

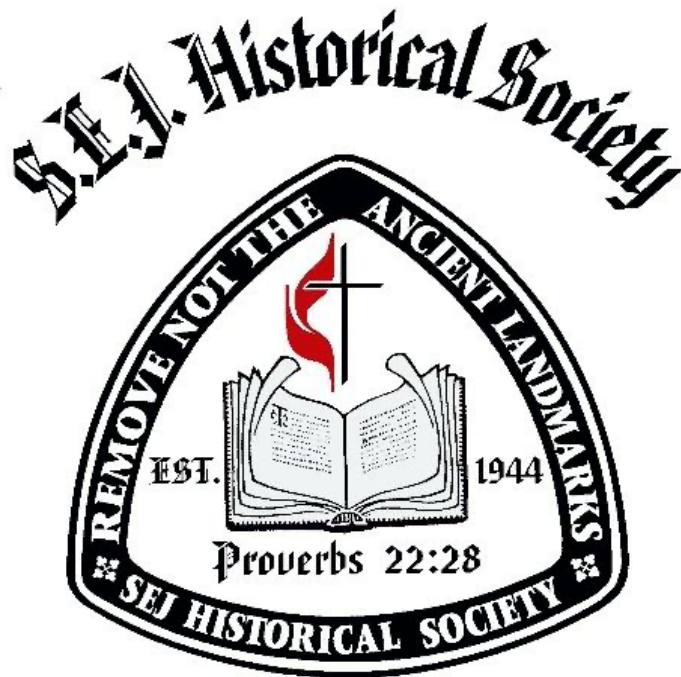
Walking with Wesley

Annual Meeting

The Southeastern Jurisdiction Historical Society

July 26-29, 2022

Epworth by the Sea, St. Simons Island, Georgia



PROCEEDINGS

2022

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Walking with Wesley

July 26-29 2022

Itinerary

Tuesday, July 26

2:00—5:00 Registration: Epworth by the Sea Registration Office
3:00 SEJ Executive Committee Meeting Moore Methodist Museum
HS UMC Executive Committee
5:30 Dinner at EBTS Smith Dining Room
7:00 Welcome **Pioneer Meeting Room Turner Lodge**
John Wesley's Decision for Georgia Franklin Buie
The Wesleys in Georgia Dave Hansen
Ice Cream Social

Wednesday, July 27

7:00 Breakfast EBTS Smith Dining Room
8:00 Depart for Savannah for Walking Tour
10:00 Arrive at Cockspur Island
11:30 Arrive in Savannah for **Walking Tour**
12:30 Lunch at **Lady and Sons**
2:00 Free Time in Savannah
3:00 Depart Savannah
5:30 Dinner at EBTS Smith Dining Room
7:00 Meeting Options
SEJ HS Business Session
7:00 Tour of Moore Methodist Museum
7:45 St. Simon's Island 360 Movie Presentation

Thursday, July 28

7:00 Breakfast EBTS Smith Dining Room
8:00 Carpool for Drive to Christ Church
8:45 Christ Church Cemetery Walk
9:30 Docent Talk on History of Church
10:30 Gather at Fort Frederica Entrance
Tour and Talk led by Ranger Ranger
12:00 Lunch at EBTS Smith Dining Room

2:00 **Dorothy Rogers Tilly: Rebel With a Cause** Dr. Anne Burkholder
2:45 **The Wesleys' Travels in South Carolina** Franklin Buie
3:35 Business Session SEJ HS
6:00 Banquet: Blasingame Dining Room
HS UMC Saddlebag Award
Carol M. Noren, *On to Perfection: Nels O. Westergreen*
and the Sweedish Methodist Church

Friday, July 29

7:00 Breakfast EBTS Smith Dining Room
10:00 Memorial Service: Lovely Lane Chapel
11:30 Lunch at EBTS Smith Dining Room
1:00 Depart

SEJ HISTORICAL SOCIETY EXECUTIVE COMMITTEE ROSTER

President – Roger M. Gramling

31 Palmetto Wood Court
Irmo, South Carolina 29063-2882
803/781-7754
gramlingrm@bellsouth.net

Vice President – Natalie J. Hawkins

1465 South Lakeshore Drive, Unit B4
Lake Junaluska, North Carolina 28745
828/246-8860
nhawkins@lakejunaluska.com

Secretary – Douglas C. Jonas

209 Berlin Way
Morrisville, North Carolina 27560
919/771-6883
dcjonas2000@gmail.com

Treasurer – James L. Pyatt

P. O. Box 146
New London, North Carolina 28127
(C) 704/961-8450 (H) 704/463-5669
jpyatt@wnccumc.org

At-Large – Bryan Huffman(2021-2023)

2315 Elizabeth Avenue
New Bern, North Carolina 28562
919/920-3691
bryanhuffman@nccumc.org

At-Large – David Martin(2022-2024)

P. O. Box 184
Whites Creek, Tennessee 37189
615/299-9679
csamartin.4474@gmail.com
historian@twkumc.org

Membership Coordinator – Franklin B. Buie

209 Jabay Drive
Columbia, South Carolina 29229
803/865-2121
fbbuie@hotmail.com

NOTES Editor – Leah Pittard

4061 Taggart Cay North #103

Sarasota, Florida 34233

941/586-0185

rockpitt38@gmail.com

rockpitt2@verizon.net

Ex-Officio – Foster Ockerman, Jr., Chair

SEJ Commission on Archives and History

835 Glendover Road

Lexington, Kentucky 40502

859/227-2029

ockermanef@gmail.com

Ex-Officio – Nancy H. Watkins, Director

SEJ Heritage Center/SEJ Commission on Archives and History

The Heritage Center

125 North Lakeshore Drive, Suite 3

Lake Junaluska, North Carolina 28745

828/356-5065

nhwatkins@sejcah.org

Attendees

Becky Bridges
St. Simons Island, Georgia

Franklin Buie
Columbia, South Carolina

Leland T. & Patricia B. Carden
Lewisburg, Tennessee

Melvin & Anne Carr
Pike Road, Alabama

Linda Collier
Lebanon, Tennessee

Ivan & Debbie Corbin
Homestead, Florida

Charles & Patricia Curtis
Gold Hill, North Carolina

Meredith Dark
Myrtle Beach, South Carolina

John & Helen Finley
Jefferson City, Missouri

Roger M. & Marilyn M. Gramling
Irmo, South Carolina

Dave Hanson
St. Simons Island, Georgia

Tracy Harper
Murrells Inlet, SC

Lawrence Hillis
Madison, NJ

Bryan Huffman
New Bern, North Carolina

Brian, Janet, and Harrison Inman
Maryville, TN

Douglas Jonas
Morrisville, North Carolina

Dennis Lamm
Fayetteville, North Carolina

Audrey Laue
Sarasota, Florida

Barbara Lewsi
King George, Virginia

Flo Sapp Martin
Macon, Georgia

David & Denise Martin
Whites Creek, TN

Richard & Yvonne McDowell
Woodstock, Virginia

Janet Mills
Philadelphia, Pennsylvania

John Mitchell
Raleigh, North Carolina

Sarah Mount Elewononi
Wexford, Pennsylvania

Anne Packard
St. Simons Island, Georgia

Leah Pittard
Sarasota, Florida

Laurie Preston
Manquin, Virginia

Nancy Pullen
Albany, New York

Savanna Puterbaugh

James & Janet Pyatt
New London, North Carolina

Nancy Rutenber
Albany, New York

Linda A. Schramm
Sandusky, Michigan

Kerri Shoemaker
Colquitt, Georgia

John & Gratia Strother
Cottontown, Tennessee

Daniel Swinson
Sycamore, Illinois

Nancy Watkins
Lake Junaluska, North Carolina

Frank & Virginia Young
Boone, North Carolina

LIFE MEMBERS 2022

Stephanie S. Ashworth	F. Belton Joyner
Geneva Blackburn	Sarah S. Kreutziger
Charles W. Brockwell	Lawrence Loveday
Becky L. Buie	Deborah Maloy
Franklin B. Buie	William T. McAlilly
Dewey G. Campbell *	Thomas S. McClary
Leland T. Carden	John Mitchell
Carlton D. Casey	James W. Morris
Elizabeth W. Casey	The A. J. Moore Museum
Marilyn Casey	Carmen Maria Nelson
Robert T. Casey	Hughlene Perrott
Central UMC, Knoxville TN	Ellen Reynolds
Vineville UMC. Vineville GA	Marilyn Riddle
Linda Collier	Brad Scott
Kevin Cooley	Lee S. Sheaffer
Delmas Copeland	Sue Sheaffer
Ivan Corbin	Jean Shepherd
Shirley Crouse	Chris Shoemaker
Eugene L. Curry	Kerri Shoemaker
Neil Dobson	William C. Simpson, Jr.
Norma Jean Dobson	Carl O. Stewart
William Fackler	Patricia L. Stoll
Bob George	Mildred S. Swain
Roger M. Gramling	Art Swarthout
James T. Hall	Betty Swarthout
Jim Havron	Ann O. Tang
Virginia A. Hein	Margaret Turbyfill
Hugh Hendrickson	Rebecca Warren
Barbara Howard	Arthur F. Warren, Jr.
Kate Huff	Margaret Watson
Bill Jenkins	Michael Watson
Douglas Jonas	

HONORARY MEMBERS 2022

Charles W. Brockwell, Jr.

Andrew W. Brown, Jr.

Franklin B. Buie

Carlton D. Casey

Elizabeth W. Casey

Marilyn Casey

Robert T. Casey

Thelma Crowder

Alfred T. Day*

Robert "Bob" George

Roger M. Gramling

James Hart

A. V. Huff, Jr.

Dennis Lamm*

Bill Lowry

Harriett Mays

John Mitchell

Ann R. Phillips

Jim Pyatt

Arthur Swarthout

John Vice

Mary Vice

Arthur F. Warren, Jr.

Robert Williams

**New 2022*

INSTITUTION MEMBERS 2022

Central United Methodist Church, Knoxville, Tennessee

Vineville United Methodist Church, Macon, Georgia

Friends of Methodist Heritage, Epworth-by-the-Sea,
St. Simons Island, Georgia

The Arthur J. Moore Museum, Epworth-by-the-Sea,
St. Simons Island, Georgia

HONORARY MEMBERSHIP PRESENTATION
ALFRED T. DAY, III

It is my privilege this evening to speak on behalf of one of the recipients of Honorary Membership in the SEJ Historical Society, The Rev. Alfred T. Day, III, the recently retired General Secretary of the General Commission on Archives and History. Fred was born and raised in Philadelphia. As he describes it, “One of my earliest memories is being rocked by a grandmother singing, ‘I serve a risen Savior; He’s in the world today.’” Fred was baptized and confirmed in his youth at St. James UMC, Philadelphia by Bishop Fred Pierce Corson, who presented the entire class with his signature Crusaders Crosses, tokens which youth across the then Philadelphia Conference proudly displayed.

In describing his sense of calling, Fred states: “Between the Holy Spirit’s stirring since baptism, church people always welcoming me with open arms, ornery attitude and all, parents prayerfully abiding me, and thanks to a persistent youth leader, I was introduced to Jesus Christ—no longer on my parents coat-tails, or by osmosis but on my own terms. I truly relate to the words John Wesley uses to describe his watershed Aldersgate experience—‘I felt God loved me—even me.’ That was my realization, too. Also, Charles Wesley’s marvelous poetry describing his own spiritual awakening—‘Died he for me who caused his pain, for me, who him to death pursued. Amazing love, how can it be that thou my God wouldst die for me?’ Amazing love, how can it be? The sense of calling and vocation I felt ending high school, contemplating college shifted from a desire to be a history teacher to dedicating my life to share with others the “amazing love, how can it be” experience I’d had. Instead of leading a classroom, I began to think about what it would be like to be the pastor of a church.”

Fred received his B. A. degree in History from Houghton College, and his M. Div. from Gordon-Conwell Seminary. He subsequently did graduate work at both Temple University and

at Drew University. Fred and his wife Linda have two daughters, two sons-in-law, and four grandchildren.

An ordained Elder in the Eastern Pennsylvania Conference, Fred has served for 33 years as a pastor in the local church, including nine years at Old St. George's in Philadelphia. He also served for six years as a District Superintendent. In 2008 Fred was elected as a member of the General Commission on Archives and History, where he served ably until 2014, when he was elected General Secretary of the General Commission on Archives and History, a position which he served from 2014 until his retirement in 2020. As General Secretary, Fred led the Commission in the hiring of a staff person for Communications, leading to heightened visibility of the ministry of memory throughout the UMC. He worked with the General Board of Discipleship in the development and implementation of annual Wesley Pilgrimages to England. Fred capably and ably represented GCAH at all levels of the UMC.

In grateful appreciation of the leadership that the Rev. Alfred T. Day, III has provided to The United Methodist Church in proclaiming, publicizing, and giving witness to our rich history and heritage, the SEJ Historical Society gratefully names Fred Day as an Honorary Member of this society.

Honorary Membership Recognition
Southeastern Jurisdiction Historical Society
July 2022
The Rev. Dennis Cecil Lamm

The recipient of an Honorary Membership in the Southeastern Jurisdiction Historical Society is The Rev. Dennis C. Lamm of the NC Conference of the United Methodist Church. Rev. Dennis Cecil Lamm was born in Wilson, NC to Cecil Willard and Lillie Eva Thorne Lamm on August 17, 1942. Dennis married Jennifer Noble on July 18, 1965 in Lenoir, NC. Dennis and Jennifer have two daughters, Danae Lamm Alig and Natalie Denise Lamm.



Dennis is a second career clergyman. He has served the following appointments: Stokes UMC in 1996; Vanceboro Circuit in 1999; Rainbow UMC in 2003, associate of Campground UMC in 2007. He was ordained an Elder in 2006 and retired in 2012. In retirement, Dennis served Hoke Charge 2012-2014 and Trinity UMC (Fayetteville) 2016-2018.

Dennis joined the North Carolina Commission on Archives and History in 2008 and served as the Chairperson and Secretary. He has also served on the General Commission on Archives and History. He was elected to the Executive Committee of the SEJ Historical Society in July 2015.

Dennis kept the NC Conference abreast of the activities and happenings of NCC Commission on Archives and History. He addressed the “unpacking” of Archives and History materials during the move of the Methodist Building from Raleigh to Garner in 2011. He shared the scanning of Conference District records amidst the reorganization of the Conference District in 2012. The massive scanning of Conference District records took a few years to complete.

Dennis advocated for a ministerial biographical database program to move from a paper file to an electronic file. Douglas Ward developed the program to aid people and churches researching their pastors. Dennis has worked closely with churches in the North Carolina Conference who have closed or want to have their church records and historical items scanned.

Dennis was a huge organizer and contributor to the success of the SEJ Historical Society meeting in July 2016 held in New Bern, NC. The focus of the SEJ Annual Meeting centered on the early days of Methodism in colonial North Carolina.

It was an honor and a privilege to present Rev. Dennis Lamm as an Honorary Member of the Southeastern Jurisdiction Historical Society at the SEJ Historical Society Annual Meeting held at Epworth by the Sea on St. Simmons Island on Thursday, July 28, 2022.



**Southeastern Jurisdiction Historical Society
Executive Committee Meeting
July 26, 2022**

Leland Carden, President, opened the meeting with the acknowledgement that we have not met since December 2021, which was via Zoom. He then opened the meeting with prayer at 3:20 p.m. Those in attendance besides Leland were: Kerri Shoemaker, secretary; Linda Collier, treasurer; Leah Pittard, newsletter editor; Franklin Buie, membership chair; Nancy Watkins, director of the Heritage Center; and Doug Jonas and Bryan Huffman, representatives from the steering committee to the executive committee.

Those not in attendance were Foster Ockerman, chair of the SEJ Commission on Archives and History, and Grace Yoder, vice president.

2022 Annual Meeting Report

Anne Packard, meeting host for South Georgia, gave a short breakdown of the meeting itinerary. The SEJHS business meeting is scheduled for Wednesday night. The group will gather Thursday morning at Christ Church, and attendees will need to carpool to the church and then to Fort Frederica. Anne will give out her cell phone number at the opening session tonight to all participants in case of any issues. Nancy Watkins mentioned that we need to have two SEJ meetings in order to elect officers and have the nominations sit overnight. The first SEJ meeting will be Wednesday night at 7:00 PM in the museum. Tonight, Franklin Buie is talking about John Wesley's decision for Georgia, and the South Carolina talk will be at a later time—this is incorrect in the printed schedule. The second SEJ meeting will be held on Thursday after the HSUMC speaker at Turner Lodge. HSUMC would like to meet with the SEJ for Thursday's meeting.

Anne mentioned that Ashley Boggan-Dreff, General Secretary of Archives and History, was planning to come, but her father passed away, so she will be unable to attend this year. Leland asked that everyone keep her and her family in their prayers.

Minutes

Leland asked if everyone had looked over the minutes from the December Zoom meeting. Leland expressed appreciation for everyone keeping things going while not able to meet in person. Franklin made a motion to approve the minutes. Bryan Huffman seconded. The minutes were approved.

Treasurer's Report

Linda Collier distributed a copy of the treasurer's report. She provided an end-of-year statement for 2019 since that was the last time we met in person, when the Annual Meeting was held at Emory University. The balance as of December 31, 2019, was \$7,304.81, a decrease of \$3,198.

In 2020, we did not receive dues from all the conference commissions and historical societies due to the COVID shutdown. The balance as of December 31, 2020, was \$6,575.39, a decrease of \$729.42.

In 2021, the Executive Committee decided to not send out notices since we had not been able to hold the annual meeting. However, the budget had been increased in 2021 due to the expected dues from all conference commissions and historical societies. The balance as of December 31, 2021, was \$5787.99, a decrease of \$787.40.

In 2022, 13 commissions and 9 historical societies have paid for the year. The only expenses thus far this year are for News & Notes in April. The current balance as of June 30, 2022, was \$9398.33, an increase of \$3610.34.

The proposed budget for 2023 will be the same budget as 2021-2022. This will be voted on during the business session.

Linda also indicated that from the Executive Committee session in November 2019, Grace Yoder was planning to talk to Nancy about a grant for the Heritage Center. Nancy said that there is no need at this time for a grant.

Also, Anne Packard decided that she did not need the \$4000 offered by SEJHS for this meeting. Instead, Anne and Linda decided to reimburse anyone who did not want to go on the trip to Savannah. The cost of the Savannah trip is \$60. The \$4000 offered to South Georgia will be used for these reimbursements.

Leland expressed appreciation to Linda for her work as treasurer.

Linda also mentioned that we need to vote as a Society during the business session on where the offering should go. Linda will bring this up to the body for vote.

Heritage Center Report

Nancy indicated that she is retiring, and the jurisdiction is doing a budget cut. Therefore, they are looking to find a home for the Heritage Center's collection at a United Methodist college or university. This will make the materials more accessible to the public. Emory is interested in the collection and can digitize the information. There is not a lot of connection any longer with Lake Junaluska. The work of the Commission will continue.

Leah Pittard asked what would happen to the portion of the building that is the Heritage Center. Nancy said that the Foundation will just rent that to someone else, and the lease was written so that it can end once all the materials and items are out of the building.

The Lake records will need to find a home, so there is concern that they will not be kept. The Lake does not even mention the Heritage Center during their historical tours.

Nancy said that someone will still need to take on the role of archives for the jurisdiction. The Heritage Center still has a need for money today, but the information about its future may need to be considered since the offering typically is designated for the Heritage Center.

Franklin asked what would happen to any money remaining with the Heritage Center and whether the money would be given to the institution that agrees to take the collection and become the archives for the jurisdiction. Nancy said that artifacts may be moved to various locations to put them with similar collections or somewhere that has a connection to those items.

Linda said that funds may be needed to move items from one location to another, over the next couple of years. Nancy also said that the institution that takes on this role needs to be a United Methodist institution and remain a United Methodist institution.

Treasurer's Report (continued)

Leland mentioned that there is a danger in losing a lot of the history of the disaffiliating churches. Doug Jonas mentioned that in his conference, the disaffiliating churches must provide history to the archives. Either the churches can scan the materials, or the archives will. They are working out the process to get the records but not hold up the process of disaffiliation for those churches.

Linda asked for suggestions for the offering in light of Nancy's report. Bryan suggested that we continue to support the Heritage Center as long as it exists. If there is money left over, it will follow the archives. Doug seconded. The motion was approved. Bryan will make this motion in front of the Society during the business session.

Linda asked if we could take some investment funds and fund publishing a book or pamphlet about what Black congregations were thinking and doing during the Central Jurisdiction years. on Black History of central conference churches in the SEJ. Linda proposed that we form a committee of 3 people who can reach out to Commission chairs and Black universities' history departments to solicit authors. Franklin said this would be something that should be brought up in front of the whole body. Franklin said we could do a stipend up to a certain amount. The group discussed some possible names who we may want to approach to do this or can point us to someone who would.

Kerri Shoemaker asked if we need someone to audit the books from 2019, 2020, and 2021 as we have typically done during the Annual Meeting. Leland agreed to do the audit.

Constitution & Bylaws

Jim Pyatt has not yet completed the change in bylaws but is now back to working on the final copy. Changes will be compiled and voted on in future meetings.

2023 Annual Meeting

Leland indicated that he heard that Western North Carolina is planning to issue an invitation for 2023. He will talk to Jim Pyatt to decide if they are still planning to extend an invitation during the business session.

Nominating Committee

The Nominating Committee has nominations for President, Vice President, and Treasurer as follows:

President: Roger Gramling

Vice President: Natalie Hawkins

Treasurer: Jim Pyatt

Nominations from the floor will be needed for Secretary. Also from the floor, we need to elect an at-large member to replace Doug's position on the Executive Committee since his term expires in 2022. This person's term will be 2022-2024.

Regarding the terms of the new officers, since elections have been delayed, the group suggested that once elected, the new officers should meet and decide how to stagger offices among themselves to get back on a staggered schedule.

Newsletter

Leah brought newsletters to share from April 2022. She will produce another edition in the middle of November after the Executive Committee meeting is held.

Membership Report

Franklin indicated that we have 5 members whose memberships have expired, but he is still hoping they will pay their dues. There are 12 members who expire in 2022, 9 in 2023, 5 in 2024, and 1 in 2025. In addition, there are 191 complimentary members and 24 honorary members (down from 32 due to deaths), 4 institution members, and 48 life members (slight increase). This makes a total of 299 members, down from 316 last year due to deaths. Commission members are considered members of the Society and are eligible for nominations even though they do not currently pay dues.

Leland thanked Franklin for his work on membership. Franklin has added a field on the Access database for death dates, so he was able to easily provide those to Grace for the worship service.

Leland remarked that it is his last Annual Meeting as president, and he has enjoyed his time involved in the group. He will still participate in the Society. He thanked everyone on the committee for their work.

The meeting was adjourned as the group broke for dinner.

Southeastern Jurisdiction Historical Society 2022 Annual Meeting

Tuesday, July 26, 2022

The 2022 annual meeting opened with dinner. After dinner, Anne Packard, lead organizer for the meeting, made a few announcements regarding welcome bags and Proceedings forms. Anne also mentioned that the bus for the tour to Savannah will be leaving at 8 a.m. If anyone is not going to Savannah, they can fill out a form for Linda Collier, Treasurer, to get \$60 of their registration fees refunded.

Leland Carden, President, then reminded the SEJHS that the first business session will be held at 7:00 PM on Wednesday. The second session will be Thursday after the afternoon presentation at 1:00. The SEJ needs to elect officers and pass the budget. Also, the nominating committee was not successful in finding someone for secretary, so he asked everyone to be thinking of anyone they would like to nominate at the first business meeting.

Anne then introduced Franklin Buie, who presented a talk on “John Wesley’s Decision for Georgia.” After a brief break, Dave Hanson then presented a talk on “John Wesley in Georgia.”

The session was followed by the traditional ice cream social.

Wednesday, July 27, 2022

The day began with a tour of Cockspur Island where John Wesley landed in Georgia followed by a tour of Wesley sites in Savannah. Lunch was held at Lady & Sons restaurant before returning to Epworth.

Business Session #1, July 27, 2022, 7:00 PM

Leland Carden, President, called the meeting to order and asked Jim Pyatt to open in prayer. Leland remarked that it has been an honor and privilege to serve the SEJHS in the capacity of Vice President and then as President.

Treasurer’s Report

Leland called on Linda to present the treasurer’s report.

The last official report was mid-year 2019 when the group met at Emory University. Linda provided final reports from 2019, 2020, 2021, and mid-year 2022. The 2019 reports include the yearly Heritage Center donation along with a Christmas gift to Nancy Watkins, Director of the Heritage Center, for all her work in moving the Heritage Center. In 2020, notices were sent out for dues for conference commissions and historical societies. We did not get all the commissions and historical societies to send dues (likely due to the uncertainty of COVID). Since there was no meeting in 2020, this did not cause an issue. In 2020, we increased the donation to the Heritage Center to \$1000. Money was also taken from the checking account to

add to the investment amounts so that each year has approximately \$5000. In 2021, we still did not have an Annual Meeting. The Executive Committee decided to waive the dues for 2021 since there were no meeting expenses. Life memberships were transferred to the investments, per standard procedure.

