

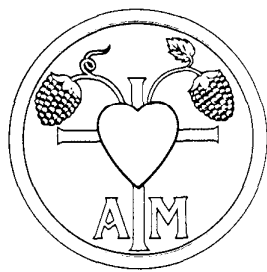
ALLEGHENY PASSAGE

CHURCHES and FAMILIES

WEST MARVA DISTRICT

CHURCH OF THE BRETHREN

1752 - 1990



by

Emmert F. Bittinger

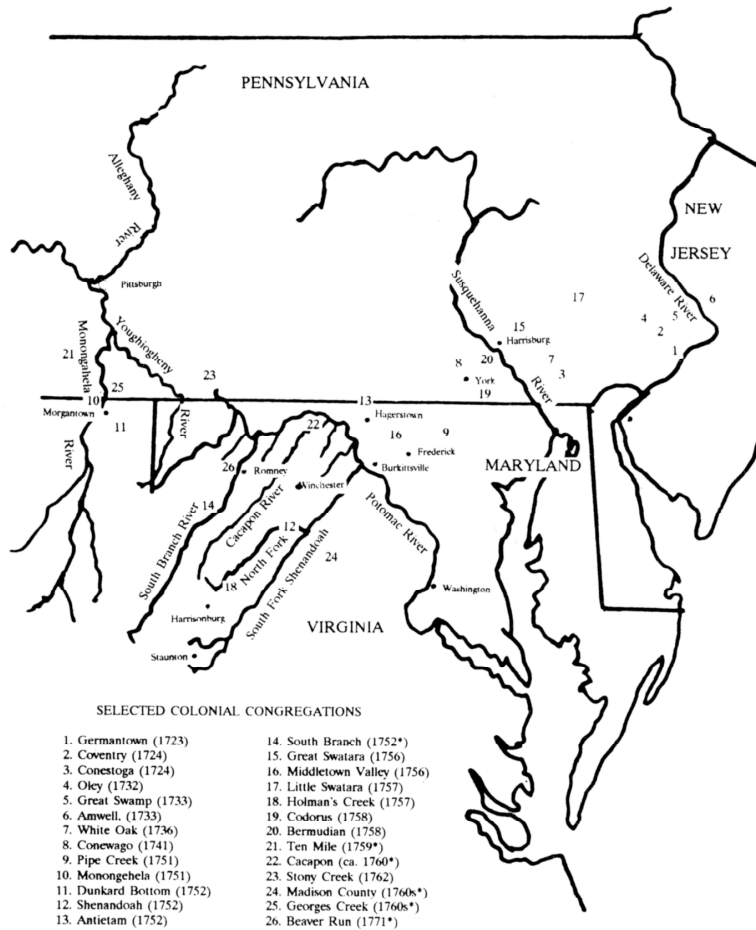
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ABOUT THE "MACK SEAL"

The seal seen on the title page is believed to have been used by Alexander Mack, founder of the Church of the Brethren. It contains several religious symbols. The cross is central, but a heart is placed upon the cross and the vine and grapes grow forth from it. The heart suggests sacrifice, and the grapes represent the fruit of the spirit which is made possible by the gift of Christ upon the cross. The fruit of the spirit comes forth from the discipleship of the believer. The entire symbol provides a close unity of several important aspects of Christian life as believed and practiced by the early Brethren.

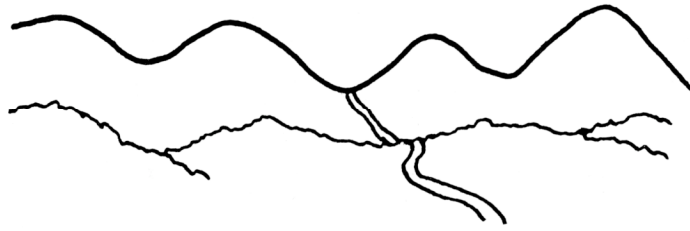
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*Starred items indicate date of earliest known Brethren settlement.

SELECTED COLONIAL CONGREGATIONS



THE CACAPON SETTLEMENT: 1749-1800

The existence of a settlement of Brethren families in the Cacapon River Valley of eastern Hampshire County in present day West Virginia has been unknown and uninvestigated until the present time. That a congregation of Brethren existed there in colonial times cannot now be denied, for sufficient evidence has been accumulated to reveal its presence at least by the 1760s and perhaps earlier. Because at this early date, Brethren churches and ministers did not keep records, details of this church cannot be recovered. At most, contemporary researchers can attempt to identify the families which have the highest probability of being of Brethren affiliation. Even this is difficult due to lack of time and resources. The research program for many of these families is incomplete, and this chapter is offered tentatively as a basis for additional research. Some attempted identifications will likely be incorrect.

As work went forward on the Brethren settlements in the western and southern parts of old Hampshire County, it became clear that many families in the South Branch, Beaver Run and Pine churches had relatives who had lived in the Cacapon River Valley. Numerous families had moved from that valley to the western part of the county, and intermarriages were also evident. Land records revealed a large number of family names which were common on the South Branch, Patterson Creek, Beaver Run and Mill Creek areas. In many instances, the names appeared first on the Cacapon and later in the western part of the county. Families identified as Brethren on the South Branch were prominent in these connections.

Mere circumstance was ruled out as an explanation of the connections between the Cacapon and South Branch settlements when it was discovered that several Brethren ministers had also lived in the Cacapon area before 1800. Although documentary evidence is lacking regarding the dates of ordination for these ministers and identification for some of them is not strong and sufficient, it appears from the data that has accumulated that several of these ministers functioned in the Cacapon communities during the time referred to above. Furthermore, some of their names appear in the South Branch community, revealing movement between the two communities.

When it was discovered that several of the Kentucky Dunker settlements had drawn families and ministers from the Cacapon area in eastern Hampshire County, the writer decided to attempt an investigation of the Cacapon River settlement. Having left no written record, the Cacapon congregation and its story must remain obscure. Because of this fact, this chapter cannot be called the history of a church.

The most that is possible at present is to describe the families which have the greatest probability of having Brethren affiliation and to illuminate their interactions with other alleged Brethren families. Attempts are made to trace each family's migratory origins and destinations and thus to reveal Brethren connections in those places.

This attempt to reconstruct the complex web of interrelationships which created this early frontier community, however, will enable the reader to gain some perception of what may have been for a short time a vital though short-lived Brethren congregation. The reader who seeks strong positive statements must necessarily feel a sense of frustration. That is because the record uncovered here is incomplete and conclusions must be carefully hedged with qualifying statements. After the passage of two centuries, the positive identification of Brethren families and their ministers, with a few exceptions, remains uncertain. Statements often must be highly qualified and hedged. Although both the reader and the researcher seek firm facts, both must note the hypothetical nature of many of the findings.

Meanwhile, what is required of the reader is a degree of patience and imaginative empathy until the complex picture of the Cacapon Valley settlement emerges in the narrative. By thus entering into this effort, the reader may share the excitement of discovery.

THE GEOGRAPHIC SETTING

The Cacapon River, a tributary of the Potomac River, was at one time entirely included in the eastern edge of old Hampshire County. Today, the lower part of its territory near the Potomac is a part of Morgan County which was formed partly out of Hampshire and Berkeley Counties in 1820. Hampshire County was formed in 1753, and most of its territory before that time was included in Frederick County, Virginia. This part of West Virginia is notably beautiful. The area of the lower Cacapon River Valley, as viewed from the ridge just west of Berkeley Springs, has been described as one of the most lovely scenes in the state.

Since the Potomac River serves as the border between West Virginia and Maryland, this settlement is adjacent to Maryland and to the western edge of Washington County. Settlers who came here from Washington Co., Md. had a relatively short distance to travel and could cross the river at the location of several ferries. Those coming from Frederick County had the choice of traveling through Washington County and crossing the river at places adjacent to that county or they could cross at Harpers Ferry and travel westward.

Nearness to Maryland Brethren Congregations.

Thus, the mouth of the Cacapon River lies not more than fifty miles in straight line distance from the heart of Elder Daniel Leatherman's congregation in the upper Middletown Valley in Frederick Co., Md. It was even closer to the Conococheague and Antietam Brethren Settlements. In the period before 1788, Hampshire County would have been regarded as a part of the territory of Elder Daniel Leatherman's congregations in Maryland. Following that time, Elder Martin Garber,¹ son of Elder John Garber of Flat Rock Congregation in Virginia, is said to have been the overseer of the northern Virginia area (Holsinger, 174). Cacapon Valley would have been a part of Martin's territory unless by some special arrangement it was considered a part of Maryland congregations and came under the supervision of Maryland elders.

The earliest settlers had followed the familiar pattern of first taking up the rich lands near the mouth of the river adjacent to where it enters the Potomac River. As later families arrived, they settled farther upstream. Excellent lands were found along

¹ Elder Martin Garber was an assistant to Elder Benjamin Bowman of Virginia. Their joint oversight over the Virginia churches north of Harrisonburg began following the decision of a council which took place the year after Elder John Garber died in 1787 (Zigler. 1914. 52, 175)

the river for a great distance southward. The southern tributaries carry different names, e.g., North River and Lost River.

The Lost River Valley was a territory very dear to Elder John Kline. He, along with other ministers from the Shenandoah Valley, helped to organize several churches in the area. As the Lost River flows northward toward the Potomac, it passes underground in an unusual disappearance. When it emerges, it assumes the name of Cacapon, also called Great Cacapon in the land records. To the west a few miles is another valley containing the Little Cacapon also a tributary of the Potomac.

The movement into the valleys of the western tributaries of the Potomac took place simultaneously with the movement into Shenandoah Valley. The area forms a single geographic unit although the Cacapon Valleys are now encompassed in the state of West Virginia. Brethren historians outside of West Virginia have tended to ignore the western valleys in favor of the more famous Shenandoah Valley. Thus, until now, the stories of the Cacapon and South Branch Colonial congregations have remained unknown.

Especially important for us to note is the fact that Brethren were settling a short distance eastward and adjacent to Hampshire County in Berkeley County, whose territory before 1772 belonged to Frederick Co., Va. A Brethren settlement of significant size was developing before 1770 along the Back Creek and nearby streams. Its families, also from Maryland and Pennsylvania included members of the Snyder, Stuckey, Miller, Shafer, Bozarth (Bossert), Lehman, Hendrickson, Scofield, Bowman, Sutton, Seibert, Painter, Roberts families and others.

Brethren and Brethren-related Families

In suggesting that a family may have been Brethren, we do not necessarily imply that all members of a family unit or all units of the family were Brethren. Furthermore, alleged Brethren affiliation may sometimes have lasted only one generation. In other instances, religious continuity lasted several generations, even down to the present. As with all families, after a few generations, many family units will be found belonging to several denominations.

To be Brethren-related means that the family unit was descended from a Brethren family, related to a Brethren family by marriage or official land or will records, or has descendants who became Brethren in the next generation. Thus, the category "Brethren-related" is extremely broad and inclusive. It is nevertheless useful in showing the Brethren patterns of interaction as they may have developed.

Early Brethren kept few if any church records. In the absence of such records, we must be content with exceedingly scattered references to the names of Dunker ministers and Dunker families.²

When we examine the overall pattern of families, interrelationships and movements, it becomes clear that the Cacapon River Valley played host to a long forgotten Dunker congregation, one whose existence has neither been noted nor suspected by present day historians and contemporary residents.

