past, and ask the hours that have fled, what report have they made in the ear of Heaven? The drama of the year is almost complete. Our part, whether acted well or ill, has been acted; and what we can now do is to profit by the teachings of the past, and thereby store up wisdom for the future.

The year now closing has brought with it many tokens of God's favor. No member of his church or congregation has been called away by death, though some of our friends and relatives have died.

This year has been remarkable in many respects. One important event has been the union of the two branches of the Presbyterian Church (old and new schools). It has been a matter of even national importance. This event, consummated on the twelfth of November, cannot but influence other churches, drawing them nearer together, in the bonds of Christian fellowship. The tendency among evangelical churches is the peace and union. Does it not foreshadow the day when "the watchmen shall see eye to eye"?

Distant continents, and seas and oceans, have been brought together by physical bands, as churches have by spiritual. On the tenth of May, a railroad was completed, sweeping across
this vast continent, and binding together the cities on the
Atlantic and Pacific oceans. And on the eighteenth of No-
vember, the day of our National Thanksgiving, the Suez Ship
Canal, uniting the Red Sea and Mediterranean was com-
pleted, and the first fleet started along it. Surely, in this great
work bringing nations so much nearer together, God is work-
ing some glorious plan for the salvation of nations. Thus
UNION has been the order of the year; union in natural,
union in spiritual things. Let it be known in history as THE
YEAR OF UNION.

During the year many great and good men have passed off
the stage of action. I cannot name them all, nor the order or
time in which they died. It would be a long list, were their
names all written. The lesson has again been repeated with
emphasis:

The tall, the wise, the reverend head,
Must lie as low as ours.

That gallant Major General of the Sabbath School Army,
Mr. G. Pardee, of New York City, has gone to sing with
choirs above. Dr. Jonas King, the veteran missionary to
Greece, mind, knowledge and piety, has gone to receive his
crown; as have a great host of other divines and eminent
Christians, male and female, as recently death has been at
work in high places. At least ten men of great note have died
within two months of each other. We notice George Peabody,
the philanthropist, whose name is the heritage of two great
nations, England and the United States, of whom Mr. Glad-
stone said: "He taught us the most needful of all lessons—and
a man can be master of his own fortune, and not its slave."
We may mention Franklin Pierce, ex-president of the United
States; Mr. Rawlins, Secretary of War; Major General Wool;
Rear Admiral Stewart; ex-secretaries of the treasury, Fessen-
den and Waite; ex-governor of Pennsylvania, Joseph Ritner;
and ex-postmaster generals Wendell and Wickliffe.

Thus men come on the stage of life, act a more or less
conspicuous part, and then pass away as "a tale that is told."
As the weeks and months pass on, we too, are hastening on
to our eternal home.
The church of French Creek was organized fifty years ago. It is now, therefore, eminently proper to pause and survey the way in which the Lord has led us so long in the wilderness.

The words of our text were uttered by Moses, as with hoary lock and benignant countenance, he stood in the presence of Israel, just finishing the forty years' journey, and ready to take possession of their long anticipated Canaan, the home of their hopes, the consummation of their labors. These words were a portion of his parting counsel. The past, with its toils and sufferings stood out to his memory. Around him were gathered those, as a father, he had counseled and led step by step, and borne to his brave heart for forty years in the desert. He makes no sad remarks about his approaching death, or the mysterious burial which awaited him. But now, on the last month of the last year of their journeyings, he recounts to Israel God's goodness and their own rebellion, closing with solemn charge that they would lay to heart the laws and ordinances which they had received. In this charge we find the words of our text.

During their journey the pillar of cloud had covered them by day, and the pillar of fire had shown upon their tents by night. When they were hungry, Heaven rained down manna. "Man did eat angel's food." When they were thirsty, water gushed forth from the flinty rocks. Their garments waxed not old, and the footprints of the same shoe which they wore through the channel of the Red Sea, were seen forty years afterward in the sands of the river of Jordan. Many graves, it is true, had been dug in the desert as they passed along; but those who arrived were soon to end their toilsome journey and take possession of their looked-for home.

Not least of the mercies experienced by them, was the presence of God, their Redeemer, typified by the cleft rock from which streamed forth the running waters. "They did all drink of that spiritual Rock which followed them, and that Rock was Christ."

Not only forty but fifty years, we have been led as a church in the wilderness. No miracles have been wrought for us as for Israel, but our journey has as truly been conducted by our Heavenly Father, as though the pillar of cloud had
sheltered us by day and the pillar of fire had loomed up before us by night. The spiritual Rock has followed us, from whose cleft side we have received the water of life. And the word of God has been sweeter than manna to our taste. On this fiftieth year of our pilgrimage, this jubilee year, let us thankfully remember all the way in which the Lord our God has led us in the wilderness.

I. Let us remember the way in which the Lord has led us as a community.

Fifty years ago this was literally a wilderness. It was almost an unbroken forest. Wild beasts, such as bears, wolves and panthers, were numerous. The dismay left by the howling of the wolves on Little Bush Run, is among my earliest recollections.

This neighborhood was principally settled by emigrants, from New England, and mostly from Massachusetts. Persons in New England claiming lands in these parts, were earnest in sending out settlers. Among the most prominent of these was Dr. Daniel Stebbins of Northampton, Massachusetts, who caused meetings to be held in that town, at which, glowing descriptions of this country were made, inducing the people to emigrate hither. Mr. Patrick Peebles of Pelham, Massachusetts, who had an interest in lands here, is believed to have been the first from New England to visit this country. He went back to Massachusetts and did not return till 1819, when he came back bringing his family. The first actual settler from New England was Zedekiah Morgan, who came from Connecticut in 1801, and settled on the Buckhannon River on the farm now owned by Mr. Burner, who married his granddaughter. His posterity are now living among us, and some of them are members of this congregation. One daughter survives. In 1803 Mr. Aaron Gould, Sr., came from Charlemont, Massachusetts, and settled on the farm now owned by Randolph See. This was the first settlement made in this particular neighborhood; some of his sons, however, settled in the vicinity at the same time, or the next year. His family consisted of a wife and eleven children, three of his sons being unmarried.

Two of his daughters survive, none of them residing with
us. Some others of his posterity are also with us, but the majority of them emigrated to Illinois nearly forty years ago.

In the year 1811, Messrs. Robert Young and Gilbert Gould, with their families, came also from Charlemont, Massachusetts, and settled on the farm now owned by Rev. James Young. They went farther into the wilderness than any others had.

There was an unbroken forest for perhaps a hundred miles southward, except a settlement to the southwest at Haymond's Salt Works.

The next year the war broke out with England, lasted about three years. Some of the new settlers were called to the army to the defense of the Northern frontiers. Capt. Gilbert Gould, Daniel Gould and A. Gould, Jr., were of the number.

In 1814, or 1815, Mr. John Loomis, then unmarried, and in 1814, Mr. Elijah Phillips, and in 1815, Mr. David Phillips, his brother, both having large families, emigrated from Florida, Massachusetts, and went on to a little farm in the forest, southward. Mr. Elijah Phillips settled on the farm now owned by his son, Edwin, and Mr. David Phillips, on that now owned by Colonel Darnall. Ebenezer and Anzel Phillips, and David Phillips, sons of Elijah, and having families, came about the same time. From the families of Robert Young, Gilbert Gould, Elijah Phillips and David Phillips very many of the people of this section have sprung.

In 1815, Messrs. Daniel Barrett, Martin Root and Joshua Bosworth, with their families, came from Montgomery, Massachusetts, and settled on Buckhannon River some miles below the town now known as Buckhannon. The town did not then exist.

In the year 1816, several other families came from Massachusetts. Mr. Nathan Gould, Jr., and family, came from Charlemont; Mr. Jonathan Alden and family, from Ashfield; Messrs. John Burr, Noah Sexton and Mr. Daniel Haines came from Monson, Massachusetts, in 1816.

With Mr. Nathan Gould, Jr., came his aged father, Nathan Gould, who died two weeks after his arrival, aged eighty-three years. He traveled a long journey in his old age, to find a grave in the wilderness. His posterity are numerous among us. Messrs. Gilbert Gould, Jr., and John Alden settled on Bull
Run, the former on the place owned by Benjamin Gould. Messrs. Burr, Sexton and Leonard settled at first on the Middle Fork of Buckhannon.

It was in the fall of the same (1816), the Reverend Asa Brooks came out as a missionary; ordained and sent by the Central Association of Hampshire County, Massachusetts. He was followed by his brothers, Ezra, Amos, and John, from Halifax, Vermont. Time would fail to speak minutely of the Knowltons (Roswell and Warren), of Messrs. Bartlett and Ferry, who all came from the town of Belcher, Massachusetts, and who all settled in Beechtown, about the year 1815 or 1817; of Elias Perry, of Sylvanus Rice, of Joseph Howes, of the Shurtliffs, of Alpheus Rude, Jacob Hunt, Ezra Morgan, Asa Boynton, Job and Murray Thayer, and others who came afterwards, from time to time.

Besides the settlers from New England, there were early settlers from other parts of Virginia. I may name Messrs. Valentine Powers, Samuel Tolbert, Abram James and Daniel Wells, Joseph McKenney and William Clark, with his sons; all of whom settled in Beechtown. Mr. John Vincent, and the VanDevanters, lived on the Slab Camp Fork of French Creek. Mr. Abner Rice was also an early settler.

There being great troubles about the titles to the lands bought by these early settlers, an emigration set in, commencing about the year 1830, to the western states, especially to Illinois, which took away nearly, if not altogether one-half of the people. But while it greatly weakened us, it planted the Gospel in other places. Great discouragement was felt by those who remained, about making improvements. Some had to purchase their farms for the second and third time.

II. Let us consider the way in which the Lord has led us as a church in the wilderness.

Before the coming of the Reverend Asa Brooks, there had been an occasional sermon preached in the new settlement. Rev. Thomas Hunt, once pastor of the Second Presbyterian Church of Pittsburgh, was the first minister of the gospel to visit the place. Next came Rev. Moses Allen, son-in-law of the patriarch of Presbyterianism in western Pennsylvania (Dr. McMillan), and for many years pastor of the church of Rac-
coon, Pennsylvania. They preached each one sermon in the house of Aaron Gould. Mr. Allen’s text was “Why stand ye here all the day idle?” Mr. Micaiah Fairfield, a licentiate, came afterward. But he left the Presbyterian Church and became a Free Will Baptist soon after.

From the first, or from the year 1811 or 1812, the few families met every Sabbath for worship, and generally at the house of Mr. Aaron Gould. They then commenced the practice of reading sermons as a part of their religious exercises, a practice most commendable, which has been continued by them to the present time, in the absence of a minister of the Gospel. The first reader of sermons was Robert Young, Esquire. Sermons were sometime read afterward by Jonathan Alden, Pascal P. Young, Augustus W. Sexton, William Phillips, and others. But the principal reader for the past forty years has been Capt. Festus Young. Though at first the singing was very poor and confined to two or three tunes, this part of worship was rarely omitted. In 1816, Mr. Jonathan Alden having come, and being a teacher of vocal music, he taught a class very successfully. After him, Mr. William Phillips greatly improved the music. Since that time the music on French Creek has been excellent, under such leaders as Richard Phillips, Samuel Barret, and Adolphus Brooks.

There were at first but three persons to lead in prayer, namely: Aaron Gould, Sr., Robert Young, and sometimes Samuel Gould.

As before stated, Rev. Asa Brooks came in the fall of 1816, sent as a missionary by the Hampshire County Missionary Society, who pledged his support at $400 per year, a portion of which was expected to be contributed by the settlers; and they did according to their ability. At first, Mr. Brooks had three Sabbath stations where he preached alternately, viz: French Creek, Buckhannon and Beverly. He also had a week-day appointment in the Barker settlement, between Beverly and what was then Booth’s or Angland’s Ferry, now Philippi. After laboring a year he returned to Massachusetts, where he married Miss Polly Sumner, a woman of great excellence, and returned in the fall of 1818.

On the twentieth of April, 1819, he united with the Presbytery of Redstone, and received calls from the congrega-
tions of French Creek and Buckhannon, which he accepted. But the Church of French Creek, as such, was not organized till September 10, 1819. The first entry in the sessional records is as follows:

"French Creek, Lewis County, Va. There being in this settlement a number, both male and female, having letters of recommendation from different congregational churches in Massachusetts, with which they were united previous to their emigrating to this place, and wishing again to be favored with church privileges, a time was publicly appointed for the election of Ruling Elders."

The election was held on the fifth of July, 1819, when Aaron Gould and Robert Young were unanimously chosen to that office. On the tenth of September, the church was fully organized at the house of Samuel Gould, close by the present residence of Mr. Alva Brooks.

Besides the elders, the following named persons were received on certificate: Mr. Nathan Gould and Esther, his wife; Mrs. Lydia Gould, wife of Aaron Gould; Mrs. Lydia Young, wife of Robert Young; Mrs. Rebecca Morgan, wife of Zedekiah Morgan; Mr. Samuel Gould, and Aaron Gould, Jr. By some mistake in the record, however, the name of Mrs. Polly Brooks, the minister's wife, does not appear—but there is other documentary evidence that she was a member from the first. At the organization, the following persons were received on examination: David Phillips and Anna, his wife; Mrs. Mehitable Gould, wife of Capt. Gilbert Gould; and Mrs. Lucy Alden. Including the minister, there were fifteen members at the organization.

It seems that God's Spirit was shed down on the little church, and next year it was more than doubled. The following persons were received on examination: Capt. Gilbert Gould, Mr. Jonathan Alden, Mr. Daniel Gould, and Margaret, his wife; Mr. Pascal P. Young, and Cynthia, his wife; Mrs. Rhoda Gould, wife of James Gould; Mrs. Esther Gould, wife of Samuel; Mrs. Nice Gould, wife of Aaron, Jr.; Mrs. Mary Knowlton, wife of Warren; Chloe Conkey, Anne Young, Sally Gould, Nancy Gould, Elizabeth Gould and Sarah Peebles. Mr. Roswell Knowlton and Prudence, his wife, were received at
the same time on certificate. The whole number now was thirty-four.

Of all the members then living, there now survive, after a lapse of forty-nine years, six persons: Capt. Gilbert Gould (aged nearly ninety-one years), Cynthia Young, Anne Young (now Sexton), Nancy Gould (now Howes), Martha Gould (now Rice), and Elizabeth Gould (now Butler).

A church was also organized about this time at Buckhannon, with Mr. Martin Root and Dr. Elisha D. Barret as ruling elders. Dr. Barret afterwards became a successful minister of the Gospel, and is now living in Assumption, Illinois.

In the summer of 1824, Mr. Brooks went to Massachusetts with his family, not certain about returning. The seed sown by his faithful preaching brought forth, in his absence, a bountiful harvest. A powerful revival commenced in the fall of the year. Having no one to properly guide the converts and inquirers, the elders sent for Rev. Ashel G. Fairchild, who came and spent about two weeks, preaching daily. At communion held in the winter following, January 1825, Rev. Aretas Loomis of Beverly was present to administer the Lord’s Supper, and thirty were added to the church on examination. The speaker was one of the number. Three more were admitted the next fall. Mr. Brooks returned that year, and continued to reside on French Creek till the first of January, 1831, when he moved to Clarksburg. There he preached three-fourths of his time, still giving one-fourth of his time to French Creek, till the year 1834, when, on the tenth of May, the pastoral relation between him and this church was dissolved by Presbytery. He continued to labor in Clarksburg till his death, the same year, December 23, 1834. He labored in this congregation a part of his time for nearly eighteen years. I shall always think of Rev. Asa Brooks as a model minister, sound, earnest and faithful in every respect.

After this, the congregation seems to have been without a minister till some time in 1838, when Rev. Ezekiel Quillin, who had charge of the Clarksburg church, where he resided, supplied them till some time in 1841. Mr. Quillin now resides in Ipava, Illinois. He was succeeded by Rev. Edward Brooks, a younger brother of the first pastor, who came in the spring of 1843, and labored here more than a year. During his labors
there was an extensive revival of religion, when thirty or more were added to the church. It was a very precious work of grace. Mr. E. Brooks has now a pastoral charge in western New York.