In 2022, Linda sent out invoices again, and the Society received dues from commissions from 13 annual conferences (\$200 each) and dues from historical societies from 9 annual conferences (\$100 each). The only expense thus far is for the April newsletter. Expenses for the annual meeting will be paid during and after this meeting. The total balance as of June 30, 2022, is \$9,398.33 with total investments of \$38,927.72.

Linda also made a proposal that we should use our investment money to fulfill the purpose of the Society to educate everyone about the history of Methodism in the South. There was a paper presented on lynching at the 2019 Annual Meeting at Emory University. Linda thought about how little she knew on the subject. She began to think about what the Central Jurisdiction years meant to our Black congregations and how little she knew about their feelings during those years. She proposed that we set aside some money from the investments to fund publishing a book or pamphlet on the subject. She does not know how much money is typically needed for self-publishing. Jim indicated that as of 10 years ago, there was a set-up fee for publication, and then the amount per copy decreased per copy printed. The Western North Carolina Conference produced approximately 550 copies, and Jim thought it cost about \$6,000. Per David Martin, Amazon has a print-on-demand option that may be affordable as well.

Gratia Strother suggested that we consider history videos, which was done in her conference for a cost of \$3,600 for 5- to 7-minute videos. The videos were produced by Good New TV. Videos may reach more people than books do. Churches could then use it in conversations as well.

Linda suggested forming a committee of 3 people and possibly set aside a range of money to use for this purpose.

Roger Gramling asked Linda to clarify that we offer a grant or prize for someone who produces the material for us. He said that some organizations offer a monetary amount for someone who does the work to present the material for publication. Since most people who were involved in the Central Jurisdiction are deceased, this would mostly be research. The best research is James S. Thomas' book, *Racial Dilemma*. Usually to get a manuscript, you have to offer some kind of compensation or prize on a particular topic. Then the SEJHS would choose which one to publish.

Leah Pittard made a motion that we accept Linda's suggestion and research how to best do this. Gratia seconded. The motion passed. Leland asked if anyone is interested in working on this, please get with Linda to help with this project.

Linda then presented the proposed budget for 2023 is proposed, which is the same as the budget for 2022. This will need to be voted on tomorrow.

Linda also provided a list of the commissions and historical societies that have paid their dues this year.

Linda then reminded everyone that during the memorial service, we will collect the annual offering. Linda said that the Society needed to decide how the offering would be designated this year. Bryan Huffman recommended that the annual donation support the SEJ Heritage Center until the archival collection has been transferred to another United Methodist collection and that any remaining donation money follow the archival collection home. Gratia seconded. The motion was approved.

Linda then said that she needs any reimbursement forms today for anyone who did not go on the Savannah trip and wanted reimbursement. She also needs any Proceedings forms with payment today. Doug Jonas asked if the Proceedings will be available electronically as well. Linda said that it may be electronic this year, but she is not sure.

Leland reported that he had audited the last three years of the SEJ books and found them to be flawless. Franklin made a motion that we accept his report orally. Leah seconded. The motion passed. Leland will be preparing a written report to this effect later.

Gratia moved that we accept the budget for 2023. Doug seconded. Motion passed.

Leland thanked Linda for her work.

Constitution & Bylaws

Jim suggested that the Executive Committee review the constitution & bylaws at their November meeting and propose any changes for next year's Annual Meeting.

Attendees

Leland asked for a roll call to see how many conferences are represented. Conferences represented are Alabama-West Florida, Florida, Holston, North Carolina, North Georgia, South Carolina, South Georgia, Tennessee-Western Kentucky, Virginia, and Western North Carolina. There was no one in attendance from Kentucky, Mississippi, North Alabama, or Red Bird.

Nominating Committee

Leah presented the report of the Nominating Committee.

President – Roger Gramling (South Carolina)

Vice President – Natalie Hawkins (Western North Carolina)

Treasurer – Jim Pyatt (Western North Carolina)

The committee was not able to secure someone for secretary. Leland asked for nominations for secretary. Doug Jonas (North Carolina) was asked and agreed to be nominated.

Leah indicated that the membership also needed to nominate someone from the body to serve on the Executive Committee for a term of 2022-2024. David was nominated from the body. He accepted and was unanimously elected.

The election of the other officers will be held tomorrow.

SEJ Commission on Archives & History Report

In the absence of Foster Ockerman, Chair of the SEJ Commission on Archives & History, Leland indicated that Nancy is retiring. The Commission is exploring options for the Heritage Center. Nancy will hopefully give her report tomorrow. Bryan said that he and Nancy were working on the transfer of the collection and on hiring part-time employees to do some of Nancy's duties after her retirement. Emory is being considered among other United Methodist institutions for part of the collection. The goal is to try to keep it centralized in the SEJ.

2023 Annual Meeting

Jim indicated that the only offer currently on the table is from Western North Carolina. There is a tentative agreement with Bennett College to host the 3rd week of July. Bennett will be celebrating their 150th anniversary next year. It is one of the two United Methodist all-female HSBC schools. The focus is United Methodism and Civil Rights. Western North Carolina is hoping to have Dr. Linda Addo as the keynote speaker. She is a retired professor of history at North Carolina A & T and author of the book *To be Faithful to our Heritage*.

Jim said that Barbara Brown has recently published a book on the history of Bennett College, so they are hoping to get her as a speaker as well. Jim will be presenting a paper on the forming of the Western North Carolina Conference. He is also hoping to have someone speak on the history of Greensboro College, which is a United Methodist women's college. Tours will include Bennett College, Greensboro College, February One Place (civil rights museum where lunch counter sit-ins were held), and Charlotte Hawkins Brown State Historic Site (site of Palmer Memorial Institute, contributing to the education of African-Americans).

Jim noted that these are all tentative plans, and they may change before 2023.

Annual Conference Reports

Leland indicated that annual conference reports will be given tomorrow.

Heritage Center Report

Laurie Preston was asked to give the Heritage Center report in Nancy Watkins' place. Nancy is hoping to be retired by next spring but may extend a little past that. It is unlikely that someone could be hired for the cost and hours needed. Since the collection is underutilized today, the

likely outcome is that the SEJ collection will be moved. A committee of commission members will be looking at what to do with the collection. Finances are challenging as well, so it is not likely to be sustainable. The SEJ collection will be kept at an institution within the SEJ. The Lake collection will likely remain at the Lake, as those records should. Other collections will be disbursed to appropriate locations.

Leland closed by thanking everyone for allowing him to serve and said that many decisions were made over email with COVID, but that the committee continued to work through these difficulties. He thanked Linda for her work with us among her other responsibilities. He thanked Leah for her work as editor of the newsletter. Leah will continue doing this in the future.

Membership Report

Before adjourning, Franklin asked to provide a membership report. There are 12 memberships expiring this year. Five have expired prior to this year but have been carried over in hopes that they will renew. There are 9 expiring in 2023; 5, in 2024; and 1, in 2025. The Executive Committee voted to extend memberships in 2020 and 2021 due to COVID and not being able to meet. There are 191 complimentary members that are considered full members of the Society (serve on annual conference commissions). He asked for help in getting names of current commission members. In addition to these, there are 24 honorary members, 4 institutional members including the Moore Museum and two churches, and 48 life members, making a total of 299, not counting the 5 expired members that are carrying over. It is down 12-13 from last year, primarily because of death.

Grace was unable to work up the memorial service but has sent the list of names back in order for us to hold the service.

Franklin said that life membership money goes immediately to the investments. Annual dues are \$15, \$27 for 2 years, and \$40 for 3 years. Franklin has membership forms if anyone would like one. Franklin deposits the checks and then provides the pertinent information to Linda as the treasurer.

Leland thanked Franklin for his work handling the membership. Franklin asked for volunteers to help put together the memorial service on Friday morning. Jim Pyatt, Franklin Buie, Leland Carden, and Charlie Curtis will work on the service details.

Closing Announcements

The Society will meet again at 3:00 tomorrow at the Turner Lodge for the final business session to vote on officers and the new budget and hear conference reports.

Roger mentioned that one of the people who worked on the Constitution was Nell Thrift. He remarked that we lost a champion of this work and a great lady. Leah attended her memorial

service in Lakeland, and the pastor's message was "A Certain Woman." She said there was no one any better for that phrase than Nell Thrift.

Leland closed the meeting with prayer.

Thursday, July 28, 2022

In the morning, the group toured Christ Church and cemetery followed by a tour of Fort Frederica. After lunch, Dr. Anne Burkholder presented a program on Dorothy Rogers Tilly: Rebel With a Cause. Following a short break, Franklin presented a presentation called The Wesleys' Travels in South Carolina.

Business Session #2, July 28, 2022, 3:35 PM

Leland called the meeting to order. He thanked the officers for their work and mentioned that over the last 3 years, we have done most of our business over email and Zoom.

Election of Officers

The first order of business is to elect new officers: President, Vice President, Secretary, and Treasurer. Officers are elected for 2 years at a time, and the constitution allows for 2 terms. This was extended over COVID. Nominations were placed before the body during last night's business meeting.

President: Roger Gramling

Vice President: Natalie Hawkins

Treasurer: Jim Pyatt

Secretary: Doug Jonas

Leland asked for a show of hands. All were elected, and Leland expressed appreciation for their willingness to serve.

Bryan Huffman is one of the at-large members, with his term ending in 2023. David Martin was nominated last night for a term ending in 2024 and was elected.

2023 Budget

Leland then brought up the budget that was presented at last night's business session for vote. He asked the body to vote on the budget (same as last year). The budget was approved.

Offering

Linda reminded everyone that the offering tomorrow morning will go to the Heritage Center. Leland discussed Nancy's upcoming retirement and the need to redistribute the collection.

Annual Conference Reports

Leland then asked for conference reports. All conferences need to submit a report to Nancy for the Proceedings. He asked for any conference representative who wanted to give a short synopsis of what has been happening in their conference. The following conference reports were given: Virginia by Barbara Lewis; South Carolina by Meredith Dark; Western North Carolina by Jim Pyatt; Tennessee-Western Kentucky by Gratia Strother; Florida by Ivan Corbin.

Leland reminded all conferences again to submit their written reports in digital form to Nancy for the Proceedings. Leah mentioned that Nancy is trying to produce the Proceedings online. This year's Proceedings may be able to be online. Linda will refund money if it is produced online, however it may be next year before the Proceedings will be online.

Closing Comments

Linda will meet with Jim, Roger, and Franklin to get the bank accounts switched over due to the transition of treasurer.

Jim reminded everyone of the invitation to Greensboro, NC, in 2023.

Leland expressed appreciation once again to the officers.

Leah will be requesting articles for News & Notes and will need information about the 2023 meeting. Leah asked for commission chair emails to ensure that she has the information she needs to distribute the newsletter. Franklin would like a copy as well for his membership records.

Leland then turned over the floor to Ivan Corbin, president of the Historical Society of the UMC, for HSUMC's business session.

That evening, everyone attended the banquet dinner. During the banquet, the SEJ Historical Society awarded two honorary memberships: Dennis Lamm, presented by Bryan Huffman, and Fred Day, former General Secretary of Archives and History, presented by Jim Pyatt. The Historical Society of the United Methodist Church presented the Ministry of Memory award to Pat Thompson via a video interview between Doug Tzan, Vice President of HSUMC, and Pat. Afterward, Linda Schramm introduced the Saddlebag Award winner, Carol Noren, who authored the book *On to Perfection: Nels O. Westergreen and the Swedish Methodist Church*. She presented a talk on her book and answered questions from those in attendance.

Friday, July 29, 2022

The annual meeting closed with a memorial and communion service at Lovely Lane Chapel.

**SEJ HISTORICAL SOCIETY
FINANCIAL STATEMENT
January 1 - December 31, 2019**

	ACTUAL	BUDGET
Income:		
Conference A&H Dues (13 @ \$200)	\$ 2,600.00	\$ 2,200
Conference HS Dues (9 @ \$100)	900.00	700
Individual Memberships Dues	124.00	400
Life Memberships (2 @ \$125)	250.00	500
Honoraria & Donations		200
Annual Meeting Registration Fees (38@\$25)	950.00	1,200
Annual Meeting Proceeding Orders (16@\$15)	250.00	350
Annual Meeting Offering	316.00	-
<i>News Notes</i> (Non Members Subscriptions)		
Miscellaneous (UMDF funds for Heritage Center)	1,000.00	-
Reserve Funds if needed		2,500
Total Income	\$ 6,390.00	8,050
Expenses:		
<i>News Notes</i> (Jan. & April Printing & Postage)	\$ 258.64	\$ 400
Proceedings (Printing & Postage)	420.25	600
Travel Expense:		
Annual Meeting Steering Committee	1,440.00	2,500
November Executive Committee	3,791.93	2,500
Host Conf. Programming for Annual Mtg.	750.00	750
Annual Meeting Offering (Heritage Center)	316.00	-
SEJ Heritage Center Donation	500.00	500
Office Supplies & Postage(By-Laws & Checks)	236.18	100
Life Memberships Transferred to Reserves (3)	375.00	500
Misc. (UMDF to Center & Nancy's Christmas)	1,500.00	200
Total Expenses	9,588.00	\$ 8,050
Checkbook Bal. January 1,2019	\$ 10,502.81	
Income in 2019	\$ 6,390.00	
Expenses in 2019	\$ 9,588.00	
Checkbook Bal. Dec 31, 2019	\$ 7,304.81	(Decrease of \$3,198.00)

Reserve Funds with UMDF:

Number	Note	Rate	12/31/2018	Change	12/31/2019
#342677	On Demand	1.10%	\$ 7,439.96	\$ 481.34	\$ 7,921.30
#368090	3 Year - 2/15/2020	1.75%	\$ 2,354.65	\$ 41.56	\$ 2,396.21
#373956	2 Year - 10/15/2021	1.95%	\$ 23,418.71	\$ (544.63)	\$ 5,709.60
#373956-02	3 year - 10/15/2022	2.50%			\$ 5,717.01
#373956-03	4 year - 10/15/2023	2.90%			\$ 5,722.39
#373956-04	5 year - 10/15/2024	3.10%			\$ 5,725.08
			\$33,213.32	\$ (21.73)	\$ 33,191.59

**SEJ HISTORICAL SOCIETY
FINANCIAL STATEMENT
January 1 - December 31, 2020**

	ACTUAL	BUDGET
Income:		
Conference A&H Dues (11 @ \$200)	\$ 2,200.00	\$ 2,200
Conference HS Dues (8 @ \$100)	800.00	700
Individual Memberships Dues	237.00	400
Life Memberships (2 @ \$125)	250.00	500
Honoraria & Donations	355.00	200
Annual Meeting Registration Fees (\$25)		1,200
Annual Meeting Proceeding Orders (\$15)		350
Annual Meeting Offering		-
News Notes (Non Members Subscriptions)		-
Miscellaneous		-
Reserve Funds if needed		3,000
Total Income	\$ 3,842.00	8,550
Expenses:		
News Notes (Dec.MayDec.Printing & Postage)	\$ 276.49	\$ 400
Proceedings (Printing & Postage)		600
Travel Expense:		
Annual Meeting Steering Committee		2,500
November Executive Committee		2,500
Host Conf. Programming for Annual Mtg.		750
Annual Meeting Offering (Heritage Center)		-
SEJ Heritage Center Donation	1,000.00	1,000
Office Supplies & Postage(Membership Letters)	44.93	100
Life Memberships Transferred to Reserves (2)	250.00	500
Misc. (UMDF)	3,000.00	200
Total Expenses	\$ 4,571.42	\$ 8,550
Checkbook Bal. January 1, 2020	\$ 7,304.81	
Income in 2020	\$ 3,842.00	
Expenses in 2020	\$ 4,571.42	
Checkbook Bal. Dec. 31, 2020	\$ 6,575.39	(Decrease of \$729.42)

Reserve Funds with UMDF:

Number	Note	Rate	12/31/2019	Increase	12/31/2020
#342677	On Demand	.70%	\$ 7,921.30	\$ 329.39	\$ 8,250.69
#368090	3 Year - 2/15/2025	2.90%	\$ 2,396.21	\$ 3,145.96	\$ 5,542.17
#373956	2 Year - 10/15/2021	1.95%	\$ 5,709.60	\$ 112.35	\$ 5,821.95
#373956-02	3 year - 10/15/2022	2.50%	\$ 5,717.01	\$ 144.59	\$ 5,861.60
#373956-03	4 year - 10/15/2023	2.90%	\$ 5,722.39	\$ 168.16	\$ 5,890.55
#373956-04	5 year - 10/15/2024	3.10%	\$ 5,725.08	\$ 180.03	\$ 5,905.11
			\$33,191.59	\$ 4,080.48	\$ 37,272.07

**SEJ HISTORICAL SOCIETY
FINANCIAL STATEMENT
January 1 - December 31, 2021**

	ACTUAL	BUDGET
Income:		
Conference A&H Dues		\$ 2,600
Conference HS Dues		900
Individual Memberships Dues	97.00	400
Life Memberships (3 @ \$125)	375.00	500
Honoraria & Donations	165.00	200
Annual Meeting Registration Fees (\$25)		1,200
Annual Meeting Proceeding Orders (\$15)		350
Annual Meeting Offering		-
<i>News Notes</i> (Non Members Subscriptions)		-
Miscellaneous		-
Reserve Funds if needed		2,650
Total Income	\$ 637.00	8,800
Expenses:		
<i>News Notes</i> (April Printing & Postage)	\$ 49.40	\$ 400
Proceedings (Printing & Postage)		600
Travel Expense:		
Annual Meeting Steering Committee		2,500
November Executive Committee		2,500
Host Conf. Programming for Annual Mtg.		1,000
Annual Meeting Offering (Heritage Center)		-
SEJ Heritage Center Donation	1,000.00	1,000
Office Supplies & Postage		100
Life Memberships Transferred to Reserves (3)	375.00	500
Misc.		200
Total Expenses	\$ 1,424.40	\$ 8,800
Checkbook Bal. January 1, 2021	\$ 6,575.39	
Income in 2021	\$ 637.00	
Expenses in 2021	\$ 1,424.40	
Checkbook Bal. Dec. 31, 2021	\$ 5,787.99	(Decrease of \$787.40)

Reserve Funds with Wesleyan Investive:

Number	Note	Rate	12/31/2020		Increase	12/31/2021
#342677	On Demand	.70%	\$ 8,250.69		\$ 434.83	\$ 8,685.52
#368090	5 Year - 2/15/2025	2.90%	\$ 5,542.17		\$ 162.87	\$ 5,705.04
#373956	5 Year - 10/15/2026	2.15%	\$ 5,821.95		\$ 116.98	\$ 5,938.93
#373956-02	3 year - 10/15/2022	2.50%	\$ 5,861.60		\$ 148.25	\$ 6,009.85
#373956-03	4 year - 10/15/2023	2.90%	\$ 5,890.55		\$ 173.12	\$ 6,063.67
#373956-04	5 year - 10/15/2024	3.10%	\$ 5,905.11		\$ 185.69	\$ 6,090.80
			\$37,272.07		\$ 1,221.74	\$ 38,493.81

**SEJ HISTORICAL SOCIETY
FINANCIAL STATEMENT
January 1 - December 31, 2021**

	ACTUAL	BUDGET
Income:		
Conference A&H Dues		\$ 2,600
Conference HS Dues		900
Individual Memberships Dues	97.00	400
Life Memberships (3 @ \$125)	375.00	500
Honoraria & Donations	165.00	200
Annual Meeting Registration Fees (\$25)		1,200
Annual Meeting Proceeding Orders (\$15)		350
Annual Meeting Offering		-
<i>News Notes</i> (Non Members Subscriptions)		-
Miscellaneous		-
Reserve Funds if needed		2,650
Total Income	\$ 637.00	8,800
Expenses:		
<i>News Notes</i> (April Printing & Postage)	\$ 49.40	\$ 400
Proceedings (Printing & Postage)		600
Travel Expense:		
Annual Meeting Steering Committee		2,500
November Executive Committee		2,500
Host Conf. Programming for Annual Mtg.		1,000
Annual Meeting Offering (Heritage Center)		-
SEJ Heritage Center Donation	1,000.00	1,000
Office Supplies & Postage		100
Life Memberships Transferred to Reserves (3)	375.00	500
Misc.		200
Total Expenses	\$ 1,424.40	\$ 8,800
Checkbook Bal. January 1, 2021	\$ 6,575.39	
Income in 2021	\$ 637.00	
Expenses in 2021	\$ 1,424.40	
Checkbook Bal. Dec. 31, 2021	\$ 5,787.99	(Decrease of \$787.40)

Reserve Funds with Wesleyan Investive:

Number	Note	Rate	12/31/2020	Increase	12/31/2021
#342677	On Demand	.70%	\$ 8,250.69	\$ 434.83	\$ 8,685.52
#368090	5 Year - 2/15/2025	2.90%	\$ 5,542.17	\$ 162.87	\$ 5,705.04
#373956	5 Year - 10/15/2026	2.15%	\$ 5,821.95	\$ 116.98	\$ 5,938.93
#373956-02	3 year - 10/15/2022	2.50%	\$ 5,861.60	\$ 148.25	\$ 6,009.85
#373956-03	4 year - 10/15/2023	2.90%	\$ 5,890.55	\$ 173.12	\$ 6,063.67
#373956-04	5 year - 10/15/2024	3.10%	\$ 5,905.11	\$ 185.69	\$ 6,090.80
			\$37,272.07	\$ 1,221.74	\$ 38,493.81

SEJ HISTORICAL SOCIETY FINANCIAL STATEMENT

Mid - Year 2022

	ACTUAL	BUDGET
Income:		
Conference A&H Dues (13 @ \$200)	\$ 2,600.00	\$ 2,600
Conference HS Dues (9 @ \$100)	900.00	900
Individual Memberships Dues	80.00	400
Life Memberships (◆ @ \$125)		500
Honoraria & Donations	100.00	200
Annual Meeting Registration Fees (@\$25)		1,200
Annual Meeting Proceeding Orders (@\$15)		350
Annual Meeting Offering		-
<i>News Notes</i> (Non Members Subscriptions)		
Miscellaneous		-
Reserve Funds if needed		2,650
Total Income	\$ 3,680.00	8,800
Expenses:		
<i>News Notes</i> (April Printing & Postage)	\$ 69.66	\$ 400
Proceedings (Printing & Postage)		600
Travel Expense:		
Annual Meeting Steering Committee		2,500
November Executive Committee		2,500
Host Conf. Programming for Annual Mtg.		1,000
Annual Meeting Offering		-
SEJ Heritage Center Donation		1,000
Office Supplies & Postage		100
Life Memberships Transferred to Reserve		500
Misc.		200
Total Expenses	69.66	\$ 8,800
Checkbook Bal. January 1, 2022	\$ 5,787.99	
Income in 2022	\$ 3,680.00	
Expenses in 2022	\$ 69.66	
Checkbook Bal. June 30, 2022	\$ 9,398.33	(Increase of \$3,610.34)

Reserve Funds with Wesleyan Investive:

Number	Note	Rate	12/31/2021	Increase	6/30/2022
#342677	On Demand	.8%	\$ 8,685.52	\$ 30.92	\$ 8,716.44
#368090	5 Year - 2/15/2025	2.9%	\$ 5,705.04	\$ 82.54	\$ 5,787.58
#373956	5 Year - 10/15/2026	2.15%	\$ 5,938.93	\$ 63.59	\$ 6,002.52
#373956-02	3 year - 10/15/2022	2.5%	\$ 6,009.85	\$ 74.90	\$ 6,084.75
#37956-03	4 year - 10/15/2023	2.9%	\$ 6,063.67	\$ 87.72	\$ 6,151.39
#37956-04	5 year - 10/15/2024	3.10%	\$ 6,090.80	\$ 94.24	\$ 6,185.04
			\$ 38,493.81	\$ 433.91	\$ 38,927.72

**SEJ Historical Society
Proposed Budget for 2023**

	2021-2022	2023
Income:		
Conference A&H Dues (13 at \$200 per year)	\$2,600	\$2,600
Conference HS Dues (9 at \$100 per year)	\$900	\$900
Individual Membership Dues	\$400	\$400
Life Memberships (4 at \$125)	\$500	\$500
Honoraria & Donations	\$200	\$200
Annual Meeting Registration Fees (48 at \$25)	\$1,200	\$1,200
Annual Meeting Proceeding Orders (23 at \$15)	\$350	\$350
Annual Meeting Offering	-	
<i>News Notes</i> (Non Member Subscriptions)	-	
Miscellaneous	-	
Reserve Funds if needed	\$2,650	\$2,650
	<hr/>	<hr/>
Total Income	\$8,800	\$8,800
 Expenses:		
<i>News Notes</i> (Printing & Postage)	\$400	\$400
Proceedings (Printing & Postage)	\$600	\$600
Travel Expense:		
Annual Meeting Executive/Reports	\$2,500	\$2,500
November Executive Committee	\$2,500	\$2,500
Host Conf. Programming for Annual Mtg.	\$1,000	\$1,000
Offering at Annual Meeting	\$0	\$0
SEJ Heritage Center Donation	\$1,000	\$1,000
Office Supplies & Postage	\$100	\$100
Life Memberships Transferred to Reserves	\$500	\$500
Miscellaneous	\$200	\$200
	<hr/>	<hr/>
Total Expenses	\$8,800	\$8,800

SEJ Historical Society

Dues Payments 2019 - 2022

2019	A&H	HS
Alabama - W Florida		
Florida	200.00	100.00
Holston	200.00	100.00
Kentucky	200.00	na
Memphis	200.00	na
Mississippi	200.00	100.00
North Alabama	200.00	
North Carolina	200.00	100.00
North Georgia	200.00	na
Red Bird	na	na
South Carolina	200.00	100.00
South Georgia	200.00	100.00
Tennessee	200.00	100.00
Virginia	200.00	100.00
Western North Carolina	200.00	100.00
	<u>2,600.00</u>	<u>900.00</u>

2020	A&H	HS
Alabama - W Florida		
Florida	200.00	100.00
Holston	200.00	100.00
Kentucky	200.00	na
Mississippi	200.00	
North Alabama		
North Carolina	200.00	100.00
North Georgia	200.00	na
Red Bird	na	na
South Carolina	200.00	100.00
South Georgia	200.00	100.00
Tennessee/Memphis	200.00	100.00
Virginia	200.00	100.00
Western North Carolina	200.00	100.00
	<u>2,200.00</u>	<u>800.00</u>

2021	A&H	HS
Alabama - W Florida		
Florida		
Holston		
Kentucky		
Mississippi		
North Alabama		
North Carolina		
North Georgia		
Red Bird		
South Carolina		
South Georgia		
Tennessee/Memphis		
Virginia		
Western North Carolina		

2022	A&H	HS
Alabama - W Florida	200.00	
Florida	200.00	100.00
Holston	200.00	100.00
Kentucky	200.00	na
Mississippi	200.00	100.00
North Alabama	200.00	
North Carolina	200.00	100.00
North Georgia	200.00	na
Red Bird	na	na
South Carolina	200.00	100.00
South Georgia	200.00	100.00
Tennessee/Western KY	200.00	100.00
Virginia	200.00	100.00
Western North Carolina	200.00	100.00
	<u>2,600.00</u>	<u>900.00</u>

Heritage Center Report 2022

Major changes are coming for the Heritage Center. As you are all aware, the situation within our denomination continues to be a difficult one. As more churches disaffiliate with The United Methodist Church, we have been advised that our funding will be reduced significantly beginning in January of 2023. When the SEJ Commission on Archives and History considered this, along with my upcoming retirement and other factors, it became apparent that the time had come to consider closing the Heritage Center and placing the collections in more accessible locations.