² The reader must keep in mind that the terms, "Dunker," German Baptist Brethren, Brethren, and Church of the Brethren are used synonymously in this book. The use of these terms allows a variety in expression.

As the data of family and community history are carefully assessed and locked into place, the reader can scarcely avoid sharing with the writer the pleasure of recovering a significant aspect of our historic past. As the story unfolds, it is hoped that our members may gain a strong admiration and respect for the pioneer Brethren who settled their families and practiced their religion amidst the hardships of this early time. Their lives were difficult and dangerous. Although their homes and churches are now gone, the Brethren pioneers played an important national role in settling the frontier. By establishing God-fearing communities and by rearing their families in the Christian faith, they helped to shape the character of the nation. They helped to found the first churches in the territory now comprising the West Marva District!

The Great Awakening

Further complicating the description of the founding of Brethren communities is the fact that other important events in religious history were occurring in Hampshire County and northern Virginia during the period under consideration. One of these was the great awakening and in particular, the establishment of Baptist congregations at a very early time.

The great awakening refers to the great religious fervor which began in New England in the 1740s. Spreading rapidly through a new style of evangelistic preaching, it spread southward along the eastern seaboard and also far inland. Great crowds were swept up in the repentance calls, and thousands of people were gathered into the churches.

The lower Cacapon Valley was not untouched by this movement. In fact, one of the best known of the fervent preachers, Jubal Stearn and his associates, established themselves in the Cacapon Valley in the year 1754 (Ryland, 37). While there, many were caught up in the Baptist movement. Although Stearn went to North Carolina the following year, he left a strong Baptist legacy in eastern Hampshire and in Berkeley counties.

Preaching a new doctrine quite foreign to the established church which existed in Virginia under the British Crown, they, like the Anabaptists, preached the need for repentance, accepting Christ as an adult, and adult baptism. These new ideas created a great stir among the faithful of the Anglican Church. Their reaction was very unfavorable and even repressive. Many ministers were persecuted, beaten, jailed, or driven off.

In Hampshire County and Berkeley County during the decades of 1750 to 1770, the Dunkers received a great boost in their cause from the coming of the Baptists. Not only was

the doctrine of adult baptism which they shared being strongly promoted, but the hysteria and fear of being spiritually lost had been greatly heightened. Undoubtedly some of the Dunker ministers such as George Adam Martin, Nicholas Martin, David Martin, and others participated in the great religious upheaval, perhaps even seeking to win over Baptist converts. Evidence reveals contacts between Baptist and Brethren ministers, particularly in the persons of John Corbley and John Easter.

Quite unique to the Dunker community of the Cacapon Valley is the fact that the Dunkers there had a strong component of English-speaking members in their congregations. This may partly be understood to be a result of the Baptist awakening which particularly was spread among those who spoke English. Another factor was the influx of Keithian Baptists from New Jersey to the Frederick County area. They had come about the same time as the Quakers, the 1740s to the 1760s.

The principal families thought to have the highest likelihood of being Brethren or Brethren-related will now be considered. The period under consideration is 1749 to around 1800. It is a time which extends well back into the era of British rule.

THE BOWELLS (PAULUS, BOWLUS) FAMILY

The Paulus (Bowlus) family was among the early Germanic settlers of Frederick Co., Md. Wilhelm Paulus (age 40) and Jacob (age 18) arrived in America on the Lydia on Sept. 29, 1741. Jacob Leatherman also was on the same ship.

They must have come soon thereafter to Frederick County, for historian T. J. C. Williams (1549) described William Bowlus a farmer, as one of the "earliest settlers in the far-famed Middletown Valley, where he owned large tracts of land." The will of William Bowlus has not been recovered, but it is said that his children included, Simon, Edward, George, William, Mary, and Elizabeth. There may have been other children.

The will of Jacob Bowlus was probated in Frederick County on June 25, 1770, and it lists: wife, Susanna, and brothers George and Nicholas, and daughters Susanna, and Magdalene, not yet of age.

The will of Nicholas Bowlus was dated Dec. 11, 1805. It named Nicholas, Henry, Jacob, John, Magdalene Bechenbaugh, Elizabeth Flight (Light?), Margareth Crist, Catherine Hollar. Witnesses were J. Swearingen and Sam Shoup.³

Members of the Bowlus family were associated with Dunkers at a very early period. For example, the executors, appointed on April 14, 1773, of the will of Dunker Henry Miller were Martin Caspel (Cassel), John Wolfe, and Thomas Bowlus. Miller was a resident of what is now Washington County, Md. Historian J. M. Henry (333) names John Wolfe as a member of a large Brethren family of the Manor Congregation in Washington Co., Md.

The name of Thomas Bowells (Bowel) appears on land records in Hampshire County by 1777 where he witnessed the sale of land on Jan. 22, 1777 by William DeMoss to Jonah Leaman (Lehman) of Berkeley County and to Cornelius Haas (Haas). The land lay on the Great Cacapon River. The names of Lewis Throckmorton, John DeMoss, and Reuben Foster also appear on these documents. Throckmorton's name appears as a signature on the documents of others who are believed to have been Brethren as will be seen shortly.⁴

In Maryland, William Bowell owned land in the area of the Antietam Dunker congregation, for he purchased land lying on "a draft of the Little Antietam," on March 20, 1754 from Joseph Chapline.⁵ Witnesses were Thomas Prather and Jos. Smith (E 388). In this transaction, his name is spelled Bowell, but when he sold the land on Sept. 27, 1762 to Samuel Borer, his name was spelled Bowers (H, 132). In both transactions, portions of the land were referred to as "Tryell," revealing the fact that the differently spelled names refer to the same person. This land lay west

³ Nicholas Bowlus was an ancestor of Elder John S. Bowlus who had the oversight of the Pleasant View (Broad Run) Dunker Church at Burkittsville, Md., for more than forty years. It is from this church that many of the South Branch settlers came. John S. Bowlus is also one of the sources of the vital traditions regarding the execution of Dunker Peter Suman during the Revolutionary War in Frederick County Md. (Cooper. 1989. 332).

⁴ The reader may question the inclusion of so many names such as signatories and other associates in the discussion of a given family. This is done by deliberate choice and is deemed necessary in order to call attention to the persons in the relationships. Many of the names revealed in land transactions and will signatories are later discovered as representing Brethren or Brethren-related families. The principal object of these discussions is to show relationships and describe those who were members of a community. Although the reader is not accustomed to attending such details and retaining them in mind, these inclusions are an essential part of the logic and narrative to be unfolded.

⁵ Joseph Chapline was one of the persons who provided security for the executors of the will of Dunker Jacob Snider of Berkeley Co., W. Va. in 1790. Thus, he had trusted relations with Dunkers.

of the South Mountain which later served as the border of Washington County, Md., therefore it lay in Washington County which was taken from Frederick County in 1776. The wife of William Bowell was named as Anna.

The first known record of William Bowells (Bowlus) in Hampshire County is a lease (1761) and release (1762) on 207 acres of land dated Oct. 8, 1762 in which William Bowell received possession from John and Sarah Hite. William Bowell is described as being from Frederick Co., Md. Witnesses to the transaction were Peter Hog, James Keith, and Gabriel Jones. The Bowells land purchase in Hampshire County took place only two weeks or so following the sale of his land in what was to become Washington County on the Antietam.

William Bowell purchased additional land in Hampshire County on two occasions in 1765. On Feb. 11, and on Feb. 14, he purchased 278 and 100 acres respectively from Henry Enochs, Sr. The land is described as lying on the south side of Great Cacapon River (Sage and Jones, 26) and as being adjacent to land of John Keith. The name Keith(ly) is found in the Brethren lists in Kentucky.

Witnesses to these transactions are important to our story, for these families and some of their neighbors are soon to be described as possibly Brethren, and they may have produced at least three ministers. Several of these family names and others such as Chrisman, Larue, Baker, Overly, and Clark from the Great Cacapon and North River areas will also be found in the Log Union Dunker Church of Fleming County, Kentucky. The witnesses were: William Cracraft, Henry Enochs, Jr., Jeremiah York, John Corbley, James Blue, and Daniel Newcomb (Bk 1, 339, 687). This list of witnesses contains the names of two ministers, Daniel Newcomb (Brethren) and John Corbley (Baptist) but the dates of their becoming ministers is not known.

The exact relationships among the Bowell (Bowlus) families of Frederick Co., Md., are not known, but possibly the William Bowell of Hampshire County is the original immigrant or a son of the original immigrant, William Paulus (Bowlus). A son of William and younger brother of Jacob is said by T. J. C. Williams (1549) to have migrated westward, finally ending up in Indiana. This (description would be consistent with what we know of William, the son of William Bowells.

At any rate, William Bowells purchased land in the Great Cacapon Valley. There he established himself and several of his children in the splendid isolation of the lightly settled wilderness, having there a few scattered Dunker neighbors with whom to commune.

On Nov. 11, 1766, William Bowell recorded a "deed of gift" worded in part as follows (spelling and grammar uncorrected), "to all Christian people to whom these presents wrighting shall cum, know ye that I William Bowell of Hampshire County ... for and in consideration of the lov, good will and Efecsion [affection] that I bare to my sun-in-law unto the said Joseph Cracraft"⁶ and Margit his wife for their natural lives, and then to their son John and his eres [heirs], 92 akers of land." The document was signed by William Bowell and carried no signatures of witnesses (Bk. 1, 348).

Also on Nov. 11, 1766, two other deeds recorded in Hampshire County reveal gifts by William Bowell of parts of his lands to his offspring. Bazel Bowell received ninety-one acres, and William and Sarah Crecraft (Cracraft) received land, both sections of which lay on the Great Cacapon River (Bk.1 347). William Cracraft is identified in the deed of gift as a son-in-law.

Apparently William and Sarah Bowells Cracraft moved to Westmoreland Co., Pa. in a few years, because on April 16, 1773, they sold their land to John Keith, a landholder adjoining the Bowell family along the Great Cacapon. The record identifies William and Sarah as being from Westmoreland Co., Pa. Witnesses to the transaction were Thomas and Bazell Bowell and Joseph Crecraft (Cracraft).

Most of the Bowell family apparently migrated to places unknown after a few decades. A William R. Bowlus of unknown connection in Franklin Co., Va., married

⁶ Joseph Cracraft will be discussed later as a possible Dunker minister.

Catherine Eller, born in 1806. She was a daughter of David Eller (Martin Correspondence, Aug. 4, 1988).

Connections of the Bowell family to Dunker families, provide circumstantial evidence relating to the Brethren community on the Great Cacapon River as we shall see.

THE CHRISMAN (CHRISTMAN) FAMILY

Many members of the Chrisman family are buried in the Cemetery of the Log Union Dunker Church in Fleming Co., Ky. They include a Jacob Christman, born May 22, 1757, died Apr. 2, 1835 and wife Mary, born July 27, 1762, died May 27, 1841; and Matthias Christman, died Oct. 22, 1834 at the age of eighty and his wife Elizabeth, died Mar. 12, 1852 at the age of ninety. Jacob Christman's stone describes him as "a member of Christ's Church," a designation which is imprecise. However, the Log Union Church accommodated a large membership of Brethren in its early decades.⁷

Chrisman genealogist, Rev. Richard A. Chrisman, who had been unsuccessful in his attempts to trace his Chrisman ancestry reported that the wife of Jacob Chrisman was a sister to John Overley (Overly). Many members of the Overley family are buried in the Log Union Church Cemetery. The fact that Mary Chrisman was an Overley helps us to identify the origin of the Chrisman family, for Peter Overley, of nearby Allegheny Co., Md., the progenitor of the Kentucky Overleys, owned 130 acres of land in Hampshire County which he sold to John Howard on Sept. 12, 1796 (Sage and Jones, 44). the Howard family was established on Gibbons Run located between Hoy and Slanesville on the North River, a branch of the Cacapon River.