Rev. Ebenezer Churchill was your next preacher. I have no means of ascertaining when he first came, but it was later than the spring of 1846, and before the spring of 1847. In the Minutes of the General Assembly for 1850, his name appears as stated supply of the church of French Creek. Rev. Enoch Thomas preached here frequently, being sent as a missionary through this whole region by the Presbytery of Lexington; but he never preached here statedly.

In 1851 and 1852, Mr. Quillin again labored in these bounds. Mr. James Young, a licentiate, came in August 1854; on the eighteenth of which month the Presbytery of Greenbrier, to which this congregation then belonged, met on French Creek. There was preaching twice every day for three days, and then on Sabbath the Lord’s Supper was administered, the services being conducted in the grove. Many hearts were touched, and it was a precious season of reviving. Dr. James M. Brown of Charleston remained for some time after the Presbytery adjourned. About thirty persons were admitted to the church in this revival. Rev. James Young received a call soon after, and was installed as pastor of the church. He continued his labors here till the year 1858. He is now laboring as stated supply in a church called Lynn Creek, at High Point, Missouri.

In 1859, Rev. Orr Lawson was ordained and installed as pastor of this church, and Buckhannon. The war breaking out, he left the field in the spring of 1861. About fifteen persons were brought into the church during his ministry, on examination. He is now pastor of the church of Sunbury in Pennsylvania.

Mr. Lawson was succeeded by Rev. C. P. French in 1864, who labored as stated supply in the churches of French Creek and Buckhannon for about two years, when he was obliged to leave on account of his ill health. His post office is now Ottawa, Illinois.

Rev. S. C. Faris succeeded Mr. French as stated supply in 1866, preaching in the same places. His labors were crowned
with much success. Though he labored less than two years, more than fifty persons were added to this church on examination. He left in January 1868, and he is now laboring as a city missionary in Pittsburgh, Pennsylvania.

The present pastor came about the middle of May 1868, and was installed on the eleventh of November, following. He had been pastor of the church of Butler, Pennsylvania, for nearly thirty-five years.

The following persons have been the ruling elders of this church: Robert Young and Aaron Gould were ordained August 5, 1819, fifty years ago. David Phillips and Gilbert Gould were ordained May 17, 1823, forty-six years ago. Roswell Knowlton and Pascal Paoli Young were ordained October 6, 1827, forty-two years ago. Festus Young and Lyman Phillips Young were ordained August 20, 1853. Franklin Phillips, Freeman Fairfield Sexton and Ezra B. Morgan were ordained February 4, 1860. And Adolphus Brooks was ordained in 1865. One-half of these still survive.

The first house of worship was built of logs, just in front of where this house stands. It was built in the year 1823 or 1824. The ladies composing the congregation contributed yarn, and wove a web of linen, and therewith the glass and nails for the house were bought. Augustus W. Sexton took the linen to Frazier’s store, twelve miles this side of Staunton, and bought two boxes of glass and as many nails as were needed, packing them on horseback, and himself walking back the whole distance, there being no wagon road the most of the way. The church was not well constructed, a very high gallery being on three sides, and the pulpit, after the style of those days, elevated in proportion. But it was a true Bethel, God meeting with His worshippers and granting them His gracious presence.

The second church was built about the year 1851, a neat frame building. Elbridge Burr, Jr., was the contractor. This church was accidentally burned during the war. This edifice in which we now worship was erected in the year 1866 by Lieut. Watson Bunten, contractor.

The church of French Creek has exerted a most salutary influence throughout this region of country. It has, from the
commencement, been among the foremost in promoting good morals and education.

At an early day, Rev. Asa Brooks taught a Bible class every week at private houses. The Sabbath school was commenced by him in 1819 or 1820. This neighborhood has always furnished schoolteachers for the region round about, and has, in this respect, been a center of light and influence. The first schoolteacher in this settlement was Miss Anne Young, now Mrs. Sexton, who taught in the summer in Aaron Gould's barn. Afterwards, Miss Amie Burr, now Mrs. Bradley, taught in Samuel Gould's house.

Esquire Bosworth taught in a log schoolhouse, a few rods to the southwest of this church, the first schoolhouse ever erected on the waters of French Creek. William Phillips succeeded him, and taught for a number of years. Augustus W. Sexton, residing on French Creek, made teaching his profession for more than forty years at intervals, and was for a long time one of the most prominent teachers in Harrison, Randolph and Lewis counties.

Intemperance began to raise its deformed head at an early day; whiskey and brandy being furnished for nearly all public gatherings. Even the first meetinghouse was erected by the assistance of ardent spirits. When the ridgepole was put to its place and properly braced, a daring young man stood erect upon the end of it, and putting the bottle to his mouth and turning back his head, drank to the health of the church. But this congregation was one of the first in our country, and no doubt in West Virginia, to embark in the temperance reform.

A temperance society was organized about the first of October, 1828, "on principles of total abstinence from ardent spirits, except as a medicine." At the first meeting, twenty-six males and twenty-seven females put their names to the temperance pledge. A letter from Mr. Brooks to the speaker, says: "Our constitution prohibits selling and distilling ardent spirits. All who joined, I think, were actuated by the correct principle, which leads me to hope they will be true and faithful to the cause." Nearly a year afterward, Mr. Uriah Phillips wrote to me as follows: "That deadly curse Intemperance, has taken its march, and made a rapid retreat from this settlement. Some would stop the progress, but in so doing they
only expose their weakness, and help the cause. The temper­ance society here has exceeded the expectations of any one. I believe that there is not one-tenth of the spirits consumed here that there has formerly been.”

From that time onward, there has been but little intemper­ance on French Creek, and now it is almost unknown.

In 1829, a Bible Society was formed by the people here in connection with the people of Buckhannon. A letter from my father, Mr. Robert Young, dated October 10, 1830, says: “The Bible cause prospers here. I found that there were about 380 families destitute of the Bible when I took in the property of Lewis County (as assessor) last spring. We have passed a vote to endeavor to supply this county by the first of next March. Festus Young is corresponding secretary of the Bible Society here. He received a letter by the last mail from the city of New York, informing him that they had lately sent on 300 Bibles, which with those sent before, make nearly 450, besides 200 Testaments.”

Thus, we see how earnestly the people of this region, at an early date, sought to diffuse the Word of God. Other benevo­lent objects of the day have, from time to time, received the attention of this church. Other churches of different denom­inations have sprung up around us, and are taking a lively interest in the cause of religion and morality. And a spirit of forbearance and love is cultivated more and more between the different religious denominations. May they vie with each other “like the olive and the vine, which shall yield the most fruit.”

III. Let us consider the way in which the Lord has led us as separate individuals.

On this theme I can make but very few remarks. It is for each one to look back upon his own life, and gratefully to regard the hand of God in his personal history. All the bless­ings that the most of us have ever received, have been re­ceived during the last fifty years. During that time we have received an existence. We have been constituted rational be­ings. Our immortal souls have since that time commenced an existence which is to be commensurate with eternal ages. But not only have we received our existence within the last fifty years; but we have received it, as ’twere, on the threshold of
Heaven. We have many of us been born in the bosom of the visible church, surrounded with the light and love of the Gospel. As our minds expanded, the volume of inspiration was put into our hands, and we read of salvation through the blood of Christ. As our minds expanded, they were enlightened and stored with divine truths. Conscience spake for God; the Spirit descended upon our hearts; and some of us were brought to bow in sweet compliance to the scepter of mercy. Our feet were taken from slippery places. We panted for life, and God gave us the joys of His salvation! "Bless the Lord, oh! our souls, and forget not His benefits!"

Some of us, however, lived ten, twenty, thirty, and one of us, forty years before the last half century commenced. But we all date our Christian hopes during the last fifty years. Oh! what has God done for us during this period of time? My aged friends, and the companions of my youth, let us pause and drop a few tears over the graves of many who worshipped with us here, in years long since past. They have been taken and we are left! Some of us have been separated for more than forty years, with only an occasional meeting. I am glad to return, and to enjoy Christian communion with you, coming back from my long sojourn in another state. I am called to take charge of the flock where I first breathed the breath of spiritual life; where my kindred dwell; where the companions of youth, and their descendants congregate to hear the word of God, and sing and pray; and where some of those companions will walk with me, hand in hand, with sweet communion to the grave.

But if any of us have spent all this period without the Christian’s hope, how gloomy has been our pathway! What darkness is before us! But still, in the eleventh hour, we are called to work in the vineyard. As many aged persons have been within a few years brought to Christ, there is hope for others—hope for us.

Another fifty years, and nearly all present will have passed into the eternal world. A few of those now thirty, or even forty years of age, may survive; but all those who are fathers and mothers in Israel, will have passed over to the Promised Land. Many, too, now exulting in youth and vigor, will from time to time, be borne to the land of silence. My friends,
rejoice in each other’s joys, and weep in each other’s sorrows, and assist each other in your journey, for you must be separated.

And now, what is suggested to us as a church, as a community, as individuals, in view of the past, and the future? We have been led fifty years as a church. It is our jubilee. The Jubilee year was a great year to the Jews. A new order of things then commenced. Liberty was proclaimed to all the inhabitants. Men, whose possessions had been alienated, returned to their former homes. And it was a time of general joy, and setting out anew in the journey of life. So let it be with us, spiritually. Let us rejoice in God. Let us commence our life anew, returning, like the prodigal son, to the home from which we have wandered too often and too long. And let those in bondage to sin accept the liberty offered to them in the Gospel! Let them burst their bonds and be free! Let us look around us, and see what can be done for our race, and let us work while it is day.

What another fifty years may bring to this church and community, we cannot tell. But it is ours to work for the future as our fathers worked for us. They laid foundations; let us rear the superstructure, and the topstone shall be laid with shoutings “Grace, grace unto it!” At some future day, on the sunny plains of Paradise, we may be permitted to look down upon our work still carried on in this place by other hands; and give God the praise that we were permitted to take an humble place in its advancement.
A HISTORY OF THE FRENCH CREEK
PRESBYTERIAN CHURCH TO 1952

Compiled by Mrs. H. O. VanTromp and Laura B. Moore

That the history of this little church is a notable one is due to the character of its founders. They were men and women of dauntless courage and noble piety who made the perilous journey from New England homes to lands they had purchased unseen in Virginia. There is a hymn which expresses their adventure:

Braving the wilds all unexplored,
Dreamers of dreams and pioneers,
Wielding the sickle, goad sword,
They marched with the sun to the last frontiers.
Guards of the sacred altar flame,
Bringers of learning and faith,
They lumined life in the blessed name.
They left a goodly heritage,
God of the valiant, Grant that we
Their sons do follow valiantly.

They left their New England homes because of the climate. In the early 1800s there was snow and ice every month in the year; all crops were destroyed and starvation threatened; they sought new homes in a milder climate, in Virginia. When they arrived they found unbroken forests on the lands purchased unseen. Undaunted, they swiftly felled trees for log cabins and farms.

They were men and women of faith and deep piety. On the long tiring journey through the wilds they had worshiped God morning and evening; and from the first the few families met every Sabbath for worship, generally at the home of Aaron Gould.
Aaron Gould was the first settler in French Creek Community. He came with his family in 1808 and settled on the waters of French Creek. He was followed in 1811 by Robert Young and Gilbert Gould, of Charlemont, Massachusetts, together with large families who were to play a part in the history of this church. They went still farther into the unbroken forest to the southward and established homes. They were followed by the Phillips brothers, the Burrs, Sextons, Leonards, Haines and others.

In 1816 the young Rev. Asa Brooks, a graduate of Williams College, was sent as a missionary by the Central Association of Hampshire County, Massachusetts. They pledged his support at $400.00 a year. At first, Mr. Brooks had three stations, French Creek, Buckhannon and Beverly.

The church at French Creek was formally organized September 10, 1819. The first entry in the sessional record is as follows:

"French Creek, Lewis Co., Va. There being in this settlement a number both male and female, having letters of recommendation from different Congregational churches in Massachusetts, with which they were associated before emigrating to this place, and wishing again to be favored with church privileges, a time was publically appointed for the election of Ruling Elders."

The election was held on the fifth day of July when Aaron Gould and Robert Young were unanimously elected to that office. On the tenth of September the church was fully organized at the home of Samuel Gould (which was located near the present church building). Nine persons were received by letter and five others by examination. Including the pastor, there were fifteen members at the time of organization. It seems that God’s spirit was shed down on the little church. In the next year it was more than doubled. In 1825, thirty more were added to the church. Mr. Brooks had gone to New England but returned the next year and continued to reside in French Creek till the first of January, 1831, when he moved to Clarksburg where he labored till his death, December 23, 1834. He had served the French Creek church for nearly eighteen years. Dr. Loyal Young said of this man, “I
shall always think of Rev. Asa Brooks as a model minister, sound, earnest and faithful in every respect."

After this, the church was without a minister until 1838, but continued services with sermons read by one of the members. Rev. Quillen supplied, from Clarksburg, until Edward Brooks, a brother of Asa, came. Under his ministry there were thirty accessions. Various ministers followed. Among them a stated supply, the Reverend Mr. S. C. Faris, who was beloved by the young people and fifty new members came in.

The saintly Dr. Loyal Young became pastor in May 1868, and it was he who preached the semi-centenary sermon of December 28, 1869. Loyal Young had been reared in the community, the son of the pioneer Robert Young. He was sent to the seminary by the church after tutoring by the Reverend Asa Brooks in Latin, Greek and mathematics, and served for thirty-five years in the church at Butler, Pennsylvania. His sermon was entitled "Fifty Years in the Wilderness" and his text was "and thou shalt remember all the way which the Lord thy God has led thee these forty years in the wilderness," Deuteronomy 8:2. It was a powerful sermon and its interest has never waned for us, containing as it does, the history of our forebears, and the deep secrets of their piety.

The ruling elders in the first fifty years bore the names, Gould, Young, Phillips, Knowlton, Sexton, Morgan and Brooks.

The first house of worship was built of logs in 1823 or 24. It stood in front of the present building. The women of the church wove a web of linen, which Augustus Sexton took to Staunton and traded for nails and window glass. He rode his horse to Staunton but walked all the way back because his horse had a heavy load.

The second church was built in 1851. Of frame construction, it was burned during the Civil War by accident. The third and present structure was erected in 1866 of native poplar, by Lieut. Watson Bunten.

The church at French Creek has exerted a salutary influence in promoting good morals, temperance and education.

A Sabbath school was commenced by the Reverend Mr. Asa Brooks and continues to this day. Jonathan Alden taught a singing school and led the music in the church, followed by

The first choir was organized by Dr. Amos Brooks who introduced instrumental music, playing the bass viol, or the tenor viol, and perhaps the violin. Some of the good people were shocked and one pious sister marched out of the church with a disapproving rustle of her silken skirts. The first organ was purchased just after the Civil War and the first organist was Myra Brooks, daughter of Dr. Amos Brooks, who had studied music at Steubenville Seminary. She was followed by Laura Brooks and Mrs. Blanche Brooks VanTromp.

Among the outstanding ministers who followed Dr. Young were the Reverend W. O. Phillips, 1879-1887; Rev. W. J. Hazlett, 1901-1913; Rev. P. L. Bruce, 1923-1936; Rev. Wilson M. Stitt, 1937-1940, and our present faithful pastor, Rev. Mr. C. T. Barton. Most of them had excellent wives who contributed much to their success, especially Mrs. Hazlett and Mrs. Bruce.

This church has sent out some noted missionaries. One of the first missionaries to Alaska was the Reverend Mr. J. L. Gould. With him went his wife, Rebecca and his sisters, Clara and Molly, who established a school for Indian girls. Celia Morgan went as a missionary to the Indians of Arizona. Dr. S. Hall Young was also a missionary to Alaska and was finally placed over the whole territory, establishing many Presbyterian churches which are now independent. Then he went to New York City where he served in the headquarters of the Presbyterian Church for some years. It was then that he wrote the book which brought him fame as a writer of clear, concise English *Alaska Days With John Muir*. It was followed by others of which his autobiography is of most interest in the church in which he was reared.

Other ministers who went out from the French Creek church were the Reverend Mr. W. O. Phillips, who served the church here for eight years before taking up his work in Georgia; Dr. Earle A. Brooks, a great-nephew of the first minister, Rev. Mr. Asa Brooks, was a stated supply before going to Weston and finally to New England where he had several churches before becoming a member of the faculty of
Boston University; William Young was another minister of the church.