Lake Junaluska no longer serves as the headquarters of the Southeastern Jurisdiction. More importantly, few researchers have either the time or financial resources to travel to view the collections they need to access. This makes it essential to place archival materials in central locations where related collections are held. The documents that need to be made available online are better served by an established research facility that already has the resources for such services. Finally, relocating the archives will free up financial resources for other activities such as expanded local church archives training and a variety of other projects related to our mission.

A task force has begun work to identify a United Methodist college or university archives that can function as the archival repository for the records of the Southeastern Jurisdiction. The Pitts Theology Library at Emory University has expressed an interest in serving in this capacity and the task force will begin discussions with them in September. The Commission is fully committed to keeping all interested persons fully informed as decisions are made. Please feel free to contact me at nhwatkins@sejcah.org or (828) 356-5065 to discuss any questions or concerns that you may have.

It has been a pleasure and a distinct privilege to have served as Heritage Center Director since May of 2010. Following my retirement in May of 2023, I will look forward to continuing contact with you through the activities of this Historical Society. See you in Greensboro!

Deceased Members Since Our Last Gathering - 2019

Dr. Nancy Andersen
The Rev. Paul Allen Beighley, Jr.
Miriam C. Bumgarner
The Rev. James Caviness, Jr.
Carolyn Eleazer Clamp
Thelma C. Clark
The Rev. Albert Eugene Eaddy
The Rev. Dr. Edgar H. Ellis, Jr.
The Rev. George Walton Farrell
The Rev. Dr. James W. Ferree
Louise Fox
Anne S. Francisco
The Rev. Joseph Frazier
Genevia Gee
Mary Gragg
Kay F. Holley
The Rev. Roy Howard
Dorothy Jones
Carolyn C. Latimer
Karen Sue Lowder
The Rev. Roy Major
The Rev. Dr. William McClain
The Rev. Jerry Mitchell
Catherine D. Morgan
James Andrew Neal
Jacob S. Payton
The Rev. Thomas C. Pearson, Jr.

Darien G. Pickens
Carrie Potts
The Rev. Reginald Potts, III
James "Sam" E. Price
The Rev. Dr. William K. Quick
Debbie O. Ragsdale
Gerry Reiff
Jeff Roberts
The Rev. Herschel Sheets
Dr. Lawrence Sherwood
Betty K. Simpson
The Rev. Dr. Talmage B. Skinner,
Jr.
The Rev. Gene M. Smith
The Rev. Jacqueline Sojourner
Louise Springs
Nell Thrift
H. Katherine Walker
The Rev. Dr. George W. Watson
The Rev. Dr. DarEll Weist
Ray Whatley
Annie Ford Wheeler
The Rev. Walter Whitehurst
June Brunson Willson
The Rev. Mark S. Womack
Lois Yost
The Rev. Dr. Charles Yrigoyen, Jr.

PRESIDENTS

Southeastern Jurisdiction Historical Society

1948-1956	Edgar H. Nease
1956-1960	J. Manning Potts
1960-1964	George H. Jones
1964-1968	J. Manning Potts
1968-1972	Harold H. Hughes
1972-1976	E. E. Wiley, Jr.
1976-1978	Brooks B. Little
1978-1982	Charles Brockwell
1982-1986	Kenneth Lile
1986-1989	Pierce E. Cook
1989-1992	Jim Morris
1992-1996	Reginald Potts
1996-2000	James Pyatt
2000-2004	Nell Thrift
2004-2008	Thelma Crowder
2008-2012	Arthur Warren
2012-2016	A. V. Huff
2016-2022	Leland T. Carden
2022-	Roger M. Gramling

ANNUAL MEETINGS
Southeastern Jurisdiction Historical Society
of The United Methodist Church

Organized 1944. Accepted as the official date of organization by the Society in 1986.

1944-1947		Records missing
1948-1952		Lake Junaluska, NC
July 2-5, 1953	SEJ Wesleyan Commemoration Program	Lake Junaluska, NC
June 23, 1954		Lake Junaluska, NC
1955 and 1956		Lake Junaluska, NC
July 31, 1957		Lake Junaluska, NC
June 27, 1958		Lambuth Inn, Lake Junaluska, NC
June 29-July 1, 1959		Lambuth Inn, Lake Junaluska, NC
July 11-12, 1960		Harrell Center, Lake Junaluska, NC
July 11-12, 1961		Lambuth Inn, Lake Junaluska, NC
August 21-23, 1962	South Georgia	Epworth by the Sea, St. Simons Island, GA
July 2-5, 1963		Lambuth Inn, Lake Junaluska, NC
June 30-July 2, 1964	South Carolina	Wofford College, Spartanburg, SC
July 15-16, 1965		Lambuth Inn, Lake Junaluska, NC
April 21, 1966	Methodist Bicentennial	Old Otterbein Church, Baltimore, MD
July 19-20, 1967		Lambuth Inn, Lake Junaluska, NC
	Name changed to SEJ	
July 9-11, 1968	Commission on Archives and History	Lambuth Inn, Lake Junaluska, NC
July 8-10, 1969	North Carolina	Louisburg College, Louisburg, NC
July 7-9, 1970		Lambuth Inn, Lake Junaluska, NC
September 3-5, 1971	Francis Asbury Bicentennial	Stuart Auditorium, Lake Junaluska, NC
July 4-6, 1972	Holston	Emory and Henry College, Emory, VA
July 10-12, 1973	South Georgia	Epworth by the Sea, St. Simons Island, GA
July 9-12, 1974	Virginia (Joint meeting SEJ and NEJ)	Shenandoah College, Winchester, VA
July 6-8, 1976	North Alabama	Birmingham Southern College, Birmingham, AL
July 12-14, 1977	Mississippi	Millsaps College, Jackson, MS
July 11-13, 1978	North Carolina (Reorganization as SEJ Historical Society)	Methodist College, Fayetteville, NC

July 9-12, 1979	Florida	Bethune-Cookman College, Daytona Beach, FL
July 11-14, 1980	Executive Committee	Terrace Hotel, Lake Junaluska, NC
July 6-9, 1981	Louisville (Joint meeting SEJ and NCJ)	Bellarmino College, Louisville, NC
July 7-10, 1982	South Carolina	Wofford College, Spartanburg, SC
July 6-9, 1983	Virginia	Ferrum College, Ferrum, VA
July 13-16, 1984	Western North Carolina & Kentucky	Lambuth Inn, Lake Junaluska, NC
July 9-12, 1985	North Mississippi	Rust College, Holly Springs, MS
July 8-11, 1986	South Georgia	Epworth by the Sea, St. Simons Island, GA
July 7-10, 1987	Memphis	Lambuth College, Jackson, TN

*The preceding was taken from Allen Lindsey's **Chronicles: 1954-1987.***

July 8-11, 1988	Executive Committee	Lambuth Inn, Lake Junaluska, NC
June 30-July 3, 1989	First Historical Convocation of The United Methodist Church	Lambuth Inn, Lake Junaluska, NC
July 10-13, 1990	North Carolina	North Carolina Wesleyan College, Rocky Mount, NC
July 9-12, 1991	Kentucky	Asbury Theological Seminary, Wilmore, KY
July 10-13, 1992	Executive Committee	Lambuth Inn, Lake Junaluska, NC
July 13-16, 1993	North Georgia	Simpsonwood Retreat Center, Atlanta, GA
July 12-15, 1994	Holston	Emory and Henry College, Emory, VA
July 11-14, 1995	Alabama-West Florida	Huntingdon College, Montgomery AL
July 9-12, 1996	Florida	Life Enrichment Center, Leesburg, FL
July 8-11, 1997	Tennessee	Vanderbilt Divinity School, Nashville, TN
July 14-17, 1998	Western North Carolina	High Point University, High Point, NC
July 6-9, 1999	Mississippi	Jefferson United Methodist Church, Natchez, MS
July 18-21, 2000	Western North Carolina and Executive Committee	Catawba College, Salisbury, NC
July 10-13, 2001	Virginia	Randolph-Macon College, Ashland, VA
July 16-19, 2002	Executive Committee	Lambuth Inn, Lake Junaluska, NC

July 14-17, 2003	North Alabama	Trinity United Methodist Church, Homewood, AL
July 21-24, 2004	South Georgia	Epworth by the Sea, St. Simons Island, GA
July 12-15, 2005	South Carolina	Bethel United Methodist Church, Charleston, SC
July 20-22, 2007	General Commission with Sixth Historical Convocation of The United Methodist Church	National 4-H Youth Center, Chevy Chase, MD
July 8-11, 2008	Holston Executive Committee with 20th Anniversary meeting of the	Tennessee Wesleyan College, Athens, TN
June 29-July 2, 2009	Historical Society of The United Methodist Church	Lambuth Inn, Lake Junaluska, NC
July 5-8, 2010	Mississippi	Madison, MS
June 28-July 1	Red Missionary Conference	Pine Mountain State Park, Pineville, KY
July 9-12, 2012	Tennessee	Scarritt Bennett Center, Nashville, TN
July 9-12, 2013	Executive Committee	Lake Junaluska, NC
June 24-26, 2014	South Carolina	Wofford College, Spartanburg, SC
July 7-10, 2015	Florida	Florida Southern College, Lakeland, FL
July 19-22, 2016	North Carolina	New Bern, NC
June 25-28, 2017	Kentucky	Asbury Theological Seminary, Wilmore, KY
July 17-20, 2018	Virginia	Williamsburg United Methodist Church Williamsburg, VA
July 9-12, 2019	North Georgia	Pitts Theology Library, Emory University, Atlanta, GA
July 26-29, 2022	South Georgia	Epworth by the Sea, St. Simons Island, GA
Future Meetings		
To be determined	Western North Carolina	Greensboro, NC

SECTION II
ANNUAL CONFERENCE COMMISSIONS
ON ARCHIVES AND HISTORY

ANNUAL REPORTS

*Alabama-West Florida

Florida

Holston

*Kentucky

Mississippi

North Alabama

*North Carolina

*North Georgia

Red Bird Missionary

South Carolina

South Georgia

Tennessee-Western Kentucky

Virginia

Western North Carolina

*No report submitted

FLORIDA CONFERENCE REPORT

The Florida Conference Archives and History is excited to have four churches celebrating their 200th Anniversary during this 2022 year!!!

They are: First UMC – Alachua

Memorial UMC – Fernandina Beach

Trinity UMC – Fernandina Beach

Pine Grove – Live Oak

All of the churches are in the northern portion of the Florida Conference:

First, Alachua and Pine Grove, Live Oak are in the upper central portion – north of Gainesville

Memorial and Trinity are both in Fernandina Beach in upper eastern coastal portion – near Jacksonville.

These churches were established in 1822. These are the first churches the Florida Conference has had celebrating 200 years!

Each year the Florida Conference Archives and History invites the churches celebrating anniversaries of founding beginning at 25 years and each 25 years thereafter. Each church is invited to make a banner representing their ministry in their community and share it at a session of Annual Conference. We generally have 20 or so churches participating in the presentation of the banners. This has been a tradition for several years established by Nell Thrift.

Leah Pittard,

Florida Conference Commission Representative.

Holston Annual Conference

The Holston Conference Commission on Archives and History has been dealing with some significant changes as we move through this period of uncertainty. As many of you know, we lost to death our longtime Conference Historian and former Historical Society president and former Commission Chair, the Reverend Roy Howard, of Chattanooga, TN. I had succeeded him as president of the society and was called upon to step into the chair's position on Archives and History, so I relinquished that role and gave attention to the commission's work.

Our commission has recently appointed the Reverend Charles Maynard as chair of a task force to be created in our conference to help celebrate the 200th anniversary of the founding of Holston Conference (1824) in 2024. Working with him from our commission and related bodies will be Eva Sue Tilson, Reverend Natalie Justice, and our conference Archivist Daniel Ferkin. Other persons will be appointed to this task force from the extended cabinet. The commission asked this task force to give special attention to being inclusive of some histories of Holston that have been overlooked, such as our African American history, Hispanic ministries, and our EUB heritage.

The Commission appointed Robert George, from Cleveland, Tennessee, as Conference Historian to replace the late Rev. Roy Howard. This would be the first time a lay person has been appointed to serve in this position. Robert has much experience working with the Historical Society, on the Commission, and editing a small publication of the Society.

The Commission has asked Rev. James Douthat, of Chattanooga, to serve as president of the Historical Society and get that organization going once again. Covid and the change in leadership has created a hold on in-person meetings of this group, and membership is down about as far as we have seen it.

The Commission had worked with conference trustees to try and add some land to the Historic Edward Cox House property but failed to obtain that. The property is surrounded by development and has very little room for parking and there are accessibility issues that made that once available property enticing. Members of nearby Bluff City UMC are serving as caretakers of this property and often help groups interpret the history of Tennessee's first Methodist family.

The Commission has asked for time on the agenda of the 2023 annual conference to observe the historic ties between our churches and our historic connection prior to any votes for disaffiliation. We hope to hold out the possibility of obtaining support from parting congregations to assist in preserving our common heritage.

There remains a website devoted to our conference history in Holston at this site: <https://holstonhistoryumc.wordpress.com/> We commend that to the perusal of the SEJ members.

Respectfully,

Rev. Dr. Brad Scott
Chair
Holston Conference Commission on Archives and History

September 2022

Mississippi Conference Commission on Archives and History 2022

The Ministry of Memory is the mission of Archives & History and is carried out daily in the J.B. Cain Archives of Mississippi Methodism, located in the Millsaps College Library. Staffed jointly with the College Archives, it is the repository of Mississippi Conference historical records as directed by the *Discipline*. The Methodist collection is open to the public for research weekday mornings and serves as a rich resource to authors, scholars, church historians, and family history researchers. Methodist holdings include a large collection of manuscripts, diaries, journals, correspondence, book, and church histories, along with the MS Conference records and publications dating from 1799. There are 1,100 books and 500 linear feet of manuscripts in the collection. The Commission supports the Cain Archives and encourages Mississippi Methodists to contact the Archives for research assistance and guidance on church records.

The Commission is pleased to have made available the last 50 years of Conference Journals on-line on the Conference web site at this link: <https://www.mississippi-umc.org/conferencejournals>. This includes Journals from all four antecedent conferences from 1968 to present. In addition, digitization of all the Journals from 1939 to 1967 is complete and ready to be posted online as well.

The multi-year Commission project to provide online access to past Conference Journals and the Mississippi Methodist Advocate newspaper is progressing nicely. The Mississippi Methodist Advocates have been digitized 1968-2009, and 1947-1967 are currently being digitized. When complete, these electronic files will be made available on-line on the MS Conference web site. Digitizing these permanent records of the MS Conference accomplishes dual purposes of preservation and access. Importantly, it simplifies the research process for Mississippi Methodists and beyond.

The Commission urges churches to submit histories and anniversary materials to the Cain Archives. These may be in print, photographic, or digital format. The address is J.B. Cain Archives, 1701 N. State Street, Jackson, MS 39211 or archives@millsaps.edu. Permanent records of discontinued churches are to be placed in the Cain Archives as well.

Commission members and Conference trustees have formed a task group to determine viability of preserving the William Foster house in Natchez, a site of historic significance in the Conference.

The Commission urges those interested in Mississippi Methodist history to acquire the recently published book *A Complete History of Methodism as Connected to the Mississippi Conference, 1846-1869*, which is the culmination of the Commission project to transcribe and publish the long-lost manuscripts of volumes 3 and 4 of John G. Jones 19th century narrative of the story of Methodist beginnings in Mississippi. His eyewitness accounts include biographies of circuit-riding ministers, reports of church politics, descriptions of love feasts and revivals, and more. Copies are available at the Conference Office and at the J.B. Cain Archives in the Millsaps Library. Other books from the Mississippi Methodist Historical Society are also for sale in the Cain Archives.

Rev. Rob Webb, Chair
David Stotts, CPA Staff Representative

United Methodist Church Heritage Landmarks designated by the General Conference

1. Pearl River Church, Madison County 2016
2. Gulfside Assembly, Waveland 2016

United Methodist Historic Sites designated by the Mississippi Annual Conference

1. Pearl River Church, Madison County, 1977
2. Washington Church, Washington, 1977
3. Sharon Church and Community, Madison, 1977
4. Kingston Church, Adams County, 1979
5. Gulfside Assembly, Waveland, 1980
6. Elizabeth Female Academy, 1976
7. Seashore Assemble, 1982
8. Columbus First Church, 1998
9. Woodville Church, Woodville, 1998
10. John Ford Home at Sandy Hook, Marion County, 1998
11. Felder Campground and Church, 2018
12. Galloway Memorial UMC, Jackson, 2019

Rev. Rob Webb, Chair
David Stotts, CPA Staff Representative

Tobias Gibson Award

*Given annually by the Mississippi Conference Commission on Archives
& History for significant contributions to the preservation of United
Methodist history in the Mississippi Conference*

Established 1996

Recipients:

- 1996 Nell Thomas, Greenville First UMC
- 1997 Debra McIntosh, Millsaps College Archives
- 1998 Rev. Claude Johnson, Conference Historian, North MS Conference
- 1999 Mabel Pittman, Central UMC, Jackson
- 2000 James Earl Price, Vicksburg, MS Methodist Historical Society president
- 2001 Dr. John H. Graham, Conference Historian, Upper MS Conference
- 2002 Dr. William L. Jenkins, Jr., Commission leadership
- 2003 Rev. Dwight Prowell, Commission leadership
- 2004 Rev. James W. Matheny, John Wesley interpreter
- 2005 Kathryn Clark, founder Pearl River Church Historic Council
- 2006 Hattie Pearl Decell, Episcopal secretary to five bishops
- 2007 Rev. Wayne Webster, historian
- 2008 Martha "Twick" Morrison, Conference Lay Leader/UMW president
- 2009 Elbert Hilliard, Chairman, Pearl River Church Historic Council

- 2010 Rev. David Harrison, historian
- 2011 Rev. Jim Genesse, host pastor 2010 SEJ Historical Society, Madison UMC
- 2012 Tom Henderson, Millsaps College Librarian
- 2013 Virginia Mathews, Benton UMC, Commission leadership
- 2014 Michael Hedgepeth, Director Seashore Assembly
- 2015 Rev. Rob Webb, William Winans interpreter, Commission leadership
- 2016 Henry Scott & Rosemary Scott Ainsworth, donors, J. G. Jones manuscript
- 2017 Rev. Dr. Jerry Williams, Commission leadership
- 2018 James R. "Jim" Bowers, 5-yr volunteer Cain Archives
- 2019 Dr. Walter Howell, Conference Historian, editor, J. G. Jones manuscript
- 2020 Dr. Sue Lauderdale, Chairperson, Pearl River Church Historic Council
- 2021 Reverend Jerry Mitchell, historian
- 2022 David Stotts, Conference Treasurer-Staff to Archives and History

Rev. Rob Webb, Chair
David Stotts, CPA Staff Representative

Report of Pearl River Church Committee

The committee regretfully cancelled Lambuth Day in 2020 and 2021 due to the Covid pandemic.

A number of changes in membership of the committee have occurred:

- John Branning replaces Mike Hicks as executive director, Methodist Foundation of Mississippi
- Wyatt Winnie replaces Debra McIntosh, Archivist, J.B. Cain Archives of Mississippi Methodism, Millsaps College
- Sammy Barmer replaces Larry Bourne, chair, Trustees, Madison UMC
- Janice Stevens replaces Bob Matthews, Treasurer
- Four at-large members were added, Marion Ivy (Clark descendant), Stephanie Faulkner (Madison UMC member), Red Wooten (Speaks descendant), Wayne Hart (Hart descendant). Each of these persons has been involved with the ongoing care of the Pearl River Church site.

The committee has continued to care for the property and facilitate burials.

- Several workdays were held to mow, trim, cut and move downed trees, clean the sanctuary and attend to landscaping.
- Broken windowpanes were replaced, and all windows were thoroughly cleaned.
- A tree service was hired to remove 3 trees that significantly endangered gravestones.
- Burial of a Clark relative occurred in March 2022 with about 60 persons in attendance.
- Addition of daffodils to the envisioned daffodil meadow continued.
- A mini-museum was installed within the church building, including a cemetery plat, photos and history of Lambuth family.

Financial Summary (2021)

Receipts/Disbursements

Offerings Received	\$11,968
Facility Expense	\$ 5,200 (\$100 Electric, \$100 Water, \$5000 Tree Removal)
End of Year Assets (2021)	
Trustmark, Operating	\$ 9,663
PRC Cemetery	\$22,030
Endowment	
PRC Maintenance	\$22,665

Dr. Sue Lauderdale, Chair

North Alabama Conference Report 2022

Part 1. *REVISED* Introduction to Archives & History Presentation
(Bishop Francis Asbury by Chairperson George W. Cobb, D.D.)

Good morning, Bishop Wallace-Padgett; members of the North Alabama Conference; and guests:

My name is Francis Asbury. When I arrived in America in 1771, *War Clouds* were already hovering over the American Colonies which the Rev. John Wesley had visited several decades earlier.

When war between the Colonies and England began, Mr. Wesley encouraged Methodist Preachers in America to remain uninvolved and to return home. However, I felt that it was God's will for me to remain here; and eventually I could sympathize with the American Patriots.

Unfortunately, my ministry was greatly hampered by my *British accent*, and some accused me of being a spy for the British. Consequently, I often had to go into hiding to stay alive. Obviously, I have *lost my accent* since then!

After America became an independent and free country, Methodism flourished, especially in the south! That was indeed a long time ago, but I well remember sending Methodist missionaries and preachers into Alabama Territory in the early 1800s, close to the Big Spring near the bend of the Tennessee River.

It is a sacred privilege to return and get an update on what has happened since then. Your Commission on Archives and History has honored by allowing me to present their report during this session.

Part 2

Greetings from the Commission on Archives and History and the Historical Society of the North Alabama Conference! Today's presentation represents the long-awaited but *delayed* Celebration of the 150th Anniversary of the North Alabama Conference! Not even a Pandemic can prevent the celebration of such a significant event!