The presence of Jacob Chrisman in Hampshire County, and his association with the Brethren on the Cacapon, is fully revealed by a land record in which George and Sarah Tarvin sold 417 acres of land about one mile from the Potomac River to John Easton (also spelled Easter in Hampshire County, records) on Oct. 18, 1794. Witnesses to this transaction were Lewis Throckmorton, Henry Beckner, Jacob Chrisman, and Charles McCracken. John Easter was located on the Great Cacapon as were the lands of George Tarvin, Dunker minister who migrated to Kentucky around the year 1794.

The Easter family is unidentified, but it is worth noting that George Ester and wife were baptized at Conestoga Church in 1754 and Henry Ester in 1756.⁸

Since the Chrisman families were a principal part of the Dunker settlements in Kentucky and likely also on the Great Cacapon, some effort to trace their origin is in order.

Jacob Christman (Chrisman) was present in Frederick Co., Va. at least as early as 1746, for he is recorded as having rented 200 acres of land that year (King, 106). Frederick County at this time included land which presently is included in Berkeley and Hampshire Counties. The fact is well known that Jacob Christman and George

⁷ See Chrisman correspondence to David Eller, Mar. 3, 1983. The writer gratefully acknowledges the sharing of data by David Eller regarding Brethren members in Kentucky.

⁸ These names appear in the manuscript for the Conestoga baptismal records, copies of which are in the author's library.

Bowman were sons-in-law of Yost Hite, a German land speculator who settled a few miles from Winchester, Frederick Co., Va. in 1731.

The will of this Jacob Chrisman (Chrisman) was written Sept. 6, 1777 and probated in Frederick Co., Va., two years later. It names his children Jacob, Abraham, George, Henry, Elizabeth Broughton, Rebecca Scott, and granddaughter Mary Chrisman. Other legatees included son Isaac, sons of son John, namely, George and Henry, and daughters Sarah Bailey and Mary Stephens (King, 69).

The Jacob Chrisman, Jr., whose wife was Magdalena and who sold 400 acres of land lying on North River to Thomas Berry (Becry) on May 9, 1763, is undoubtedly the son of Jacob Chrisman, son-in-law of Yost Hite (Sage and Jones, 8).

Apparently some of the land owned by Jacob Chrisman, Jr., was located on the Lost River, a tributary of the Great Cacapon. When Hardy County was formed in 1786, his land fell within the boundaries of that county. Consequently, when his will was probated in 1809 it was recorded in Hardy County. If it was also recorded in Hampshire County, which included Hardy County, until 1786, it is now lost and not in the index.

Jacob Chrisman's will named his wife Magdalena; sons, Isaac and Jacob; daughters, unnamed; son-in-law, Thomas Little. Isaac Chrisman and Lionel Branson were named as executors. Witnesses included Claypoole, Church, Wilkins, Jacob Miller, and Jacob Holleman. The will was probated May 10, 1809 (Judy, 310).

Jacob Chrisman, III, the husband of Mary Overley (the family which is buried in the Dunker Log Union Cemetery), was selling his land in 1794 and 1795 in preparation for going to Kentucky. Purchasers of his land which lay in Hampshire County, were Peter Beckner, William Allender, Angus McDonald, Jacob Jenkins, and William Baker (Sage and Jones, 8).

The following Chrismans were counted in the tax lists as residents of the David Mitchell District in 1782: two Jacob Chrismans, Philip Chrisman, Sr., and Jr., Conrad, and Adam. Others citizens counted by Mitchell were several persons each of the following surnames: Cracraft, Demoss, Flora, Hass (Haas), Jackson, Larue, David Martin, Tarvin, Throckmorton, and others.

Some members of the Little family apparently migrated to Kentucky with the Brethren movement, for Dunker minister George Tarvin recorded the marriage of Samuel Little to Mary Newcomb on Sept. 17, 1797.

The will of Jacob Miller (whose son witnessed the will of Jacob Chrisman, Jr., in 1800) was probated in Hardy County on June 11, 1787. It named sons Jacob and Anthony Miller, and assigned wife Barbara as executor along with son Jacob. Some of these Millers are believed to be Brethren, and will be discussed later. Witnesses to this will were Jacob Chrisman, John Naylor, and Charles Cracraft (Judy, 303). Jacob Miller purchased 350 acres of land on Lost River, a tributary of the Great Cacapon, in 1772 from Abraham Fry and 36 acres from Joseph and Abigail Claypoole in 1773. Witness to the second purchase was Benjamin Frye, a land owner on the Cacapon Creek (Sage and Jones, 9, 21).

By the third generation, the number of Jacob Chrismans is greatly increased, and they are difficult to sort out. We may feel confident, however, that Jacob Chrisman, III, whose wife Mary is buried beside him in the Dunker Log Union Cemetery in Fleming Co., Ky., is the son of Jacob Chrisman, Jr., who lived in the Cacapon or Lost River Valley.⁹ The dates and names match perfectly.

⁹ The Jacob Chrisman whose name is found in Nelson Co., Va, and who was associated there with Henry Landis, and who later went to N.C. is of a different line. This line seems to be the one which produced the minister. John Chrisman described by Holsinger (664). John Chrisman's father was David Chrisman, who may or may not have been a son of the first Jacob Chrisman pioneer of Frederick Co., Virginia.

If our hypothesis is correct, the origin of the Dunker community on the Cacapon River is further complicated. The presence of the Chrismans in this community, having come over from Frederick Co., Va., reveals a possible connection with the regular Dunkers who had begun to settle in Back Creek adjacent to the northern end of the Shenandoah Valley by the decade of 1750s. The Dunker influence may have been strengthened through the Bozarth, Lehman, Snyder, and Stuckey families on Back Creek, an area first settled by the Dunkers in the 1750s.

THE CRACRAFT (CRECRAFT, CRAYCRAFT) FAMILY

Of English origin, and formerly Lords of the ancient Cracraft Manor in Lincolnshire, England, the Cracraft family seems an unlikely source for members of the German Baptist Brethren Church, let alone the ministry in such a religious body. The conditions of pioneer life and the necessary interdependence required for success there, however, must have brought about many improbable events.

Settling in Charles and St. Mary's counties of Maryland, Charles Cracraft owned land there by 1723. His will was probated in Charles County on Oct. 23, 1765. It is not known by what date William and Joseph Cracraft had married the daughters of William Bowell, but it must have been after the Cracrafts moved to Hampshire County. At any rate, in the year 1766, William Bowell gave land adjoining his property and the property of John Keith to his two Cracraft sons-in-law.

The Cracrafts had additional Dunker relationships, for Sarah "Cracraft" is reported in family group charts to be the daughter of Joseph "Cracraft." She married George Tarvin, who was to become a Dunker minister. Members of the Cracraft family along with George Tarvin, members of the Newcomb, Chrisman, Overly and Miller families were to move to Kentucky where they comprised a sizable Brethren community at the Log Union Church. Rev. George Tarvin performed several Cracraft marriages in Kentucky.¹⁰

Family correspondents regard the Cracraft family as being Brethren and as being the source of the influence which brought George Tarvin into the Dunker group.

Also intriguing is the fact that the Baptist historian, Morgan Edwards in describing the German Baptist Brethren in Virginia, gave the name of one of its Virginia ministers as "Jos. Crayfelt" (Durnbaugh, 1969, 189). Historians have attempted to identify this minister. Their efforts, as with the present one, rest only on circumstantial evidence.

After extensive research in Virginia and Maryland names, the writer has been unsuccessful in discovering a Crayfelt family. Is it possible that Edwards or his informant was referring to Joseph Cracraft of nearby Hampshire County, then in Virginia? Our belief that Morgan was referring to Joseph Cracraft is strengthened by the fact that George Tarvin who married Sarah Cracraft, daughter of Joseph Cracraft, was on record in Mason Co., Ky., by 1796 as a minister of the Dunker Church. Thus both father and son-in-law were quite possibly Dunker ministers. This connection between Joseph Cracraft and George Tarvin, son-in-law, helps to clarify the origin of the Dunker influence which brought Tarvin into the faith and into the ministry. It seems highly probable that Tarvin was a minister long before he went to Kentucky.

¹⁰ See Mason County Marriage Records. An easily accessible list is found in Verne Hoffman, Rev. George Tarvin. 1988. Pages unnumbered.

THE ENOCH FAMILY

The lands of the Enoch family lay on the Great Cacapon, and Henry Enoch lived near the Forks of the Cacapon. Said to have been surveyed by George Washington on April 23, 1750, Enoch lived on his 388 acres of land for many years. John Keith was one of the chain carriers with the survey crew, and this reveals the early arrival of Keith as well. George Washington again visited Henry Enoch on Nov. 28, 1770 on his way to Ohio, an occasion on which the two men undoubtedly recalled their common memories of twenty years earlier (Keith, 442).

Henry Enoch's land lay along the ancient road which was traveled by part of General Braddock's troops on their way west to their ill-fated rendezvous with the Indians in 1755. Col. Dunbar's Regiment halted on the fifth night at the Henry Enoch homestead where they rested before moving on (T. J. C. Williams, Vol. 1, 59).

The origin of the Enoch family has not been researched by the writer, but the family appears to have migrated from Frederick Co., Md. The estate administration records (Bk 1, 26-28) which fall between 1755 and 1760, reveal the name of Enoch Enochson in association with Martin Shaub (Shobe). Shobe lived near Burkittsville and is believed to have been a member of the Broad Run Dunker Church.

The name of Enoch Enoch is found in Hampshire County at an early date, and he may be the person referred to above or a descendant of the same. Enoch Enoch purchased 154 acres of land lying on the Great Cacapon from Henry Enoch, Sr. and his wife Elizabeth on May 5, 1779. Witnesses to this transaction were Daniel Newcomb, a Dunker minister whose date of ordination is unknown, and John Royce (Reus, Rice).

The religious affiliation of the Enoch family is not known to the writer, but these and other records reveal significant ties to Dunker families. The Keith(ly) family name is among the Dunkers of Kentucky, and the Enoch family was intermarried with the Keith family in Hampshire County (Keith, 443).

In addition, Henry Enoch and wife Elizabeth sold to William Bowell a significant part of his land and holdings on Feb. 14, 1765. Witnesses to this transaction were William Cracraft and John Corbley whom Arthur Keith notes was a "Baptist Minister" (443). Corbley and his ministry will be discussed later. Henry Enoch, Jr., and John Keith also owned land in Washington Co., Pa., and they and John Corbley were associated together in that state as well.

Henry Enoch was associated with known Dunker minister, Daniel Newcomb, who witnessed the sale of land from Henry to Enoch Enoch on May 10, 1779 on Great Cacapon. Daniel Newcomb along with Enoch again witnessed a Henry Enoch land sale on Aug. 1, 1782. On this occasion, the purchaser was John Chenith (Chenoweth), the progenitor of a well known family of Hampshire and Randolph counties, W. Va.

THE NEWCOMB FAMILY

Little is known about the circumstances under which Daniel Newcomb became Brethren and was called to the ministry. We may, however, call attention to some facts relating to his life in Hampshire County and in Fleming Co., Ky. He was born in Hampshire County in 1742, and his wife's name was Juda (Judith).