Dr. Loyal Young says in his book, *From Dawn to Dusk* that he came to his boyhood home, accepting the pastorate of the church of his father, with the purpose of establishing a school for young people. He achieved his purpose and the French Creek Academy was incorporated. It was attended by young men and women from other communities and from the counties around, and especially by returned soldiers of the Civil War. Many of them prepared for professional careers in the ministry (two of these were L. B. Moore and John Ezra Morgan who became outstanding ministers in the Baptist Church), in law and in education. A building was erected and among the teachers were Capt. Loomis Gould, Miss Myra Brooks and Dr. Robert Armstrong. Dr. John Hodges was also connected with the academy, and later became president of West Virginia University.

A series of homecomings was started in 1916 to commemorate the coming of Asa Brooks in 1816. Hundreds of relatives and former members attended. Another homecoming celebration, in 1919, was a commemoration of the centennial of the church organization. The sermon was delivered by Dr. S. Hall Young, son of Dr. Loyal Young. He used for his subject “One Hundred Faithful Years,” and his text was the fifth verse of the second epistle of Paul to Timothy: “I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee, also.” Dr. Young said, “Without impiety, and no ineptness in any case, I might run through all the old families of this community and apply the text with equal fitness to each.” He then proceeded to do so.

As to the personality of Dr. S. Hall Young, I quote from the address delivered by Maurice Brooks on the occasion of the 125th anniversary of the founding of the church. “No person who was present on that occasion (the 100th anniversary) will ever forget it. The center of interest was, of course, the personality of S. Hall Young. To the young men and women of my generation, Hall Young had been a name, someone who had gone to far-off Alaska many years before and who had been famous. To the boys and girls of tomo-
row he must be a name only, but upon those of us who were in the teens he burst with the force and exhilaration of the rising sun. Fresh from mushing thousands of miles with his Arctic dog team, from exploring unknown rivers, and climbing unscaled glaciers, this veteran of the Klondike Gold Rush, this intimate associate of John Muir and friend of Theodore Roosevelt, literally swept us off our feet with his tireless energy.”

These homecomings led to the organization of the “Descendants of the French Creek Pioneers,” which publishes a booklet called The Pioneers devoted to records of church and family history. Many meetings have been held in this building. The last was in 1952 and the next is planned for next summer. It is significant that most of the officers have been direct descendants also of the founders of this church, bearing the names of Phillips, Gould, Brooks, Young and others.

There have been many leaders in the church besides those who served as ministers through the years; among them should be mentioned Capt. Gilbert Gould of the pioneer days and his sons, Ben and Ashley Gould; Ebenezer Leonard and Freeman Sexton of the early years. In later times, Arthur Gould was a devoted elder for many years. Fred E. Brooks was clerk of the session and one of the finest leaders in the church and community. The Sees have been and still are faithful members. French See followed Fred Brooks as clerk. These were all worthy of the founders of the church. Few in the country have such a long record of direct descendants of the original families, many bearing the same name. The elders of the present time are all connected by descent or marriage with the founders; they are Cecil Reed, clerk of the session, French See, Dr. H. O. VanTromp and Phil Phillips. The last elder to pass away was Ellis Brooks.

In closing I wish to quote some lines by W. O. Phillips on the 100th anniversary:

Oh, where are kings and empires now
Of old that went and came?
But Lord, Thy church is praying yet,
A thousand years the same.

173
MAURICE GRAHAM BROOKS

Maurice G. Brooks, a veteran educator of West Virginia, was born in French Creek June 16, 1900, a son of Fred E. and Grace (Coburn) Brooks. He is a member of a family long associated from pioneer days with education and the ministry and for whom the university’s biology building was named. He attended Upshur schools, the old Davis and Elkins Academy, and Wesleyan College before going to the university as a student in 1921.

After receiving a bachelor of arts degree in 1923, he joined the West Virginia University Agricultural Extension staff as a 4-H Club agent, and then in 1926, he returned to his native county as a high school teacher and assistant principal at Upshur County High School.

Professor Brooks returned to the university in 1934 as an instructor in biology and zoology. He was awarded a master of science degree the next year by the university.

Among his numerous writings in the highly successful book entitled The Appalachians. The first edition published by Houghton Mifflin Company of Boston in the fall of 1965 received, within two months, high critical acclaim from all parts of the country and was immediately sold out with plans for a second edition.

The intimate account of Appalachia’s wonders was the first of a series known as “The Naturalist’s America.” It received the praise of critics writing for such papers as the New York Herald Tribune “Book Review,” the Baltimore Sun, the Oregon Journal, and the Washington Post.

Professor Brooks was described by the writer of a feature article in the Pittsburgh Press as “Dr. Appalachia,” adding that “if he had been intentionally preparing all his life to write the book, he could hardly have done better.”

In addition to two scientific books, A Checklist of West
Virginia Birds, and The Pteridophytes of West Virginia, and numerous magazine and newspaper articles, the West Virginia naturalist has published another book, Life on the Mountains, which is one of a series being published by McGraw-Hill and World Encyclopedia, “The Living World of Nature,” designed to serve as a reference work for high school students.

Professor Brooks retired from teaching in the forestry department in West Virginia University in 1968. Since that time he has taken on several jobs, one of which is working with the Antiquities Commission which involves traveling to various historical places, obtaining facts which are presented to the Commission National Board, to have them set aside as national monuments.

Mr. Brooks has been twice honored by state colleges which conferred degrees of Doctor of Science upon him. His own native college, West Virginia Wesleyan College, conferred that degree upon him and he was so honored by Susquehanna University in Pennsylvania. The university conferred upon him the highest award it gives, “The Order of Vandalia” given for distinguished service.

More recently, Salem College also honored him by conferring a degree upon him.

In addition to his numerous scientific tracts and books, Dr. Brooks contributes articles about nature and some scientific-historical articles to Wonderful West Virginia and other publications.

Dr. Brooks is a lecturer of note, and is much sought after as a speaker. That he still has interest in his native community is evidenced by his returning to give an historical address at the sesquicentennial memorial occasion of the church founded by his ancestors.
AFTER SERVICE VISITING—Top: Easily identified: Philip Phillips

Special visitors: (in doorway) Mrs. H. B. Darnall, Left: Phil Phillips and Eleanor Brooks talking to others; Center, Clarence See shaking hands with E. A. Brooks; Foreground, Perry Pinnell. Dr. Glauner is to the right.

HISTORY OF FRENCH CREEK
PRESBYTERIAN CHURCH
1819-1969

If the history of a congregation or an organization or a group of people can be written in the brief time of its existence, even though that span looks like almost three consecutive lifetimes, then the history of the French Creek Presbyterian Church has been told in records, in Pioneer booklets, in sermons, in newspapers, in biography and just in general, many, many times. But before any organization can become a fact, there has to be an idea, some preliminary foundation or base to build upon. The preliminary foundation of the French Creek Presbyterian Church is long and deep, extending further back into history than man has ever written. The early part of that foundation is, of course, that of all Christian churches, and does not differ from that of most churches of similar faith. But it is well to give a brief summary of what is back of the church which has existed in French Creek for a century and a half of continued service to the congregation, to the area, and a further expanded community.

When the world began, there was God, and man was made to serve Him, which man did in various ways, more or less constantly. As time went on, a selected group had to be set aside as God’s people, and again and again that group had to be limited as there arose more and more groups which became so sophisticated that they believed themselves the all-powerful; that God was unnecessary. As some groups broke away, other groups were seeking truth and being added. So, from among the Jews the selection was made as to the devout people who could bear a fit representative of God Himself, God’s Son. When some rejected, there were others to carry on.

Christ’s Church became such a powerful organization,
man-made, that devout followers broke away from it, causing great turmoil in the civilized world, but the Reformation was on its way, and continued. People had to break away from existing governments in order to serve the God they believed in.

Early in the seventeenth century, ancestors of the French Creek people were among those who left England in order to serve God as they believed right.

Many things befell those early American people, as things have befallen people since time began, but they worked out a better way of life for themselves. Continuing to be devout followers and believers in God, when they had a series of economic problems, they took it to be something that could be conquered elsewhere, so many moved west or south. It was in the southern mountain country that French Creek pioneers chose to make a new home. To this area came people of about all the cultures then in existence in the young United States, and together they carved out a home in the wilderness, established a church in which they could worship according to the dictates of their hearts and consciences and principles.

Many of the early settlers of French Creek came to this area from New England. The names of many towns in Massachusetts, Vermont, Connecticut, rang in the ears of the people for a hundred years as the land of their birth. Most of the early families settled, upon arrival from the British Isles, near the coast, which might be called Boston. But as time and generations passed, as Indian wars became less frequent, these people fanned out across the land, across mountains, up the great river valleys, but even so, the populous area of early America was a very small part of what was to become our great nation.

Henry Young, while "playing along the coast" (probably boating and swimming) of Scotland, had the misfortune to be picked up by pirates. And later pressed into military service, had the fortune to be able to get to Martha's Vineyard from Jamaica, where he escaped from his illegal captors, made his home on the island until a relatively short time before his death, when he went with his children to Massachusetts, and on to western New York, as legend has it. He made plans, on
three separate occasions to return to his home, but each time was unable to go. Each boat on which he had planned to sail was lost at sea, so he deemed it was his lot to stay in America. He became a schoolteacher, and a Revolutionary War soldier, mostly defending the island against the British ships. All his children were born on the island. It was his oldest son, married to Lydia Gould, of that migratory family, who came to French Creek to be instrumental in organizing the church which has now lived for a century and a half.

But it was not one family, it was all of those who settled here. They were of families that had organized churches in every new locality they had settled. Their six-week-long trip to western Virginia, by oxcart or covered wagon drawn by horses, was planned so that each Sabbath could be spent near a church where they could worship.

There being no church in French Creek, the earliest home in the area was opened to the settlers, mostly relatives who came from the same area, for services each Sunday. That was the home of Aaron Gould, Sr., a nephew of Nathan Gould, Sr. The home of Aaron Gould, Sr., stood behind the hill where the present French Creek School is located. It faced the creek. From 1811 to 1819, services were held in homes, there being no other place for them.

The first settlers were joined by more immigrants from New England, by those from eastern Virginia, and from other states. So, there went out a call for a missionary, which was responded to by the Congregational Church of New England, and a young man named Asa Brooks was sent to this settlement in 1816. After a period of labor, Asa Brooks succeeded in organizing a church in French Creek in 1819. Within a short time he organized other churches in Beverly, in Buckhannon, and in Clarksburg, all of which flourished.

Some of the early settlers of French Creek were: Aaron Gould, Sr.; Asa Brooks, his brother, Amos Brooks; Robert Young; Elijah Phillips and his brother, David Phillips; Gilbert Gould, his brother, Nathan Gould, Jr., and their father, Nathan Gould, Sr.; Patrick Peebles; Ebenezer Leonard; Adonijah Elmer, grandson of Elijah Phillips; Daniel Haines; Jason Loomis; Jonathan Alden, and others. Some of the names
vanished from the area as migratory waves swept on westward for a variety of reasons.

Many of the people now living in French Creek and Buckhannon (which has been called French Creek, removed), and indeed the entire area, can recognize in these names an ancestor or two or more.
One of the far-flung principles of the Christian Church has always been missionary in purpose and practice. The French Creek Presbyterian Church, far from being antagonistic to this concept of the church, has been very much an advocate as well as a participant. This church was given being by those with a missionary spirit and enough belief to send a missionary to this pioneer outpost, so, in turn, we have given of our means and our people. This church directly or indirectly, gave the first missionary to Alaska in the person of S. Hall Young, whose father came here with his parents, to settle and became one of the great preachers of his time. Hall himself lived here for a number of the years of his youth. Later, the church gave J. Loomis Gould and his sisters, Clara Gould McLeod and Mary (Molly) Gould, to that same outpost of civilization. It also gave Celia Morgan as a missionary to New Mexico, when that state was still largely uninhabited by other than Indians and a few Spanish Mexicans. How many persons went out from here or stayed at home to labor, for that matter, in fields of bettering conditions around them, is unknown. But a very large percentage of all the people who have ever lived in the community, and indeed third and fourth generations of them, have always found themselves involved in a “right thing to do for us all” policy, and many have inspired those right things. Suffice it to say that most of the people of the community have not stood on the outside looking in, they have acted according to their beliefs.

Robert Young was one of the early “home missionaries” of the type mentioned above. When elected assessor of Lewis County, of which we were then a part, he discovered that many of the homes his duties took him into had no Bibles.
He responded by taking Bibles to fill the need. His own church people supported him and supplied Bibles, and they got in touch with a society in the East, organized for such a purpose. In all, he distributed more than three hundred Bibles to the people of this area. Robert Young had the missionary spirit which called his grandson to Alaska as the first American missionary to that land.

Another organization which shows the character of the little community in the hills is the Temperance Organization. Elsewhere in this book are to be found in the minutes of the session of the infant church accounts which show tolerance of people for others and their right to a chance for improvement, but still show their condemnation of things which are of a destructive nature. When one drank spirits to excess, he was self-destructive. He became a problem for his friends, family, and a person on the downgrade.

History tells us that when the first church building was being erected on the hill, a building of logs, those working on it were very proud of their accomplishment. So, one of the men walked out to the end of the newly erected ridgepole, and lifting his flask, proposed a toast to the future of the organization to be housed in the building.

Being largely of Puritan stock, and having endured great trials and much self-sacrifice in existing on French Creek, this rang a warning to the minds of other people present. Not that the flask was an unusual thing in any pioneer place, it just did not belong to the church. The two were antagonistic to each other. So the incident incited them to organize a temperance society, in 1823. It was not just another temperance society, it was a total abstinence society, the first in the whole pioneer area, perhaps the first in the land. The people believed in the organization, and it thrived and grew until a large percentage of the people of the community belonged to it and kept their vow never to touch alcoholic beverages. Tradition tells us that it was the first in the land. Another such society was found in existence not long afterwards, but history is vague about its date of origin. The path of this young organization did not run entirely smooth. There were many digressions and arguments, and repentances and slippings, but it did continue.
There has never been a saloon in French Creek boundaries. At one time land was purchased and lumber bought and stacked at a site in the village for the erection of a saloon, but there came a flood and washed all the lumber down the creek for which our community is named. Some say the flood had two-legged helpers, some even name them, but that is one of the prideful-well-kept secrets of the time, and facts cannot be substantiated.

Though not a formal organization, the community has often responded to an appeal for help. Whether it be from an individual or a group, the response has never been slow or long in coming if the cause was deemed worthy. So, when that first log church was being planned, back in 1823, materials were sought. Logs for the building were, of course, at hand. Practically all the landowners had to cut and burn logs to make a place for crops, so the very best logs for the purpose were here to be used. Labor for cutting, for building, for hewing and other necessaries, was given freely. Money for other supplies, however, was something that was much more scarce. Typically and ingeniously, the women of the church solved the problem. They raised, prepared flax and wove a web of linen which great-great-great Uncle Augustus Sexton took to Frazier's store, in Staunton, Virginia, 150 miles away, to trade for glass for the windows and for nails.

On the trip over the mountains, Uncle Gus rode the horse with the linen tied to his saddle, but on the return trip he had to walk and lead his horse home as the glass and the nails were heavy. It seems that it has ever been a characteristic of the people that they would work together for a cause, even to the point of self-sacrifice.

Another incident of cooperation and self-sacrifice was the much romanticized story of Franklin Phillips and his sister Electa during the Civil War. Franklin Phillips was wounded in Franklin, a very rebel town, across the mountains. And the town was in the hands of the rebel soldiers. Word got back to the family about the wounded man, and that he was left in the town. Electa, a young girl, decided she must go to the rescue. Being a Phillips, and knowing she was right, neither her family nor anyone or anything could persuade her not to go. She took an old horse which was trustworthy but would
be unwanted by the enemy troops and started and reached her objective. By his singing through his pain, she found her wounded brother and did indeed nurse him back to health. But he was still unable to walk. So Electa got word home that she needed men to carry a litter home. Four old men made ready, and went walking away. They too, were captured and imprisoned for a time as spies, and did not succeed in their objective, but did get home later. In some manner Electa found a way to get the kind people of Franklin, enemies though they were, to carry him to the Union lines. From that point the army took over the burden and Franklin Phillips and his sister got home safely.