As part of this Celebration, complimentary copies of *For Jerusalem's Sake, I Will Not Rest* are being made available to each member of the annual conference. In appreciation of Bishop Wallace-Padgett's contribution to this anthology and for her exemplary leadership in North Alabama, it is a privilege to present a copy to her. (*Presentation to Bishop Wallace-Padgett.*)

When the North Alabama Conference began in 1870, the country was still bitterly divided following the Civil War. Alabama Methodism was also bitterly divided—one conference established by the Northern branch and another by the Southern branch. At the same time, several Black Methodist denominations were establishing their own conferences in the state.

Over the next 150 years, Alabama would struggle with these divisions as much or more than any other state. But division was not the only thing our forebears faced. A lay preacher was convicted by a church court for teaching Darwinian evolution—50 years before the famous Scopes trial.

North Alabama Methodist women founded a settlement house to address the needs of immigrant Italian families dealing with their new home in industrial Birmingham. Our women also founded a successful orphanage that is still ministering. Young women kept their Sunday School class together by writing letters to the young men who were away fighting in World War II.

And, of course, Methodists took years to resolve the issues of the civil rights movement. North Alabama Methodists faced these unprecedented problems head-on. In hindsight, some of their decisions were not the best. But some of their other decisions were certainly the right ones.

Today we Methodists once again face difficult times. In making our decisions, it is my hope that we look forward by looking back, by looking back to learn from those who before us who struggled with their own problems. Whatever comes, we need to remember that the story of the North Alabama Conference is that of 150 years spreading a simple message: that through us, Jesus Christ **can** and **does** transform our chaotic world.

In closing, let me again encourage you to pick up your complimentary copy of *For Jerusalem's Sake, I Will Not Rest* from the Archives & History display table. (Donations **are** appreciated.) And don't just get one copy for yourself but share other copies with your congregation. Hope to see and talk with each and every one of you.

To God be the glory! Amen.

RED BIRD MISSIONARY CONFERENCE
COMMITTEE ON ARCHIVES & HISTORY

2022

Our Committee did not meet again this past calendar year. As you remember from last year's report, we went through our Archives with the help of the Archivist of the Southeastern Jurisdiction and they were then deposited at Asbury Theological Seminary, where they are now permanently housed.

As I have continually stated, we are committed to be the keepers of memory for the Red Bird Missionary Conference, and we need every church's help in doing that. We, again, ask each congregation to **PLEASE** update their history. Especially in this moment in time, history is happening, and we need to pass on what has been done and what we are doing. How did you continue ministry through the pandemic? This needs to be shared. Each church and agency have ministries that are actively in ministry in various ways in our communities, even throughout the pandemic. We again ask that as you take photos of these events, **PLEASE** save them and send to us digitally each year so they can be stored in the Archives.

We look forward to what 2022 will bring. **PLEASE SAVE AND SHARE** what is going on so we can continue to share the stories of our ministries in the places we are and to share about the lives who have come to know Christ.

Respectfully Submitted,

Rev. Robert Amundsen

**Report of The South Carolina Conference Historical Society for the Southeastern
Jurisdiction Meeting held at St. Simon's Island, GA**

2022

This report is an adaptation of The Historical Society report submitted to The South Carolina Annual Conference by Joyce Plyler, past President, and the minutes taken by Rev. Roger M. Gramling at the recent Annual Meeting of The South Carolina Conference Historical Society at Sandor Teszler Library at Wofford College located in Spartanburg, SC.

Key moments from 2021 include the following: After many years of fundraising, at a dedication by Bishop Jonathan Holston, the Society celebrated the opening of the “Burdine Lodge” in Pickens County, a restoration of a log cabin visited by Francis Asbury and used as a place of Methodist worship in the late 1700s - early 1800s. Society leaders continued the documentation process for a “historical trail” of important sites throughout South Carolina to commemorate the progress and challenges of Methodism. Society leaders published a monthly educational column in The Advocate on a variety of historical topics, including, among others: Temperance, The Methodist Practice of Conference, Africa-American influences such as the Holloways of Charleston, Camp Meetings, Hymnody, and the meaning of “Enthusiasm.” Members of the Society responded on numerous occasions to individual requests for advice on how to research or preserve church history. The Society typically publishes three newsletters during the year and holds two meetings with a program. Because of the pandemic our only meeting during the past year was in November to dedicate the Burdine Lodge.

The Annual Historical Society meeting was held at Sandor Teszler Library at Wofford College April 23, 2022. We elected new officers: Rev. Roger M. Gramling as Secretary-Treasurer, Rev. Joseph D. Kovas as Vice President, and Rev. Meredith M. Dark as President. Dr. Phillip Stone, Conference Archivist, recounted the merger of the 1785 and 1866 Conferences. He also reported that the Archives received 120 questions from churches and individuals. Mr. Joseph R. Gainey has joined the staff, and Rev. Luther H. Rickenbaker, who chairs the Conference Commission, is working on processing the papers of the late Rev. Eben Taylor. In closing, Dr. Stone led tour of renovated facilities at Wofford College, which house the Conference archives.

Objectives for the coming year: Society leaders will be seeking methods of more effective communication with all ministers and laity of the S.C. Conference. We hope to increase knowledge of how the preservation of our faith depends on the preservation of our history. The Society will continue its efforts to provide training in preservation techniques for local church historians. The Society will continue its column in the Advocate and publication newsletters. In person programs will be held, assuming health and safety can be accommodated.

Many positive happenings have taken place since the last meeting. Rev. Roger M. Gramling, Secretary of the Historical Society, reported that membership has increased from 109 to 128 for the period, including 48 Life Memberships. Membership in the Historical Society is open to anyone, and applications are available on the Historical Society's webpage on the SC Conference website.

Dr. A. V. Huff, Jr., Editor of *The Mark*, noted that more selections on The South Carolina Methodist Historical Trail Project will be forthcoming. These histories are exciting to read and provide us with a way to enjoy our Methodist history throughout South Carolina. Dr. Huff indicated that the histories can certainly be reprinted in church newsletters and papers. Sharing information about these sites is encouraged as the descriptions are not copyrighted.

South Georgia Conference Report 2022

Archives ensure that the records of today are preserved for future generations. People can then use the records to study and understand the life, ideas, and thoughts of their original creators, linking the past, present and future.

1. Archives ensure that historically significant records are systematically described and, wherever possible, available for a **variety of research uses**, including teaching purposes, building plans, publications, television and radio programs, plays, and legal proceedings.
2. Archives serve as **society's collective memory**. They provide evidence of the past and promote accountability and transparency of past actions.
3. Archives help people to understand their history and the role of particular organizations, individuals, and movements in shaping that past. **Knowledge of the past creates a better future.**
4. Archives help to foster and promote a **sense of community and identity**.
5. Archives **safeguard the rights of individuals** within a democratic country and provide a vehicle by which to measure government accountability through maintaining vital records created and received by that government

The Archives & History/Museum Committee's efforts have continued in the following areas:

- Recognition of Fifty Years of Service Awards
The recipients of the 2021 Golden Anniversary Award are Rev. Donald Adams, Rev. John Brodres, Rev. Clyde Chase, Rev. Tommy Nichols, Rev. Gordon "Woody" Roberts, Rev. Eric Sizemore, and Rev. Stephen Webb.
- Renovations
 - Received the exhibit O Holy Night from artist and Methodist Susan Waters of Rockmart, GA. This is a life-sized, papier-mache, multi-piece nativity currently housed in the Rotunda.
 - Created the Clergy Spouses Exhibit in the Strickland Wing from letters written by Cassie Gardner, a clergy spouse in the SGA Conference, in 1927-28. This exhibit is dedicated to all clergy spouses, especially Emmie Johnson.
 - Created the Historically Black Church: Their Clergy and Members exhibit in the Strickland Wing telling the stories of struggle and success for predominantly African American churches in the SGA Conference focusing especially on the ties that bind from Rev. VB Vanderbilt to Rev. Essie Simmons to Bishop Sharma Lewis.
- Visitor Information
 - Due to the ongoing COVID-19 pandemic and Epworth By The Sea's closure, the Moore Methodist Museum was closed from January 1, 2021, until November 15, 2021.
 - 158 visitors
 - 1 tour

- Archives & Research
 - We continue to provide quality research from our library & the archives of the South Georgia Conference. We fielded 44 research requests in 2020.
- Friends of Methodist Heritage - 2021
 - Support the Moore Methodist Museum with funds, volunteers, and patronage
 - Officers include: Vickie Bandy (President), Darlene Goodier (Treasurer), Judy Smith (Secretary)
 - Paid for posters and frames for the Clergy Spouses Exhibit
 - Paid for posters and frames for Historically Black Churches: Their Clergy and Members exhibit
- Moore Methodist Museum
 - Items that were added to the Conference Archives in 2020 include:
 - The museum staff accessioned 105 items into the South Georgia Conference during the closure
 - Church Plate from Unadilla UMC
 - 25 Boxes of Wesleyan Christian Advocates from Wesleyan College
 - Holy Bible from 1804 and 1843
 - Quarterly Conference Records from the Thomasville and Wayne Districts from 1889-1894

Anne Packard, Curator
Moore Methodist Museum
P O Box 24081/100 Arthur J Moore Drive
St Simons Island, Georgia 31522
912-638-4050
www.mooremethodistmuseum.com
director@mooremuseum.org

TENNESSEE-WESTERN KENTUCKY CONFERENCE
COMMISSION ON ARCHIVES and HISTORY *and* HISTORICAL SOCIETY
David Martin, Conference Historian & Historical Society Chair, historian@twkumc.org
Linda Scott, Commission on Archives and History Chair
Gratia Downs Strother, Conference Archivist, gratia.strother@twkumc.org

The Commission on Archives and History and the Historical Society work together to preserve and make available archival documents and artifacts that chronicle our Tennessee-Western Kentucky Conference heritage. The Tennessee-Western Kentucky Conference, abbreviated as TWKUMC, is the result of the January 2022 merger of the former Tennessee and Memphis Conferences. Our territory includes all of Middle Tennessee, West Tennessee, and the Jackson Purchase region of Kentucky, west of the Tennessee River.

Making most of our archival documents holdings available online continues to be our focus for both 2022 and 2023. Our goal is to make the collections easily searchable and provide quick search results. We have replaced outdated technology with updated equipment and methods. Per the standard archival practice recommendation of preserving three copies of each item, scanning and digitizing documents allows us to save the second copy in a digital format and keep a digital copy offsite using cloud storage. This practice will eventually reduce our physical space requirements and increase access to our collections for clergy, laity, and the public.

For the 2021-2022 grant year, we received a \$3,600.00 grant from the Tennessee State Library and Archives. It was an American Rescue Plan Act grant for the improving digital platforms and online services at non-profit archives, museums, and libraries. The U. S. Institute of Museum and Library Services makes this grant possible. With these funds, we were able to convert 144 rolls of microfilm, containing some of the only record evidence of our history, into searchable PDF documents, soon to be posted online.

Gathering the records of closed churches and preserving a copy of the records of disaffiliating churches, is an ongoing part of our work. Using scanning and photography also helps us to limit our square footage needs and allows records to stay in the community where they originated, but still keep a copy in our Conference Archives.

The Conference Archivist and Conference Historian manage approximately 200 patron requests annually. Response time has slowed considerably as we are implementing digitization and cataloging, as these are slow processes. Our most requested services are:

1. Baptism & membership records
2. Family history/genealogy of clergy/laity
3. Conference and church staff requests related to church, district, and conference administration
4. Requests from historians and authors. Recent research areas have been:
 - TWK predecessor conference activity and clergy activity at the start of the 20th Century related to Sam Jones and the Holiness Movement

- The history of Black congregations within the Methodist, United Methodist, and United Brethren denominations.
5. Coordination with churches experiencing tornado and flood damage to mitigate damage to church records.

We continue to preserve the UMC Historic Sites in our care: the Asbury-Babb House in Wilson County, Strother's Meeting House on the campus of Scarritt-Bennett in Nashville, and the Green Hill Cemetery in Williamson County.

With the merger of the Tennessee and Memphis Conferences, the majority of our Commissioners are new as of January 2022. They are a skilled team of both professional and amateur archivists, historians, and museum staff. Their counsel is helping shape the archives into a readily accessible and easy to use entity for the TWKUMC. The Historical Society is still working on forming a merged board from across the region.

We are immensely thankful for the Commissioners who have served in this ministry of memory over the years and worked hard to preserve the treasured documents and artifacts of our history. Special recognition goes to Rev. Leland Carden, who served faithfully first on the commission, and then as chair, for many years. His enthusiasm for this work is boundless, and his commitment to preserving our Methodist history unwavering. The entire TWKUMC and SEJ have benefitted immensely from his work. Thanks and appreciation to you Leland!

Virginia Conference Report

Again, the fall and the spring meetings of the Trustees of the Virginia Conference Historical Society have been held online via Zoom. The October 2 program was a video lecture on E. Stanley Jones by his granddaughter Anne Mathews-Younes.

In the February 28 meeting, Marg Kutz spoke about her recently published book on the two earliest clergy women in the Virginia Conference. A memorial to Raymond Wrenn was presented by Bishop Hasbrouck Hughes. No one has done more to document, promote and subsidize the history of the Virginia Conference than Raymond. We will miss him.

The organizations that fall under the Historical Society continue to be very active as you can see from the following reports.

– Mike Browder, President

Virginia United Methodist HERITAGE

First published in 1973, HERITAGE is the bi-annual scholarly journal of the Virginia Conference Historical Society of the United Methodist Church.

This spring, we welcomed our new circulation manager, the Rev. Linda Crabbs, who will track subscriptions and process the HERITAGE booklets for mailing.

The Fall 2021 issue featured *William Duke: The Boy Who Studied More Than His Head Could Bear*, written by the late Fern Stukenbroeker. The story is about an early Methodist circuit rider who, in 1774, founded today's Trinity United Methodist Church in Alexandria. The issue also included an article called *George Arnold: Asbury's Good Friend*. Arnold was the friend in whose home in Spotsylvania County Asbury died in 1816.

Our Spring 2022 issue will feature *The Rev. Dr. Raymond Fitzhugh Wrenn*, a short biography of our wonderful friend, Raymond Wrenn, who died in February at the age of 103. This bio was composed by the Rev. Levi Stroud and is based on Wrenn's memoirs. We will also feature *Highlights of My UMVIM Journey*, by the Rev. Dr. John T. "Jack" Martin, Jr., in which Jack discusses some of the many memorable events he has witnessed and been a part of while serving over 40 years in mission with United Methodist Volunteers in Mission.

The Spring 2022 issue of HERITAGE is targeted for mailing in early May. We advertised HERITAGE on ClergyNet and LaityNet briefly last fall and received a great response. We will again appeal to potential subscribers on these email groups in time for them to receive the Spring 2022 issue. We are currently unable to take subscriptions online and are looking for a new subscription portal on which to take those orders soon.

-Myra Lindsey, Editor

Archives Committee

As discussed at the October 2021 VCHS meeting, the Archives Committee submitted a grant request to the Common Table for funds to support additional operating hours for the Conference Archives in 2022. This request was necessitated by the additional workload placed on the Archivist, Stephanie Davis, that includes ensuring the proper management and disposition of additional records due to closing churches, and merging districts, providing guidance to Conference historians and archivists, searching references, and assisting requestors (with specific requests from members of the Conference History Book Committee), and responding to other requests within and outside of the Virginia Conference.

This grant request was denied, and the Archives Committee was referred to the Conference Council on Finance and Administration for staff funding. The Committee is pursuing this suggestion.

Meanwhile the Committee has discussed various ways to most efficiently allot the Archivist's 15-hour work week. Suggestions include: prioritize request responses so that the most crucial record requirements of the Conference are addressed; set regular operating hours for researchers and ensure they understand that the Archivist is not available outside of these hours; and determine what how the jobs required by the Book of Discipline can be most effectively addressed within the time restraint. Currently the Archives will be opened on Tuesday, Wednesday, and Thursday, with Thursday being reserved for researchers.

The donated church bench acquired from the World Methodist Museum will be transferred to the Conference Building in March. Dr. Jack Martin has prepared a short service of dedication to honor Cathy Morgan. This has been delayed due to COVID concerns. Once a date has been determined, Cathy's family and VCHS members will be invited to attend in person or via Zoom.

Stephanie recently participated in a podcast interview for the e-Advocate with Madeline Pillow White. In the podcast, Stephanie provided information about her job as Archivist, the importance of the Archives in the Virginia Conference, and items contained in the records collections, and described other archival-related topics. The podcast is available online at vaumc.org/audioadvocate and clicking on Episode 24, February 1. The Committee strongly encourages all members of the VCHS listen to it to discover more, and interesting, information about Stephanie and the Archives.

Laurie Preston, Associate Professor and Head of Reference, McGraw Page Library at Randolph Macon College, and an Archives Committee member, is currently on sabbatical and is visiting various repositories of antebellum-era records of the United Methodist Church and its predecessors. While reviewing and inventorying the records, she will also identify those that should be transferred to and stored in the Virginia Conference Archives and has invited Stephanie to accompany her to local sites if time allows.

Stephanie continues to receive and process new records, provide guidance and assistance to researchers, answer questions from Virginia Conference Offices and churches about the proper maintenance and disposition of records, plus take on-line archival courses as time allows. The Committee continues to be pleased with Stephanie's accomplishments and commends her for her dedication to the Archives.

–Nina Frederick, Chair

History Update Committee

Since the last report of this committee to the Trustees in October 2021, we have had two ZOOM meetings. The members of the committee have been preparing outlines and drafts of topics to be treated in the proposed historical update of the Virginia United Methodist Conference. The COVID-19 pandemic protocols continue to hamper research efforts in archives and libraries. However, we are continuing with our work.

Last October, we applied to the Conference Common Table Grants Committee for a program grant to assist with start-up funding of our project. The Committee approved a grant of \$5,000 for this year with the caveat that we could reapply for more funding when a more detailed budget is developed, such as the costs of digital/print publication and editorial services.

Our current thinking is that we would like to enlist several people to form an "editorial board" rather than to have a single general editor.

We welcome the interest and support of any who can join us in this enterprise in whatever capacity. Selected listing of topics to be considered for the history update:

- A brief overview of 100 years
- 1939 union of the Methodist Episcopal, Methodist Episcopal South and Methodist Protestant Churches
- 1968 union of the Evangelical United Brethren, Methodist Church, Central Jurisdiction Dissolution
- Race and Civil Rights
- Theological Trends
- Spiritual Formation and Renewal
- Women's issues (ordination, full clergy rights, organizations for missions)
- Growing racial diversity – Asian, Latino/Hispanic, Native American
- The Church faces War – support, protest, peacemaking
- Social Justice Issues
- Reconceptualizing the mission of the church
- Christian Higher Education in the Virginia Conference
- Church and Community
- Ecumenical Relations

- Changing views of art, architecture, liturgy, and music
- Evolution of thinking on pastoral ministry, appointment processes, etc.
- Historic churches that have survived (appendix)
- Archives and Historical Societies
- Historic sites and landmarks in Virginia
- The Virginia Advocate
- Emerging issues, i.e., COVID-19 pandemic, church division
- Changing Conference structures and the impact on the mission of the church
- Notable Virginia Methodists

–Jim Athearn, Chair

The Old Brunswick Foundation

The Old Brunswick Foundation (TOBCF) is a 501(c)3 tax -exempt, non-profit organization formed in 2004. While seeking to preserve and interpret key historical sites along the 18th and 19th century Methodist Brunswick Circuit, it shares its legacy of faith history and education with the public. TOBCF emphasizes this diverse local heritage by using the following sites as learning laboratories and cultural facilities for social interaction for all.

Ebenezer Academy Memorial Park—the site of the first Methodist school in America.

Canaan—The Dromgoole House—home of an early, Irish- born Methodist Circuit Rider, the Rev. Edward Dromgoole, later the home of his son, an early 19th Century US Congressman.

The Original Campus of Randolph-Macon College in Boydton, VA—the oldest Methodist-related College in continuous operation in the United States. After the college relocated to Ashland, the campus was opened in 1879 as Boydton Academy and Bible Institute, an impactful school for African Americans, educating several prominent Civil Rights Leaders during its 50-year History.

Significant accomplishments this year include receiving a grant in the amount of \$199,605, funded by in part by the Emergency Supplemental Historic Preservation Fund and administered by the National Park Services Department of Interior in partnership with the Virginia Department of Historical Resources. The purpose of the Grant is two-fold and includes:

- Completion of the nomination process to have the Dromgoole House listed on the Virginia Historic Landmark Register (VDHR) and the National Historic Places (NPS)
- To obtain a Historical Structure Report of the Dromgoole House.
- To obtain an Engineering Assessment
- Stabilize the Chimneys
- Restore and/reinforce the foundation for preservation

The second part of the grant award (TOBCF) funds are targeted for the Randolph-Macon and Boydton Academy/Bible Institute site. These funds will finance work done by VDHR to contract for and manage a

- Historic Resource Survey and to
- Complete a National Registration of Historic Properties nomination to have this site and several other properties associated with the historical campus designated as an historic district.

Other noteworthy activities in 2021

Through the efforts of Carol and Tom Corker a large 60' trailer home was purchased and installed on the Dromgoole site to serve as a tenant's home and gathering center. During a recent violent windstorm, a tree fell on the trailer and damaged the roof. It is slated for repair.

Another significant project to the Randolph-Macon/Boydton Institute project has been the awarding of contracts to stabilize the Helensha Cottage, raise the building and facilitate a new foundation under it. The Cottage is slated to become a visitor/learning center/museum for the History of the site.

An important aspect of the Work of the OBCF is promotion and interpretation, sharing the story of the significance of these sites, such as the lecture by Bill Bynum archivist from the Library of the Virginia who gave a scholarly presentation for the Annual Meeting on the topic "Edward Dromgoole, Sr.- Emancipator& Enslaver on November 13,2021 an expansion on the topic by Dr. Art Thomas, Board Member, and professor at Wesley Theological Seminary.

The OBCF Publications Committee, led by Patricia Ellis with much help from Ann Keeling and Art Thomas, has regularly provided press releases on work being done by the foundation. These have been published in many local newspapers including Emporia News and Muhlenberg Sun. In addition, the OBCF was approached by the editor of Cooperative Living Magazine, a lifestyle magazine published in Virginia, Maryland, and Delaware Association of Electric Cooperatives reaching 580,000 customers to publish an article on the Dromgoole House in their March 2022 issue.

The official newsletter of the "OBCF" was initiated last year and is titled "The Cradle."

We are grateful to Board Member Rev. Larry House for maintaining the ground around the Ebenezer Academy Site. The entire Board of Directors of the OBCF have been in these projects, but special thanks to OBCF President Jim Mott, Ann Keeling, Tom & Carol Corker for outstanding visionary service.

Final word of gratitude is given to Dr. Bill Olson and Walter Beales Board Members of the OBCF and their wisdom, determination, and gratitude to move (OBCF) forward.

With their help OBCF did raise \$126,000 to support the new Helensha Cottage Restoration/Learning Center Project and its initial goals.

Note: For more information about “OBCF”, visit the Virginia Conference website www.vaumc.org.

–James (Jim) Mott, President

The William Watters Foundation

The William Watters Foundation seeks to preserve and interpret the gravesite of William Watters, the first American-born Methodist itinerant preacher, officially appointed to his first circuit in 1773. The William Watters Gravesite, United Methodist Historic Site No. 7 lies in McLean, Virginia.

With the continuing Covid epidemic, the William Watters Foundation once again held our annual meeting via Zoom, on September 19, 2021. Myra Lindsey gave a presentation about the Thomas Run Church/Watters Meeting House, a meetinghouse established by William Watters’ brother, Henry Watters, near Bel Air, Maryland. This was the site of the fifth annual American Methodist Conference, held in May 1777. At that conference, a committee of five preachers was selected to lead the American Methodist Movement if British preachers had to return to England or stop preaching due to the Revolutionary War. These five men were instrumental in sustaining the movement through the war so that we have a United Methodist Church today.

The foundation approved its board of directors at the annual meeting, and the directors were confirmed by the Virginia Conference Historical Society at its fall meeting on October 2, 2021. The officers were reelected at our first board meeting of the new year, also held via Zoom, on February 11, 2022.

We continue to care for the gravesite. In doing so, we welcomed two new volunteer lawncare providers last year: Brenda Royden, a resident of the neighborhood in which the gravesite exists, and Rudy Tucker, a retired Virginia Conference pastor who lives in the Manassas area. Also, Vice President David Meyers removed a tall leaning tree from the property last fall. Future projects include repairing the driveway and the fence surrounding the cemetery, as well as developing a deterrent to trespassers who walk down the driveway and cross through neighbors’ yards to access other parts of the neighborhood.