Family historian, Newcomb, states that Daniel Newcomb died in 1821 in Kentucky while on his knees at prayer in the family circle. He "was an elder in the Dunkard Church for many years" (527).

He spent his early life in Hampshire County, where his name appears as witness on land records together with Henry Enoch, Enoch Enoch, John Constant, John Chenoweth, and others. His own land was on Sidling Hill where neighboring lands were owned by Peter Overley and Jacob Chrisman.

Although Newcomb gives him the title of Captain, no record confirms this status in either Kentucky or Virginia. Virginia records describe a few weeks of service in Dunmore's War which had to do with the Whiskey Rebellion in 1774. Records show payment at Romney, Hampshire County, where he was listed as Sergeant (Maddox, 416).

The children of Daniel and Juda Newcomb were: 1) William, born 1774, who married Jane Constant; 2) Mary, who married Samuel Little; 3) Nancy, who married William Scott; 4) Thomas, who married Jane Cauhern; 5) Man; who married Joseph Scott; 6) Daniel, Jr., who married Anna Cauhern; 7) Judah who married Abiah Dillon; 8) Charles, who married Elizabeth Woods; 9) Elizabeth, who first married Joseph Thompson and second Jacob Steel, and 10) Hannah, who married Stephen Crane. The Constant, Little, Scott, Dillon and Steel families were all located in the Cacapon Valley or on tributaries of the Cacapon River.

The marriage of Samuel and Mary Newcomb Little was performed by George Tarvin in Kentucky.

THE CONVERSION OF FAMILIES OF ENGLISH ORIGIN

As were the Cracraft and Newcomb families, the Tarvin family was of English origins. As such, the families seem to be unlikely candidates for membership in the German Baptist Brethren Church. Yet it is an established fact that George Tarvin and Daniel Newcomb were Dunker ministers. Their membership with the Brethren and their election to the ministry undoubtedly took place in Hampshire County, but proof of these assertions cannot be claimed.

How did these families become Brethren? Again we can only speculate. Two facts stand out, however. First, as this chapter will be able to establish, a large and relatively compact settlement of Brethren families existed on the Cacapon and North Rivers, an area which was fairly isolated by mountains and lack of roads from other settlements in Maryland and Virginia. This means that these families were forced to rely upon each other for the companionship and shared labor required to exist as neighboring pioneer families in a newly established settlement.

Second, the fact that intermarriages took place between Germanic families and families of English origin, suggests not only that our first supposition is correct, but that these relationships allowed religious acculturation to occur as well.

As suggested by the William Bowells "deeds of gift" to his sons-in-law, William and Joseph Cracraft, the acceptance of "outsiders" into the Germanic families gave opportunity for Dunker influence and attraction to occur in family settings. That this was effective is implied by the survival of family traditions among the Tarvin descendants to the effect that George Tarvin was "disowned" after he became a Dunker. Tarvin family researchers believe that the source of the Dunker influence upon George Tarvin came through the Cracraft family.

Perhaps not least is the fact that the Brethren ministers were able to exploit the aftermath of the great awakening which had been launched by the preaching of Baptist minister, Jubal Stearn, and others who had not remained long in the area.

THE TARVIN FAMILY

Just when George Tarvin came to the Cacapon Valley of Hampshire County is not precisely known, but his marriage to Sarah Cracraft is said to have occurred around 1767. Their first child, Thomas, was born in 1769. Family genealogists state that her parents were Joseph and Margaret Bowell Cracraft, and this implies his presence in the area by 1767 or perhaps earlier. [Webmaster's Note: Tarvins now acknowledge that Sarah was Joseph Cracraft's sister and that their father was most likely Joseph Cracraft and mother was Ann Stanton.]

The Tarvin and Cracraft families had both been established early in Charles Co., Md. It is possible that they were acquainted there, and that George Tarvin and the two Cracraft men, Joseph and William, came together to the Cacapon Valley by 1760 or before.

George Tarvin, father of our subject, George, died in Charles County around 1785. When the settlement of the estate took place, George Tarvin of Hampshire County, received only a token amount of fifty-five pounds for signing over his rights (Charles County, Bk 2, #3, 194-195). Since he is said to have been disowned, his conversion would seem to have occurred before 1785, perhaps at or around the time of his marriage in 1767.

Land transactions in Hampshire County reveal the names of neighbors and associates of George Tarvin. The names of Demoss, Throckmorton, Cowgill, Lerue, Easter, Hass (Haas), and Bowell are observed, all families which will be discussed as the story unfolds.

Worthy of special mention is the sale of land by George and Sarah Tarvin on Oct. 18, 1794 to John Easton (also spelled Easter in the land records) of 417 acres about one mile from the Potomac River. Witnesses to this transaction were Lewis Throckmorton, Henry Beckner, Jacob Chrisman and Charles McCracken. This sale occurred prior to Tarvin's removal to Kentucky.

Additional land was sold in Hampshire County after Tarvin had moved to Mason Co., Ky. The sale was facilitated by a special document which gave George Tarvin's son, George, power of attorney to act on his behalf in Hampshire County to dispose of the remainder of his assets there. This document, dated Aug. 1, 1799, facilitated the sale of 110 acres of land at the Potomac River also to John Easter on Sept. 17, 1798 (Hampshire County, Bk 11, 456).¹¹

Also of interest is the will of Jacob Larue, written on Oct. 20, 1777 and probated on Nov. 19, 1784. The will names wife Ann and five children: a) Peter (117 acres on the Big Cacapon); b) John (land where he lives adjacent to Peter); c) Noah (youngest, residue of land); d) Sarah; e) Abigail. The sons were named as executors. The witnesses were Thomas Bowell, George Tarvin, and Thomas Morgan (Sage and Jones, 122).

Other transactions witnessed by Tarvin include a sale by Luke Hass (Haas) to Abraham Hass, Apr. 8, 1794; John Larue to William Jackson of 137 acres on the Great Cacapon on Jan. 6, 1779, to which Thomas Bowell and John Constant also witnessed.

Just when Tarvin was elected to the ministry cannot be stated, but after arriving in Mason County, Kentucky, Tarvin presented papers to the August 23, 1796 court which declared him to be a Dunker minister. He had produced credentials on that occasion sufficient to allow him to be authorized to officiate in the rites of matrimony. A Dunker minister, Jacob Honsaker (Hunsaker), of Muhlenberg County, gave surety for this transaction (Mason County Court Order Book B, 304).

It would appear quite possible that Tarvin was a minister before he arrived in Kentucky, but no documentation of that supposition has been discovered. At any rate, subsequent to his arrival in Kentucky, Tarvin submitted numerous marriage records to the court. These records contain the names of many alleged members of the Dunker Church (as well as many non-Dunkers) of Fleming and Mason Counties. Names include Tarvin, Evans, Parker, Peterson, Clarke, Cowgill, Cracraft, Davis, Flora, Chapman, Harman, Shehan, Mver, Morgan, Newcomb, Constant, Jackson, Chrisman, Baker, Turner, Rhodes, and many others.

¹¹ The names of "George Ester" and wife appear on the manuscript list of membership for the Conestoga Church for the year 1754. The relationship, if any, to the Hampshire County family is unknown.

George Tarvin, born ca. 1744, died at his residence in Fleming Co., Ky., on Jan. 3, 1813. He had been married to 1) Sarah Cracraft (1747-1806) and 2) Mary Wood. Their children were:

- 1) Thomas (1769-1847), who married Deborah Flora in 1799;
- 2) Eleanor (ca. 1770-), who married a Whaley;
- 3) Joseph C. (1773-1847), who married Martha Cowgill in 1799;
- 4) Nancy Ann Stanton (1774-1839), who married Elisha Cowgill, Jr. in 1794;
- 5) Richard, 4th (1775-1852), who married Sarah Armstrong in 1796;
- 6) Elizabeth (1779-), who married Thomas Cracraft in 1799;
- 7) Cassandra (1781-), who married Thomas Parish in 1802;
- 8) George, Jr., (ca. 1782-), who married a) Kesiah Harman and b) Rachel Rhodes;
- 9) Rebecca (1785-1849), who married a) Freye and b) Carnahan;
- 10) Mary (Polly) (1786-1861), who married 1) Jackson Martin and 2) Harman;
- 11) Sarah (1790-1841), who married Jason Tribby;
- 12) Sabrina (ca. 1795-), who married Archibald Mann;
- 13) Martha (1795-1855), who married John G. Hicks.¹²

Summary.

Thus far, our discussion has revealed the names of several families who were associated in the early Cacapon River settlement. They include, in addition to the families discussed in detail, the Larue, Throckmorton, Haas, Coberly, Oberly (Overly), DeMoss, and Easter families. Land records and inter-marriages reveal the type of relationship. As we shall see, other families were also there before 1800. Some of these, too, seem to have had members who were Brethren at an early date. The affiliations of some of them with the Brethren continue down into the present or into the recent past. These additional families will also be summarized in order for the reader to be able to assess the nature of their relationship with the Brethren community.

THE COBERLY FAMILIES

Before moving to the Brethren community on Looney's Creek, a tributary of the South Branch in what was then Hampshire County, the Coberly family was established on the Cacapon River. There, they were linked with the Hughes, Fry, Baker, Rice, and other families in the court records. The Hughes family was of Quaker background. The family had formerly lived in New Jersey. James Steil Coberly was a physician.

On Dec. 3, 1772, Coberly (1723-ca. 1800) witnessed a land transaction in which William and Mary Hughes sold 460 acres on the Cacapon Creek to Henry Fry. Moses Samuel Baker also witnessed this sale (Sage and Jones, 27). The following day, Dec. 4, Coberly witnessed the sale of land on Cacapon Creek by Ellis and Jane Hughes to Samuel Baker. Moses Hutton and Henry Frye also were witnesses.

On March 21, 1775, James Stell Coberly purchased 85 acres lying on the South Branch (Looney's Creek) from Adam O'Brien (Sage and Jones, 44). He had apparently come to the South Branch community in 1773, for on March 1 of that year, he and Mary Coberly witnessed the sale of goods by Abraham Clark to Robert Cunningham and Henry Clark (Sage and Jones, 8).

Around 1800 to 1805, James Stell Coberly died, leaving his widow, Mary, and a number of children. At the time of his death, he was living in the Dunker

¹² Additional Tarvin family data may be found in Verne Hoffman, Rev. George Tarvin, 1988.

community of the South Branch Valley. Dunker minister, Valentine Powers, then married widow Mary Coberly and lived with her until his death in 1823.

Some of the children of James Steil Coberly are named in legal documents. For example, the will of Valentine Power includes the names of his wife, Mary, and two of the Coberly sons, Joseph and George, to whom he had given \$200 to be used for the care of his wife, Mary (Bk 3, 235).

James Stell Coberly had other children, for a deed dated Mar. 27, 1775 in the courthouse at Moorefield gives additional names, Thomas, Isaac, and Levi Coberly, as "sons of the said James Stell Coberly (Bk. 4, 99). This deed transferred part of Coberly's land to these sons. Then on June 12, 1799, James Stell Coberly transferred additional land to his sons William, James, George, Martin, and Joseph. Sons Isaac and Levi were also named in this deed (Bk. 4, 461-462). He died between that date and 1806 when his wife transferred some of his land.