In between the two aforementioned events, was one which overshadowed both. When after all the self-preparation and the help given by his brother Festus who practically surrendered himself to his brother Loyal’s education for the ministry, after his tutelage under his pastor Asa Brooks, when Loyal Young still needed financial help and clothing to wear to school, the people came forth with hand-tanned, hand-made shoes, with knitted socks, with handwoven linsey-woolsey pants and coat, with linen shirts and underclothing. Loyal Young was so proud and humble that he walked barefoot most of the way to Canonsburg, Pennsylvania, to school.

The woman for whom the society is named: Blanche Brooks VanTromp.

President of the society, Dorothy McAvoy Poling.
Celia Morgan, daughter of Isaac Morgan and Mandanna Gould Morgan, missionary to the Indians of Arizona and New Mexico. She was buried in Albuquerque, N. M.

S. Hall Young, first Presbyterian missionary to Alaska, after purchase from Russia. Here he stands under the "PRAYER ROCK" of his father.

Ella Darnall, Earle Brooks, Perry Pinnell, Ella Knepp, Mrs. Glauner, Blanche McDonald, Dr. G. L. Glauner, Elsie Page Lake.
E. A. Brooks, E. W. Brooks, Eleanor Brooks, Blanche VanTromp, Mable Brooks Vance, Nelle Brooks, receiving flowers from her husband, Dr. C. M. Brooks, Lois Pinnell, Eleanor Pinnell, Marjorie Carter, Aubrey Simons.

INFLUENCE

The French Creek church has had influence on the lives of the people who attended it, as well as those who attended other churches nearby. The entire area has felt the influence of the French Creek Presbyterian Church.

Loyal Young, son of the Bible peddling assessor, the boy who was sent to school by the entire community, made good. He preached many years in Butler, Pennsylvania. In later years, other members of the community were to feel the impact of that ministry. Stanley Fidler said that when he was looking for a job in Pittsburgh, he applied then went back as requested after the references had cleared. The man who hired him confessed that he had not made any effort to check the references because his father had been an elder in the Butler church during the time of Loyal Young's ministry there, and he felt that anyone who came from the same area would be worthy of his hire. Later Guy B. Clark, Jr., met with similar treatment in that area.

In more recent years, a relative of a member of the community was working in a clothing factory in a town in Massachusetts. There was working in that same factory a woman whom she did not know, but who was from French Creek, West Virginia. Accidentally, the relative overheard the overseer say to the French Creek woman, "I am glad you are having a vacation, but when you come back, if there are any other people like you, down in that home of yours, bring them back here to work. We can use any of them we can get."

One of the great influences other than upon church principles, has been the emphasis the church placed upon education. Not long after the Civil War, Loyal Young came back to French Creek to preach with the avowed purpose of starting a school for higher learning. That he did, with the help of...
some of the pioneers and their sons and daughters. The French Creek Academy, the first institution of higher learning in the area, came into being, and was chartered for one hundred years. During its existence many young people came from many miles away to learn. Thus it provided teachers for schools over much of central West Virginia and such people as Thomas Hodges, who became president of West Virginia University, and Robert Armstrong, an instructor of English and for a little while, acting president of the state university.

Besides the missionaries mentioned elsewhere, the church sent out many preachers. With the teachers, the doctors, the scientists, the writers, the honorable businessmen, and officers, the community has had influence far beyond that which its size would indicate.

The community originated with patriotic people, and from that precept it has never deviated. Serving God came first, but the community believed that our great country, whose Constitution was based upon the Ten Commandments, was worthy of service, also, and has always lived that conviction.
THE WOMAN’S MISSIONARY SOCIETY

A complete history of this organization is not in existence, nor are there secretarial records which would tell of the work done by the women of this church.

Mrs. James A. McDonald, who moved back into the community after her husband retired from public work because of age, wrote a history of the society which is the most authentic one in existence. It is not dated, but Mrs. McDonald came to the community in 1919. The history was written sometime later, probably about 1935.

Sometime during the ministry of the Reverend E. P. Sloan at the French Creek Church, he received a letter from Mrs. Morrow, of Fairmont, a woman who was and still is very much interested in missions.

As a result of this letter, five women met May 28, 1896, at our church, and organized a Missionary Society. From my sister Laura’s diary [Miss Laura Brooks], we find that she and Mabel [later Mrs. F. W. Vance of Mannington] were two of the five women present. Probably the other three were Miss Amie Morgan, Mrs. A. N. Linger, and one of the Sexton girls.

This society grew in numbers, for one year later Laura speaks of attending a meeting with ten members present. As long as this society was in existence, each member paid ten cents a month. And after it discontinued, Miss Amie Morgan collected the ten cents, monthly, and sent it away, each year.

The members of this society were workers. We have accounts of interesting papers written and talks made by them. No automobiles were in existence here, then, so those who came either walked, or possibly rode horseback.

Mrs. Hazlett, the wife of the Reverend Mr. Hazlett who preached here for twelve years, was a most tireless
and interested worker, full of life and kind deeds. She
will not be forgotten by those who knew her and
worked with her. I attended one of their meetings with
my mother, Mrs. Adolphus Brooks, once while visiting
at home. Among the faithful members, other than Mrs.
Hazlett were: Miss Amie Morgan, Miss Laura Brooks,
Mrs. Arthur Gould, Mrs. A. N. Linger, and Mrs. John
Vance. Most of the members of that society have gone
to their reward.

While the Reverend Frank Lewellen preached here, he
instilled in the younger women of the church a greater
interest in missions, so in the summer of 1915 they met
in the yard at the manse, and reorganized. Some of the
members of the older society joined with them. For
some time they followed the old plan of giving ten cents
monthly. A year or so after this, some of the members
attended a Presbyterial meeting and came home inspired
to give more freely. For a few years free-will offerings
were given and then we were assessed as were all the
other societies in the Presbytery. From that time on,
each assessment has been paid in full.

Our meetings have been fairly well attended. Most of
the members have served as president a year or two, or
more. Mrs. Bruce, wife of the present pastor, so truly
pious and anxious to do just what is right, was president
for four years. She tried to inspire the rest of us with
faithfulness and earnestness. Our attendance is not large
now.

Some have married, Some have fled,
Some are scattered, Some are dead.

Since joining this organization myself, three of our
most faithful members have died: Mrs. John Vance, Mrs.
A. N. Linger, and Mrs. Ellis Brooks, our secretary and
treasurer for many years. They will not be forgotten.

We still carry on and with the help of our minister
hope to keep the Society interesting and profitable to
ourselves and our Church.

Abbie Brooks McDonald

Since that time, the number of members has grown less
and less. Also, there has been no help from a minister, as for
most of the period there has been no ordained minister in the
community. But the faithful members kept the organization going and no year has ever passed without our paying our full assessment to Presbytery.

After the death of Mrs. H. O. VanTromp, the organization was named: The Blanche Brooks VanTromp Women’s Society of the French Creek Presbyterian Church. It was felt that Mrs. VanTromp’s efforts were such that the society was greatly indebted to her for her many years of dedicated service.

That does not in the least belittle the efforts of the other members, long faithful, dedicated, and worthy. There have been many such.

With about nine members, the organization is still faithfully and sometimes laboriously clinging to its duty, and paying its full share of the mission load annually. Mrs. W. B. Poling is the present president.
JOHN LOOMIS GOULD

John Loomis Gould, son of Gilbert T. and Elizabeth (Loomis) Gould was born in French Creek in 1837. He died in Florida and was buried in the Fort Myers Cemetery.

Loomis Gould was captain of Company B, Tenth West Virginia Infantry, having been transferred from the Third West Virginia Infantry. He joined the Third Infantry June 27, 1861, and was promoted to captain in August 1862.

Captain Gould married Rebecca Reed. They had one son, Harold, and one daughter, Vesta.

J. Loomis Gould became superintendent of the Upshur County schools in 1867. He designed the octagonal shaped building that housed the French Creek Institute and served as principal there. Later he went to Alaska as a missionary to the Indians, as did his sisters, Clara Gould McLeod and Mary (Molly) Gould. He was a partner in a copper mine with his son, Harold. After his health failed he went to Florida to recuperate. There he owned citrus groves on Sanibel Island, where he and his wife resided until his groves were destroyed by a hurricane. Then they moved to another Florida home, where he died.
The French Creek Institute

Inked picture of the French Creek Institute
A group of academy pupils; Myra Brooks, principal.

Almyra Brooks Moore and sister, Eliza Brooks George
Dr. Robert Armstrong

Thomas E. Hodges

Almyra Brooks Moore

Anne Young Sexton, first teacher in the community
Group of three doctors: Dr. F. W. Vance, Dr. Dellett Bronson, Dr. H. O. VanTromp—all grew up within the village, all belonged to the church.
Brooks brothers for whom Brooks Hall at West Virginia University was named: C. Linn Brooks, Fred E. Brooks, Earle A. Brooks, A. B. (Lon) Brooks.
Nature Center at Oglebay Park. (The A. B. Brooks Nature Center.)

Interior of the Center: Mrs. A. B. Brooks, Mrs. F. E. Brooks, Dr. Maurice Brooks, Fred Carson Brooks, Mrs. Maurice Brooks.
THE FRENCH CREEK INSTITUTE

In 1868, Loyal Young, son of Robert and Lydia (Gould) Young, pioneers in this community, accepted a call to fill the pulpit of the French Creek church, with the avowed purpose of establishing a school of "higher learning." True to his purpose, he soon had things moving and in 1871 the incorporation for the institute was completed. The following persons signed an agreement of incorporation: Benjamin Gould, Ebenezer Leonard, Loyal Young, Ashley Gould, Adolphus Brooks, Freeman P. Sexton, Morgan A. Darnall, N. M. Ferrell and James P. Coon.

An octagonal shaped building with an octagonal shaped cupola was designed by Loomis Gould who had visited his mother's people in the West and had seen such a building, which took his eye. The building was a source of worry to many people in the community, for they had the feeling that it might collapse from sheer weight of the roof. So, iron rods were installed by Professor Meigs (a mysterious teacher who just appeared here and proved to be a most wonderful educator). The charter of incorporation expires this year, 1971.

Dr. Loyal Young had himself received his early preparatory education from his pastor, Asa Brooks, and was eager to give to the starved minds of the young folk of the community what he had received. So, he became the first principal of the little school, the only institution of higher learning in all the central part of the state. In the ten years of its operation, until Wesleyan Academy was established in Buckhannon, teachers and other ambitious people from all the surrounding counties took advantage of the opportunity that was theirs.

The objective of the school was preparation, at home, for those desirous of a college education. Many were the outstanding people who started their education here.

206
Other outstanding teachers and principals of the school were: Dr. S. Hall Young, first American missionary to Alaska; L. B. Moore, later to become president of Broaddus College and still later head of the Baptist Church in West Virginia; Oscar L. Moore; Myra Brooks who married L. B. Moore; Dr. Cooper Rusmisell; H. Boyer Morgan; Florence Bunner; Quillen L. Young, a Presbyterian minister in the northern Midwest; William O. Phillips, Presbyterian minister of note in this state and others; Ezra Potts; Robert A. Armstrong, head of the English Department at West Virginia University, and for a time its acting president; Thomas E. Hodges, who became an outstanding president of West Virginia University; Miss Lydia Young; Miss Myra Young; Miss Rhoda Gould; Capt. Loomis Gould, who became county school superintendent and later a missionary to Alaska, and Miss Adda Burr.

Before its demolition for safety’s sake, the building was used for community programs and entertainment, and as is the way of small boys, a place for them to play. In his book about French Creek, Dr. H. O. VanTromp tells that at one time some Indians rented the building for a show. He remembered the show well and said that it inspired the boys to do as they saw the Indians do.

Although the building is gone, the grove where it stood is still a beautiful place, and its majestic trees still are evidence of the important thing they sheltered.

Teachers in the French Creek Academy

First year—1871:
Rev. Loyal Young, D.D., Principal
Myra A. Brooks
Lydia Ellen Young

Greek and Latin
Mathematics
English

Second year—1872:
Rhoda Gould, substitute for Myra Brooks, resigned

Third year—1873:
Rev. L. B. Moore, Supt., Upshur Co.
Rhoda Gould

Principal
Assistant

Fourth year—1874:
Capt. J. Loomis Gould
Mrs. J. Loomis Gould

Principal
Professor Robert Kidd
Robert Armstrong
S. Hall Young
Eugene Brown
Mrs. Eugene Brown

Partial List of Pupils Who Attended the Academy

Samuel Cooper Rusmisell
Gilbert Bunten
John Duncan
Hanson Bennett
Ezra Potts
William M. Mick
Page Henderson
Thomas Hodges
Mary McAvoy
Mr. Rifley
Florence George
Laura Brooks
Flora Colerider
Celia Morgan
Clara Phillips
Emma Gould, went to
Dr. Meigs, 1884-85
Mary E. Gould
Anna Young
Ella Townsend
Emma Sexton
William O. Phillips
Emma Young
L. B. Moore
Glenn Colerider
Albert Jenkens Marple
Homer Freeman
Mrs. Homer Freeman
Minnie See
Florence George
Amy Haynes
Annie Sexton
Emma Lucy Henderson

Seymour See
James Duncan
Frank Morrison
Charles Craig
S. Hall Young
— Rexroad
Amy Hayes
Loretta Hodges
R. A. Hitt
Belle Moore
Mr. Bailey
Lucy Perry
Lydia Morgan
Emmaline Perry
Laura Gould

Eugene Brown
Sirene Bunten
Emma Henderson
Myra Gould
Minnie Hyre
Jas. K. P. Koon
Quillen Young
Oscar L. Moore
Linn Phillips
May Phillips
Joe Reger
Etta Sexton
Garrett K. Smallridge
Harry Darnall
Charles Wilson
Nellie Vance
Lottie Gibson

208
The French Creek Institute

J. James McPeek—Secretary of the State of West Virginia, hereby certify that an agreement duly acknowledged and accompanied by the proper affidavits, has been this day delivered to me; which agreement is in the words and figures following:

You are, hereby, agree to become a Corporation by the name of The French Creek Institute for the purpose of establishing and conducting a Male and Female Academy, to teach the sciences and promote religious instruction, which Corporation shall have as its principal office or place of business at the building erected for the said on French Creek, in the County of Fayette, and is to be opened on the first day of January A.D. 1870. Only for the purpose of forming the said Corporation or subscribing the same, if you and your partners or successors shall neglect to execute this said Corporate, by acts or omissions, from time to time, to the contrary, to the same extent as the number of subscribers is designated, three pages of five names each, which may be had by the said agents, respectively by following, that is to say: by the Agent, a Private resident of the State of West Virginia, belonging to the County of Fayette, and having the same, and the other agents, whereby the same shall be done, the same having been executed and delivered by the said agents, and the same thereby being fully binding, in accordance with the laws of the State of West Virginia.