–Myra P. Lindsey, President

The Old Stone Church Foundation

It has been a difficult two years for everyone due to COVID restrictions, including the membership of the Old Stone Church. We have limited to online meetings. Still, the Old Stone Church is open for business. We have maintained the property and any who would like to visit are free to do so. Additionally, brick orders will still be accepted for future expansions of our prayer walk. If all goes well, we plan to return to our in-person annual meeting/dinner in September.

–Ralph Carver, Acting President

WESTERN NORTH CAROLINA CONFERENCE REPORT

The Commission on Archives and History continues its work of collecting, recording and preserving the story of the people called Methodists in The Western North Carolina Conference. Our work is a "Ministry of Memory," so that we may all continue to learn from our past and anticipate our future.

As the Covid-19 pandemic conditions waxed and waned during 2021, The Commission met virtually via Zoom in March and September. We continue to oversee the work of the Conference Archives, located in the G. A. Pfeiffer Library at Pfeiffer University in Misenheimer, NC. Highlights this year include:

- Rev. James Pyatt continues as the part-time Conference Archivist. He supervises the work of an archival assistant, Mrs. Sonja Clough, who works in the archives on a part time basis.
- The Archives houses documents and information available to those wishing to conduct research and/or to explore United Methodist history. Research requests have risen somewhat during 2021, with information being sought by District Offices, the Church Legacy Initiative, conference staff, conference Trustees, the Conference Chancellor, local church historians, genealogists, and others. This indicates a healthy and active Archives.
- While the Commission has approved the digitization of archival records during this quadrennium, the project has not gotten off the ground. Working with librarians at Duke Divinity School, Rev. Pyatt had worked on the details for the project to make some resources available and searchable in electronic format. When that Duke library closed due to the COVID-19 pandemic, the project was put on hold. We anticipate moving forward with digitization as soon as possible.
- Because Pfeiffer University has been closed to most outside visitors during the pandemic, the Conference Archives has also been generally closed to the public. Research requests and other queries have been handled mainly by phone and online. In-person visits are now available by appointment.

Grave Markers: The Commission continues to provide a clergy grave marker upon the passing of any clergy member of the Conference. During this conference year, markers have been presented to nearly three dozen affected families. We anticipate continuing this ministry on behalf of the Conference.

Training Videos: The Commission has produced a series of six training videos intended to provide a ready resource for local church historians. Topics include an introduction to the historian's task, how to set up an archive (2 parts), working with pastors to preserve church records, resources available from the Conference Archives, and how to write a church history. The videos are available through a link on the Conference website.

Historic Site: The Annual Conference of 2021 approved the Shook House/Louisa Chapel as a historic site for the Western North Carolina Conference. The General Conference Commission and Archives will provide one marker for this newly designated site and our Conference Commission has voted to provide a second one so that each building will bear this identification.

Anniversary Churches: The Commission on Archives and History continues its tradition of recognizing those churches within our conference who are celebrating significant anniversaries this year.

- Salem in Stanly County and Muir's Chapel in Guilford County are identified as celebrating their bicentennial, having been organized in 1822.
- Those identified as celebrating sesquicentennial anniversaries this year (at the time of this writing) include Elbaville (Davie County), Harper's Chapel (Caldwell County), Oak Hill (Burke County), Morrow's Chapel (Iredell County), Mott's Grove (Catawba County), Mt. Pleasant (Forsyth County), and Ruffin (Rockingham County).
- Fairview in Davidson County is celebrating its centennial anniversary this year.
- A more complete list of churches celebrating significant anniversaries will appear in the Conference Journal.

The Southeastern Jurisdiction (SEJ) Commission on Archives and History met virtually via Zoom in November of 2021.

- Sandra Williamson, chairperson of our Conference Commission, serves as a member.
- The SEJ Historical Society was scheduled to meet at Epworth-By-the-Sea in Georgia during the summer of 2021 but the meeting was postponed due to the pandemic. The next meeting is scheduled for July 26-29, 2022 at St. Simons Island, Georgia.
- The General Commission on Archives and History met virtually in September 2021, with Rev. Pyatt in attendance.

God is at work in and through the people called United Methodist in western North Carolina. This Commission pledges to continue to collect the documents, preserve the materials, equip local historians, and tell the story.

Sandra Williamson, Chairperson
Charles Curtis, Vice Chairperson

SECTION III
2022 ANNUAL MEETING
PAPERS SUBMITTED FOR INCLUSION IN
PROCEEDINGS

Buie, Franklin B., *John Wesley's Decision for Georgia*

Buie, Franklin B., *The Wesleys' Travels in South Carolina*

Burkholder, Anne, *Dorothy Rogers Tilly: Rebel With a Cause*

John Wesley's Decision for Georgia

Rev. Franklin B. Buie, BA, MDiv.

July 26, 2022

We enter the story of John Wesley and his decision for Georgia with the knowledge that he was a Church of England priest with three generations of clergy on both sides of his family preceding him—if we give Susannah her proper due as a lay pastor to her family and local community.

JOHN WESLEY'S FAMILY HERITAGE

An examination of the record shows that both of John Wesley's grandfathers and two of his great-grandfathers had problems with ecclesiastical authority. His father's forebears were ejected from their living as Dissenters for refusing to abide by the Act of Uniformity; and Susanna's father and grandfather refused to use the Book of Common Prayer, hence Non-Conformist, Dissenters, and Independent clergy.

His father, Samuel Wesley, born two years after the Restoration, raised a Dissenter, at age 17, totally soured on the Dissenters. He evaluated the options and decided that the Church of England was his better choice. He quietly left his sleeping family late one night to walk to Exeter College at Oxford to prepare for ordination. He was High-Church and "so ardent in his advocacy of Church and Crown that he was once jailed in Lincoln Castle, ostensibly for debt but actually because of the offences which he had given by his violent attacks [from his pulpit] on Dissenters."¹ There remain speculations that the rectory was burned twice for the same reason – and significant damage to his cattle and out-buildings.

Susanna likewise dissented from the Dissenters, but did not literally walk away at age 13, when she renounced her family's Non-conformist position;² she formally united with the Church of England when she married in 1688.³ Later, she exercised the freedom her family had claimed, taking it on herself to teach and instruct Epworth parishioners in the parsonage during one of Samuel's absences, to his dismay and anger on returning, but he soon supported her efforts. Samuel did leave for a time after an argument over the politics of royal lineage when he noticed that Susanna was not responding with "Amen" when he prayed for King William.⁴ Years later, John Wesley noted that his father went to London to serve as "*convocation man*" (italics Clark's), an official duty of clergy in the Church of England during that period of time.⁵

At least one of John's grandfathers had considered foreign missions; during his absence, Samuel considered foreign mission work, in Abyssinia, India, the East Indies or China. He worked up a foreign mission plan for the Church of England while in London;⁶ the Church did not adopt his plan, but the SPCK/SPG may have considered it.⁷ The first fire that damaged the house brought him home – to unimaginable torment that he eventually outlived.

¹ Albert Outler, *John Wesley*, (New York: Oxford University Press, 1964), p. 5.

² Adam Clarke, *Memoirs of the Wesley Family*, (New York: Emory & Waugh, 1832), p. 171.

³ Adam Clarke, *Memoirs of the Wesley Family*, (London: J. & T. Clarke, 1832), p. 255.

⁴ Clark, *op. cit.*, pp. 94f.

⁵ *Ibid.*

⁶ Adam Clarke, *Memoirs of the Wesley Family*, (New York: T. Tegg & Son, 1836), p.203.

⁷ *Ibid.*

Attitudes and prejudice were similar to the controversies we live in today; with ad hominem attacks; riots, shootings, and demonstrations that continued for 100 years, including several civil wars John's grandfathers witnessed before, during and after Cromwell and ten different Monarchs – Queens Anne and Mary and six kings in Samuel's lifetime. Religious controversy, sleazy politics, civil strife and divided families accompanied every change. About 1720 life was moving beyond such extremes, toward attitudes and behaviors far less violent, as may be discerned in the remainder of this discourse, but with individualized excesses now kept as far under the rugs as possible. The royal politics concerning "The Pretender" were fading in England but reviving in Scotland with the rise of Bonnie Prince Charles.

CURRENT EVENTS LEADING TO WESLEY'S DECISION

Fast forward to the summer of 1734. Times appeared more peaceful, at least in England, thankfully. The most popular public event began in June, when Oglethorpe returned from his first visit to Georgia on *June 19* (OS), with a delegation of nine Yamacraws, including Tomochichi, Mica of the Yamacraws, his wife and nephew. They landed and departed at Gravesend, where John and Charles would start their adventure 16 months later. They spent 146 days in and around London. They visited King George II at Kensington Palace, toured Windsor Castle, Hampton Court, St. Paul's Cathedral, and lodged in the headquarters of the Georgia Trustees in Old Palace Yard (where Parliament House now stands) after a brief visit to Oglethorpe's Surry residence. Of course, they visited other large homes in London, such as Oglethorpe's, the Tower of London, and the Royal Menagerie at the Tower. Sometime later, "the Earl of Egmont asked Tomochichi what souvenirs he would like to bring back to Georgia after his visit to London. Tomochichi answered that he would like to have the lion from the Royal Menagerie. The Earl of Egmont later presented him with a drawing of the lion."⁸

Doctors treated one of the Yamacraw men for smallpox at a London hospital. Sadly, he died. His friends buried him with Native American rites in St. John's Burying Ground in London,⁹ a short distance south of the Trustee's offices.

The press was always with them. Crowds gathered wherever they went, just to see them. Sightings were especially wonder filled when they appeared in native dress. Poets wrote and published verses about them in the papers!

Word also got out that things were not working out with Mr. Quincey, the priest in Savannah. Oglethorpe was seeking a priest to replace him. That did not go unnoticed in Epworth.¹⁰

⁸ Georgia Historical Society. Home>Learn>Explore Georgia History>Featured Historical Figures>Tomochichi>Travels to Great Britain, *Tomochichi Trip to Great Britain*. Accessed at Google, June 2022.

⁹ *Ibid.*

¹⁰ Biographers of John Wesley traditionally suggest a personal friendship between the Wesley family and James Oglethorpe in existence before August 1735. John Wesley joined the SPCK/SPG August 3, 1732 (Baker, *Letters*, p. 443, n.1), of which JO was a member. The elder Samuel thanked Oglethorpe for "kindness to my son, formerly of Westminster, to myself and to my parishioner, John Lyndal" (John Luke Tyerman, "Letter to Oglethorpe, November 7, 1734," *The Life and Times of Samuel Wesley, M.A.*, (Oxford, University Press, 1866), p. 428), suggesting that Samuel, Jr., and Oglethorpe had some connection during their overlapping years in London. In another letter dated July 6, 1734 (Tyerman, *op. cit.*, pp.425ff), three weeks after Oglethorpe landed with the delegation of Native Americans. Mr. Wesley heavily compliments Mr. Oglethorpe, then solicits his assistance to send John Lyndal home for sufficient time to settle his father's estate, followed by a report on *Job*. He continues with a report on his own health. Tyerman offers a footnote (page 427) that Oglethorpe subscribed for nine copies of *Job*, "a greater number than was subscribed by any other person." Later, during the effort to secure Epworth for John at the time of their father's death, Charles mentions Oglethorpe as a source of encouragement.; in the same note, Heitzenrater is cited by Baker that at the same

WESLEY'S VIEW FROM 1734

1734 proved a sort of “balance year” for the Wesley family, a “calm before the storm.” Toward the end of that year, changes came rapidly. Before we look at 1734, some leading details will set the scene.

John had spent two years as Curate at Wroot, so he owned familiar with parish ministry. Elected as Fellow of Lincoln College in 1727, he taught Greek, philosophy, and New Testament; tutored students, and had taken up a study of Christian perfection¹¹ to which he planned to devote considerable time. He was and had been deeply involved with Charles and other Holy Club friends in visiting prisons and caring for the poor. He had a broad ministry. New students were gradually admitted to the group; others who had been participants in this “first rise of Methodism,” had graduated, now were fading away under the demands of their distant parishes; but others held close to the discipline they learned by correspondence with John. By mid-1733, John noticed that if he were absent from the campus for even a month, participation sharply declined; each absence resulted in steeper declines.¹²

His elder brother, Rev. Samuel, Jr. had completed 20 years as an Usher (teacher and house pastor) at Westminster School, London. In August of 1733 he moved to Tiverton, Devonshire, to assume the position of Headmaster of Blundell's School.

John Whitelamb, their brother-in-law, who served as secretary to their father, had saved the elder Samuel from drowning.¹³ While copying pages of Samuel's *Dissertationes in Libre Jobi*, the young man learned Greek and Latin so well that the senior Wesley sponsored him at Oxford. Assigned to John Wesley, he proved himself diligent enough to earn a generous recommendation from his tutor to serve Wroot as Curator. He then worked under Samuel, Sr., for three years when he married Mary Wesley, about Christmas 1733; Samuel Wesley resigned that part of the Epworth living to him. Whitelamb continued assisting Samuel with writing as the paralysis of Father Samuel's right hand progressed.

In 1734, the glebe-farm produced sufficient income and with subscriptions, Samuel moved closer to completing *Dissertationes in Librum Jobi*, in Latin, for which about four hundred pages were in print.¹⁴ The tome would reach over 600 pages with corrections.

time John Wesley was “making several new friends important to himself and [the Oxford Methodists] (including... James Oglethorpe). (Baker, *Letters I*, vol 25, p. 332.) Oglethorpe championed prison reform as a member of Parliament as the Oxford Methodists turned their attention to the prisons, independent of Samuel's ministry to prisoners when he was a student at Oxford. The question of a personal relationship between the Wesleys and Oglethorpe before October 1735 remains undecided.

¹¹ Luke Tyerman, “Letter, December 1, 1730,” *The Life and Times of Samuel Wesley, M. A.*, (Oxford: University Press, 1866), p. 408. John Wesley had approached this subject by 1730. His father gave him helpful suggestions.

¹² Frank Baker, Ed., “To the Revd. Samuel Wesley, Sen., June 13, 1733” *The Works of John Wesley: Letters I, 1721 – 1735*, Vol. 25, (New York: Oxford University Press, 1980), p. 350.

¹³ Tyerman, “Letter, Sept. 5, 1728,” *The Life and Times of Samuel Wesley, op. cit.*, p. 405.

¹⁴ Frank Baker, Ed., “Letter from Revd. Samuel Wesley, Sen. Aug. 27, 1734,” *The Works of John Wesley, Letters I, 1721-1739, Vol.25*, (Oxford: Clarendon Press, 1988), page 394.

WINDS OF CHANGE¹⁵

Samuel Wesley's declining health began with a stroke that partially paralyzed his right hand at an earlier time in his life. The serious fall he sustained from a moving wagon in 1731¹⁶ hastened his decline. Although he claimed to be fine, the effect of the fall haunted him and complicated problems with his palsied right hand that gradually failed him to virtual uselessness in early 1733.

Samuel and Susanna realized that Samuel's life was growing short. During a visit in January 1733, "[John's] parents suggested to him the propriety of using means to obtain the Epworth living..."¹⁷ John confessed in a letter to his mother on February 15 that he was somewhat indifferent to the suggestion, but went on to imply that the suggestion was not forever impossible.¹⁸ On February 28 Samuel, Sr., made a formal offer to Samuel, Jr., with three powerful reasons that he should succeed to Epworth, soon. First, that he was more than capable, second, that he would be near to care for his mother and sisters, and third, that the significant investment of care, effort, and money with which he had improved the living – the rectory and the parish in general – would not be lost to the Wesley family. The response of Samuel Jr. was negative. He was already involved in negotiations with the Blundell School to which he moved that summer.

John's first hint of Samuel Wesley's seriously impending death came in a letter from Susanna, who wrote on March 30, 1734, that one John Brown "sets forward to London to attend your father home."¹⁹

John visited again in May. On his return to Oxford in June, he found that the "Holy Club" had once again declined in his absence.²⁰

In August 1734, Father Samuel wrote to John, thanking him for taking over the business of publishing *Job* when Samuel, Jr. moved to Tiverton. After comments on the number of errors he was finding in the proofs, he rambled about other matters and closed with comments on the family's health, including his own. "We are all well, except him who may best be spared, who is something better than he has been..." John Whitelamb scribed the letter signed by Samuel.²¹

On October 11, 1734, a letter went out to John Wesley that his father's condition had suddenly become worse; John was present with his father by October 16. When he arrived at Epworth, he found his father improved, but aware that his health was seriously declining. Samuel's condition prompted him to suggest to John that he might take the Epworth living

¹⁵ We note that in addition to his family situation, John Wesley engaged in a continuing controversy through this entire period with Richard Mergan, Sr., of Ireland. His son, Richard Jr., had enthusiastically participated in the Holy Club; unfortunately, he suffered from mental illness and died in Ireland as a young man. His father blamed the Holy Club; Wesley successfully defended himself and won the father's admiration, to the extent that he assigned his second son to Wesley's care when he enrolled at Oxford. Through a lengthy correspondence, Wesley and the father guided William through very troubled times as a student, culminating in William's fond farewell to John and Charles Wesley and Benjamin Ingham when they departed Gravesend.

¹⁶ Luke Tyerman, *The Life and Times of Samuel Wesley, M.A.*, (London: Oxford University Press, 1866), p. 416. Accessed from Google Books, July 16, 2022.

¹⁷ Luke Tyerman, *The Life and Times of the Rev. John Wesley: Founder of Methodists, Vol. 1*, Fifth ed., (London: Hodder & Stoughton, 1880), p. 91.

¹⁸ Baker, *Letters*, op. cit., p. 348.

¹⁹ Baker, *Letters*, op. cit., page 385, line 19f.

²⁰ Tyerman, op. cit., p. 92.

²¹ Baker, *Letters*, op. cit., page 394.

immediately, “just as earlier in the year he had resigned Wroot in favor of...John Whitelamb.”²² John’s acceptance would continue Susanna in her own home.

A quick interruption: I have no doubt that Samuel Wesley read every word written about the visit of the Yamacraws during this period. They departed October 31. As the delegation boarded ship, “Mr. Oglethorpe asked ... Micho (*sic.*)... Tomachiki, (*sic.*) whether he was not rejoiced to return to his own country? To which he replied that he was very glad to go home, but to part with him [Oglethorpe] was like a day of death.”²³ That parting gesture made the papers very quickly.

Father Samuel’s health continued to decline, slowly. Then Mary and her child died in childbirth at the end of October, leaving her husband “inconsolable.”²⁴ Sadly, no one mentions her in the correspondence of John Wesley. Samuel and Susanna invited Whitelamb to come stay with them for a while instead of being alone at Wroot.

After speaking with certain others over three weeks, John wrote his father on November 15 declaring his “unalterable resolution not to accept ... Epworth...”²⁵

On November 19 or so, when Father Samuel read John’s letter, Baker says that his father “found it difficult to believe his eyes...”²⁶ With all else that had happened, he began letters on November 20 to both John and Samuel, expressing his grief, which John Whitelamb transcribed for him on December 4.

On December 5, John Whitelamb wrote his father-in-law, offering himself as Quincey’s replacement at Savannah. Whether he had a formal application for the position or was simply notifying Father Samuel of his intention and seeking his blessing and assistance is not clear. But two days later, Samuel wrote Mr. Oglethorpe, recommending Whitelamb, “at the same time regretting that he himself was too old for the task.”²⁷ He was seventy-two.

As for John Wesley’s declaration about Epworth, a lengthy “argument” ensued, particularly between Samuel Jr. and John, based on the implications of ordination. “Argument” here means reasoned statements in a classical debate. John and Samuel were both deeply involved in the “Age of Reason.” *The brothers seem steadfast in a tacit agreement not to take offence.*

Frank Baker and all the other biographers recount the debate far better than I might in this hour; let me mention two matters that seem downplayed. I will summarize the complex exchange as quickly as possible.

The debate opened with their father’s appeal to John to take Epworth so Susanna could remain right there in her own home. Samuel built the house with his own money twenty-five years earlier, going to debtors’ prison for £300 (more likely for his political views). They had

²² Baker, *Letters*, op. cit., p. 395, note 1.

²³ Percival, *Diary of Viscount Percival*, Vol. 2, p. 132; found in “Fact-Checking Savannah’s History: Tomochichi, the Yamacraws, and a Visit to London,” accessed at savannahhistory.home.blog/2021/03/04.

²⁴ Adam Clarke, *Memoirs of the Wesley Family*, Second Edition, George Peck, ed., (New York: Lane & Scott, 1851), p. 271. Also Tyerman, “Letter to James Oglethorpe December 7, 1734,” *The Life and Times of the Rev. Samuel Wesley, M. A.*, (Oxford: University Press, 1866), p. 430.

²⁵ Baker, *op. cit.*, text.

²⁶ *Ibid.*

²⁷ Baker, *op. cit.*, p. 432, note 1.

lived on the site for 15 years before they built that house. A careful reading shows that Samuel, Jr., never mentioned their mother's situation. He may have avoided the subject because he did not wish to compel John with guilt. And John never suggested that Samuel could easily provide for her in his home.

Secondly, their arguments centered on ordination vows and taking or not taking a parish as opposed to a life in academia. John avoids reminding Samuel that he, though ordained as well, was an academic, himself, having taught at Westminster School in London for 20 years, now Headmaster of Blundell's School in Tiverton, 160 miles WSW of London and never took a parish church assignment.

My reading further suggests that John Wesley was, indeed, fully as selfish as his brother Samuel accused him in his argument to stay at Oxford.

John was right about one thing: Oxford offered him the opportunity to teach classes, to tutor and guide certain individual Church leaders-to-be at the beginning of their education. And the Holy Club offered a powerful discipline to set these young men on course and to provide a much-needed ministry to the poor. He was also in correspondence with at least two wealthy, titled women, whose influence on their families would be a great asset to their communities.

The transcript of John's full argument, carefully copied and edited by John and Charles, reached more than four thousand words – 10 pages! At the end, they wrote: "*Ended Dec. 19, 1734,*"²⁸ The arguments for and against Oxford and Epworth however, continued for four months. The equally reasonable arguments moved neither until February 22, 1735, when Brother Samuel noted that while ordination vows could well, indeed, be fulfilled in academia, he "who resolves not to accept"²⁹ a parish denied one's ordination and vow to submit to the rule of the Church.

That shook John's resolve; he immediately wrote John Potter, the Bishop of Oxford, on the first of March to ask his opinion. The bishop's initial response supported John's position, but the next words, "It doth not **seem** [emphasis mine] to me that at your ordination you engaged yourself to undertake the cure of any parish..." and *then he added* that he would like to "know the grounds of your question..."³⁰ That opened the door to reconsideration, but nevertheless, John told his brother that his decision was final.

But before six weeks had passed, probably only days before Samuel died, at his father's bedside, John comforted his father with his decision for Epworth. He simply and quietly told his father that he would take Epworth.

Rev. Samuel Wesley, father of Samuel, John, and Charles, died on April 25.

John may have sensed – or known about -- competition for Epworth. He appealed to his friend, Thomas Broughton, for assistance in securing Epworth. Broughton, a Holy Club participant, nine years Wesley's junior, had excellent social connections. Broughton contacted Sir John Phillips, the most influential member of the SPCK, who, in a similar case, had contacted the Bishop of London and Prime Minister Sir Robert Walpole (with success). But Sir

²⁸ Baker, *op. cit.*, page 409. Italics mine.

²⁹ Baker, *op. cit.*, page 420.

³⁰ *Ibid.*

John had heard “disadvantageous things” about Wesley and demurred. The problem was Wesley’s “over-exactness of in behaviour.” Broughton replied to Sir John that Wesley’s “exactness [was a] sign of a tender and well-disposed mind.” But Sir John, a fourth cousin of the Wesleys, did suggest that the Bishop of Oxford might be his friend.³¹

During John’s desperate search for help, Charles wrote to Samuel, describing their father’s death. He mentioned James Oglethorpe, suggesting (by my reading of the letter) that Samuel may have consulted with Oglethorpe in the appeals for help.³² Oglethorpe had responded to Father Samuel’s solicitation with a “subscription” (read *donation*) to help publish *Job*. Oglethorpe, a member of Parliament, was also a member of the SPCK; they may have made an acquaintance. Obviously, Oglethorpe had other things to do: find people to go to Georgia, passage, money; assessing how to manage the Spanish threat to Georgia. Nothing came of the suggestion.

Speculation abounded. Frank Baker’s informative footnote quoting that letter from Charles to Samuel continued “...A neighbouring clergyman has sent word that ‘he has the living,’ which would be news but that another confidently affirms he has it. How many more may be sure of it we cannot say, but if Providence pleases, a W[esly] will have it after all though in the gift of the Crown.”³³ Samuel, Sr. served Epworth as a Royal appointment.