On Sept. 18, 1803, Rev. Powers performed a marriage uniting James Coberly to Letia Jett. James was a son or step-son of Mary Coberly Powers. Rev. Powers also performed the ceremony for Sarah Coberly and Josiah Gordon on Nov. 29, 1809.¹³

Some of the Coberly sons moved thirty miles west to the Shavers Fork of the Cheat River in what was formerly in Harrison County but is now a part of Randolph County. Other members of the Coberly family moved farther west and lived in Barbour, Lewis, and Braxton Counties. The Randolph County Coberlys lived near what was known as the Wilmouth Settlement and Bowden communities, often visited by Elder John Kline. This area in the wilderness, surrounded by steep mountains and deep forests, became the home of many of the Coberly descendants.

The names of the Coberlys living on the waters of Shavers Fork, the Cheat River, Wilmouth Run, Little Alack Fork and Grassy Creek, include Levi, William, Jesse, James, and Aaron. Joseph, son or grandson of James Stell Coberly, owned land on Leading Creek, the location of one of the earliest Dunker churches in Randolph County (Sims Index, 660). In 1936, five members of the Coberly family were members of the Bowden Church of the Brethren. In 1937, T. J. Coberly was a minister of the Bowden Church (District Conference Minutes, 1937).

Valentine Powers owned 400 acres of land in this same area at Slab Camp on the Shavers Fork which he had purchased in 1795.

JOHN CORBLEY (CORBLY), BAPTIST MINISTER

Because of his associations with alleged Brethren families, some consideration is given to Rev. John Corbley. A zealous and tenacious minister of the gospel, his life reveals aspects of suffering and persecution reminiscent of the middle ages. In addition, circumstance offered him no relief, and he lost many of his family in a brutal massacre by the Indians.

Although described as a "Baptist" by Baptist historian, Semple, his early years were spent in contact with the German Baptist Brethren in Berkeley and Hampshire Counties. His contact with alleged Brethren families suggests that he was strongly influenced by the Dunkers before and during his early ministry. Whether Corbley accepted Dunker influence or sought to counter it is not known, but he later became a highly respected pioneer Baptist minister.

A native of Ireland who had come to Virginia from Pennsylvania, Corbley was one of the early Baptists in the state of Virginia. He was preaching by the 1760s,

¹³ For a more complete list of the children of James Stell Coberly by one or more of his wives, see page 4 of John Arthaud, Coberly Genealogy, 1985.

a period when Virginia was still under British rule and when the Anglican Church was jealous of its official prerogatives as the state church of England. At this early time, other religious groups were scarcely tolerated.

Corbley suffered at least one period of lengthy imprisonment and perhaps several. In 1768, he was imprisoned in Culpepper after having been charged by the court, along with Elijah Craig and Thomas Chambers, as being one of several "vagrant and itinerant persons and for assembling themselves unlawfully at sundry times and places under the denomination of Anabaptists"¹⁴ and for teaching and preaching schismatic doctrines" (Ryland, 63). In addition to being imprisoned, some of these ministers suffered additional indignities such as being hounded out of town and being forced to breathe heavy smoke of burning red pepper and tobacco at their prison doors. Corbley was mentioned as continuing to preach even from his prison window. Taylor states that John Corbley was "frequently taken from the pulpit, cruelly beaten, and dragged from place to place."¹⁵ Taylor gives his birth as 1733.

After his release, Corbley returned to Cacapon Valley to the 52 acres of land which he had purchased on June 17, 1765 from Lord Fairfax (Sims Index, 180). There he had already come into contact with the Brethren, for his close neighbors were the Cracrafts and the Bowells. His land also adjoined that of John Keith. Nearby lived Daniel Newcomb who would later become a Dunker minister. Other contacts include the witnessing of the sale of land by Henry Enoch to William Bowells on Feb. 14, 1765. Other witnesses besides Corbley were William Cracraft and Henry Enoch.

Either Corbley sought to work with the Dunkers at this time, or he sought to establish a Baptist congregation in that location. The beginnings of the old Baptist congregation of the Cacapon are rooted in this period. Early members of that group included descendants of the Richard Arnold family.

Of great interest to Brethren is the fact that in 1760 John Corbley witnessed the will of John Bozarth who lived in what was then Frederick County on a tributary of the Opequon north of Winchester. Bozarth is believed to be a son of Jacob Bosserdt, a friend of Alexander Mack, Sr. Jacob and John are believed to have been Brethren. (See Bozarth family discussed below). The reason for Corbley's presence at the writing of Bozarth's will is unknown. Perhaps Corbley was a conveniently located minister and trusted neighbor who could transcribe the will into English.¹⁶

He remained only a couple years in Cacapon Valley. Records suggest that he might have owned land on Beaver Run in 1767 (Sims Index, 180). If he had lived there, he would have worked at trying to establish a Baptist fellowship on Patterson Creek (Fordyce, 8). The Patterson Creek group had only six members by 1775.

Not meeting with much success and looking for new opportunities, Corbley soon moved again by around 1773 across the Alleghenies to the neighborhood of Morgantown, W. Va., where he purchased land on "Dunkard's Creek." He then sold his 52 acres on the Great Cacapon in 1773 to John Rice (Reus, Royce). In the deed, he was identified as being of Monongalia County. Witnesses to the sale of his land on the Cacapon River were his neighbors, William Cracraft, Thomas Bowell, and Bazel Bowell. William Cracraft was a brother to possible Dunker minister,

¹⁴ Baptists were regarded as Anabaptists because of their rejection of infant baptism and their rebaptism of adults who had been baptized as infants.

¹⁵ Quoted by Louis Little in *Imprisoned Preachers and Religious Liberty in Virginia*. 1938, 138.

¹⁶ German speaking citizens sometimes had great difficulty having their legal transactions recorded reliably and honestly in English. Therefore, they sought out those whom they believed to be honest friends and neighbors who could do it for them.

Joseph Cracraft. Both John Corbley and Andrew Corbley of a later generation, are shown as owning land on Dunkard's Creek in 1838 (Sims Index, 455).¹⁷

Having gained its name from the Eckerlin Dunker settlement in the early 1750s, this locality had already carried the Dunker name for twenty years. The families living on Dunkard's Creek in the 1700s included, Clark, Cox, Evans, Ford, Hall, Henderson, Hillegas, Hostatler, Inskeep, Keck(ly?), Lantz, Martin, Matthew, Myers, Province¹⁸ (a minister by the name of Provance was a member of the Buffalo Congregation in Marion County by or before the 1870s), Shinn (Shehan), Shockly, Shriver, Snider, Jacob Hoover, Statler, Wilson, and Wise. Many of these families had evidently migrated from the Cacapon River and South Branch areas.

Corbley is recorded in Baptist history as the minister of two churches in this western frontier, Forks of Cheat and Goshen. This area, near Morgantown, W. Va., extending into Pennsylvania, was untamed wilderness. Until the 1790s it still suffered occasional Indian incursions. On May 10, 1782, a terrible tragedy struck the Corbley family. It was Sunday morning, and the family was walking through the woods to the church where Rev. Corbley was to preach. Discovering that his wife had not brought his Bible, Corbley returned to the house. While he was separated, the Indians attacked the family, scalping Mrs. Corbley and four children. Two or three of the children were scalped alive, and two survived the brutal scalping to live for many years (Fordyce, 28-29). John Corbley, who had been born on Feb. 23, 1733 in England, died at Garard's Fort, Greene County, Pa., on June 9, 1803.

THE PARISH FAMILY

As was noted above, a daughter of Rev. George Tarvin, Cassandra, born in 1781, married Thomas Parish on May 15, 1802 in Fleming County Kentucky. The Parish family was established on the Great Cacapon, and it is suspected that the family came into contact with the Dunkers there before 1800. Some members of the family, including Thomas, moved to Kentucky with the Dunker movement.

The date of arrival of John Parish to the Cacapon Valley is not known, but a Joseph Parish was enumerated in the tax list of 1784 with a family of eight persons by Elias Poston in the area just south of Capon Bridge. On Apr. 18, 1796, John Parish sold 203 acres of land to John Hammock (?). This land lay on Dillon Run south of Capon Bridge (Sage and Jones, 44).

A James Paris (Parish) obtained 36 acres of land on New Creek and 134 acres of land on Abrams Ridge (present day Mineral County) in 1841 (Sims Index, 217). A Parish couple, James (Joseph ?) and Mary, are buried in the Headsville Cemetery. The lettering is nearly unreadable.

¹⁷ Dunkard Creek flows eastward into the Monongahela River adjacent to the Pennsylvania border and is partly in that state. The mouth of Dunkard Creek is quite close to the mouth of Georges Creek where a strong settlement of Brethren was established by the time of Corbley's removal to that location.

¹⁸ The Provance (Provan, Province) family was established quite early in Frederick Co., Va., now Berkely Co., on Back Creek. John William Provan[ce] had land surveyed on Mar. 29 1754 on Brush Creek, a tributary of Back Creek. He was an assignee of John Ruble. His land was located adjacent to that of John "Province" (Joyner, Vol. 2, 126). A Brethren settlement was established on Back Creek prior to 1770 with the arrival of the Stuckeys, Snyders, Bozarth's, Millers, and others. The Provance families moved early to Monongalia and Harrison Counties, W.Va., and Sarah "Province" owned 270 acres of land on Dunkard Creek in 1799 (Sims Index, 493). "Purviance" families were also land speculators, owning large amounts of land on the waters of Hughes River by as early as 1784 in what was then Monongalia County. Some of these families in later years were ministered to by Dunker minister John Provance of nearby Marion County.

The Parish family produced a faithful Brethren minister of long term service. John A. Parish, elected to the ministry in the Leatherman church near Sunnyside in Mineral County, served the churches of Second District for many years. He returned to his home area where he gave devoted service to the Capon Chapel, Wiley Ford, and Cumberland churches. His ministry began in 1892.

THE LARUE (LAREW) FAMILY

The Larue families are large and complex. Of ancient Huguenot origins in France, the family scattered under persecution, some going to England and others to Germany. In America, they settled in Pennsylvania, New Jersey, Virginia and other places.

In Pennsylvania, one group of Larue (Lerew) families became associated with the Big Conewago congregation. They intermarried with other Brethren families, and the family name is found in the Black Rock and Latimore churches. Early members of this family are descended from Jacob (1751-1836) and Anna Lerew who owned land in Franklin Twp., in Adams County (Gleim, correspondence, n. d.).

Isaac Larue has many descendants in Virginia. Isaac came from New Jersey to Frederick Co., Va., by 1743, where he settled on the Opequon Creek a short distance from the home of Christopher Beeler. Isaac was a well known horse breeder and usually had upwards of a hundred horses in his stock (Kercheval, 58). Isaac Larue (ca. 1712-1795) was a grandson of French Protestant Abraham LaRoux who fled to the Huguenot Colony on the Hudson River in New York. Isaac's father was Peter Larue who was married ca. 1710 in Kingston, N. Y., to Luyda (Lydia) Ann Romeyn. Their children were Abraham, Isaac, and Jacob, all of Virginia.

Isaac was married to Phebe Carman who died in 1804. Their children were: 1) Jacob Larue (1744-1821) who married Mary Frost and who went to Kentucky; 2) John Larue (1746-1792), 3) Isaac Larue (1740-1824) who married Bethia. They moved to Kentucky. 4) Elizabeth Larue who married her cousin Peter Larue. 5) Mary who married first, a Carman and second, a Harris. 6) Sarah who married a Hogden. 7) Rchecca who married a Halm. 8) Samuel, b. 1759. 9) James (1762-1809) who married Clary Billups. 10) Jabez (1768-1823) who married Frances Collins and had no heirs.