Given under my hand and the Great Seal of the said State, at the City of Charleston, this—Second—day of—March—eighteen hundred and—Seventy—

J. James McPeek
Secretary of the State.
H. B. Darnall
Nellie Silkett
George Summers
Joseph Grove
Hamlin Anderson
Charles Cunningham
Maggie Hinkle
Burla Weaver
Ellis Jackson
Lee Coburn
Hannah Miles
Judson Bailey
Hattie Brooks
Henry Queen
George Curtis
Phil Poundstone
Hyre D. Clark
Andrew Hathaway
John Douglas, 3 years under Dr. Young
David K. Armstrong
E. L. Coburn
Maude Wingrove
Page Wingrove
Fred E. Brooks
Orr L. Perry
Warrick Smallridge
Glenn Colerider
Emma Gould
Amie Sexton
Jennie Summers
Wellington Linger
Clara Phillips
Edith Dannington
Agnes McWhorter
Cyrus McWhorter
Rosa McAvoy
Anna Daniels
Dennis Cutright
Sadie Anderson
Robert Darnall
Calvin Darnall
Wren Darnall
Ethel Darnall
Billie Jenkins
(Dr.) Reed Powers
Alice Forinash
Albert Hardman
Boyers Morgan
Billie Green
Nell Elmer
Robert Armstrong
Luther Casto
Charlie Wilson
Jessie Lewis
— Pifer
Elmer Bacchus
Jonathan Hathaway
Samuel McCann, Dunkard Missionary to India
Clara Coburn
Warren Wingrove
Miriam Wingrove
Abbie Brooks
C. Linn Brooks
Amy McAvoy
Ella Hefner
Albert Marple
Floyd Sexton
Jason Curry
Mr. Casto
Alfred Linger
Edith Dancer
Dora Chalfont
Agnes Bright
Lydia McAvoy
Emma McAvoy
Albert Daniels
John Kemper
Ella Jackson
Robert Kidd
William Eckes
Lester Bond
George Smith
Martha Henderson
John Rusmisell
Job Hinkle
Warren Hayes
Annie Taylor
Claude Gould
Arthur Bradley
Hattie Bunten
Belle Moore
Emeline Perry
May Phillips
Short Shipman
John Hodges
Louisa Sexton
Eliza Sexton
Kate See
Lafayette Talbott
Biddie Queen
Mary Gould
Mr. Wetzel
Frank Marple
George Fitzgerald
Helen Gould
Florence Shobe
Chattie Young
Will McAvoy
Henry Queen
Andrew Ours
Lee Lucky
Delia Carter
Lee Mearns
Luther Anderson
Junie Hedges
Delia Ferrell
Annie Rhorbaugh
Will Cutright
John Romine
Preston Allman
Lee Arnold
George Lewis
Mary Henderson
Charles Armstrong
Sister Hinkle
Lydia Taylor
Molly Gould
Clara Gould
Luther Bradley
James Moore
Rosa Townsend
Lucy Perry
Long Shipman
Dr. Dotson
Rosa Sexton
Lucy Sexton
Jennie See
William Talbott
Billie Talbott
— McCue
John Gould
L. L. Casto
Will Miles
Vesta Gould
Charles Shobe
Myrtle Young
Flora Colerider
Nita Phillips
Charles Queen
George Ross
Minnie Morgan
Georgia Burner
John Ireland
Georgia Barnsgrove
Willie Ferrell
Charles Gould
Hale Gould
Abe Cutright

210
Roberta Tenney
Nelson Cutright
Lelah Phillips
John VanTromp
John Hess
Lottie Gibson
Lou Phillips
Liona Hodges
Will Talbott
R. A. Reger
W. B. Cutright
Arthur Bradley
Charles Shobe
Molly Gould

Deborah Queen
Waitman Wilson
Ora Waid
Billie Henderson
Jerry Light
Laura Gould
Bettie Hodges
Mr. Wilmouth
Dellett Bronson
Frank M. Marple
Jason Williams
Mr. Duffey
Al Morrison
COL. THOMAS E. HODGES

Thomas Edward Hodges was born in Upshur County December 13, 1858. His career has been brilliant and successful. He obtained the well-earned title of leader in educational, business and religious circles.

As a boy he worked on his father's farm and engaged in all of those occupations so familiar to hillside farmers, and he there acquired those habits of industry and persistence which characterized his later life.

After completing the work of the district schools, he entered the French Creek Academy, a famous preparatory school at that time. In 1877 he went to Morgantown where he enrolled as a student in West Virginia University. His career as a student in that institution was attended with many scholastic successes, and he especially distinguished himself as a college orator. He graduated from the university in 1881. Following his graduation, Mr. Hodges entered upon a remarkable and interesting career in the educational work of his native state. He was superintendent of the public schools of Morgantown from 1881 to 1886. In the latter year he was elected principal of Marshall College, at the State Normal School at Huntington, which position he held for a period of ten years. In recognition of his services as the head of the Huntington institution, he was, in 1896, elected professor of physics at West Virginia University. He performed the duties of this position with distinction, not only building up the department but contributing materially through his work to the general development of the university. During the thirteen years that he was a professor in the university, he became greatly endeared to the students of the institution on account of his bigheartedness, and his interest in athletics and all other student activities. It is no disparagement to other teachers to say that Tom Hodges was one of the most popu-
lar men that ever taught in that institution. In 1909 Governor William E. Glasscock appointed Mr. Hodges as a member of the State Board of Control, a new centralized board created by the legislature for the financial management of the state institutions.

In 1910 he was elected president of West Virginia University by the State Board of Regents, to begin his term of service in October 1911. His inauguration as president of the university took place on November 3, 1911, and was attended by imposing ceremonies in which representatives from colleges and universities all over the country participated.

Mr. Hodges has always been active in moral and religious movements in the educational institutions with which he has been connected. He has been an active member of the Presbyterian Church, and is noted throughout his native state as a vigorous exponent of the highest religious ideals.

Parallel to his educational work, Colonel Hodges has displayed a marked ability in business and financial matters and today he is considered one of the foremost men in the state in that line. In no town has he been located but that he became identified with some business other than in the educational line.

The above was published in the Charles Town Register, October 22, 1914, and sent to French Creek friends of Mr. Hodges by Thornton K. Perry.
Music has always been an important part of church services. In the New England homes from which many of the French Creek early settlers came, a book of Psalm tunes was used. Lydia Gould Young had such a book, which is still existing in French Creek. When she was busy about her home chores, she would often ask one of her children to read the first verse of a hymn to her, then she would repeat from memory the other verses.

Jonathan Alden, a descendant of that John whom Priscilla asked to speak for himself, and a brother-in-law to Lydia Young, Gilbert Gould and Nathan Gould, was the first singing school teacher in the community and took over the leadership of the choir started by Rev. Asa Brooks. He was followed by Dr. Amos Brooks as choir leader. Dr. Brooks was succeeded by William Phillips, Richard Phillips, Adolphus Brooks, John Vance, Abbie Brooks McDonald, and Dr. H. O. VanTromp. After Dr. VanTromp became unable to lead the choir, there has been no organized choir in the church.

The first musical instrument used in the church was a bass viol, owned and played by Dr. Amos Brooks. Other instruments were used in the church from time to time. The first organ was purchased by the church just after the Civil War, when the present building was new. It was played by Myra Brooks, daughter of Dr. Amos Brooks. She was followed by Miss Laura Brooks, a niece, who was followed by her sister, Blanche Brooks VanTromp. Succeeding organists have been: Laura Brooks Moore, daughter of Myra Brooks Moore; Rosemary Carter Bryan Shafer, great-great-granddaughter of Dr. Amos Brooks; Lois McDonald Pinnell, and Roberta Young Thacker.

The organ which is now in the church was presented by Miss Marguerite Young, who is now living in a convalescent
home in Elkins. Mrs. A. M. Gould left a sum of several hundred dollars to the church for an organ in her will. Miss Marguerite Young, administrator, and Mrs. VanTromp shopped for just the right organ. Whey they found it, the money in hand being an insufficient amount, Miss Young supplied the remainder needed. It is an electric organ, simple in design and simple to play, and fits uniquely with the architecture of the church, which is plain, simple and beautiful, and dignified.
Jonathan Alden, first choir leader, singing school teacher.

Last choir leader: Dr. H. O. VanTromp

Choir which sang together in 1919 who also sang in 1869 (Ministers—W. O. Phillips, S. Hall Young), Mrs. Emma Gould Chidester, J. E. Vance, "Nita" Phillips Jones, Abbie Brooks McDonald, Wallace Phillips, Laura Brooks. At the organ is Mrs. L. B. Moore, the former Almyra Brooks.
Amos Brooks who played a violin, bass viol, tenor viol.

Almyra Brooks, first organist

Laura Brooks, organist

Blanche Brooks VanTromp, organist
K. C. Simons with his dulcimer,
a family heirloom.
How sweet on a still Sabbath morning
To list to the song of the bell
That vies with the birds in its toning
"Oh Come to the house on the hill!"

It's a sound that all nature is blending,
A call ringing out o'er the hills
As restful, as sweet, as soul mending,
As pure as the moss-banked rills.

There must be something magnetic
In the call of that bell on the hill
For the souls of the expatriots
Are touched to return with a will.

They come in vacation to visit,
The land they knew as a child,
Or maybe their parents have told it
So vivid! so peaceful! so mild!

And when they have earned a retirement,
And age has ripened their thoughts,
They return to the home of their childhood
To get that serenity God wrought.

Lois Pinneil

Ring sweet! ring low! ring soft! ring slow!
Come-on . . . come-on . . . come-on . . . come-on!
THE CHURCH BELL

The cooperative spirit of the French Creek Presbyterian people has, as has been previously stated, always been very great. When something needed doing, the decision was first made by the group, then, together, the group set about to get it done.

Paul Cutright has written in a Pioneer booklet, of 1954, about the acquisition of the bell for the church. The exact date of the dinner which was held to raise money to pay for the bell was obtained from a diary which Linn T. Phillips meticulously kept. He states that on August 11, 1891, he spent ninety cents for a dinner at the Presbyterian Church. Mrs. Van'Tromp, aunt of Dr. Cutright, knew that it had to be the dinner at which money was raised for the bell, there having been no other held.

Mrs. F. W. Vance of Mannington enlarged upon the enjoyment of that occasion when talking to the writer, about that time (1954). The dinner was the big social occasion of the year, and all the young girls and young men, and there were many living here at that time, enjoyed it as young people have enjoyed social occasions through all times.

Money having been raised, a bell was bought after much discussion of what type of bell to buy. The bell purchased in 1891 still rings out to call people to worship eighty years later. It has good tone and can be heard on faraway hilltops and many intervening valleys.

Rev. Louis Lindemuth, a young, energetic, beginning preacher, was the pastor of the church at that time. He was a much liked person and left a good mark on the church and the congregation in many other ways than the securing of the bell. The Presbyterian bell lives as a monument to his work here.
Those who signed the register at the 150th anniversary celebration held at the church in 1969 included:

Col. and Mrs. C. C. Albaugh, Buckhannon
Mr. and Mrs. French Armstrong, John, Tom Mark, and Becky, of Elk View
Rev. Wm. L. Arthur, Presbyterian Church, Clarksburg
Mr. and Mrs. Harold T. Bailey, Buckhannon
Mrs. George P. Brady and Miss Sandra Brady, French Creek
Dr. and Mrs. John D. Boynes, Imperial, Pa.
Dr. and Mrs. Chandler McCuskey Brooks, Brooklyn, N. Y.
Dr. and Mrs. Maurice G. Brooks, Morgantown
Mr. and Mrs. Willis Buchanan, French Creek
Mr. and Mrs. Ralph Bunten, Weston
Mr. and Mrs. Richard Butcher, Arlington, Va.
Mr. and Mrs. John Cain, Miss Sharon Cain, Laird Cain, French Creek
Mrs. Marjorie Carter, French Creek
Mr. and Mrs. Thomas Carter, French Creek
Mrs. L. D. Carter (Mae Hyre Carter), French Creek
Mr. and Mrs. Hugh Casto, R. R. Montrose
Mr. and Mrs. Esker Casto, French Creek
Mr. and Mrs. Neff Casto, Buckhannon
Mr. and Mrs. Pete Conley, Second Presbyterian Church, Huntington
Rev. and Mrs. Merle Conrad
Mr. and Mrs. Howard Cool, Rangoon
Mr. and Mrs. Bellas Cross, Elkins
Renny Day, Sago
Miss Bly Darnall, French Creek and Tampa, Fla.
Mrs. Porter Darnall, Buckhannon
T. A. (Eck) Darnall, Buckhannon and Lakeland, Fla.
Mr. and Mrs. W. W. DeLancey and Billy, Grafton
Mrs. Mable Clark Fretwell, Buckhannon
Dr. and Mrs. H. L. Gaston, Buckhannon
Miss Eva Gould, Buckhannon
Dr. Catherine Gunsalus, Buckhannon
Mr. and Mrs. John J. Groves, Buckhannon
Miss Mary Hazlett, Grove City, Pa.
Mr. and Mrs. M. C. Hoover, French Creek
Miss Virginia Bly Hoover, French Creek
Mrs. Zoe Darnall Hoover, French Creek
Mr. W. O. (Bill) Hoover, French Creek
Mrs. Betty Hornbeck, Buckhannon
Mr. and Mrs. Hugh Hyre, French Creek
Mr. and Mrs. Percy Karickhoff, Buckhannon
Mr. and Mrs. George B. Kennedy and Connie, Elkins
Mr. and Mrs. Willis B. Lake, French Creek
Rev. and Mrs. G. B. Lantz, Mary Lynn, Kimberly Sue, Rebecca Gay and Marsha, Buckhannon
Dr. and Mrs. Basil Linger, Clarksburg
Gary Linger (C.A.P.), Buckhannon
Mr. and Mrs. Hugh Linger, Buckhannon
Miss Blanche McDonald, French Creek and St. Petersburg, Fla.
Rev. and Mrs. Robert D. McClure, Terra Alta
Mr. and Mrs. Ken McClain, Parsons
Mrs. Lacy D. (Mona Phillips) Morgan, Buckhannon
Mr. and Mrs. Guy Nicholas, French Creek
Mr. Glenn Nichoamer, Clarksburg
Mr. and Mrs. Glenn Ours, Buckhannon
Mrs. Philip (Nora Darnall) Phillips, Buckhannon
Mr. and Mrs. Wm. Perry Pinnell, Jr., Howard and Barbara, Arthurdale, W. Va.
Mr. and Mrs. Wm. Perry Pinnell, Sr., French Creek
Mr. and Mrs. W. B. Poling, French Creek
Mr. Charles D. Posey (Am. Legion), Buckhannon
Grace Post, Crawford
Mr. and Mrs. Jennings Proudfoot, Buckhannon
Mrs. Floyd Queen (the former Merle Morgan), Adrian
Mr. and Mrs. Zanex Ramsey, Buckhannon
Dr. and Mrs. Joseph Reed, Karen and Betsy, Buckhannon
Mr. and Mrs. Riley Reed, French Creek

224
Mr. and Mrs. Arthur F. Reid, Jr., Marie and Frederick, Davidsonville, Md.
Mr. S. E. Reppert, First Church, Clarksburg
Mr. and Mrs. Earle Rhodes, Rosalea, Tommy, Jimmy, Juanita, Clinton, French Creek
Mr. and Mrs. Vaughn Rice, Clarksburg
Mrs. Leroy Score, David, Kristie and Patricia, Buckhannon
Mr. Lorentz See, French Creek
Rev. Dr. Bob Sessions, Wesleyan College, Buckhannon
Dr. and Mrs. Robert E. Shafer and Philip, Buckhannon
Mr. and Mrs. Robert Smith, French Creek
Mr. and Mrs. Odie Snyder, French Creek
Mrs. Alva Teter (Arabella), Rangoon
Mr. and Mrs. Claude Teter, Buckhannon (Brushy Fork)
Mr. and Mrs. E. D. Thacker, French Creek
Mr. and Mrs. Neale Thacker, Debbie, Stephen and Tina, French Creek
Mr. and Mrs. Ira B. Tomblyn, Jr., French Creek
Mr. and Mrs. Grayling Tomblyn, French Creek
John Tomblyn, French Creek
Mr. and Mrs. Fred Trainer, Jr., Buckhannon
Mr. and Mrs. Murl Underwood, French Creek
Tappy Williams, French Creek
Mr. and Mrs. Paul Young, Elkins
Mrs. Ralph (Grace Lantz) Young, French Creek