Father Samuel died not knowing that John’s appointment to Epworth would fail. He knew that John had taken charge of the administration of the parish and the farm when he arrived three weeks earlier. On the day of Samuel’s death, a neighboring woman, who had rented a pasture for the family cows, claimed the cows for past rent.³⁴

The parish work turned into preparing for the coming of Rev. Samuel Hurst, due July 1. Susanna went to the home of her daughter Emilia, in Gainsborough near Epworth.³⁵ In late November, Susanna wrote a friend in Tiverton, Mrs. Alice Pearce, expressing the happiness of God’s love, in contrast to her earthly misery.³⁶

Whitefield managed the Holy Club in the Wesleys’ absence. In May, he wrote to John Wesley at Epworth that he was not well and needed to go to Gloucester; on July 15 he wrote another long, rambling letter addressed to Wesley at Oxford, which began, “Presuming you have by this time reached Oxford...,” continuing with questions coated with sticky compliments and nothing of condolence for the grief John bore.³⁷ In August, Emilia addressed a letter to John at Oxford, taking exception to some advice he offered her without solicitation.³⁸ Dated the next day, August 14, Kezia wrote her sisterly report,³⁹ also address to John at Oxford.

From the letters, we conclude that John returned to Oxford on or shortly after July 1, 1735. Life appears slow to engage Wesley. Grief? The long absence from Lincoln College? His tasks, for the remainder of the summer, included completion his father’s work on *Dissertationes in Libre Job* and reorganizing the Holy Club following a three-month absence from Oxford.

³¹ Baker, *op. cit.*, page 422.

³² Baker, *op. cit.*, page 428.

³³ *Ibid.*

³⁴ Clarke, *Memoirs*, 1823, p. 221.

³⁵ Clarke, *Memoirs*, 1851, p. 413.

³⁶ *Ibid.*, p. 399.

³⁷ Frank Baker, *The Wesley Works Editorial Project: Online Resources>John Wesley’s In-Correspondence>1731-35>July 11, 1735.*

³⁸ Baker, *Letters*, pp. 430ff.

³⁹ Baker, *op. cit.*, *Editorial Project* >August 14, 1735.

Richard Heitzenrater suggests that the Oxford Methodists were approaching the end of their time.⁴⁰

Even as he resumed contacts with the interrupted Holy Club, he made trips to London to see the printer about *Job*. And, resuming the practice of the Holy Club, visited the debtors' prison near St. Paul's cathedral.

The prison was located on the south side of Ludgate Street which runs up a hill from the site of the ancient Ludgate (in the equally ancient London city wall) to St. Paul's. In the early 1700s, offices for the SPCK and the SPG were located westward "outside" the city wall, north of the site of the ancient gate, in line with St. Paul's. John had joined the SPCK in 1732; the Holy Club used their tracts in their visits to prisons and hospitals. He may have stopped there to renew personal contacts and collect tracts for the Ludgate prisoners on August 28.

A VAST HORIZON

Then, without giving any rationale, Wesley noted: Rev. John Burton, an old friend and one of the Georgia Trustees, "met me in Ludgate Street and first mentioned Georgia to me."

Dr. Whitehead, the author of the discourse delivered at Wesley's funeral, described what followed:

"...[T]he next day [Wesley] was introduced to Mr. Oglethorpe, where the matter was proposed to him, and strongly urged upon him by such arguments as they thought most likely to dispose his mind to accept the proposal. It does not appear that Mr. Wesley gave them any positive answer. He thought it best to take the opinion of his friends. Accordingly, he wrote to his brother Samuel, visited Mr. [William] Law, and in three or four days, set out for Manchester, to consult with Mr. [John] Clayton, Mr. [John] Byrom, and several others whose judgment he respected. From thence he went to Epworth, and laid the matter before his mother, and eldest sister, who consented to his acceptance of the proposal. His brother Samuel did the same. Mr. Wesley still hesitated, and on the 8th of September, Dr. Burton wrote him, pressing him to compliance. His letter is directed to Manchester and franked by Mr. Oglethorpe.⁴¹

Wesley traveled over 400 miles, to Oxford, then to Manchester, Epworth/Gainsborough and back to London in the next week to consult friends. The consultation with his mother was more likely at Gainsborough. Her blessing that begins, "Had I twenty sons..."⁴² has been repeated without primary source documentation.

As Wesley hesitated, about September 5,⁴³ "he wrote ... informing Oglethorpe that he was prepared to consider an appointment, though some uncertainty still remained."⁴⁴ Wesley

⁴⁰ Richard Heitzenrater, "John Wesley and the Oxford Methodists. 1725-35," Ph.D. dissertation, Duke University, 1972, *passim*.

⁴¹ John Whitehead, M.D., *The Life of the Rev. John Wesley, M. A.*, (London: Stephen Couchman, 1793), p. 280. Whitehead was the "Author of the Discourse Delivered at Mr. Wesley's Funeral."

⁴² Thomas Coke and H. Moore, *The Life of the Rev. John Wesley, A.M.*, New Edition, (Liverpool: Thomas Johnson, 1743), p.77; Thomas Coke and H. Moore, *The Life of the Rev. John Wesley, A.M., Including an Account of the Great Revival...*, Second Edition, (London: G. Paramore, 1792), p. 93; Robert Southey, *The Life of John Wesley and Rise and Progress...*, New Edition, (London: Longman, et. al., 1864), and W. J. Townsend, et. al., *A New History of Methodism*, Volume 1, (New York: Hoffer and Stoughton, 1909), all repeat the story, *verbatim*, without credits.

⁴³ Baker, *Letters I*, p. 432, note 1.

⁴⁴ Baker, *Letters I, 1721-1739*, (Oxford: Clarendon Press, 1980), p. 432, note 1.

was doing what the Oxford Methodists did with significant choices: he sought an answer from God, through consultation with trusted friends

Oglethorpe sent back an impatient letter, dated September 9, which reads in part:

Surely there are more persons capable of doing the offices required by the Church of England than there are capable of undergoing all that is necessary for propagating the gospel in new countries. Consider whether you can be so useful where people are in the situation described Matt.13, v. 15,

“For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.”⁴⁵

As you can be where the heathen is desirous to receive the Word.⁴⁶

The day after Oglethorpe wrote, John Burton sent a long letter to Wesley, encouraging him to decide favorably, and suggested a description of the multiple opportunities for proclaiming the Gospel on the boats and in Georgia.⁴⁷

The actual day John Wesley decided to accept the offer to go to Georgia is not clear, but September 10 seems a fair guess. **Two weeks** after talking with Burton! On learning that Wesley decided in the affirmative, Burton sent him a longer letter describing how to design his ministry!⁴⁸

John Hampson, in 1791, the year of Wesley’s death, wrote more succinctly:

When we first became acquainted with the subject of this chapter [Of his Mission to America], it was not without some surprise. Having seen in how determined a manner Mr Wesley had opposed himself, with regard to Epworth, we naturally expected, that nothing less than stern necessity could have induced him to quit his beloved retirement. The contrary however was the fact. In one of his excursions to London, he met with a gentleman (Dr Burton) who was one of the trustees for the new colony at Georgia; and was induced, by his solicitations, though with some reluctance, to give up his pupils, and to leave his native country.⁴⁹

A group of four assembled for the journey; John and Charles Wesley, their brother-in-law, Westley Hall, and Matthew Salmon.⁵⁰ The latter two dropped out, but Benjamin Ingham, an active Holy Club member, and Charles Delamotte, a 21-year-old admirer/volunteer replaced them.

On Sunday, October 12, John Wesley delivered in person a copy of *Dissertationes in Libri Jobi* to Queen Caroline.⁵¹

⁴⁵ ----, *The Holy Bible*, King James Version, Reference Edition, (Nashville, Thomas Nelson, 1989). Verses expanded by FBB.

⁴⁶ *Ibid.*

⁴⁷ Baker, *Letters I*, *op. cit.*, pp. 434ff.

⁴⁸ Baker, *op. cit.*, p. 439

⁴⁹ John Hampson, *Memoirs of the Late Rev. John Wesley, A.M. etc.*, Vol. 1, (London: Sunderland, 1791), p. 163f.

⁵⁰ Baker, *op. cit.*, p. 435, n. 2.

⁵¹ Baker, *op. cit.*, p. 428, n.1.

Wednesday, October 15, the four missionaries, accompanied by John Burton and two young men, Richard Morgan, Jr., 21, (one of John's students) and James Hutton, 20, a long-time family friend whose parents disallowed him to sail with them,⁵² met at the Trustees' Office in Westminster to boat down the Thames River to Gravesend to meet *The Simmonds*.

NOTES OF THE JOURNEY

The story has circulated for three centuries, so I have little to add, other than minor observations.

WESTINSTER TO GRAVESEND



Their exact starting point is unknown—we might assume the Trustees office in Westminster which was steps from the Thames. On a small rivercraft, they floated to Gravesend, about 20 miles east of London, 29 by water.

Two passenger ships, *The Simmonds* and *The Merchant of London*, both bound for Savannah with James Oglethorpe, awaited them. They boarded *The Simmonds* with their baggage and supplies immediately, then returned to shore for prayers and farewells from their friends. After a delay of two days, waiting on fair wind, they departed, but the wind changed.

MAP OF THE DOWNS



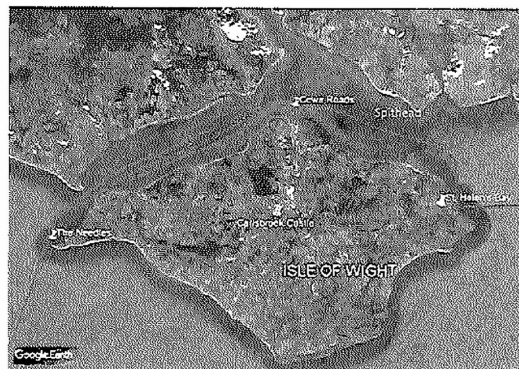
They anchored either inside the Thames estuary, or just around the corner; and continued the next day. (By the way, when Wesley returned in 1738, he left *The Samuel* by boat at Deal and traveled by land to London.)

⁵² Ward & Heitzenrater, *Journals and Diaries I*, op. cit., p. 312.

MAP TO ISLE OF WIGHT

They made St. Helen's harbor that same day; the next morning that passed "the fleet" near Spithead, with no comment by Wesley than they saw it. THE LARGEST AND BEST NAVY IN THE WORLD! But no comment!⁵³

They came to Cowes Road on November 2; with *The Merchant of London*, they awaited the arrival of their royal navy escort, *The Hawk*, which finally showed up on November 19. The next day the three ships sailed to Yarmouth; anchored, and on the 21st they all returned to Cowes.⁵⁴



John and Charles preached in the town of Cowes once or twice; they played tourist one day and walked six miles to the ruins of Carisbrook Castle. Restorations began about 1737.

CARISBROOK CASTLE⁵⁵ Nov 22

Does anyone know why he went there? And why he prayed when he arrived, an hour later while there, and an hour later when he left?

Carisbrook Castle was where Oliver Cromwell imprisoned Charles I for three years before Cromwell took him to London and beheaded him. This event, 86 years before he visited the castle. This is the ONLY "tourist" attraction Wesley mentions in his *Diary* (not in *Journal*). Additional pictures may be seen at **Google**: Clarisbrook Castle.



Samuel Wesley, Sr., admired Charles I. The king was executed 13 years before SW's birth.

VON RECK DRAWING: THE NEEDLES⁵⁶

Copyright considerations suggest that this picture not appear here. It may be found, with the full narrative of von Reck's diary and his drawings in *Von Reck's Voyage*, K. Hvidt, ed., Savannah: Library of Georgia, Beehive Press, 1990. All the pictures included in the publication may be accessed with **Google**: *Philip Georg Friedrich von Reck*.

John Wesley described the view:

Wednesday, December 10. About eight in the morning we set sail from Cowes, at three in the afternoon we passed the Needles. Those ragged rocks, with the waters dashing at the foot of them, and the white side of the island rising perpendicular from the beach, gave a noble idea of him that spreads out the earth and holds the water in the hollow of his hand.⁵⁷

After this passage, they never saw *The Hawk* again!

⁵³ Ibid, p. 317.

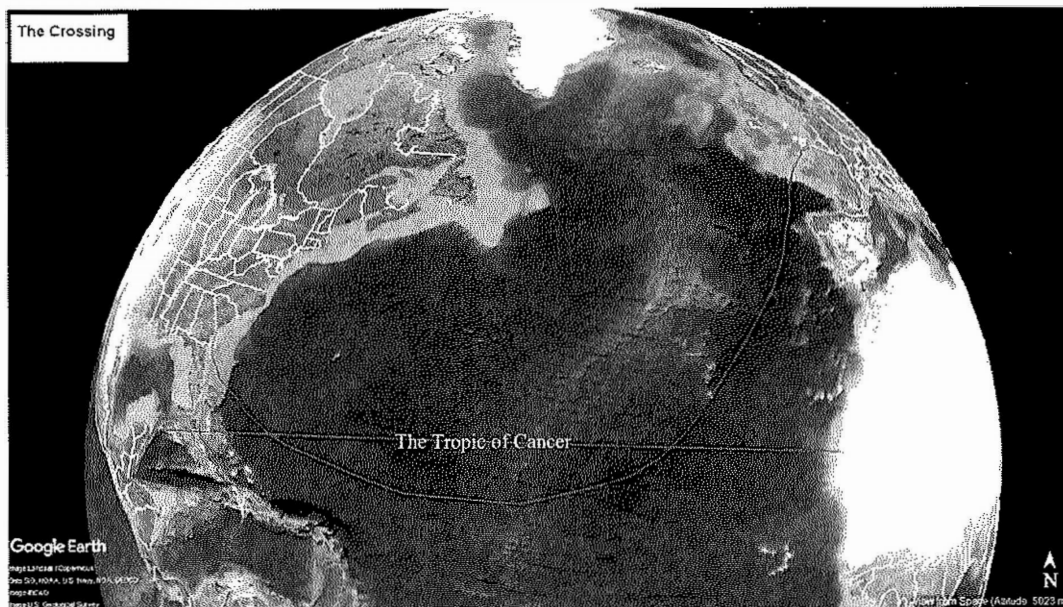
⁵⁴ Ibid., p. 322.

⁵⁵ Ibid., p.324.

⁵⁶ Philip Georg Friedrich von Reck, *Von Reck's Voyage*, K. Hvidt, ed., (Savannah, Beehive Press, 1990), p. 55.

⁵⁷ Ward & Heitzenrater, *Journals and Diaries I, op. cit.*, p. 329.

THE CROSSING BIG MAP



On December 31, Wesley records without comment, “9:15 Saw five bloodied. 10 Saw two more.”⁵⁸ What would that mean? Were they whip-lashed or keel-hauled for a crime? Von Reck’s diary of the voyage offers a clue: They had crossed the Tropic of Cancer; the sailors had (and still have) a ritual for a novice sailor who passes into the tropics, which von Reck notes, but without mention on blood.⁵⁹

Wesley paid little attention to the sea except for storms, but von Reck noticed details!

In a fair wind, when the ship is going at full speed, you may observe at night small sparks like stars in the water behind the ship and a long white line along the wake, consisting of sparkling particles⁶⁰....

About January 11 (*FBB: adjusting for an error*) he says.

“...[In the] afternoon we witnessed a waterspout. Part of a black cloud shaped like an elbow ducked into the sea. It was narrow at the bottom but became wider and bigger as it reached the clouds. When this happens, the water all around for about 100 feet begins to bubble and foam until the whirlpool rises, pulling the water way up in the air. At first the cloud and the waterspout did not seem to move. But then it began to move, drawing the waterspout after it. After half an hour’s movement, the waterspout loses contact with the cloud and the water falls away with much noise. It is considered very dangerous But the fright at seeing it seems greater than the danger it causes.”⁶¹

In an e-mail message dated August 4, 2022, sent to the author of this paper, Richard Heitzenrater reported that Mr. Wesley kept a daily list of latitude/longitude readings taken by the Navigator of *The Simmonds*. The sketch above is a wild guess by the author without benefit of Mr. Wesley’s notes.

⁵⁸ *Ibid.*, p. 335.

⁵⁹ von Reck, *op. cit.*, p. 31.

⁶⁰ *Ibid.*, p. 32.

⁶¹ *Ibid.*, p. 33; Drawing, p.59.

LAND HO!

John Wesley's anticipation and Journal entries describe the last two days of the Crossing.

Wednesday February 4. We had the welcome news that we were within soundings, having not twenty fathom (60 feet) water. About noon the trees of Georgia were visible from the mast and in the afternoon from the main deck.⁶²



Peeper (now Cockspur) Island, Georgia, from the Savannah River

Approximate Landing Site for *The Simmonds* and *The Merchant of London*

Photo by F. B. Buie

Thursday, February 5. Between two and three in the afternoon God brought us all safe into the Savannah River. We cast anchor off the Isle of Tybee, which gave us a specimen of America. The pines, palms, and cedars, running in rows along the shore, made an exceeding beautiful prospect, especially to us wo did not expect to see the bloom of spring in the depth of winter. The clearness of the sky, the setting sun and the smoothness of the water conspired to recommend this new world and prevent our regretting the loss of our native country.⁶³

⁶² Ward and Heitzenrater, *op. cit.*, p. 349.

⁶³ *Ibid.*

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The Wesleys' Travels in South Carolina

Rev. Franklin B. Buie, MDiv.

For the HS UMC and the SEJ Historical Society

Annual Meeting, July 2022

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Before I begin, I would like to acknowledge my debts of gratitude to certain people for their assistance toward this presentation. My principal source is *The Works of John Wesley, Volume 18, Journals and Diaries, 1735-1738*. The volume contains Wesley's *Georgia Diary*, the extant portion, decoded by Richard Heitzenrater, who was a doctoral student at Duke at the time I was a student in the Divinity School. He made this research possible. I also thank the staff of the South Carolina Department of Archives for their assistance; Mrs. Grace Cordial at the Beaufort County Library; the late Katherine Ann Andrus, Charleston Historian, member of the SC Conference Commission on Archies and History, and Dr. A.V. Huff, Jr., both eminent South Carolina and Methodist historian, and friend since college days.

And I thank each of you present, to hear the fruit of 20 years of research that including boring my wife and sons with endless and repeated snippets about John Wesley.

Preface

I have not seen any other effort to document John Wesley's travels in America. His cryptic *Diary* and sketchy *Journal* are both primarily concerned with his spiritual development and personal matters but contain a surprising amount of information that reveals his routes through the Inland Passage from St. Simon's Island, Georgia, to Charleston, South Carolina, as well as his land routes between Charleston and Savannah.

Few people realize how closely they have followed Wesley's routes in South Carolina. The roads are still there —improved, to be sure — one section, now called I-95 — but still where they were laid out, — in the 1730s — for the most part! The places will be familiar, certainly the routes on land. The water routes are a similar story. They are equally interesting, ordinary, and still right where they were 286 years ago but followed as Wesley's routes by far fewer people then or now.

The roads and routes are interesting, but the reasons for traveling and his impressions along his journeys show us something of the person we recall as John Wesley.

Two societal matters influenced John's and Charles' impressions as they travelled in South Carolina: John's dependance on wealthy people to move about; and the attitudes of European Americans regarding Native Americans and African Americans. Even Sophy was a factor. We will deal with that as we go along.

The First Visit to South Carolina

When Charles Wesley had suffered enough, on May 12, 1736,¹ he departed Frederica and went to Savannah, but nothing changed about his regard for Georgia. Near the end of July, arrangements were complete for Charles' return to England. He gave Oglethorpe his letter of resignation, but Oglethorpe refused it. Oglethorpe sent him, instead, with topics to discuss with the SC Committee on Indian Trade, meeting then in Beaufort, letters to the Lt. Governor of South Carolina, additional letters to the Trustees in England, and orders to return at his convenience. Oglethorpe did not want Charles to say anything about resigning, as he wanted to designate his own preference for Charles' replacement. John would travel with him to Charleston to return with replies from South Carolina.²

Charles and John Depart for Charleston

Charles Wesley's Journal: Monday, July 26. The words which concluded the lesson, and my stay in Georgia, were, 'Arise, let us go hence.' Accordingly, at twelve I took my final leave of Savannah. When the boat put off, I was surprised that I felt no more joy in leaving such a scene of Sorrows."³

They departed at 12:30, Monday, July 26, from the wharf at Savannah.⁴ We estimate the crew at five men: a rudder-man and four polers. The only passengers were John and Charles Wesley. Cargo may also have been aboard, but nothing tells of such. Their boat had a strikable mast, sail and rudder, but no keel. It worked very well in shallow water, but no good in the ocean! They floated down-stream to reach what we now call "Field's Cut." As the tide was still going out, the current required them to wait a while. So John read "Account of Carolina," and went for a swim.⁵

Field's Cut

I will not discuss every location, but this cut begs for a place in history. Without this cut, or canal, entering South Carolina from the Savannah River would require them to escape the strong current at the mouth of the river or pass into the ocean.

The cut does not appear on colonial maps, and we have found no authorizations for it in South Carolina colonial records. The earliest evidence found is a reference during the US Civil War, when it was known as Mud River. But canoes, piraguas and military craft had used the myriad watercourses along the coast for two centuries before 1732 to avoid entering open water! Perhaps Native Americans wallowed out a narrow cut through the marsh grass four thousand years before the Spanish and French showed up. Before WW II, the ICW, dredged so certain types of cargo barges could move safely out of danger of submarines that had become popular during WW I. The current name appears to have come from the US Army Corps of Engineers.

¹ Charles Wesley, *The Early Journal of Charles Wesley*, (London. Charles H. Kelly, 1909), p. 51.

² *Ibid.*, pp. 66f.

³ *Ibid.*

⁴ W. Reginald Ward and Richard P. Heitzenrater, Eds., *The Works of John Wesley*, V.18, *Journals and Diaries I, 1735-38*, (Nashville, Abingdon Press, 1988), p. 405.

⁵ *Ibid.*

Daufuskie Island

After passing the cut, they negotiated two rivers to reach Daufuskie Island at 10 AM. They relaxed at Harris' for about five hours to await a favorable tide before crossing to Hilton Head. While there, John prayed for a sick woman, walked with Charles, ate dinner. They departed at 3:15.⁶ The landing is now known as Haig Point.

Records for the Colonial South Carolina House of Commons Assembly show that two families received grants for land eventually comprising 33% of the available land. Haig was one family name – hence the name Haig Point.⁷ In Wesley's shorthand (or memory) Haig and Harris might easily be confused. We suspect that her name was Mrs. Haig.

Question: The island had four to eight residents; they could see Savannah from there; it was a beautiful day; they had a long, long way to go. Why did they stay there 5 hours and 15 minutes? The stop would have three advantages: to wait for favorable tide, to observe conditions for a dangerous inlet crossing, and be safe while waiting. They continued at 3:15 PM and continued through the night.

Hilton Head

Wednesday morning they arrived at the fashionable Seabrook Lodge and Skull Creek Marina, Hilton Head. Well, not so fashionable then, but they went up the hill to the Dawson home, where John "read prayers," that is, held a brief service for the people there.⁸ Again, they had to wait for favorable tidal conditions to cross the Broad River safely.

Beaufort Ahead

At 10:15 Wednesday morning, they "set out" and made a successful crossing of the Broad River: three miles wide and very deep. Unless the wind were perfect, the boat would require rowing, because their poles could not reach the bottom until they approached Paris Island. At 7:30 they reached Beaufort, 9.25 hours later. (2 MPH) Met by the SC Committee on Indian Trade; at 8:00 they all went to supper at Serjeant's to continue their talk.

Question: How was the committee on the dock on time? All knew the meeting plans, but not when. We guess is that the crew poled the boat in shallow water at 2 MPH once near Paris Island; they set a man ashore, about two miles out, walking fast, at 5 MPH to find the committee.

They went to bed at 11 and departed Beaufort at 6:30 the next morning. A Beaufort historian says Wesley organized a Methodist Society while there!

St. Helena Sound

Early Thursday afternoon, July 29, 1736, if the wind had been five degrees more to the south, this story would not exist!

A very favorable wind inspired them to raise the mast and sail. But the wind suddenly increased! The gale drove them past Morgan's Island: Wesley wrote, "...our oldest sailor cried out,

⁶ *Ibid.*, p. 405.

⁷ Billie Burn, *An Island Called Daufuskie*, (Spartanburg: The Reprint Company, 1977), p. 82, notes 17, 19. The name was more likely to be Haig than Harris. In 1733 one George Haig and Fred Myers acquired 800 acres; in 1735, 500 more; they owned 12% of the island. See

⁸ Ward and Heitzenrater, *op. cit.*, p. 405.

‘Now everyone must take care of himself!’ I told him God would take care of us all. As soon as the words were spoken, the mast fell.”⁹ Two crewmen pulled the mast back into the boat and with desperate rowing, they managed to land on Otter Island, on the far side of the mouth of the Ashepoo River at 3 PM.¹⁰ We may rightly take this experience as John Wesley’s acquittal for his fear during the storms he experienced at sea in January!

Bennet’s Point and Bull Cut

After the crew repaired the mast, they moved up the Ashepoo until dark. Before dawn they set out and reached Bennett’s Point at 6:30 AM Friday morning. After breakfast and a short service for the people there, they set out again on the Mosquito River. They lost their way looking for Bull Cut. The mast fell again; then they found their way in an hour.