Many Hampshire County Larues are descendants of Peter Larue who married his cousin Elizabeth, a daughter of Isaac (ca. 1712-1795) of Opequon Creek. Their children were, 1) Isaac who married Elizabeth Hughes and who moved to Ohio County, W. Va.; 2) Abraham Larue who lived in Hampshire County; 3) Lombard Larue who lived in Hampshire County, but moved to Mansfield, Ohio by 1810; 4) Jacob who moved to Ohio County, W. Va.

Other Larues also lived in eastern Hampshire County, and several families of them owned land and were neighbors of and associated with Brethren families there before 1800. For example, on Jan. 6, 1779, John Larue described as being of Frederick Co., Va., sold 137 acres of land on Cacapon River to William Jackson. Witnesses to this transaction were Thomas Bowell, John Constant and George Tarvin who was, or later became, a Brethren minister.

On Oct. 6, 1761, Jacob Larue of Frederick Co., Va., purchased 385 acres from Robert Glass (Glaze). The land lay on both sides of the Great Cacapon River. Witnesses signing the deed were Gabriel Jones, Charles Linch and James Keith (Sage and Jones, 33, 21). This land lay close to that of William Bowells, James Keith and the Cracraft families.

When Jacob Larue wrote his will on Oct. 20, 1778, he named his wife Ann and listed five children, Peter, John, Noah, Sarah and Abigail. Witnesses to the will were Thomas Bowell, George Tarvin, and Thomas Morgan (Sage and Jones, 122).

The Jacob Larue family appears to have had the closest associations with the Cacapon Dunkers. The use by Larue of Dunkers Thomas Bowell and George Tarvin as witnesses to his will implies great trust and respect for persons of the Dunker faith. They may be described as Brethren -related because of their interactions, but no record of membership exists.

THE THROCKMORTON FAMILY

The origins of the Throckmorton family have not been traced by the writer, but the family was established by 1777 on the Great Cacapon and lived as neighbors to several Dunker families. The remarkable and lengthy association of the Throckmortons with Brethren over several generations makes necessary a brief discussion of them.

On Jan. 22, 1777, William Demoss, whose wife was Rachel, sold two tracts of land situated on the Cacapon River. One tract of 120 acres was purchased by Jonah Leaman (Lchman), and the other tract of 90 acres was purchased by Cornelius Hass. Both purchasers were from nearby Berkcity County, Va., which was situated a few miles to the east. Witnesses to both transactions were Thomas Bowell, John Demoss, and Lewis Throckmorton (Sage and Jones, 13).

Lewis and Daniel Throckmorton became land owners in 1789, Daniel purchasing 275 acres on the Cacapon River and Lewis purchasing 75 acres on the Potomac River nearby (Sims Index, 235). These purchases placed them in the vicinity of the Bowell, Tarvin, Chrisman, and Cracraft families.

Consequently, when Lewis Throckmorton sold 37.5 acres of land on April 13, 1795 to Thomas Flora, witnesses included the names of Jacob Chrisman, 111, Mary Chrisman, and Jacob Flora. The wife of Lewis was Rachel. She was named in a deed which transferred 37.5 acres to Robert Rogers on Sept. 16, 1797. With these transactions, Lewis and Rachel disposed of the 75 acres they had purchased in 1789. Rachel was a daughter of William and Rachel Demoss (Kerns, 203).

When George Tarvin, Dunker minister, sold his land located one mile from the Potomac River in 1794 to John Easton (Easier), the witnesses to the transaction were Lewis Throckmorton, Henry Beckner, and Jacob Chrisman, all believed to be Brethren (Sage and Jones, 56, 57).

Throckmortons also lived in the Dunker community on the South Branch in Hardy County. This is revealed by the fact that when minister Valentine Powers wrote his will in 1819, one of the witnesses was Warner Throckmorton who served as one of the secretaries. Obviously, Warner was a close associate with Dunker minister, Powers. Warner Throckmorton also served as one of the secretaries when John Snyder wrote his will in Hampshire on April 24, 1815 (Sage and Jones, 134).

THE DEMOSS FAMILY

Reference has been made to the Demoss family. They were neighbors of Brethren families, and perhaps some of them were Brethren as well. Succeeding generations of the family were early members of the Indian Camp, Shiloh and Bethany congregations in what was once the Second District of West Virginia where the Demoss name appears on Brethren records and lists.

Land transactions noted above in the discussion of the Throckmorton family for the year 1777 reveal the associations of William and Rachel Demoss with the Bowell, Hass (Haas), and Throckmorton families.

On Aug. 10, 1782, William Demoss sold 100 acres on the Cacapon River to Levi Matthew. A few years later, on April 12, 1790, William Demoss sold 58 acres on the Great Cacapon River to Peter Larue. No witnesses were required to this transaction indicating a close relationship of trust.

In addition, John and Martha Demoss sold 110 acres of land in Hampshire County to Elisha Cowgill on Sept. 10, 1794. Witnesses to this transaction were Levi

Matthew, George Tarvin, Elisha Cowgill, and John S. Lehow (Laruc). Elisha Cowgill was a son-in-law of Rev. George Tarvin.

The father of John and William Demoss is revealed in the early records of Orange Co., Va.¹⁹ Their father, Lewis Demos, wrote his will on June 17, 1743 and it was probated March 9, 1746. In his will, Lewis names not only his wife Catherine together with sons, John and William, but other children, Lewis, Peter, Thomas, James, Charles, Jane, and Catherine Crabtree (deceased). Since Lewis Demos lived in territory which later became Frederick Co., Va., the will is included in the abstracts by King (7) for that county.

Members of the Matthew family (referred to above) are Brethren today in the West Marva District. It is not known, however, if the Brethren roots of contemporary Matthews families go back to the period before 1800. Members of the Cowgill family migrated to Kentucky, and the name appears on the marriage records of Dunker minister George Tarvin in Mason County for the year 1797.

THE BECKNER (BECKENER) FAMILY

Some members of the Beckner family lived within the Cacapon River community and had contacts with alleged Brethren families there. Daniel Beckner (1785-1857) of unknown connections was born in Virginia but returned to Pennsylvania and is buried in the Prices Church of the Brethren Cemetery near Waynesboro.²⁰

A Henry Beckner was present in the Cacapon Valley by 1794. On Oct. 18, 1794, he was among the witnesses to the sale of land by George and Sarah Tarvin to John Easton (Easter). Other witnesses to this transaction were Lewis Throckmorton and Jacob Chrisman (Sage and Jones, 56). This land was located about a mile from the Potomac River. Henry Beckner owned 40 acres of land obtained adjacent to Philip Christman (Chrisman) (Sims Indc . 171) which he had from the state in 1795.

Peter Beckner, of unknown relation to Henry, purchased 130 acres of land from Jacob Chrisman on Dec. 15, 1794. There were no signed witnesses to the transaction indicating mutual trust between purchaser and seller²¹ (Sage and Jones, 8).

Peter Beckner sold his 130 acres on April 9, 1798 to John Kesler. Witnesses included John Matthew and Henry Henderson (Hendrickson?).

THE BAKER FAMILY

A few members of the Baker family also may have been Brethren. William Baker, a Revolutionary War veteran, settled in Hampshire County, having obtained from the state 242 acres of land lying on the Great Cacapon in the year 1789 (Sims Index. 170). He died around 1793, and his will was probated in Hardy County on

¹⁹ The territory of Frederick County, (which included Hampshire County) was a part of Orange County at this early date.

²⁰ See Todd Dorsett correspondence of Aug. 22, 1986.

²¹ A Dunker's word was known to be as good as his bond, consequently witnesses were not needed by people who knew the Dunker character. Lack of witnesses sometimes also implies dealings among Dunkers or family connections among Dunkers.

June 10, of that year. He names his wife, Sarah, sons William and James, daughters Rachel, Mary, Lydia, Sarah, and Margaret Paine (Bk. 1, 84). Sarah Baker married John Vandevender on Apr. 21, 1806 (Judy, 80).

THE VANDEVENDER (VANDEVENTER) FAMILY

At least some of the Vandevenders appear to be associated with the South Branch Congregation. Valentine Powers performed the marriage ceremony for Jacob Vandevender and Magdalene Buffinberger (Puffinberger) on Jan. 8, 1804. William Vandevender had married Rachel Powers, daughter of Dunker minister Valentine Powers. He performed her wedding ceremony on March 13, 1796 (Judy, 79).

The apparent progenitor of the Vandevenders of Hampshire and Hardy Counties is Cornelius Vandeventer who purchased 286.24 acres of land on Lost River²² of the Cacapon on Sept. 6, 1779 from William Smith. Witnesses were Stephen Ruddle, Levi Ashbrook, and Thomas Statton, not believed to be Brethren.

Cornelius Vandeventer wrote his will on July 9, 1782 and it was probated on Nov. 12 of the same year. He names his wife Jannetee, and son Peter, as executors. Other children named are Nicholas, John, Cornelius and Molly. The secretary was Stephen Ruddle, and other Witnesses were Jacob Miller, John Philips, and Peter Vandeventer (Sage and Jones, 136).

After settling in the Lost River area, later included in Hardy County, at least some members of the Vandeventer family continued their contacts with Brethren families, including the Powers, Miller and Hyer families.

In addition to the Vandevender marriages referred to above into the Powers and Buffenberger (Puffenberger) families, Cornelious (11) was married on Feb. 2, 1806 to Elizabeth Hyer who was a daughter of Peter and Susanna Hyer. Peter was a son of Leonard Hyer who married Mary Hause (Haas), daughter of Peter Haas. John Vandevender married Sarah Baker on Apr. 21, 1806. She was a daughter of William and Sarah Baker.

By virtue of his marriage to Elizabeth Hyer, Cornelious became a close in-law relative of several Dunkers. These include Rudolph Hyer who went to North Carolina where he continued active affiliation with the Dunkers of that state, Jacob Hyer who married Elizabeth Powers a daughter of Rev. Valentine Powers, and Mary Hyer who is believed to have married Valentine Cooper. These marriages into the Powers, Buffenberger and Shobe families placed some units of the Vandevender family within the circles of several Dunker clans.

A few members of the Vandevender family were Brethren as late as 1921, for in that year, Denver Vandevender was elected to the ministry in the Harman Congregation.

THE OVERLEY (OVERLY, OBERLY) FAMILY

Well established as Brethren in Kentucky, the Overley family also was a part of the Dunker community on the Cacapon River. Peter Overley was likely present in the Cacapon River Community by 1789 or before, because in 1789 he purchased 352 acres of land located on Sidling Hill (Sims Index, 217). Dunker minister Daniel Newcomb also owned land on Sidling Hill, and thus the two families were neighbors.

Although it is not known when the Overley family became Brethren, John Overley (born June 2, 1767), one of Peter's sons, joined the Kentucky movement and settled in Fleming County, Ky. He built a log house two miles west of Fleming Station in 1795 into which he moved his family. One of John's sons, Jacob, who married Mary Beckner, daughter of Fredrick Beckner, is remembered by the family

²² The Lost River Valley lies some fifteen or twenty miles across the mountain to the east of the South Branch Valley.

as having become a member of the Log Union (Dunker) Church.²³ Frederick Beckner lived on the John Peck farm. Members of the Peck family were Brethren. Many members of the Overley are buried in the cemetery of the Log Union (Dunker) Church, and it may be guessed that the family, including the parents of Jacob, attended services at this church for many years. The minister of the Log Union Church was Peter Hon.