Church Necrology Since 1969
Mrs. John E. Knepp
Mrs. L. D. Carter
Mr. Hugh Hyre
Miss Marguerite Young
Mrs. L. F. Hammer
Mrs. Arch Williams
Those who attended the Sesquicentennial of the church in 1969.
Those present in 1969 who had also attended the centennial celebration in 1919: First row, left to right—Lorentz See, Bly Darnall, Mona Phillips Morgan (Mrs. Lacy D.), Mrs. Phil (Nora Darnall) Phillips, Dr. Basil Linger, Hugh Linger, Mrs. Ralph (Grace Lantz) Young, Mrs. Floyd (Merle Morgan) Queen. Second row—Odie Snyder, Virginia Bly Hoover, Mrs. Odie (Minnie Phillips) Snyder, Mrs. Delph (Roberta Young) Thacker, Zoe Darnall Hoover, T. A. (Eck) Darnall, Maurice Brooks, Mrs. Hugh (Clara Haynes) Hyre, Mrs. Murl (Gladys Hyre) Underwood, Mrs. Glenn (Lois Van'Tromp) Ours, Mrs. W. P. (Lois McDonald) Pinnell, Blanche McDonald. Not in the picture, but attending were: Mrs. Elsie Page Lake, Mrs. C. C. Albaugh, Mrs. Vaughn Rice, Mrs. Mary See Jones Williams, Riley Reed, Mrs. Eleanor Talbott Reed, Hugh Casto, Neff Casto, W. O. Hoover, Mrs. Marjorie Carter.
The church as it was in 1869.
The church today.
INDEX

Abbott, 53
Academy, French Creek (Institute), 151, 172, 193, 198, 199, 206, 207, 208, 209, 210, 212
Adrian, 53
After Church, 123, 178, 179
Albaugh, Col. C. C., 223
Albaugh, Martha Hollis Page, 5, 65, 72, 223
Alden, Abagail, 111
Alden, Esther, Mrs. Nathan Gould, Jr., 89
Alden, Gilbert, Jr., 112
Alden Hole, Map 2, back endsheet
Alden, John, 214
Alden, Jonathan, 8, 33, 34, 35, 53, 82, 86, 105, 111, 112, 113, 137, 138, 157, 159, 160, 170, 182, 214, 216; Map 1, front endsheet
Alden, Jonathan, Jr., 112
Alden, Lucy, 8, 33, 86, 110, 111, 112, 138, 160
Alden, Mehitable, 111
Alden, Nancy, 112
Alden, Orpha, 86, 110, 113
Alden, Pascal Young, 83, 86, 111
Alden, Philetus, 113
Alden, Priscilla, 214
Alden, Rosina, 113
Alden, Samuel, 112
Alden, William, 111
Alden Zephorenah, 83, 105
Alexander, Archibald, 136
Allegheny Mountains, 30
Allen, Rev. Moses, 34, 137, 158, 159
Allman, Preston, 210
America, The Naturalist, 174
American Youth Foundation, 28
Anderson, Hamlin, 209
Anderson, James, 59
Anderson, John, 105
Anderson, Luther, 210
Anderson, Sadie, 209
Anderson, Sarah Siron, 59
Angelands Ferry, 35, 159
Appalachians, The, 174
Armstrong, Becky, 223
Armstrong, Charles, 210
Armstrong, David K., 209
Armstrong, French, 223
Armstrong, Jared, Map 1
Armstrong, John, Map 2
Armstrong, John E., 223
Armstrong, Lois, 223
Armstrong, Robert A., Ph.D., 151, 193, 200, 207, 208, 209
Arnold, Lee, 210
Arthur, Rev., 3, 223
Artifacts, 5
Artists, 5
Audubon Society, 28
Authors, 5
Bacchus, Elmer, 209
Bailey, Harold T., 223
Bailey, Judson, 209
Bailey, Mr., 208
Bailey, Nelle Jones, 223
Bailey, Silas, 91
Baker, Harold, 20
Baker, Helen, 20
Baker, Mrs. J. Thompson, 20
Baker, Dr. J. Thompson, D.D., 12, 13, 20
Baker, Roy, 20
Band, French Creek, 220
Baptist Church, 207
Barnsgrove, Georgia, 210
Barrett, Amaryllis, 84, 86
Barrett, Byron, 114
Barrett, Daniel, 8, 33, 86, 157
Barrett, Dr. Elisha D., 36, 161

231
Brooks, Dr. E. A., D.D., 11, 14, 18, 21, 22, 23, 27, 48, 50, 57, 124, 130, 150, 171, 177, 178, 190, 204
Brooks, Eleanor, 27, 178, 179, 190, 191
Brooks, Eliza, 87, 92, 110, 199
Brooks, Elizabeth (Betty), 63
Brooks, Ellis W., 37, 61, 65, 173, 178, 190, 191
Brooks, Ezra, 33, 88, 112, 158
Brooks, Fred Carson, 205
Brooks, Fred E., 3, 9, 20, 37, 42, 57, 63, 151, 174, 204, 209; Map 2
Brooks, Grace Coburn, 20, 57, 63, 174, 205
Brooks, Hall, 63, 68, 204
Brooks, Hannah Fleming, 22, 24, 87
Brooks, Harriet Eva, 57, 118, 209
Brooks, Jasher T., 147
Brooks, John, 33
Brooks, Josephine Phillips, 20, 27, 57, 63, 69, 70, 117, 118, 194
Brooks, Laura Gould, 53, 57, 87, 90, 111, 113
Brooks, Laura Sophronia, 57, 117, 171, 194, 208, 214, 216, 218
Brooks, Luceba, 113
Brooks, Lydia Young, 57
Brooks, Mary McCuskey, 27, 124
Brooks, Mrs. M. G., 205, 223
Brooks, Minnie See, 57
Brooks, Moselle, 112
Brooks, Nelle Coburn, 57, 68, 205
Brooks, Nelle Graham, 124, 125, 179, 191, 223
Brooks, Nelle Rosamond Vance, 20, 65, 195
Brooks, Mrs. Ora McCuskey, 27, 124
Brooks, Mrs. Polly Sumner, 35, 87, 111, 112, 113, 137, 138, 160
Brooks, Mrs. Rebecca Sawyer, 22, 24
Brooks, Rhoda, 111
Brooks, Ruth Brown, 205, 223
Brooks, Wannit Glint, 112
Brown, Edward J., 87, 88, 107, 110, 116; Map 1, Map 2
Brown, Eugene, 87, 88, 116, 208
Brown, Mrs. Eugene, 88, 208
Brown, Louisa, 88
Brown, Loyal Bascom, 116
Brown, Margaret Young (Mag), 116
Brown, William Irwin, 88, 99, 110
Brown, William, 101
Bruce, Mrs. P. L., 18, 171, 195
Bruce, Rev. P. L., 12, 13, 18, 171
Bruffy, James, 87
Bruffy, Margaret, 87
Brushy Fork, 53, 58
Bryant, William Cullen, 22
Buchanan, Map 1
Buchanan, Abe, Map 2
Buchanan, Andy, Map 2
Buchanan, Mrs. Willis (Dorothy), 223
Buchanan, Willis, 223
Buckhannon Presbyterian Church, 161, 182
Bull Run, 58, 157
Bunten, Florence, 207
Bunten, Gilbert, 117, 208
Bunten, Harriet Gould, 87, 117, 210; Map 2
Bunten, Judson, 117
Bunten, Lorenzo, 87
Bunten, Lucretia, 87, 110
Bunten, Mary Ann, 117
Bunten, Ralph, 223
Bunten, Mrs. Ralph, 223
Bunten, Sirene, 208
Bunten, Lieut. Watson, 65, 72, 87, 102, 110, 163, 170
Bunten, Rev. Z., 90
Burner, George, 210
Burner, Mr., 32, 156
Burr, Miss Adda, 207
Burr, Miss Amie, 164
Burr, Betsy (Leonard), 93
Burr, Claude, Map 1, Map 2
Burr, Elbridge, Map 2
Burr, Elbridge (Little), 163; Map 1
Burr Hole, Map 2
Burr, Joe Sr., 93
Burr, John, 8, 33, 137, 157, 169; Map 1
Burr, Louisa, 110
Burr, Martin, 88, 90

233
Butcher, Exanna P. Young, 223
Butcher, Richard, 223
Byrd, Dr. Nathan V., 202; Map 2
Byrd, Wesley, 109

Cabin Creek, 27
Cain, John, 5, 223
Cain, Mrs. John (Marjorie), 223
California, 61, 67
Cambridge Graduate School, 28
Camden, Gideon Draper, 24, 25
Candle making, 5
Caroline, a servant, 88
Carper, C., 93
Carter, Delia, 210
Carter, Mrs. L. D. (Mae), 188, 225
Carter, Marjorie Cutright, v, 179, 188, 190, 201, 223
Carter Methodist Episcopal Church, Map 2
Carter, Thomas, 223
Carter, Mrs. Tom, 6, 223
Casto, Doll, 78
Casto, Mrs. Doll (Mary Jones), 78
Casto, Esker, 223; Map 2
Casto, Mrs. Esker (Myrtle Spaur), 223
Casto, Hugh, 223
Casto, Mrs. Hugh (Margaret Powell), 78, 223
Casto, Neff, 6, 38, 78, 223
Catechism, Shorter, 141
Centenary Celebration, 138, 227
Centerville, 54, 57
Certificate of Incorporation, 190A, 190B
Chalfont, Dora, 209
Chalmers, Thomas, 136
Chapin, Phineas, Esq., 24, 25
Characteristics, 23, 152
Charleston, West Virginia, 27
Charles Town Register, 213
Chidester, Emma Gould, 216
Chrisman, Dr., 15
Church, Beverly, 7
Church, Buckhannon, 7
Church, Clarksburg, 7
Churchill, Rev. Ebenezer, 11, 13, 150

Clark, A. B., 93
Clark, Cornelius, 107
Clark, Hyer D., 209
Clark, William, 31, 33, 54, 158
Clarksburg, 22, 23, 24, 25, 139, 161, 152
Coburn, Clara, 209
Coburn, Edgar L., 63, 209
Coburn, Mrs. Edgar L. (Mary Emma Young), 20, 63; Map 2
Coburn, Lee, 209
Colderider, Flora, 208, 210
Colderider, Glenn, 208, 209
Colderider, Henry, Map 2
Colderider, Lyell, 65
Colderider, Moke, Map 2
Colderider, Pauline Brooks, 65
Colderider, Ray, 6
Colderider, Will, Map 2
Columbia University, 77
Conkey, Cloe, 36, 82, 112, 138, 160
Conley, Mr. and Mrs. Pete, 223
Connecticut, 8, 32
Conrad, Rev. and Mrs. Merle, 5, 6, 17, 223
Cool, Mr. and Mrs. Howard, 74, 223
Coon, James P., 206
Cox, Clarence, Map 2
Coyner, Archibald, 88, 110
Coyner, Caroline, a servant of Mrs. Coyner, 110
Coyner, Elizabeth, 88, 105
Craig, Charles, 208
Craig, Virginia, 105, 106
Craig, William, 106
Cross, Mr. and Mrs. Bellas, 223
Cunningham, Charles, 209
Curry, Clyde, Map 2
Curry, James, 88, 113, 114
Curry, Jason, 209
Curry, John Newton, 114
Curry, Sally, 88, 113, 114
Curry, Sara Timen-Sora, 113
Curtis, George, 209
Cutright, Abraham, 210
Cutright, Dr. Clifford R., 177
Cutright, Dr. Dennis Monroe, M.D., 57, 209
Cutright, Mrs. D. M. (Harriet Eva Brooks), 57, 118, 209
Cutright, Gladys P. (Mrs. Paul), 191
George, Lydia Jane K., 55, 117, 118
George, Thomas Allen, 87, 92, 107, 117, 118; Map 1
Gibson, Dorcas, 113
Gibson, Laura, 113
Gibson, Lottie, 208, 211
Gilbert, Martha (Mrs. Nathan Gould, Sr.), 53
Gillum, Indabo, 108
Gillum, Markwood, Map 2
Glasscock, Gov. Wm. E., 213
Glauner, Dr. G. L., 15, 178, 190
Glauner, Mrs. G. L. (Marcia), 190
Glenville State, 67, 75
Goodwin, Anne (Mrs. David Phillips), 52, 96
Gould, Aaron, Jr., 32, 36, 89, 90, 91, 92, 93, 109, 111, 112, 113, 114, 135, 148, 157, 160; Map 1
Gould, Aaron, Sr., 8, 32, 34, 35, 37, 48, 51-52, 82, 83, 89, 90, 94, 97, 109, 134, 137, 138, 156, 159, 160, 164, 169, 182; Map 1
Gould, Mrs. Aaron, Sr. (Lydia Gray), 51, 89, 138
Gould, Albert, 58
Gould, Almira, 91, 110
Gould, Anna, 135
Gould, Araminta, 91, 110
Gould, Aretas Brooks, 112
Gould, Arthur Morgan, 37, 41, 58, 61, Map 1
Gould, Ashley, 63, 85, 91, 106, 112, 117, 118, 119, 206; Map 1, Map 2
Gould, Benjamin, 37, 41, 58, 85, 91, 105, 112, 206; Map 2
Gould, Bernard P., 91
Gould, Calista, 90
Gould, Rev. Calvin C., 11, 13, 14, 102, 150
Gould, Cecelia, 115
Gould, Cemantha, 90, 110, 113, 114, 115
Gould, Chandler D., 53, 83, 90, 92, 110, 111
Gould, Charles, 118, 210
Gould, Clara, 171, 184, 197, 210
Gould, Claude, 210
Gould, Cynthia Ann, 114
Gould, Daniel, son of Aaron, Jr., 112
Gould, Dwight, 53, 111
Gould, Ebenezer, 51, 135
Gould, Elijah Earle, 112
Gould, Eliza, 111
Gould, Eliza D., 91
Gould, Eliza, daughter of Ezra Morgan, 58, 61, 91, 110
Gould, Elizabeth, daughter of Nathan, Jr., married Butler, 36, 82, 90, 160, 161
Gould, Elizabeth Loomis, 36, 53
Gould, Elmore Hart, 112
Gould, Emma, 118, 208, 209
Gould, Esther (Mrs. Samuel), 36, 89, 110, 160
Gould, Esther, 35, 82, 89, 138, 160
Gould, Miss Eva, 223
Gould, Flint, 52, 113
Gould, Freeman, 83, 90
Gould, Frena, 111
Gould, George, 37, 63, 119
Gould, Gilbert T., 53, 89, 91, 111; Map 1
Gould, Hale, 210
Gould, Hannah, 84, 135
Gould, Harold, 197
Gould, Harriet, 87, 111
Gould, Helen, 210
Gould, Isobel, 51, 84, 90, 135
Gould, Iva Cooper, 58
Gould, James, son of Aaron, Jr., 36, 51, 84, 89, 91, 135, 160; Map 1, Map 2
Gould, Joel, 84, 90
Gould, John R., 110, 210
Gould, Jonathan, 115
Gould, Joseph, 114
Gould, Julia, 84, 90
Gould, Laura, daughter of Ashley, 84, 117, 208
Gould, Laura, daughter of Gilbert, 53, 57, 87, 90, 111
Gould, Rev. Loomis, 91, 151, 171, 184, 189, 197, 206, 207
Gould, Louise Sexton, 58
Gould, Lydia, daughter of Aaron, Sr., 51, 135
Gould, Mandanna, 53, 94, 111
Gould, Margaret, 82, 89, 111, 112, 138, 160
Gould, Martha (Mrs. Rice), 82, 90, 161
Gould, Martha Gilbert, 48
Gould, Mary E., 208, 210
Gould, Mary (Molly), daughter of Gilbert T., 91, 171, 184, 197, 210, 211
Gould, Mary, daughter of Jonathan Potts, 91
Gould, Mary Henderson, 63
Gould, Mary Louise Sexton (Mrs. Arthur M.), 58, 61, 85, 110, 195, 210, 215
Gould, Mehitable, 51, 55, 85, 87, 116, 135
Gould, Miriam Lou, 111
Gould, Myra, 208
Gould, Nancy (Mrs. Howes), 90, 138, 160, 161
Gould, Nancy V., 82, 91
Gould, Naomi, 111
Gould, Nathan, Jr., 8, 33, 35, 51, 89, 90, 113, 114, 115, 137, 157, 182; Map 1
Gould, Nathan, Sr., 8, 33, 48, 51, 89, 90, 103, 133, 137, 182
Gould, Olive, 112
Gould, Otis, 113
Gould, Page Bernard, 115
Gould, Percy, 58
Gould, Rebecca Reed (Mrs. J. Loomis), 171, 197, 207
Gould Reunion, 122
Gould, Rhoda Ellen, 105, 110, 151, 207
Gould, Rhoda (Mrs. James Gould), 36, 82, 84, 89, 110, 138, 160
Gould, Ross, 63
Gould, Rowena, 63, 91, 106, 117, 118, 119
Gould, Roxana, 115
Gould, Sadie Briton, 58
Gould, Sally, 36, 82, 89, 138, 160
Gould, Samantha or Cemantha, 90, 110, 113, 114, 115
Gould, Samuel, 34, 35, 82, 89, 135, 138, 160, 164, 169; Map 1
Gould, Sarah, 114, 135
Gould, Sidney Algernon, 63, 118
Gould, Vesta, 197, 210
Gould, Wealthy, 93, 111
Gould, William Strange, 111
Gould, Zacheus, 134
Graham, Rev. David S., 11, 14, 21, 150
Graham, Elder Robert, 104
Graham, Elder Robert, 104
Gray, Lydia (Mrs. Aaron Gould, Sr.), 89
Gray, Sally, 92
Green, Billie, 209
Greenbrier River, 31
Grove, Joseph, 209
Groves, John Jennings, Sr., 71, 223
Groves, Josephine Phillips, 71, 223
Guggenheim, John Simon, 124
Gunsalus, Dr. Catherine, 3, 5, 6, 12, 14, 17, 18, 223
Halifax Center, Vermont, 22, 25, 158
Hall, Mr., 106
Ham and Bean Supper, 5
Hammer, L. Fay, 37, 67
Hammer, Nellie Darnall (Mrs. Fay), 67, 225
Hamner, Edward Bruce, 92, 109, 110, 118
Hamner, Hastings, Map 1, Map 2
Hamner, Lillie, 118
Hamner, Martha Ellen, 109, 118
Hamner, Willie, 118
Handbook of the Outdoors, 27
Hardesty's Encyclopedia, 29
Hardman, Albert, 209
Harrison County, 25, 164
Jackson, Henry, 31
Jackson, Sarah, 106
Jenkins, Billie, 209
Johnson, Jehu, 115
Johnson, Nancy, 115
Johnson, Robert, 108
Johnson, Thomas, 115
Jones, Charlie, Map 1, Map 2
Jones, Dode, Map 1, Map 2
Jones, Juanita Phillips, 216