Log Bridge Creek: The End of the Boat Ride

At 2:30 Saturday afternoon, they had entered the Stono River to land near Log Bridge Creek. They left the boat there, and with two porters, they walked a little over nine miles by 6 PM. After a quick chat with Rev. William Guy at St. Andrews Church, they returned to Ashley Ferry, met Mrs. Elizabeth Butler Bellinger, owner of the ferry, and Mr. Sureau, from whom they rented two horses.¹¹

Charleston!

At 10 PM Saturday evening, traveling 3.5 MPH on average, through strange country, mostly at night without a guide, at they reached Mr. Samuel Eveleigh’s home. He was asleep, so they found an inn, prayed, and went to bed.

They were five days, less one hour, *en route*.

At noon Sunday, Wesley preached at Old St. Phillip’s Church, with about 300 present; at 1 PM fifty people remained for the Sacrament. He noted “one Negro woman.”¹² After 4 o’clock Prayers, he visited Judge Nicholas Trott.

Judge Trott was 73; he came to Charleston from the Bahamas as a lawyer. Eventually he was the Chief Justice of the SC Supreme Court. When Colonel/Captain Rhett captured pirates, Trott had them hung at White Point, now The Battery. When Trott’s wife died, and after Rhett died, he married his sister-in-law, Rhett’s widow, and moved into Rhett’sbury, then on a 28-acre estate. The house remains a residence, but many renovations short of the National Register. The lot remains large, for modern Charleston.

Trott published several books including *The Trials of Major Stede Bonnett* (the gentleman pirate) and *other Pirates* and *The Laws of South Carolina*. Oxford awarded him Doctor of Civil Laws in 1720. He also held an honorary Doctor of Law from Aberdeen University.

⁹ *Ibid.*, pp. 167, 169.

¹⁰ *Ibid.*, p. 405.

¹¹ A community no longer in existence. The entire community, excepting St. Andrews Church and cemetery, was demolished to remove valuable phosphates from the soil for fertilizer. The name endures in history books and in a roadway on the opposite side of the Ashley River: Ashley Phosphate Road.

¹² *Ibid.*, p. 169, p. 406.

But none of that interested Wesley. Trott studied and wrote in Latin, Greek, and Hebrew, published a commentary on the Hebrew Bible, and another on the Psalms; also *The Laws of the Plantations in America Relating to the Church and Clergy*; and *Religion and Learning* (for the SPG). A classical scholar, like Samuel Wesley, Sr., Judge Trott was 33 days younger than Wesley's father, whose death was only 15 months past. Mr. Wesley admired him.

At Mulberry Plantation

Monday, August 2,¹³ began early for the Wesley brothers. At midnight Sunday evening they met their guide and sent out on horseback for Mulberry Plantation, the home of Lt. Governor Thomas Broughton. They followed Old US 52, King Street in Charleston, forty-seven miles to the gate and another mile and a half to the house. With two and a half hours of rest for the horses and food, they arrived at 11 AM. Average speed underway, 5.75 MPH.

Neither John or Charles comment about the business of the trip – delivery of letters from Oglethorpe about the licensing of Indian traders in Georgia – a contentious issue between the colonies!¹⁴ They were there three and a half hours. This residence, the second of three clearly identified as visited by John Wesley, like the Rhett/Trott home in Charleston, remains a private residence, and it is listed in the National Register.

Under this day, Charles writes: “I had observed much, and heard more, of the cruelty of masters towards their negroes [*sic.*]; but now I received an authentic account of some horrid instances thereof. The giving a child a slave of its own age to tyrannize over, to beat and abuse out of sport, was, I myself saw, a common practice.”¹⁵ Charles describes details that I cannot write.

Back to Charleston

They departed Mulberry at 2:30. John noted the heat at 4 PM when they stopped an hour for tea. John noticed that his horse was tired, so he led the horse instead of riding it. The guide and Charles must have gone on without him. At 10 PM he arrived at the “quarter-house,” roughly five miles from the center of Old Charleston. “They would not let me in!” he noted. A Mr. Barton admitted him to his quarters at 11:30.¹⁶

The next morning John set out about 5:30; at 6:30 AM he “Met Mr. Dwight; he lent me his horse.”¹⁷ Mr. Daniel Dwight was the son-in-law of Lt. Gov. Broughton and pastor of Biggin Church, across the Cooper River a little upstream of Mulberry.¹⁸ After reaching Charleston, Wesley had three conversations that afternoon, with Alexander Garden, Colonel Fenwick, and Judge Trott. At 4:30 a storm caught him!

¹³ Old Style, or Julian Calendar date. New Style, or the Gregorian calendar, used since 1752 in United Kingdom and UK colonies, added 11 days, which puts the date on August 13 according to current calendars.

¹⁴ Crutchfield, Lisa Laurel, ““Indispensably necessary”: Cultural brokers on the Georgia frontier, 1733–1765” (2007). Dissertations, Theses, and Masters Projects. Paper 1539623518. <https://dx.doi.org/doi:10.21220/s2-pb88-6r72>

¹⁵ Charles Wesley, *op. cit.*, p.68.

¹⁶ Ward and Heitzenrater, *op. cit.* p. 406.

¹⁷ *Ibid.*

¹⁸ S. Charles Bolton, *Southern Anglicanism: The Church of England in Colonial South Carolina*, (Westport, Conn., Greenwood Press, 1982), p.168.

A Little Vacation at Ashley Ferry

The brothers were together four days including the visit to Mulberry and awaiting replies to the correspondence from Oglethorpe to Broughton. They checked with Mr. Jeny, Speaker of the House of Commons Assembly, who managed the Governor's correspondence; he was not in. So, they spent their time as if on vacation! With an acquaintance met at Frederica, Appee, they went to Ashley Ferry to visit with Rev. Guy and Mrs. Bellinger, wife of Landgrave Edmund Bellinger, II (Mr. Bellinger would prove a valuable contact for John); they walked in her garden; they also visited Rev. Guy again.¹⁹ They doubtless recalled that their father was buried at another St. Andrew's Church!

Return to Georgia

Charles would not leave Charleston until August 11, but John began his return to Savannah on August 5, at 4:45 AM, on a rented horse. The Wesleys were, we infer, traveling at government expense. He met Mr. Bellinger at 7 at Ashley Ferry. Easing through the morning, the two, with Will Bellinger, casually rode to Wallis' Tavern on the road to Beaufort. Wesley notes that he was then riding Mr. Bellinger's horse. At Wallis,' the elder man returned to Ashley Ferry. Will and John rode on through Pon Pon to Ashepoo Ferry, arriving at 7 PM. The place was likely the Poco Sabo Plantation, near the road to Bennett Point,²⁰ about 10 miles short of Combahee Ferry.

Combahee and Coosaw Ferries

Staying with the theme of our meeting, *Walking with Wesley*, we note that he intended to walk the rest of the way to Beaufort on our August 17! At 8:30, as the heat began to rise, he was half-way to Combahee (pronounced Comby) Ferry. By chance, he met Jehu Barton, who provided a melon to eat. Wesley hired Barton to guide him to Combahee Ferry and rented a horse to ride. Together, they reached the Combahee Ferry in 30 minutes, an improved speed for the journey, at 10 MPH! There he rented another horse to Coosaw Ferry, then walked the remaining 11 miles.²¹

Beaufort

At Beaufort he ate supper at Serjeant's (again) and visited Mr. Lewis Jones, another interesting person, but we do not know much about him. He served as Rector of the St. Helena Church for 20 years, 1725 to 1745. There were three Lewis Jones at Oxford shortly before then, but no clear record of their lives after Oxford.²² It is possible he and John Wesley were acquainted; they certainly had much in common. Wesley would stay with him two days in December 1737, awaiting Charles Delamotte and his baggage for the voyage to England.

¹⁹ Ward and Heitzenrater, *op. cit.*, p. 406. Wesley notes "12:30 Mr Garden's; good talk. 1:30 Dinner; 3 Mrs. Bellinger's..." Either there was another Mr. Garden (which is possible as there were five Mr. Gardens in SC at the time), an error in Mr. Wesley's *Diary*, or we have an error in deciphering the code. There is not time for anyone in that day to travel to Charleston and return in two and a half hours.

²⁰ *Ibid.*, p. 407.

²¹ *Ibid.*

²² E-mail message from Emma Marsh, Archives Assistant, Oxford University, Bodleian Library, January 8, 2007.

Savannah

Wesley did not impose on him; he stayed at the inn that night. They visited again the next morning about 10; at 10:45 the sloop set out for Savannah. The sleek vessel passed easily into the harbor at Hilton Head despite high winds at 7 PM. After dinner with Mrs. Dawson, whom he had met eleven days earlier, he returned to the boat. They sailed overnight and anchored off Tybee Creek at 10 AM, awaiting the change of tide. He reached Savannah at four in the afternoon.²³

Accustomed to Traveling!

John Wesley was a traveler! In 1734 he and Charles walked from Oxford to Epworth and back, twice. He noted that year that he had traveled 1000 miles!²⁴ They thought nothing of traveling to London (62 miles from Oxford) to see their brother, Samuel, or complete matters of business. To decide on going to Georgia, he consulted with trusted friends and his mother, traveling 400 miles in ten or twelve days! We presume he used a horse or took a coach! When he decided to make his second trip to Charleston, he had traveled over 1300 miles between Charleston and Frederica in the previous year.

His congregation was slowly growing. He pioneered (in the Church of England) the use of songs other than Psalter in worship. The hymns of the Germans were useful, as were a number he brought with him to Georgia. He copied the lines for his congregation and the Methodist Society that met at his house. He may have also copied out hymns in German, French and Italian for his non-English speaking congregations.

In October, Wesley persuaded Sophy Hopkey, at the request of her uncle, to return to Savannah from Frederica. "Promise her what you will," Mr. Causton said, "I will make it good!"²⁵

The Second Visit to South Carolina

The Accumulation of Reasons to Travel to Charleston

On the chilly morning of December 18, 1736, he sat to copy more hymns. At 11:15, he noted in his *Diary*: "Scheme for Psalms!" He used the term twice more each next day before he reverted, but with increasing frequency, to simply "hymns" to record his effort.²⁶

In January, he traveled by horse to Darien, then on to Frederica by boat to stay a month. That ended his efforts at Frederica. He resumed all his work in Savannah, visiting, burying, copying hymns, and tutoring Sophy Hopkey. He never realized that he had fallen in love with her. In the month after her marriage he gradually learned details of her dissimulations. He began to misdirect his anger about Sophy to Rev. Henry Chiffelle, at Purrysburg, who had performed not only her marriage but another that he was discouraging — without banns! He put to perfection his hymnal work, and on April 12, at three in the afternoon, he boarded a sloop bound for Charleston.²⁷

²³ Ward and Heitzenrater, *op. cit.*, p. 407.

²⁴ John Telford, *The Life of John Wesley*, (New York: Hunt & Eaton, no date), page 74. Accessed at Wesleyan Heritage Library, Media Sabda, July 15, 2022.

²⁵ Ward and Heitzenrater, *op. cit.*, p. 430.

²⁶ Ward and Heitzenrater, *op. cit.*, p. 456ff.

²⁷ *Ibid.*, p. 498.

TO CHARLESTON!

He had reasons for the journey and the money. He had recently received his expense reimbursement for the past year; his reasons were to file a proper complaint about Mr. Chiffelle with Rev. Alexander Garden, Commissary for the Bishop of London; take manuscript copy of his *Collection of Psalms and Hymns* to Mr. Lewis Timothy, printer, and buy some clothes from Mr. Laserre, whose ads he had seen in the *South Carolina Gazette*, out of Charleston.

In Charleston

He arrived at the Cooper River bridges at 6:30 AM, Thursday, April 14. By noon he finished his list — all but seeing proofs and picking up his garments from the tailor. His boat would not return to Savannah until Tuesday, so he had time available. In the afternoon he called on Judge Trott again. He saw the silkworms at 5 PM. In the evening he confessed to idle talk.²⁸

The next morning he read Kidder's *Demonstration of the Messiah* while walking to Ashley Ferry to visit Rev. Guy. In the afternoon, he visited Colonel William Bull, whom he had met on Peeper Island, before they moved to better (?) quarters in Savannah and Frederica. He walked in Colonel Bull's garden. At 7, Miss Charlotte Bull (age 18)²⁹ "played on spinet" for her father, her brother, just returned from the Netherlands where he had studied medicine, and Mr. Wesley. Supper at 9; at 10:30 they began conversation — "religious talk" — until midnight. He then returned to Rev. Guy's to sleep. The exact location of the Bull residence is well-known, but only the stone steps remain. A descendant who lived there intentionally burned the dwelling about 1865 to prevent the Federal troops from taking the house.

Starting his walk back to Charleston at 5:15 AM, he continued reading Kidder. He had short visits with Mr. Garden and Judge Trott, and at Mr. Braithwaite's home.

Sunday, he preached at St. Phillip's twice, called on Judge Trott for an hour's visit and wrote his mother in the evening. Late Monday afternoon, he checked on his clothes. At 9:45 PM the proof for the first³⁰ of ten galley sheets came to him by Mr. Timothy.

Tuesday morning, Wesley returned the corrected proof to Mr. Timothy, told Mr. Garden goodbye, and boarded the vessel bound for Savannah at 11 AM. At 3, they stopped at Sutherland's Fort, across the Ashley River in Charleston Harbor. Eventually they moved on. During the night, the boat suffered damage during high wind and returned to Charleston.

The serendipitous return put Wesley, lonely for clergy friends, into a "visitation" of South Carolina clergy! Rev. Garden had called the visitation to start that morning; Wesley discovered two friends at the same inn where he was staying! He resolved to broadcast his complaint against Chiffille! As Garden had done, all assured him that they would not interfere with another pastor's flock by neglecting bans for strangers.

²⁸ *Ibid.*, p. 499.

²⁹ "The Bull Family of South Carolina," *The South Carolina Historical and Genealogical Magazine*, Vol. 1, No. 1 (Jan. 1900), p.80.

We might note that Colonel Bull would serve as Lt. Governor of South Carolina beginning near the end of November, six months later; his son, William Bull II, would hold that position from April 1760 for 20 months. A Royalist, he abandoned Charleston and his family for safety in England during the Revolution, where he later died. His wife had a proper monument raised on their property to his memory, which stands to this day as a private memorial to him. While Colonel Bull's father's home remains in place, the oldest house in South Carolina, only the steps of Ashley Hall remain. A descendant, Dr. Izzard, burned the mansion to keep the Federal troops from taking it near the end of the US Civil War.

³⁰ Pages 1 to 8 have no errors reported. Frank Baker, Ed., *John Wesley's First Hymnbook; A Facsimile with Additional Material*, (Charleston, The Dalcho Historical Society, 1964), p. xxxvii.

“At eleven (Friday) we all went to church together; nor was I ever more sensible of the comfort of joining with the assembly of the faithful now that I had been some days secluded from it. In the afternoon we met again, where was such a conversation for several hours, on Christ our righteousness and our example, with such seriousness and closeness as I never heard in England in all the visitations I have been present at.³¹

The Return to Savannah: Pon Pon Ahead

He also found a way to start back to Savannah. Rev. Thomas Thompson, pastor of Willtown and Pon Pon, both about half-way to Beaufort, had an extra horse. They made a deal: Wesley could use the horse, stay at the rectory Saturday night, if he would preach at Pon Pon Sunday — twice. Agreed!

A message came from the tailor, but there was no time Saturday morning to see about his clothes until 8. at 9:15, they set out.³² Their route would be the same as he had followed before to Ashley Ferry, then to Wallis’ and on to Pon Pon. Thompson parted from Wesley and Tom, Thompson’s servant, to go to Willtown, where he would have extra time to see his parishioners there.

Pon Pon

At the parsonage, he found Nanny, a Black slave, who had grown up in a parsonage in Barbados and was now in South Carolina for about two years. Their conversation, which Wesley wrote out in his *Journal*, is a gentle, loving, caring moment, when the pastor in John Wesley shows at its finest. The young woman had been to church every Sunday, but she had learned nothing about God’s love for her. That is a long story; if you can find it in Wesley’s *Journal*, read it!³³

Onward!

Monday morning, Thompson sent his servant, Edy, to accompany him to Poco Sabo. Luckily, Mr. Bellinger was there! It happened Bellinger was to travel south the next day. So they rode together. They reached Hugh Bryan’s home, Huzpah, at three that afternoon, then continued, with backtracking a short distance, to Mr. John Palmer’s home: the Tomatley Plantation, arriving at 6:30. They passed the site, where in 1745, Sheldon Church would be built and now stands in elegant ruins.^{34 35}

Hugh Bryan had helped Oglethorpe in Savannah by build houses for the first contingent of settlers in 1732. He took slaves to help clear the forest, saw lumber, and build simple houses. Palmer was Bellinger’s brother-in-law, who ran the Tomatley Plantation (20,000 acres) for Bellinger. Palmer and Bryan were local officials, responsible for the roads and general welfare of the citizens.

The next day, the four, Bellinger, Palmer, Bryan, and Wesley went on to Chulifinny, across the Pocotaligo River and just east of present I-95. There Wesley drank soured milk and was ill;

³¹ Ward and Heitzenrater, *op. cit.*, p. 501.

³² *Ibid.*

³³ *Ibid.*, p.502.

³⁴ The land for the church donated by Bellinger, owner of the Tomatley Plantation; Mrs. Palmer was Bellinger’s sister, who, with her husband, managed the plantation for Bellinger.

³⁵ British troops burned it in May 1779. Rebuilt after the Revolution, General Sherman’s 15th Corps burned Sheldon Church on January 14, 1865, and never rebuilt. Col. William Bull was buried in the sanctuary before rebuilding after the Revolution. **Google:** *Sheldon Church Ruins, South Carolina*; accessed 8/13/2022.

then heavy rains flooded the road. He made friends with the Black servants — read *slaves*. One older man told Wesley, “When I lived at Ashley Ferry, I could go to church every Sunday. But here we are, buried in the woods; though if there was any church within five or six miles, I can’t walk, but I would crawl thither.”³⁶

After the second day, when the flooding subsided, a young Black man “conducted me safe to Purrysburg in the evening, a town the most without the appearance of a town I ever saw, with no form or comeliness or regularity.”^{37 38}

Wesley’s Lament over Purrysburg

Hugh Bryan and John Palmer (and Lt. Governor Broughton) had been involved as officers in the Yemassee Indian War in the 1720s. As they rode through the summer woods, without necessarily speaking of danger, they certainly kept themselves watchful. As comrades in the war, they also would have been likely to tell Wesley of their experiences or recalling them, commented to one another in Wesley’s hearing.

The Yemassee War arose out of the fraudulent deceptions, wanton murder, and captures for slavery practiced against the Native Americans by the certain unscrupulous colonial traders and packmen.³⁹ Tomochichi had spoken of the cruelty of the Spanish missionaries and subtly informed Wesley on arrival that he and his friends could teach; his people would be open to learning, but there would be no compulsion applied to his people. Wesley heard stories of traders’ conflicts with Indians; he also knew the gentleness of the Yamacraws. So when he heard the stories of the Indian War that ended only a decade past with the virtual erasure of the Native American population in lower South Carolina, he knew how to read the words he heard.

When he saw Purrysburg, in a land torn from its owners, and the “town” a meaningless term for what he saw, Wesley wrote, first describing the “town” in these words: “...a town the most without the appearance of a town I ever saw, with no form or comeliness or regularity.”⁴⁰ The town “plan” provided for large farm estates on which the settlers lived — quite unlike the idea for Savannah, where the people lived in a close community on small lots, with larger gardens nearby and 45 acres on the outskirts of the city.

In his published *Journal*, Wesley described the town “or rather the poor remains of it”⁴¹ then added a strange lament:

*“O how hath God stretched over this place ‘the lines of confusion and the stones of emptiness’! Alas for those whose lives were here vilely cast away, through oppression, through divers plagues and troubles! O earth! How long wilt thou hide their blood? How long wilt thou cover thy slain?”*⁴²

³⁶ *Ibid.*, p. 181 and p. 503.

³⁷ *Ibid.*, pp. 503f.

³⁸ The road to Purrysburg is known there as Charleston Road. Opened by Bryan and Palmer in the spring of that year, the new part, from Switzerland to Purrysburg, is perfectly straight. The northern portion of it, no longer really needed by the year 2000, is cut by a failed bridge over a small creek and remains unpaved. Local farmers use it to reach their fields. Even paved, the rest of it is very picturesque.

³⁹ Crutchfield, *op. cit.*

⁴⁰ *Ibid.*, p. 503.

⁴¹ *Ibid.*, p. 181.

⁴² *Ibid.*

The late Dr. Charles Yrigoyen deemed this passage a lament over slavery.⁴³ I respectfully disagree. No doubt John heard stories about the Yemassee Indian War, in which the people who befriended him participated with determination to remove forever the “threat” of the Native Americans they ruthlessly displaced.

Cowpen

After a night’s rest, Wesley boarded a boat to Savannah at 6:00. He stopped at Cowpen for a visit with Mary Musgrove at 9:30 before walking into Savannah.

The Third Visit to South Carolina

Although South Carolina had accumulated 66 years of “civilization,” and the Swiss had begun settling in the area two years earlier, the forest and swamps remained unexplored and poorly mapped. Even in the 21st Century, driving on the broad Interstate 95, the forests at the edges of the clearing for the highway offer mysteries beyond imagination. Wesley’s Travel experience in SC totaled approximately 700 miles, plus his walks in the town of Charleston. Of these 700 miles, 250 were by boat, with experienced crews, 350 with guidance and only about 100 alone on well-traveled routes (mostly in Charleston), the latter all by daylight and in warm weather.

Wesley’s third trip to Charleston was marred from the start. The magistrates denied him leave of Savannah by day, with his baggage and a semblance of honor. Instead, he left in desperation and depression. He departed by night, with three other men whose experience in Savannah had been less than they had hoped. Their travel experience in South Carolina was at least as limited, if they had ever crossed the Savannah River at all.

They traveled up the Savannah River through the night by boat to arrive about 3 AM at Purrysburg, noted by Mr. Wesley “with no form or comeliness or regularity,”⁴⁴ where they were bound by utter darkness for two hours, and unable to find a guide that could lead them through the wilderness of utter frontier to Beaufort.

Yet these men, relying on Wesley’s vast knowledge of the Colony, set out before daylight, ignoring the recently opened Charleston Road Wesley had traveled 7 months earlier and in total ignorance that the Charleston Road was the only land route to Beaufort. The Broad River, three miles broad, grew from the Pocotaligo River, which had the only usable crossing.

They would travel by the sun, rising in the east, the presumed direction to Beaufort, and showing them north at noon each day. For food, they had “a quarter of a pint [4 ounces] of rum and a cake of gingerbread.”⁴⁵ Wesley makes no mention of extra clothing or any sort of baggage.

They set out with meager directions an hour before sunrise and lost the path. They found a “plantation” (probably a Purrysburg farmer’s home), where at last “led us ...entirely the wrong way, and then delivered us to an old Frenchman. The Frenchman, Benjamin Arieu, led them to a line of blazed trees, which he said would lead them to Beaufort in six hours. About 11 AM they came to a large swamp without path. Three hours later, they found a blazed trail that divided, the first coming to a blind end. They penetrated an “almost impassable thicket, the briars of which

⁴³ Charles Yrigoyen, “John and Charles Wesley in America,” *Proceedings 2004, (Lake Junaluska: SEJ Historical Society. 2004, p. 61. Presented July 21, 2004.*

⁴⁴ Ward and Heitzenrater, op. cit., p. 504.

⁴⁵ *Ibid.*, p. 569.

dealt but roughly with our clothes and skin.” Then they returned through the thicket and found that the other division of the blaze ended as well as the day. The four shared 1/3 of the provision. Digging in the soft earth with their hands, they found water about 3 feet down. They had no means of making fire, so they huddled together to stay warm as they slept.

So they progressed, with the sun guiding them east. At noon they finished the gingerbread. They discovered Mr. Arieu’s home, who guided them to another French family home, where Wesley read Prayers in French and they rested more comfortably that night. The next morning one of the family offered to guide them to Beaufort. He, like the youth the first day, would have guided them to the Charleston Road, but by Wesley’s objection and insistence on an easterly course, they became lost again. About 7 PM, they came to another plantation where the owner warmly received them with healthy food and rest.⁴⁶

In his published Journal, Wesley ends the experience abruptly, “And the next evening (after many difficulties and delays) we landed on Port Royal Island.”⁴⁷

Wesley’s use of the term “landed” on arrival on Port Royal Island suggests two alternatives of progress from the Sunday night lodging: following the Charleston Road to the Beaufort turn or crossing the Broad River to Port Royal Island. Either route would have required a full day, and put them on Port Royal at about the same time, and the same distance from Beaufort. His note of “many difficulties and delays” suggest the latter. Following the roads would have proven a straight-forward open route to Beaufort, except for a possible delay at the Coosaw Ferry. Other delays might include fatigue, illness, or accident. But to “land” with a ferry is to overstate the fact.