THE HAAS (HAAZ, HASS, HAUSE) FAMILY

A large Hass or Hess family was established in Lancaster County, Pennsylvania at a very early period. The history of the family is very complicated and incomplete. The name Hess or Haas is said to be derived from the province of Hesse in Germany. In America the family was affiliated with the Mennonite and Brethren denominations as well as with others.

Christian Haas married Margaret Landes, daughter of Elder John Landes, the over-seer of the Conestoga Church in Lancaster County. He was a wealthy landowner, but some illness or misfortune caused him to take his life although the date of this event is not known. Christian Haas and wife are included on the list of members of the Conestoga Church in 1770. Christian was a brother-in-law of Henry Landes, a son of Elder John Landes.

The names of Christian (sometimes written as Christopher, a Germanic, synonymous form) Haas (Hess) and Henry Landis are found in the Frederick County, Md., land records. They had large holdings. For example, Henry Landes purchased land from Christian Haas (wife Margaret) on June 18, 1776 (W, 658).

Another Brethren Landis family is said to have lived for a while in Frederick Co., Md. They had moved there from the Amwell, N. J., Church. The sorting out of these families in Frederick Co., Md., has not been completed. Henry Landis and Christian Haas entered into numerous land transactions with each other in Frederick County, and this fact lends credence to the belief, yet unproved, that they may have been brothers-in-law, and son and son-in-law of Elder John Landes of Conestoga.

The Henry Landis family was established at Sams Creek on Little Pipe Creek and were members of the Pipe Creek Church. On June 18, 1776, Christian Haas received payment of 962 pounds from Henry Landis for land and mills on Sams Creek which Haas had purchased earlier from Abraham Welty. Witnesses were William Beatty and Upton Sheridine. In this transaction, the wife of Christian Haas was named as Margaret.²⁴

Also in Frederick Co., Md., the name of Abraham Haas appears in the land records at a time which places him in the same period with Christopher Haas. Abraham Hass purchased land from John Beatty in Frederick County, on Sept. 22, 1755 (E, 834). Additional land was purchased on Sept. 4, 1759, (F 689) and again on Nov. 21, 1761 from Henry Cock (Cook?), (G, 254).

In the Cacapon Valley, Cornelius Hass purchased 90 acres from William Demoss on Jan. 22, 1777. The transaction was witnessed by William Bowell, Lewis

²³ No membership list of the Log Union (Dunker) Church exists, and the information about Jacob's conversion is taken from Wade Cooper, Early Fleming County Kentucky Pioneers. Ashland: 1974, 53-54. Other members of the Overley family, perhaps the parents also, may have been members.

²⁴ The daughter of Elder John Landes of Conestoga who married Christian Haas (Hess) was named Margaret.

Throckmorton, and John Demoss. On June 26, 1792, Abraham and Sarah Haas sold 279 acres of Cacapon River land to Noah Larue. There were no signed witnesses, indicating mutual trust. This Abraham may be of a different generation than the Abraham of Frederick Co., Md., and Lancaster Co., Pa. On April 8, 1794, Luke Haas sold 75 acres to Abraham Haas. Witnesses included Dunker minister George Tarvin and Tarvin's son-in-law, Elisha Cowgill. Members of the Cowgill family belonged to the Tarvin group in Kentucky, and appear on the marriage records of Rev. Tarvin.

The Haas (Hass, Hause) family in Hampshire and Hardy Counties.

Shortly after 1760, several members of the Haas (Hass) family purchased land on the Cacapon River in eastern Hampshire County and also on the South Branch. They had associations with the Dunkers in both places. From which Haas family they are derived has not been established, but it is a reasonable hypothesis that they came from Lancaster Co., Pa., via Frederick Co., Md. Further research may establish their origin. The Lancaster County land records reveal several Haas and Hess families by the name of Abraham and Christian. In one of these families of the appropriate time period, Abraham and Christian are noted as brothers.

The Haas families which bought land on the South Branch were Henry, Lawrence, Peter, and Leonard. Peter's name was spelled Haas in the Fairfax Lease to land on the South Branch, and later his name was frequently spelled Hause. Other spellings of the Haas names include Haaz, Hawes, Hause, and Horse.

Henry Haas was on the South Branch well before the French and Indian War. He was counted among the taxable citizens on Aug. 28, 1750 along with Peter. Their names were spelled Horse in this list (Chalkley, I, 41, 81). Henry may have been a victim of the Indian attacks, for his estate was under the supervision of the court on May 19, 1758, his name being spelled House. His wife's name was Sarah who later married Robert Davis. Henry left an orphan, Hannah.

The South Branch Haas families are discussed in connection with the South Branch settlement which existed in the same time period is the Cacapon settlement, and where several members of the Haas (Hause) families intermarried with the Brethren Shobe and Hyer families over a period of two or three generations. The fact that several families lived on both the Cacapon and the South Branch Rivers implies a connecting relationship of the two communities. Furthermore, we shall see that by marriage and court records they are closely related to several alleged Brethren families.

THE PECK (BECK) FAMILIES

Several members of the Peck family are linked to Brethren families by marriage, and it appears that a few units were part of more than one early Brethren congregation. Because of these ties, a discussion of this family is warranted.

George Peck obtained 400 acres of land on the North River (of Cacapon) in Hampshire County from the state of Virginia in 1775 (Sims Index, 218). George Peck was not named, however, in the 1782 tax list. Perhaps he was deceased by that year. The George Peck [Jr.], named in the tax list 1784 was located on the South Branch near Petersburg, for he is in the list of enumerator Job Welton who resided in that area. Welton's lists also include the names of Henry Lancisco, Valentine Powers and many other Dunkers as we shall see.

By 1786 George Peck, Jr., had married Mary Lancisco, the daughter of Henry Lancisco, Jr., and this marriage related him as a brother-in-law to the sisters of Mary and their husbands, Martin Shobe, Daniel Stuckey, Daniel Shobe, Peter Lauderman, Philip Lauderman. His circle of relatives thereupon included Valentinc Powers, Rudolph Shobe, and members of the Hyer, Carr, Buffenbergcr and

Armentrout families. Three children of Conrad and Madeline Shobe Carr married Peck men, namely, Hagar who married Henry Peck; Christina who married Jesse, and Amelia who married Jacob (Shobe, 5, 7).

The will of Henry Lancisco, dated Oct. 9, 1799, included the name of his wife Flora and children, and George Peck, Daniel Shobe, Solomon Bonner. Witnesses were Peter Buffenberger and Sithman Homan (Judy, 306).

Members of the Peck family lived at Leading Creek in Randolph County and at Pecks Run in Upshur County, places which soon had meeting houses in which Elder John Kline preached a half century later.²⁵

THE DIETRICK (TETERICK, DEDERICK, TETER, TITER) FAMILIES

Members of the early Dietrick family were both Mennonite and Brethren. Various branches of the clan came at a very early time to Virginia, David establishing himself on the Cacapon, a John in Rockingham County, and a John on the South Branch. John Teterick (Titer, Teter), who was associated with Conrad Fox and Jacob Stuckey in Washington County, Maryland, was one of the ministers of the Conococheague congregation by 1770. He is referred to by Baptist historian, Morgan Edwards, as John Titer, and he was an assistant of Nicholas Martin (1721-1788), the pastor of the Conococheague congregation.²⁶ As did Elder Martin, John Titer (Teterick) very probably helped with the ministerial work on the Great Cacapon while he was serving as assistant to Martin in Washington Co., Md. Certainly, if the Cacapon group was in harmony with the Brethren, the ministers of Conococheague would have been subject to being called for ministerial services. David Dederick lived along the Cacapon, but the relationship of David and Rev. John Titer (Teterick) is not known.

Interestingly, a John "Tederig" (Detrick) moved to the South Branch Brethren community around 1785 and eventually purchased land from Dunker Jacob Eyman. The John Teterig home is located on a topographical map in the possession of the writer. It is adjacent to the homes of George Sites and Valentine Cooper. The name is spelled Detrick on the map. It was located just south of the Fairfax line and east of South Mill Creek. This John Detrick may be a son of John Titer, minister of Conococheague, but this connection is unproved. Circumstantial evidence supporting this hypothesis is the fact that some of the children of John Detrick were born in Maryland. This John Detrick family will be discussed in relation to the South Branch Church.

David Dederick, perhaps a relative of Rev. John Teter (Dietrick), purchased 250 acres of land on the Cacapon River in 1761 (Sims Index, 183). He also visited the South Branch area, for on April 8, 1767, he witnessed the sale by John and Sarah Hite of 400 acres of land, Lot No. 52, on the South Branch to Simon Taylor (Sage and Jones, 26). His name is spelled Detrick in this record. James Keith also was one of the witnesses.

Little is known of the life of David Dederick on the Cacapon. His will, in which his name is spelled "Dedwick," was written Nov. 10, 1767 and was probated the following May in Frederick Co., Va. (King, 50). He gave all of his estate to his

²⁵ See discussion of Pecks Run Church of Buchannon Congregation.

²⁶ Morgan Edwards spelled John Dedrick's name as Titer (Durnbaugh, 1967, 188). The name Dedrick, Dietrick, Tederick is spelled many different ways. On the South Branch, the spelling of Teter is found frequently along with Tederig. Although Morton (171) is commenting on a different Teter-Dietrick family, he equates the two names and states the German ancestry of the family in Pendleton Co., W. Va.

wife Rosannah until his son Dztvid arrived at the age of twenty-one years. His children were John, Thomas, Mary, Elizabeth, Susanna, and George. All were under age. Since he owned land in Hampshire County, his will may have been probated there as well, but it is not listed. Many records of Hampshire County are lost.

Nearly a hundred years after David Dcderick's first purchase, members of the Detrick family of Rockingham Countv, namely John Detrick and Abraham Detrick in 1856, moved into the Cacapon Vailey area near Tearcoat, and became a part of the Brethren community there at that time. This fact may indicate some continuity with the David Dederick family which had settled there so many years earlier. Perhaps the John Detrick of Rockingham County was a descendant of David Detrick of Cacapon Valley. Abraham Detrick, born 1814, who was called to the ministry in the Tearcoat arm of the Beaver Run congregation, married Mahala Judy who was a member of the South Branch Judy family. This marriage reveals the probable existence well into the 1800s of Brcthren remnants of the historic South Branch Church to be discussed in the next chapter.

THE DICK FAMILY

Charles Dick owned 600 acres of land in Hampshire Countv in 1761. In 1796, Elisha C. Dick, of Alexandria, owned thousands of acres on the Great Cacapon. Although no hints of Brethren connections have been discovered for Elisha Dick, it is worth noting for possible future research that Adam Dick and wife were baptized at Conestoga Apr. 24, 1748, and that John and Peter Dick are named on Eller's list of Kentucky Brethren. J. H. Moore names Elder Joseph Dick as a minister of Kentucky.

The will of Peter Dick was written or probated in Frderick Co., Va., on May 25, 1790. It names a wife, Barbara, and children Henry, Peter, and Sarah (King, 78). Another daughter married Isaac Bohrer. Peter Dick is on Brethren lists in Kentucky, but it is not known if that Peter was the son of Peter of Frderick Co., Va.

THE MUMMA (MOOMAW) FAMILY.