Kanawha Presbyterian Church, 27
Kansas, 61
Karickhoff, Pauline Casto, 224
Karickhoff, Percy, 224
Kehoe, Mrs. Walter, 63
Kellog, Miss Fanny of Sitka, Alaska, 109
Kemper, John, 209
Kennedy, Connie, 224
Kennedy, Mr. and Mrs. George B., 224
Kidd, Professor Robert, 208, 210
King, Rev. B. R., 11, 14, 150
King, Dr. Jonas, 154
Kirke, Rev. J. H., 11, 14, 150
Kittle Run, 51
Klondike Gold Rush, 132
Knepp, Mrs. J. E. (Elta Pil), 178, 190, 225
Kniceley, Samuel, 97
Knowlton, Cloe, 111
Knowlton, Betsy, 112
Knowlton, Mary, 36, 82, 84, 92, 110, 138, 160
Knowlton, Prudence, 36, 92, 111, 112, 138, 160
Knowlton, Roswell, 33, 36, 37, 54, 84, 90, 92, 111, 112, 138
Knowlton, Sophia, 54, 92
Knowlton, Susan, 92
Knowlton, Warren, 33, 36, 92
Koon, Jas. K. P., 208
Koontz, Rev., 20

Lake, Elsie Page (Bunten), 37, 45, 64-65, 72, 190, 191, 223
Lake, Willis B., 72, 224
Landis, Jonas, Map 2
Landis, Sam, Map 1, Map 2
Lantz, Dr. G. B., 224
Lantz, Mr. and Mrs. G. B., 224
Lantz, Kimberly Sue, 224
Lantz, Marsha, 224
Lantz, Mary Lynn, 224
Lantz, Patricia Ann Poling (Mrs. J. E.), 77
Lantz, Rebecca, 224
Laurel Fork, 52
Lawson, Rev. Orr, 11, 13, 150, 162
Lee, Lucky, 210
Lemmons, A. D. C., 93
Lemmons, Elizabeth, 93
Lemmons, James, 93
Leonard, Amie, 93
Leonard, Amsuri, 117
Leonard, Betsy, 93, 110, 113
Leonard, Ebenezer, Jr., 93, 117; Map 2
Leonard, Ebenezer, Sr., 8, 33, 93, 106, 113, 137, 158, 169, 182, 206; Map 1
Leonard, George Otis, 117
Leonard, Henry See, 117
Leonard, Levi, 113
Leonard, Lucinda, 93, 109, 110
Leonard, Melissa, 117
Leonard, Wealthy Gould, 51, 93, 117
Leslie, Margaret, 109
Lewellen, Rev. Frank B., 12, 14, 21, 150, 195
Lewis, Charles, 25
Lewis County, 25, 35
Lewis, George, 210
Light, Jerry, 211
Lindemuth, Rev. L. A., 11, 14, 150, 222
Lingblad, Nancy Ellen Poling, 77
Linger, Alfred, 209
Linger, A. N., 37, 42, 43, 64, 101; Map 2
Linger, Dr. Basil R., 64, 224
Linger, Fern Morgan, 64
Linger, Freeman S., D.D.S., 64
Linger, Gary, 224
Linger, Hugh, 224
Linger, Mrs. Hugh, 224
Linger, Lucy Sexton, 64, 194, 195
Linger, Matilda Bradshaw, 224
Linger, Maude Teter, 64, 224
Linger, Nicholas, 64
Linger, Wellington, 209
Little Bush Run, 31, 55, 142

239
Loomis, Amy, 85
Loomis, Aretas, 84, 117, 161
Loomis, Arvellas, 84
Loomis, Assuri, 110
Loomis, Chloe Ann Phillips, 85, 93, 110, 116, 117
Loomis, Elizabeth, 91, 93
Loomis, Harriet Ellen, 116
Loomis, Jason, 85, 93, 110, 116, 117, 147, 182
Loomis, John, 8, 32, 93, 137, 157
Loomis, Sophia, 93
Loomis, Twelas, 83
Loomis, William, 147
Log Church, 163, 170
Long Island Hospital College of Medicine, 124
Loudin, Katherine, 97
Lower Bridge, Map 1, Map 2
Lumber, 8, 186
Luther, Rev. C. L., 12, 14, 150
Lyon, Rev. Wilbur H., 12, 14, 19, 150
McAvoy, 118
McAvoy, Amie Adelia, 118
McAvoy, Amy M., 118, 209
McAvoy, Elizabeth, 115
McAvoy, Emma Louise, 118, 209
McAvoy, Ethel Roseanne, 96, 117
McAvoy, Florence, 118
McAvoy, James, 85, 95, 96, 103, 104, 114, 115
McAvoy, John Fielding, 118
McAvoy, Louisa Young, 104, 114, 115
McAvoy, Loyal Young, 96, 114, 117, 118, 119
McAvoy, Lydia, 96, 209
McAvoy, Margaret Elizabeth, 96
McAvoy, Margaret E., married Windle, 95, 117, 118, 119
McAvoy, Martha, 96, 118
McAvoy, Mary, 208
McAvoy, Mary Ellen, 118
McAvoy, Mary Roberta, 118
McAvoy, May, 96
McAvoy, Robert Pollack, 96, 115
McAvoy, Rosa, 209
McAvoy, Roseanne, 95, 114
McAvoy, Samuel, 209
McAvoy, Sophronia, 96
McAvoy, Wm. George, 118, 210
McCain, Samuel, 209
McClain, Mr. and Mrs. Ken, 224
McClure, Rev. and Mrs. Robert D., 224
McCoy, Chapman, Map 1
McCue, Francis, 95
McCue, Wm. B., 95, 210
McCuskey, Mary (Mrs. E. A. Brooks), 22, 57, 124
McCuskey, Ora, second wife of E. A. Brooks, 22, 57
McDonald, Abbie Eleanor Brooks (Mrs. J. A.), 20, 57, 80, 171, 194, 209, 214, 216, 217
McDonald, Blanche, v, 178, 188, 190, 201, 224
McDonald, James A., 57, 80
Mckinney, Joseph, 33, 54, 158
McLeod, Clara Gould, 171, 184, 197
McMillen, Rev., 158
McMorrow, David, 85, 95; Map 1
McMorrow, Rebecca, 85, 95
McMorrow, William, 85, 95, 110
McWhorter, Agnes, 209
McWhorter, 209
Malcomb, Map 1
Marple, Albert Jenkens, 208, 209
Marple, Frank, 210, 211
Marshall College, 74, 212
Martha's Vinyard, 48
Martin's Gazetteer of Virginia and District of Columbia, 150
Martin, Jay, Map 2
Maryland, 67
Massachusetts, 8, 30, 32, 33, 35, 48, 52, 53, 138, 159, 161
Mayflower, 134
Mearns, Lee, 210
Mearns, Lucille (Mrs. Scott), v
Meigh, Professor, 206
Metheney, Charles, 98
Mick, William M., 208
Miles, Benjamin, 95
Miles, Dow, Map 2
Miles, Elizabeth, 95
Miles, Hannah, 209
Miles, James W., 95, 110; Map 2
Miles, Little Ben, Map 1, Map 2
Miles, Will, 210
Mill, Map 1, Map 2
Miller, Rev. Roy Frank, 12, 14, 150
Ministers of the Church at French Creek, 5
Moore, Almyra Brooks, 87, 151, 199, 207, 214, 218
Moore, Belle, 208, 210

240
Moore, James, 210
Moore, Laura Brooks, v, 168, 190, 219; Map 2
Moore, Rev. L. B., 87, 172, 207, 208
Moore, Oscar L., 207, 208
Morgan, Alfred, 83, 94
Morgan, Amie, 95, 110, 194
Morgan, Ashley, 64
Morgan, Celia, 95, 110, 171, 184, 189, 208
Morgan, Chet, Map 1
Morgan, Chet, Map 1
Morgan, H. Boyers, 207, 209
Morgan, Eliza A., 91
Morgan, Ezra, son of Zedekiah, 53, 91, 110; Map 1
Morgan, Ezra, son of Theodore and Lydia, 37, 57, 94, 163
Morgan, Fanny, 94
Morgan, Hannah Gould, 53, 84, 94
Morgan, Hattie, 95, 110
Morgan, Isaac, 53, 94, 95, 110; Map 1, Map 2
Morgan, Dr. J. J., 202; Map 1, Map 2
Morgan, James, 102; Map 1
Morgan, John Ezra, 172
Morgan, Joshua, 84, 94, 95, 110; Map 1
Morgan, Luceba, 94, 110
Morgan, Luther David, 84, 94, 110
Morgan, Lydia, 57, 110, 208
Morgan, Mandanna Gould, 53, 94
Morgan, Mariah L., 94, 110
Morgan, Minnie, 210
Morgan, Mrs. Lacy (Mona Phillips), 224
Morgan, Rebecca (Mrs. Zedekiah), 57, 93, 94, 110, 138, 160
Morgan, Rebecca A., 94, 110
Morgan, Ruth Dart, Map 1
Morgan, Theodore, 57, 94; Map 1
Morgan, Mrs. Theodore (Lydia), 84, 94, 95, 110
Morgan, Zedekiah, Esq., 8, 32, 57, 93, 134; Map 1
Morrison, Al, 211
Morrison, Frank, 208
Morrow, Mrs. of Fairmont, 194
Mount Stillman, 55; Map 1, Map 2
Muir, John, Alaska days with, 132
Muir, John, 132, 171, 173
Mulberry Ridge, 27, 137
Mulberry tree, Map 2
Music, 5, 214
Nature Center at Oglebay Park, 205
Neeley, Ithiel, Map 1
New England states, 8, 30, 32, 33, 214
New River State, 75
Nichoamer, Mrs. Glenn, 224
Nicholas, Mr. and Mrs. Guy, 224
Oak Grove, Map 1, Map 2
Oglebay Park, Memorial to A. B. Brooks, 205
Ohio River, 30
Ornithologist, 28
Otago University, 124
Ours, Andrew, 210
Ours, Glenn, 224
Ours, Mrs. Glenn (Lois Van Tromp), 224
Oxford College, 151
Page, A. D., 37, 43, 50, 64, 72, 118; Map 1, Map 2
Page, Dr. Basil, 202
Page, Charles Curtis, 118
Page, Festus Young, 119
Page, Franklin, 108, 118, 119; Map 1
Page, French, 65, 72
Page House, Map 2
Page, Dr. Lowery, 202
Page, Martha Young, 108, 118, 119
Page, Undertaking Parlor and Barber Shop, Map 2
Pardee, Mr. G., 154
Parker, Esther (Mrs. Samuel Gould), See, Gould, Esther
Peebles, Jane, 84, 96, 106
Peebles, Maria, 84, 96
Peebles, Patrick, 32, 59, 96, 182; Map 1
Peebles, Sarah Gray, 36, 82, 92, 138, 160
Pennington, Hazel Young (Mrs. Robert), 72

241
Pennsylvania, 132, 187
Perrell, Rev. W. O., 12
Perry, Edwin Elias, 118
Perry Elias, Jr., 99
Perry, Elias, Sr., 33, 97, 158; Map 1
Perry, Ellen Emaline, 99, 116, 208, 210
Perry, Harriet Phillips, 99, 116, 117, 118
Perry, Hubbard, 97, 99, 110, 116, 117, 118; Map 1, Map 2
Perry, Lucy Josepahine, 117, 208, 210
Perry, Marion Eliza, 117
Perry, Dr. Orr L., 50, 118, 202, 209
Perry, Thornton K., 213
Phillippi, 35, 159
Phillips, Abizier, 96, 97, 112, 113, 114
Phillips, Alletha, 98
Phillips, Anson, 33, 115; Map 1
Phillips, Beecher, 87, 115; Map 2
Phillips, Betty Hacker, 76
Phillips, Caroline Simons Young, 54, 56, 99
Phillips, Clara Dumont, 116, 208
Phillips, Clara, 209
Phillips, Columbus, 70; Map 1
Phillips, David, 8, 32, 33, 35, 37, 40, 52, 53, 83, 96, 110, 111, 138, 157, 160, 163, 170, 182; Map 1
Phillips, David, son of William, 85, 97, 110, 147
Phillips, Delia, daughter of Abizier, 113
Phillips, Ebenezer, 33, 52, 85, 97, 99, 111, 115; Map 1
Phillips, Edwin, 33, 57, 97, 98, 99, 104, 114, 115, 157; Map 1
Phillips, Electa, daughter of Abizier, 112
Phillips, Electa, daughter of William, 98, 110, 186, 187
Phillips, Elijah, son of Abizier, 112
Phillips, Elijah, son of Ebenezer, 115
Phillips, Elijah, son of Philip, 8, 32, 54, 90, 103, 137, 157, 169, 182; Map 1
Phillips, Eliza, married Claudius See, 98
Phillips, Eliza Perry, 85, 97, 110
Phillips, Estelle Young, 62, 108
Phillips, Esther Rice, 100
Phillips, Fanny E. Shurtleff, 56, 97, 116, 117
Phillips, Franklin, 37, 40, 55, 85, 97, 98, 99, 110, 116, 117, 147, 163, 186, 187; Map 1, Map 2
Phillips, George, 62, 115; Map 2
Phillips, Gooden Gray, 116
Phillips, Hannah, 97, 112, 113
Phillips, Harriet Bosworth, 86, 114
Phillips, Harriet, 97, 99, 114
Phillips, Herbert, 98
Phillips, Horace Augustus, 52, 111
Phillips, J., of Randolph County, 103
Phillips, James Brown, 116
Phillips, James Seldon, 116
Phillips, John, 52, 86, 114, 147; Map 1, Map 2
Phillips, John Porter, 85, 98, 110; Map 1, Map 2
Phillips, John R., 97
Phillips, Joseph, 112
Phillips, Josephine, 98, 114
Phillips, Katherine, 85, 97, 110, 115
Phillips, Layette, 85, 97, 110
Phillips, Lelah, 211
Phillips, Leonard, 116
Phillips, Linda, 76
Phillips, Linn T., 208, 222
Phillips, Lothrop, 98, 110
Phillips, Lou, 211
Phillips, Lovina, 84, 96, 110
Phillips, Lydia Jane, 85, 97, 110
Phillips, Lyman, Map 2
Phillips, Mabel, 112
Phillips, Marietta, 98
Phillips, Marion, 99, 115
Phillips, Martha, 98, 116
Phillips, Mary, 98
Phillips, Maxwell, 116
Phillips, May, 98, 99, 110, 208, 210