“Landing” suggests a significant journey, an adventure, an exceptional experience, even though the details may bore the audience. If the choices were about equal, the “plantation” they “came to” may well have been what is now known as Auld House, or Old House, at the top of the north branch of Hazard Creek. Auld House belonged to Daniel Heyward, age 17, who had very recently inherited the land from his father. His generosity, suggested by Wesley’s description, which lacks any sign of inhospitality, would have been in keeping with his family’s reputation. Also, being December 6 (New Style calendars put the date on December 17), harvests would be complete, and workers (read slaves) would be lesser employed for days. The plantation would have at least one boat and crew to carry produce to Beaufort. But near the top of the creek, the tide was essential for use of the craft. Delays would include waiting for high tide to depart from Auld House, then, at the junction with the Broad River, another delay for the incoming tide to carry them upstream to the nearest landing possibility on Port Royal: now called Laurel Bay near darkness or later. The crew would then be bound to wait for the outgoing tide to return to the junction, with another wait for the incoming tide to return to Auld House.

If they had taken the Charleston Road from Purrysburg, they could have made Beaufort by 9 PM the same day, not four days later! IF Daniel Heyward, possibly their Sunday host, had told them to take a hike up the Charleston Road, they could have been in Beaufort that day. Their host must have been a very gracious, wealthy person. Daniel Heyward was the father of Thomas Heyward, one of the South Carolinians who signed the Declaration of Independence.⁴⁸

⁴⁶ *Ibid.*, pp.569f.

⁴⁷ *Ibid.*, p. 205.

⁴⁸ Walter Edgar and N. Louise Bailey, *Biographical Directory of the SC House of Representatives*, Vol. II, (Columbia: University of South Carolina Press, 1977), pp. 321f.

On Wednesday, the tired and hungry party of exiles found “many of our old neighbors of Savannah who appeared heartily glad to see us. Our interview much resembled that of persons who having by different ways escaped out of a common shipwreck, naturally relate to each other the fears and dangers they have gone through, and the means of their deliverance from them.”⁴⁹ Wesley makes no further mention of his fellow travelers unless one of them was “one of my parishioners of Savannah,”⁵⁰ who boarded *The Samuel* with him December 22.

Wesley found his friend, Rev. Lewis Jones, and rested at his home until Charles Delamotte arrived with Wesley’s baggage. While he appreciated the hospitality, he noted: “the elegance and neatness of everything around [Mr. Jones]. I could not but sigh to myself and say, ...Alas! The disciple’s ease compared with the Master’s suffering!”⁵¹

The very next day, Charles Delamotte arrived with his baggage.

Wesley and Delamotte traveled by piragua from Beaufort but encountered “contrary winds” often. Food was a problem; “hospitably entertained at Cochran’s plantation, probably about 7 miles from Beaufort; “poor folks” at the next stop reluctantly provided some bad potatoes “of which they plainly told us we robbed from the swine.” On the fourth day, they reached Johns Island, where after some haggling, they obtained some potatoes “and liberty to roast them in a fire which his Negroes had made a distance from the home.”⁵²

*Early on Tuesday, December 13, after a slow passage by reason of contrary winds and some conflict with hunger as well as cold, we came to Charleston, where I expected trials of a quite different nature – and far more dangerous, contempt and hunger being easy to be borne. But who can bear respect and fullness of bread!*⁵³

Wesley’s purpose for traveling through Charleston was to see Mr. Garden, Commissary for the Bishop of London, formally to resign his duty at Savannah and to procure a letter for use in London to acquit himself of the problems in Savannah. Rev. Garden was out of town. Wesley was broken.

We may assume that Charles Delamotte was sad and depressed as well, having put up with the slow progress, the hunger and cold on an open boat for five days, with rain, and usually disagreeable people at each stop, then with nothing to do in Charleston. Wesley tried to help the assistant at St. Phillip’s by reading Prayers the next day, Wednesday, December 14; the Scripture passages lifted him; who is not, when the designated reading for one’s lowest day in memory is Isaiah 40:31:

*They who wait upon the Lord shall renew their strength,
they shall mount up with wings like eagles,
they shall run and not be weary, they shall walk and not faint.*⁵⁴

⁴⁹ Ward and Heitzenrater, *op. cit.*, p.570.

⁵⁰ *Ibid.*, p. 206.

⁵¹ *Ibid.*, p. 570.

⁵² *Ibid.*

⁵³ *Ibid.*, p. 571.

⁵⁴ *Ibid.*, p. 206, 571.

In the afternoon, John visited a previous acquaintance, Mr. Samuel Eveleigh, a successful trans-Atlantic trader, whose illness would take him soon. Although unwell, he “was still full of the freshest advices” in world affairs.⁵⁵

Wesley did not associate the scripture with Eveleigh’s interest in world affairs; he interpreted the “fresh advices” with an anticipation of hope in a quote from Virgil’s *Aeneid*, vi:

*The same care they took (while alive) in feeding their sleek steeds, attends them still, buried though they be.*⁵⁶

On Friday, their third day in Charleston, Wesley “parted from the last of those friends who came with [him] to America.” Delamotte returned to Savannah.⁵⁷

On Sunday, although “seized with a violent flux” early in the morning, he preached at St. Phillip’s for the still absent Rev. Garden. He did not call on Judge Trott or other friends in the afternoon.⁵⁸

Wesley left no record of the next two days; Rev. Garden returned on Wednesday and discussed Wesley’s resignation at length. The kind pastor heard John’s story and wrote a proper letter defending him. The final copy was available within hours of boarding.

Departure from America

The simplicity of Wesley’s own words describes his departure best:

Thursday, 22 [December]. I took my leave of America (though if it please God, not forever), going on board the Samuel, Capt. Percy, Commander, with a young gentleman who had been a few months in Carolina, one of my parishioners of Savannah, and a Frenchman, late of Purrysburg, who had escaped thence with the skin of his teeth. Saturday [23], we sailed over Charleston bar, and about noon lost sight of land.⁵⁹

Postscript

John Wesley’s departure from America was indeed sad. Throughout his 22 months, and the ocean voyages, he kept close attention to his spiritual affections. Although he had experienced a wide range of distress through limited persecution (the jeers directed at the Holy Club) and grief (the death of Richard Morgan, Jr. and his father) he hoped that his efforts had moved him at least a little toward sanctification. While we have not delved into the dynamics of his Georgia experience, we feel his despair as he lost sight of land.

But he quickly returned to his pastoral duties on the ship, in spite of his distress. By the 24th of May, he was prepared to accept himself and his humanness as loved nevertheless by God.



⁵⁵ *Ibid.*

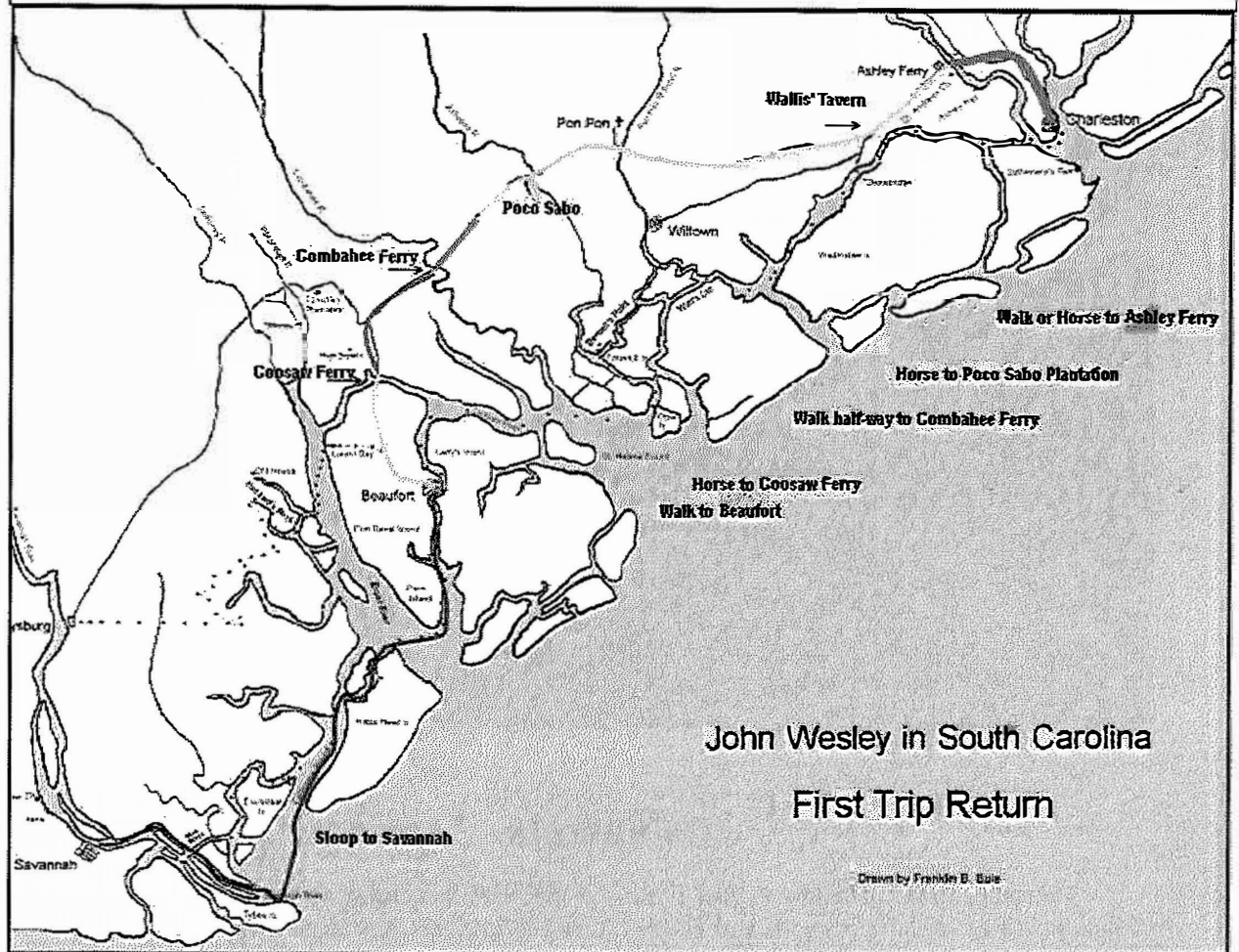
⁵⁶ *Ibid.*

⁵⁷ *Ibid.*, p. 206

⁵⁸ *Ibid.*

⁵⁹ *Ibid.*, p. 207. Date corrected according to W. & H.

John Wesley's Route to Savannah August 5 – 8, 1736



Departing Savannah about noon, Monday, July 26, the trip north, with Charles, followed an inland waterway route from Savannah through the twisting passage around Dawfuskie Island (the Y-shaped island opposite "Sloop to Savannah"), then along the red line to Beaufort. The water passage continued along the tiny red dots to the red line from the Stono River to Wallis' Tavern; They walked to Wallis' and on to Ashley Ferry where they rented horses, arriving in Charleston about 11 PM Saturday night. The sudden storm they encountered was in St. Helena Sound, the large inlet about the center of the map.

His second trip was an overnight sail from Savannah to Charleston in open sea. His return followed the all-land route to Purrysburg (directly north of Savannah), with detours to Pon Pon and Pocó Sabo, but NOT to Beaufort.

His last trip north included a stop at Purrysburg; a wandering, cold, four-day trek through sometimes dense brush (the dotted lines guess at his confused wanderings), until they landed on the west side of Port Royal Island, about 12 miles from Beaufort. With Charles Delamotte, he followed the water route all the way to Charleston.

Wesley's Route, Purrysburg to Beaufort

December 3-7, 1737



Comments

The route marked in yellow and red, or the southern route that crosses the Broad River near the center of this map, is pure speculation by the author. The estimate is based on maps made after 1737, including 1775 and 1824 that show a number of roads in the area. Since roads have a tendency to follow established routes, it seems reasonable to expect that some of them became known to mapmakers who included them in their drawings.

The passage between Auld House and Laurel Bay (the western edge of Port Royal Island) is the most speculative portion of this estimate.

The Google Earth photographs show the surface at low tide, so the channels of the streams are visible; the light grey areas bordering the streams are flooded at high tide. The tide water depth varies from a few inches to six feet or more in these areas. Note that the Savannah River is not bordered by as many marsh-flats.

Purrysburg was located on the first "high-ground" on the South Carolina side of the river. The land was granted to settlers in perhaps 50 acre plots; therefore the "town" was immense, though the population was very limited.

The Google Earth Photo was made in 2021. The path of I-95 creates a large X with the Charleston Road south of the Pocotaligo River.

The white area at the landing site (Laurel Bay) is not a bay, but a housing area for the USMC Air Station personnel; the very large white area (right center, north of Beaufort) is the USMC Air Station field.

Garden's Corner will be familiar with modern travelers. It is named for one Dr. Alexander Garden who was a young lad of about 7 years in Aberdeen shire when John Wesley passed this way. He may have been related to Rev. Alexander Garden of St. Phillip's Church, but he was not his son. Dr. Garden developed the popular flowering shrub, the *gardenia*.

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Why DRT is of interest and important.

1. Our collective project.
2. The roles of 20th century southern Methodist women in the movement for justice, civil rights, and change in the church.
3. The rising impact of women in society over this period of time
 - a. DRT would have been 21 when women gained the right to vote-growing empowerment in the society in general.
 - b. The impact of Methodist women's education in the early half of the 20th century.
 - c. The role of progressive southern Methodist clergy fathers, mothers, and grandmothers in the lives of their daughters (and in rare cases, sons).
 - d. The intersectionality of privilege, education, and being white that yielded amazing networks primarily through Methodist women's organizations and then through growing civil rights organizations.
4. My interest in these women is not only in WHAT they were able to accomplish, but how she was formed, supported, encouraged, and sustained in her work.

In a Colliers Magazine, Dec 1950 in an article entitled "Mrs. Tilly's Crusade," Dorothy is described in this way by Helen Huntington Smith:

"The mere existence of Mrs. Milton T Tilly makes Northerners rub their eyes. Born in Hampton, Georgia, raised on a plantation, sweet voiced with a fondness for roses in her hats, she is the perfect prototype of the Southern lady." Well, yes, and no.

During the May 22, 1959 Congressional Subcommittee Civil Rights Hearing, While testifying on the ongoing struggles of implementing integration and voting rights, Dorothy Tilly herself said:

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July 28, 2022, National UM Historical Society Meeting

“I have kept my finger on the heartbeat of the South, and I know its heartbeat and its heartthrobs, and they are my heartbeats and my heartthrobs.”

Dorothy Tilly was no typical prototype. Calmly voiced, roses in her hats, deeply formed by her heritage, that was about as far as she went as a prototype.

First let us turn to her accomplishments and then I will talk about how she became who she became.

Her most public and civic accomplishments peaked between 1946 and 1959, when in 1947, at the age of 64, Dorothy Tilly was appointed to President Truman’s Civil Rights Commission (at the encouragement of her friend, Eleanor Roosevelt whom she had met in 1934. Then in 1959, at the age of 76, she testified at the hearings of the Congressional subcommittee, Civil Rights Hearing, in Washington DC. In both settings she testified to the horrendous conditions of women and children, continued lynching, deadly consequences of Jim Crow laws in the south, and then post-1954, the struggles with getting integration of schools and then voting rights to be implemented.

Coincident with these two experiences, and after witnessing the acquittal of 31 white men in Greenville South Carolina for the lynching of Willie Earle in 1947, Tilly created the Fellowship of the Concerned. The Fellowship of Concerned as affiliated with the Southern Regional Council, an organization that was originally begun as the Commission on Interracial Cooperation.

The Fellowship was an ecumenical and interfaith network of women who would attend local trials, especially of black persons, to observe and then follow up in the community if injustice had resulted. They would, as another great next generation southern woman, Thelma

Stevens, stated, “put it on the line the things that had happened that were not in keeping with the principles of justice that should permeated the life of the court.” They would garner the support of community members to protest the outcomes of the trials. Hundreds of women participated in these actions throughout the south.

Following the 1954 Supreme Court decision on school desegregation, eliminating Jim Crow “separate but equal” laws, these women were then trained to educate people in their own regional and local networks to support and implement desegregation and eliminate Jim Crow. They accompanied persons of color to voter registration and to the polls and fought for police training to avoid race riots and lynching.

During this era of her life, she was also sent to Israel by the American Christian Palestine Committee to work on a report about the internationalization of Jerusalem. In addition, in 1956, she was elected to the national committee of the ACLU.

The 1930's and War Years

Dorothy was volunteer staff of both the Southern Regional Council and the Association of Southern Women for the Prevention of Lynching, established by Jessie Daniel Ames, another southern woman from Texas who was first a suffragist and who created this organization upon which, to a great degree, the Fellowship was modeled. The Association was created specifically to empower local women to visit community leaders to investigate lynching and to get them to sign a pledge to do all they could to prevent them, and to achieve fair trials. Sheriffs, judges mayors and other community leaders were put on the spot by these women, again, a network of hundreds of white privileged women who argued against the notion that these events were not taking place because of rape and assault against white women. was president of the Georgia chapter of the Committee on the Cause and Cure of War (1936). In 1944, Dorothy took over the work of Jessie Daniel Ames, as

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field worker and director of women's work of the Southern Regional Council..

Jessie Daniel Ames and Dorothy Tilly were the same age, and died within two years of each other! Dorothy was directly involved in these actions as a member of the CIRC starting in 1931. In addition to Jessie Daniel Ames, Dorothy knew and supported Thelma Stevens (1902-1990), born a generation later, who directed the Bethlehem Center in Augusta, GA, from 1928-1939 before joining the new Methodist Society of Christian Service in New York as their Director of Social Concerns. So by 1939, the reunification of the three Methodist denominations, Dorothy Tilly was directly connected with the national and international work of the WSCS.

Because of threats to bomb her house by the Klan, Dorothy also campaigned in South Carolina and Georgia for anti-mask laws to prevent the KKK from working publicly in anonymous ways.

1910s – 20's – began running children's work for the North Georgia Women's Missionary Society, and witnessed what she had seen as a child during her father's ministry. She also directed the summer leadership school at Paine College in Augusta , This required her involvement with the Bethlehem Center in Augusta where she and Thelma originally connected.

How Did Dorothy Rogers Tilly Become the extraordinary woman that she was?

Dorothy was born in Hampton, GA, June 30, 1883. She was the 4th of 11 children, 8 of whom survived. Her father was a minister of the Methodist Episcopal Church, South. She did not grow up on a plantation, but in rural Methodist parsonages throughout central

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Georgia. During her upbringing Dorothy was exposed to extreme poverty in the lives of black and white people alike.

Her father became the President of Reinhardt College, from which Dorothy first graduated in 1899 at the age of 16. She went on to her mother's alma mater, Wesleyan College, from which she graduated in 1901. She married Milton T Tilly in 1903 and had one child, Eben Fletcher Tilly. (take note of his name!)

Strongly discouraged from having more children, by 1910, she was being encouraged by her husband to get involved with issues that were important to her. This is how she got involved in the children's work of the MEC South Women's Missionary Society. She raised money with baby registries, created children's curriculum, and encouraged Sunday Schools.

Milton came from an extensive Methodist family in northeast Atlanta. You may have heard of Tilly Mill Road that cuts through the land that used to be owned by this family. He worked as a chemical distributor, only one of several companies developed by the then well-to-do Tilly family.

The 20's were the turning point for Tilly's work however, because her husband, Milton, insisted on driving her through Atlanta slums on regular mornings where she saw children scavenging on the streets for food. She protested vehemently, but he challenged her to do something about it. HE challenged her to take on telling others about what she had seen and he promised financial assistance to support her work.

What kind of folks did these two people come from??? Their genealogy is very, very interesting.

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Dorothy came from a Rogers line that moved to Thomaston GA and that can be tracked back to early colonial Virginia. Her great grandfather, Simeon, received a land grant in Upson County during the 1832 Cherokee land grant distribution that required removing most of the remaining Native Americans from the central Georgia. (READ The Love Songs of W.E.B. DuBois). By 1960, he owned 48 enslaved persons between the ages of 2 and 84. He died the following year. His only child, a son, and medical doctor, Curran, inherited the plantation. After emancipation and the civil war, the land was eventually divided between Curran Rogers' children. This generation of Rogers, excluding Richard Wade and his oldest brother Augustus, remained in Upson County and are buried in Glenwood Cemetery including a brother who died at Petersburg during the Civil War. It is the oldest cemetery in Thomaston, established immediately adjacent to where the original first Methodist church stood. Coincidence? Possibly, but unlikely.

The Tillys were also immigrants from early Virginia through North and South Carolina. Stephen and Matilda Malinda, Milton's great-grandparents, came to Dekalb County after living for a couple of generations in Pendleton, Anderson, South Carolina. Milton's grandfather was Ebenezer. His father was named John William Fletcher Tilly. His grandfather was Ebenezer Tilly – hence Dorothy and Milton's son, named Eben Fletcher Tilly. Ebenezer had two uncles, one named John Wesley Fletcher Tilly and the other was Richard Asbury Tilly.

Ebenezer and Martha Ballenger were charter members of Prospect Methodist Church which eventually became First UMC, Chamblee. and they and many members of the family are buried in the adjacent cemetery

With names like this – they HAD to be Methodist.

But they were also slave owners. Prior to the civil war Stephen Tilly, Ebenezer's father, also owned enslaved persons – the most I could find was 4, but this could have been because they were primarily business families and becoming more urban dwellers. If they did have others, they would have been leased out to other local folks. Several businesses owned among family members were a cotton gin, sawmill, gristmill, and local chemical factory.

What kinds of influences made a difference in Dorothy and Milton's lives?

First, - progressive "New South" thought presented through the Methodist lens.

I would wager that Richard Wade Rogers AND the more recent Tilly Methodists were influenced by the progressive social justice movement with regard to race as espoused by persons such as Bishop Atticus Haygood, also from Atlanta. Progressive Methodism espoused the uplift of "the black race" primarily through education. Bishop Haygood was a proponent of "the New South". He supported issues like federal aid to education; he was a prohibitionist. He sought the reunion of the North and South Methodist Episcopal churches, and promoted economic development. He was an author and publisher of church school materials and advocated for higher education for freed-peoples.

He spoke often about the positive impact of emancipation and industrialization in the South, advocated for and was key to the founding of Paine Institute, soon to become Paine College.

They would have also perhaps met, but certainly knew of Haygood's sister, Laura, who founded a school in Atlanta and then travelled to

China as a missionary. She would have been a little older contemporary of Dorothy's mother who graduated from Wesleyan in 1864.

Second, privilege that provided wealth and supported women's education and freedom

Both the Rogers and Tillys' families were already privileged having earned their wealth as the "New South" was developing. Their women able to access strong Methodist higher education. Their backgrounds stretched from urban business and industry to more rural agrarian roots, but men who had become professionals and women who had graduated from Wesleyan College. Dorothy didn't have to struggle to earn an income and take care of a house. She would have had, as my grandmother would say, "had help!"

The third influence was exposure. Dorothy's parents, while teaching her the value of education and compassion, exposed her to the rural poverty stricken county-side. In contrast to Dorothy's central Georgia travels, many of her cousins remained or returned to Upson County. A first cousin was the director of the local Daughters of the Confederacy and overseer of the Confederate Soldiers section of the cemetery.

Milton Tilly reminded her of this kind of poverty as it existed in the urban landscape. But not only did he expose her to it, he supported her freedom and provided resources to resources to study more, travel, speak publicly, become an activist, and a powerful political figure.

She was exposed to the realities of rural and urban poverty, racism, and racial and social violence. She lived in Atlanta when the 1906 race riot took place when white mobs murdered dozens of black citizens over unsubstantiated accusations of black men's assaults on white women. She would have been in Atlanta when the trial and lynching of Leo Frank happened in Marietta. She was in Atlanta when political candidates running for governor played to white fears of "a Black

upper class” and the need to disenfranchise blacks to “keep them in their place.” She would have been exposed to the movie Birth of a Nation that also spawned the re-formation of the Ku Klux Klan above Stone Mountain.

And fourth – an incredible network of smart, socially committed, and faithful women through the Methodist women’s organizations who identified her gifts and scooped her up, mentored her along the way., especially as she got activated through the Association of Southern Women for the Prevention of Lynching. She was able to learn the tools, develop the organization, be trained and then train others. But she also expanded the networking to those in the political sphere. Because of her upbringing, she was on the one hand able to travel the back roads of GA and look a sheriff in the eye, teaching local women how to advocate for justice in their small towns, as well as be energized by approaching the likes of Eleanor Roosevelt and serve on Truman’s commission. She was able to speak truth with the dis-empowered and to the powerful. And she did this in ways others could not because of what she had learned from and with other women seeking to create just change in their own communities. She could only do this inhaling and exhaling the heartbeats and the heartthrobs of the South that she knew so well.