242
Reed, Betsy, 224
Reed, Beulah Vance, 61
Reed, Cecil, 37, 44, 65, 67, 173
Reed, Clinton, 61
Reed, Dick, Map 2
Reed, Mrs. Eleanor Talbott, 224
Reed, Emery K., 67
Reed, Helen See, 65, 67
Reed, Dr. and Mrs. Joseph, 224
Reed, Karen, 224
Reed, Lula E. Tenney, 67
Reed, Nancy, 54, 67
Reed, Riley R., 224
Reed, Robert L., 67
Reed, Wilbert, 54; Map 2
Reger, Joe, 208
Reger, R. A., 211
Reid, Arthur F., Jr., 75, 225
Reid, Donna Katherine, 75
Reid, Eleanor Pinnell, 75, 178, 179, 225
Reid, Frederick Pinnell, 75, 225
Reppert, S. E., Clerk of Presbytery, 225
Revolutionary War soldiers, 48, 182
Rexroad, Electa Phillips, 98, 110, 186, 187
Rexroad, Miranda, 98; Map 1, Map 2
Rexroad (student), 208
Rhodes, Clinton, 225
Rhodes, Mr. and Mrs. Earle, 225
Rhodes, Jaunita, 225
Rhodes, Jimmy, 225
Rhodes, Roselea, 5, 225
Rhodes, Tommy, 225
Rhorbaugh, Annie, 210
Rhorbaugh, Charles, Map 2
Rice, Abner, 158
Rice, Austin Maxwell, 113
Rice, Cyrus, 90, 99, 112, 113
Rice, Dorcas, 83, 100
Rice, Elizabeth, 112
Rice, Esther, 83, 100
Rice, Lyman, 83
Rice, Margaret, 113
Rice, Martha, 90, 112, 113
Rice, Martial, 83, 99
Rice, Matthew, 83, 100
Rice, Roana, 112
Rice, Ruth Page, 65, 72, 225
Rice, Sylvanus, 33, 54, 99, 100, 158
Riffey, Mr., 208
Riffle, Dave, Map 2
Roach, Carl, 67
Roach, Myrtle Hammer, 67
Roby, James, Map 2
Roby, John, Map 2
Rock Camp, Map 2
Rock Cave, 53
Roger, Abraham, Sr., 31
Romine, John, 210
Root, Martin, 33, 36, 157, 161
Ross, George, 210
Rude, Alpheus, 33, 84, 94, 99, 100, 114, 158
Rude, Delora, 100, 113, 114
Rude, Hannah, 99
Rude, Lathrop Parley, 84, 100, 113, 114
Rude, Rhoda, 113
Rug making, 5
Rusmisell, Adam Cooper, Map 1
Rusmisell, Ed, Map 2
Rusmisell, John, 210
Rusmisell, Dr. Samuel Cooper, 207, 208
Saddler, Hannah, 97
Saloon, 8, 186
Sawmill, 32
Scenic view of French Creek, 2, 4
School, 164
Score, David, 225
Score, Kristi, 225
Score, Patricia, 225
Score, Willa Young, 72, 225
Second church building, 163, 170
See, Adelia, 87, 100, 110, 117
See, Ann Lynn, 67
See, Anthony, 95, 100, 101, 106, 117
See, Caroline Pugh, 67
See, Catherine, 101, 117
See, Clarence L., 65, 67, 79, 178
See, Claudius, 98
See, Edward James, 67
See, Emma Sexton, 65
See, Ernest Lorentz, v, 38, 47, 65, 79
See, French A., 37, 43, 65, 173
See, George W., 110
Sloan, Rev. E. P., 11, 13, 14, 19, 150, 194
Smallridge, Garrett K., 208
Smallridge, Warwick, 209
Smith, George, 210
Smith, Mrs. R. G., Jr. (Marjorie Mearns), 225
Smith, Robert G., Jr., 225; Map 1
Snyder, Mrs. Odie (Minnie Phillips), 225
Snyder, Odie, 225
Southern Mountains of Clay County, 27
Spencer, Rev. J., 11, 14, 150
State Board of Control, 213
Stebbins, Daniel, 31
Steubenville College, 151
Stewart, Rear Admiral, 153
Stitt, Rev. William B., 11, 13, 171
Strange, Margaret (Mrs. Daniel Gould), 89
Summers, George, 209
Summers, Jennie, 209
Sumner, Clarissa B., 101
Sumner, Jesse David, 22, 98
Sumner, Polly (Mary), the first Mrs. Asa Brooks, 22 35
Summer, Marcia, 97
Sumner, William D., 101
Swayze, Rev. John J., 25
Talbott, Billie, 210
Talbott, Charlotte Shobe, 57
Talbott, George, 99
Talbott House, Map 2
Talbott, Layfette, 101, 210
Talbott, Perry, 37, 58; Map 1, Map 2
Talbott, William, 210, 211
Taylor, Annie, 210
Taylor, Lydia K., 102, 210
Taylor, Lydia Jane K., 92
Telephone Office, Map 2
Temperance Society, 148, 185
Tenney, Roberta, 211
Teter, Mr. and Mrs. Claude, 225
Teter, Mrs. J. W. (Arabella), 225
Thacker, Debbie, 5, 225
Thacker, Edgar Delphine, 38, 47, 78, 225
Thacker, Neale, 55, 78, 79, 225
Thacker, Roberta Young, 6, 38, 47, 72, 78, 214, 219, 225
Thacker, Stephen, 225
Thacker, Tina, 225
Thayer, Job, 33, 54, 158
Thayer, Murray, 33, 54, 158
Thayer, Rhoda (Mrs. James Gould), 89
Thomas, Alexander B., 102, 110
Thomas, Catherine S., 102, 110
Thomas, Rev. Enoch, 150
Thomas, John, 101, 102; Map 1, Map 2
Thomas, Louise, 102, 110
Thomas, Miss Olive, 188
Thomas, Samannah, 101, 110
Thomas, Susan, 101, 110
Thorpe, Major, Map 1
Tolbert, Samuel, 33, 54, 158
Toliver, Tommy, Map 2
Tomblyn, Greyling, 225
Tomblyn, Mrs. Greyling, 225
Tomblyn, Ira B., Jr., 225
Tomblyn, John, 225
Tomblyn, Mildred Hawkins, 225
Townsend, Caroline, 89
Townsend, Ella, 208
Townsend, Ezekiel, 89
Townsend, Martha Ellen, 208
Townsend, Rosa, 210
Trainer, Mr. and Mrs. Fred, Jr., 225
Tygart's Valley, 31
Underground Railway, 146
Undertaking Parlor, Map 2
Underwood, Map 2
Underwood, Bryan, 71
Underwood, Gladys Hyre, 71, 225
Underwood, Murl, 37, 45, 71, 225
Underwood, Roger, 71
Underwood, Sheila Parsons, 71
Union soldiers, 8
Upton, Alice, 117
Upton, Alpheus, 102, 110, 117
Upton, Amelia, 117
Upton, Blanche, 117
Upton, Deloirin, 117
Upton, Elizabeth, 102, 110, 117
Upton, Hillery, 117
Upton, Ulysses, 117
Upton, Virginia, 117

246
Vance, Elizabeth, 61, 102
Vance, Ethel, 61
Vance, Dr. F. W., 20, 57, 61, 202, 203
Vance, Glenn, 61
Vance, Hallie, 61
Vance, Harry, 61
Vance, J. E., 20, 37, 42, 61, 65, 102, 171, 214, 216, 217; Map 2
Vance, Mrs. J. E. (Annie Darnall), 20, 61, 64, 102, 195
Vance, John Brooks, 20
Vance, Leota, 61
Vance, Mable Brooks, 20, 57, 61, 179, 191, 194, 222
Vance, Madge Rhorbaugh, 61
Vance, Nellie, 61, 65, 208
Vance, Teresa (Tass), 102
VanDevanters, 31, 33, 158; Map 1
Van Tromp, Blanche Brooks, v, 20, 57, 70, 171, 179, 188, 190, 191, 196, 214, 215, 217, 222
Van Tromp, Dr. Homer O., v, 3, 20, 37, 44, 57, 70, 171, 173, 202, 203, 207, 214, 215
Van Tromp, J. A., 70; Map 2
Van Tromp, John, 211
Van Tromp, Margaret Ward, 70
Vermont, 22, 33, 59, 61
Village Blacksmith, 23
Vincent, Map 1
Vincent, John, 33, 89
Vincent, Nice, 89
Vincent, Robert, 101, Map 2
Virginia, 8, 30, 33, 48, 59, 61, 67
Waid, Chauncy, 37, 57; Map 2
Waid, Ora, 211
Waid, Raymone E., 57
Waid, Zona Darnall, 57
Waitman, Wilson, 211
Walker, 108
Wamsley, Matthew, 31
War of 1812, 53
Ward, Ezra, 89
Ward, Kent, Map 1, Map 2
Ward, Ora Waid, 211
Ward, Marcella, 57
Ward, Sally Gould, 51
Ward, Samuel, 31
Washington and Jefferson College, 151
Washington College, 151
Waterloo, 58

Waverly, 124
Wayne's War with the Indians, 30
Weaver, Burla, 209
Wells, Abram, 33, 54, 158
Wells, Daniel, 33, 54, 158
Wells, James, 33, 54, 158
Wesleyan Academy, 206
Western Theological Seminary, 27
Weston Presbyterian Church, 27
West Virginia Wesleyan College, 14, 174
West Virginia University, 27, 68, 73, 174, 193, 212
Wetzel, Mr., 210
Wild Animals, 30
Wilder, Thomas, Map 2
Wild Wonderful West Virginia, 175
William and Mary College, 66
Williams College, 22, 23, 25, 169
Williams, Jason, 211
Williams, Mary See Jones, 65, 225
Williams, Tappy, 225
Wilmouth, Mr., 211
Wilson, Charles, 208, 209
Windle, Elizabeth T., 103, 118
Windle, H., 119
Windle, Iris Sophronia, 118
Windle, James Lee, 118
Windle, Loyal McAvo, 119
Windle, Margaret E., 96, 119
Windle, William, 103, 118
Winebrenner, Kay Thacker, 78, 79
Wingrove, Albert, 103
Wingrove, Clarence, 59
Wingrove, Emma, 102, 209
Wingrove, Francis, 103, 110
Wingrove, Harrison, 59, 102, 103, 110, 115; Map 1, Map 2
Wingrove, Jane, 101, 102, 115
Wingrove, John, 59
Wingrove, Luella, 59
Wingrove, Lyle, 61
Wingrove, Marie Peebles, 59, 115
Wingrove, Marshall Peebles, 37, 41, 59, 60, 103, 107, 115, 151; Map 1, Map 2
Wingrove, Maude, 59, 209
Wingrove, Mayme Phillips, 20, 61, 106
Wingrove, Miriam, 59, 209
Wingrove, Oscar, 59
Wingrove, Page, 103, 110, 209
Wingrove, Thaddeus K., 37, 42, 59, 61, 62, 107
Wingrove, Warren, 59, 209
Wingrove, William, 59
Withers, 30
Wood, Rev. Thomas Hough, 22, 23
Woody, James A., 105
Wool, Maj. Gen., 153
Wright, Rev. Howard M., 11, 14
Young, Almandus, 54, 85, 107, 113, 117
Young, Almyra Ann, 55, 116
Young, Alonzo A., 104, 116
Young, Amaryllis Barrett, 84, 86, 112, 113, 114, 115, Map 2
Young, Anna A., 85, 109, 114, 115, 208
Young, Anna Frances, 119
Young, Anne, daughter of Gilbert, 107, 113
Young, Anne, daughter of Robert, 36, 85, 103, 135, 136, 138, 144, 160, 161, 164
Young, Anson, 85, 104, 107, 114, 115, 135
Young, Augustus Thomas, 54, 111
Young, Betsy, 116
Young, Bob, Map 1, Map 2
Young, Caroline Simons, 54, 117
Young, Cemantha, 85, 107, 112
Young, Charity (Chatty), 210
Young, Cordelia, 54, 108, 116
Young, Cynthia Margaret, 116, 161
Young, Cynthia P., 36, 54, 55, 82, 103, 110, 111, 112, 113, 114, 116, 138, 160
Young, Earl, 116
Young, Edwin, son of Pascal, 54, 107, 114
Young, Elijah Earle, 54, 85, 104, 112
Young, Eliza, 115
Young, Elizabeth Taylor, wife of Lyman, 107, 115
Young, Emma, 208
Young, Estella, 108, 115
Young, Capt. Festus, 34, 37, 54, 55, 85, 96, 104, 107, 108, 109, 113, 114, 115, 116, 135, 144, 151, 159; Map 1, Map 2
Young, George Hawley, 50, 116
Young, Gilbert Gould, 55, 83, 86, 104, 105, 107, 108, 112, 113, 114, 115, 135, 147; Map 1
Young, Dr. G. O., 202
Young, Grace Lance, 37, 45, 55, 72, 78, 188, 225
Young, Hannah, 55, 116
Young, Hannah Sophia, 114
Young, Harriet Esther, 54, 116
Young, Henry, 48, 103, 181
Young, Henry K., 108
Young, Rev. James, 11, 13, 32, 95, 116, 150, 162, Map 2
Young, Jim (James G.), 55, 108, 115; Map 2
Young, Laura, 85
Young, Leanne Simmons, 108, 109, 119
Young, Lyman, 37, 13, 24, 49, 59, 83, 103, 108, 109, 121, 133, 135, 144, 150, 151, 152, 153, 169, 171, 172, 186, 193, 206, 207, 209
Young, Lucinda, 54, 85, 107, 113
Young, Lydia, daughter of Gilbert, 107, 113, 138
Young, Lydia E., 108
Young, Lydia Gould, 35, 49, 54, 103, 135, 160, 206, 214
Young, Lydia Jane K., 55, 107
Young, Lydia Ross, 48
Young, Lyman, 37, 54, 55, 85, 104, 107, 108, 111, 115, 116, 162; Map 1
Young, Margaret Johnson, 108
Young, Margaret Marietta, 115
Young, Margaret P., 107
Young, Marguerite, 61, 214, 225
Young, Marie, 225
Young, Martha, 55, 116

248
Young, Martha Ellen, 116
Young, Martha Jane, 55, 108, 115
Young, Mary, daughter of Gilbert, 105, 108, 116
Young, Mary Colerider, 61, 65, 85
Young, May Rebecca, 112
Young, Miss Myra, 207
Young, Myrtle, 210
Young, Nancy Almyra, 117
Young, Nora, Map 2
Young, Pascal Paoli, son of Alonzo, 116
Young, Paul, 3, 5, 72, 225
Young, Quillen B., 61, 65, 208; Map 2
Young, Rev. Quillen L., 50, 55, 108, 116, 207, 208
Young, Rachael Graham, 54, 55, 104, 115, 116
Young, Ralph, 72, 78
Young, Richard P., 50, 55, 72, 109, 115, 119; Map 1, Map 2
Young, Robert, 8, 9, 32, 34, 35, 37, 39, 48-50, 54, 82, 83, 103, 104, 134, 135, 136, 138, 144, 151, 153, 157, 159, 160, 162, 165, 169, 170, 181, 184, 193, 206; Map 1
Young, Robert, son of Pascal, 54, 113
Young, Robert Lock, 55, 115
Young, Rosanna, 116
Young, Rufus, 116
Young, Ruhama, 114
Young, Dr. S. Hall, 14, 18, 109, 121, 132, 133, 150, 151, 171, 172, 184, 189, 206, 207, 208, 215
Young, Sanford Brown, 85, 107
Young, Sarah, 55, 115
Young, Sophia, 116
Young, Sophronia, daughter of Festus and Lovina, 55, 113
Young, Sophronia Mehitable, 84, 104, 143
Young, Stillman, 108, 115
Young, Sylvester, 116
Young, Walter Wilson, 109
Young, Webster, 107, 114
Young, William Henry, 55
Young, William McGuffey, 116

249