The Mumma family was well established at an early time in southern Washington Co., Md. One of the Mumma homesteads was located in what is now the Antietam Battlefield National Park a few hundred yards from the famous little Dunker Church. Used as a hospital, it was badly damaged during the Civil War. Locally known as the "Mumma Church," it has been restored under the direction of the park authority and stands today in its original simple beauty. It was situated in the heart of one of the most intense battles, and it is said that the blood of the soldiers flowed ankle deep in the little "Bloody Lane" nearby on the Mumma farm.



Mumma's Church, Antietam Battlefield

The large home of the prosperous Dunker Mummas was burned during the war. The Mumma Cemetery stands a few hundred feet from the rebuilt Mumma home. The Mumma family was associated closely with the Brcthren Miller family

which lived not far distant, and some marriages took place between these families. The Mumma family had migrated from Pennsylvania, possibly from Lancaster, where a Mumma family was established.

On Mar. 5, 1785, Christian Mumma of Rapho Twp., Lancaster Co., Pa., purchased from John Meshia also of the same place, 264 acres of land on Cacapon River. The witness to this transaction was Jacob Everhart, and the deed describes the land as being located on the waters of Cacapon adjoining the corner of Henry Enoch and Licking Branch (Bk. 7, 22).

In January of the same year Christian Meshia had sold 195 acres to Daniel Miller. This land was located nearby on the Little Cacapon, and Daniel Miller sold it in 1796 to Peter Bunn.

By 1788, Christian and Nancy Mumma had moved to Hampshire County, for when they sold 46 acres of land on the Little Cacapon to Daniel Miller on June 12 of that year, he as well as Daniel, were described as residents of that county. In 1793, Christian Mumma sold 12 acres of land to John Kenncr (Keener). Since Nancy was not a party to this agreement, it is assumed that she was deceased by that time.

No information has been obtained regarding the religious affiliation of Christian and Nancy Mumma and Daniel Miller in Hampshire County except that both families lived near other alleged Brethren. Additionally, many Mummas and Millers were Brethren in both Lancaster and Washington counties.²⁷

THE RINKER FAMILIES

Two Rinker families, very early settlers in Virginia are believed to have Brethren connections. Because Casper Rinker made his first land purchase in the Cacapon River Valley, he is included here. Henry Rinker was a settler in Winchester.

The fact that these two men were brothers is revealed in the will of Henry Rinker, dated Feb. 9, 1770. Probated on Jan. 3, 1796, Henry willed all of his estate to his wife Mary and named his brother, Casper Rinker. No children are named in his will, but this does not prove that Henry had no children. Parents sometimes disposed of the major part of their estates before their deaths. Thus, the names of all of the children might not appear in the will.

Henry Rinker had arrived at Winchester around 1760 or before. Although his occupation is not known to the writer, he served as agent for the German language newspaper, *Der Staatsbote*. His death occurred late in 1795.

Casper Rinker was present in Virginia by 1757. In 1762, he purchased Lot 104 in Winchester from his brother Henry (Wayland, 1907, 79). Also in that year he purchased 800 acres on Dillon Run, a tributary of the Cacapon River in Hampshire County a few miles west of Winchester. This was the first of many purchases of land in the Cacapon River Valley, purchases which made him an owner of over 1000 acres of land in that area (*Sims Index*, 225).

²⁷ The father of Elder Benjamin F. Moomaw (1814-1900) of southern Virginia was Christian Moomaw. Miller and Royer describe Elder Moomaw's mother as Catherine Snyder. It is not known whether the name of Christian Moomaw which is found in both Hampshire and Botetourt counties represent the same or two different men. The remarriage of Christian Moomaw to a Snyder and his removal to southern Virginia is a possibility. A Brethren Snyder family was established on Back Creek a few miles east of Cacapon Valley. Part of the Snyder family was established in Washington Co., Md., as well.

According to court records relating to the administration of his will, his death occurred on Feb. 17, 1804 (Chalkley, II, 104). His will names his wife Mary and son Jacob as executor. Other children named were: Mary, wife of John Rodgers; Elizabeth, wife of Jacob Allemong; Catherine, wife of William Chenoweth.

Cartmell (493), whose history of the pioneers of the Shenandoah Valley includes a brief summary of the Rinker family, states that Casper was appointed on Apr. 2, 1771 as overseer of a road from Hunting Ridge to the county line. This fact may reveal the approximate location of his residence. Perhaps important to our story, is the fact that Cartmell states that "the old pioneer had several brothers and sisters" (493).

Casper and Mary Rinker were buried in the Quaker Graveyard of the Back Creek Meeting at Gainsboro, a few miles northwest of Winchester, Va. Records on the stones reveal the birth year for Casper as 1723 and the death date as Feb. 11, 1804, a date which differs from the court transcript. The place of birth was Zurich, Switzerland. Kerns, (176, 185) who includes a brief biography of Casper Rinker, gives information that shows that Casper's wife was Anna Maria Schultz, and that they were married at Germantown, Pa., on April 11, 1757. Anna Maria (Mary) was born May 28, 1730 in Switzerland and died in January 1826.

The place of marriage gives evidence of the possible origin of the Rinker family in America. Records of the Germantown Church of the Brethren reveal the name of a Henry Rinker who was baptized in 1786 (Durnhaugh, 1967, 214). This record reveals only that a Brethren Rinker family was living in the Germantown area but does not tell how long they might have been associated with the church. Other Rinkers were members of the Great Swamp congregation near Germantown as early as 1770.

The writer entertains the unproved hypothesis that the John Rinker, born in 1760, who married Dunker Mollie Roderick and who lived on Mill Creek in Hampshire County was likely a son of Henry, Casper or one of the other brothers who came from Germantown around 1760. John and Mollie were associated with the Beaver Run congregation and were the ancestors of a long line of Brethren families.

It was noted that Casper and Mary Rinker are buried in the Back Creek Quaker Cemetery. Although this implies that they may have been Quakers, a careful search of the printed records of the Quaker Meetings of Frederick County, Va., does not reveal the name of Casper Rinker. Mary's name appears only once because she attended a Quaker wedding ceremony.

Jacob, son of Casper and Mary Rinker, had a number of descendants who were members of the Church of the Brethren in Shenandoah County. John Rinker of unknown ancestry, who married a daughter of Dunker Andrew Roderick of Hampshire County, was the progenitor of a strong line of Brethren Rinker families in Hampshire and Hardy Counties and in other areas as well. John Rinker was an early member of the Pine Church.

THE COWGILL FAMILY

The Cowgill family is included here because several members were closely associated with some of the families discussed above. The family was also intermarried with the Tarvin family.

Several Cowgill families were associated with the Hopewell Friends Meeting at an early period. Several dozen Cowgill names appear in the index of the Hopewell Friends history.

On Sept. 10, 1794. John Demoss sold 110 acres of Hampshire County land to Elisha Cowgill. Witnesses to the transaction were Levi Matthew, George Tarvin,

Elisha Cowgill and John S. Lehow (Lerue). On April 4 of the same year, Elisha Cowgill had witnessed the sale of land from Luke Hass to Abraham Hass. Other witnesses were George Tarvin and Angus McDonald.

Apparently, Elisha Cowgill had come into close association with the Tarvin Family and the Dunker community on the Cacapon. For on March 18, 1794, before the move to Kentucky, he had married Nancy Ann S. Tarvin, a daughter of George Tarvin. Furthermore, on June 20, 1799, Joseph C. Tarvin, a son of Rev. George Tarvin, married Martha Cowgill. The place of this marriage was in Kentucky, and apparently some of the Cowgill family had migrated with the Tarvins to that state.

THE BOZARTH (BOSSERDT, BOSSERT, BUZZARD) FAMILIES

In 1899, M. G. Brumbaugh published a list of names which he titled "Members Who Joined the church in Europe" (54-70). Although the value of his list is greatly reduced because he failed to give sources for his information, some of the names obviously came from the ship lists of known Brethren migrations to America.

Prominent on these lists is the name of Bosserdt, including Jacob Sr., Jacob Jr., and Johannes, son of Jacob Sr. The Bosserdt family must have been especially close to Alexander Mack, the founder of the Church of the Brethren, for Brumbaugh adds a separate note indicating that Jacob Bosserdt, Sr., came to America with Alexander Mack on the Allen which arrived Sept. 11, 1729. John Bosserdt, age 15, was a son of Jacob, Sr., and he too was on the Allen (Strassburger and Hinke, I, 27, 28, 29).

Alexander Mack, Jr., kept a record of the deaths of the ancient and beloved members of the church one by one as they died. Bro. Jacob Bosserdt, Sr. is number 44 and Jacob Bosserdt, Jr., is number 209 on the list as published by Durnbaugh (1967; 598, 602). The name of Mary Bossert is found on the Germantown Church list by Edwards in 1770, and a sister. Bossert's daughter, was baptized at Conestoga Church on Aug. 11, 1765. Some of the Bosserdt family had obviously settled in Conestoga territory by 1765.

The name of John Bosserdt is not found in any of the membership lists known to the writer, and the reason for this may be that the younger Bosserdt, John, migrated at an early time to Virginia.

John Bozarth (Bosserdt) had arrived in Fredrick Co., Va., as early as 1753, for in that year on Apr. 27 John Bozioth (Bozarth) was identified as a resident of Mill Creek, a branch of the Opequon near Gerrardstown north of Winchester. This area is located in present day Berkeley Countv, W. Va. He lived near John Fletcher and John Cheneweth. By 1766, John Bozarth was deceased, for a land record relating to neighbor John Fletcher refers to the tract as being located adjacent to John Bossher (Bozarth), deceased (Joyner, Vol. 2, 54).

Fortunately, the will of John Bozarth has been preserved.²⁸ The abstract was discovered and identified by the writer in July, 1989 (King, 31). The will was written in Frederick Co., Va., on Sept. 21, 1760, but there is no date of probate. The writer indicated that he was "very sick and weak." He gave to his "beloved wife all movable

²⁸ The name Bozarth is an unusual spelling in American lists, and is not found in Strassburger and Hinke. Americans often Anglicized it into Buzzard or Bossert. Bozarth is a conventional German spelling and is the equivalent to Bossert or Bossardt in pronunciation. The last letter of the name is not emphasized in the Germanic Bozarth pronunciation. The Bosarths were of French Huguenot origin and were badly scattered due to persecutions. Some of them fled to Germany where they learned the German language.

estate, money and chattels at her decease all to be sold and divided among all children, except Joseph to have 200 acres of land."

Unfortunately, of the children only Joseph is named. The wife, Innocent Bossarth, was designated as executor along with William Chenoweth, Sr., and John Chenoweth, Sr. The witnesses to the transaction were John Corbley, David Ruble, and Josiah Ruble.

John Bozarth (Bossardt) would have been around the age of 46 at the time his will was written. His age was given as 15 at the time of his arrival at Philadelphia in 1729. Still a fairly young man, he may have been a victim of an illness or an accident, not an uncommon event on the frontier.

It is significant to note several of the names among the executors and witnesses to this will. For example, John Corbley is the "Baptist minister" identified earlier as being associated with the early Brethren community on the Cacapon River. John Corbley, obviously close to the family, may have assisted in writing the will into English.

The Chenoweths were also associated in land transactions and as neighbors in Cacapon Valley, but it is not claimed that any of them were Brethren. William Chenoweth, however, had married Catherine, a daughter of Casper Rinker of Germantown, Pa., and Frederick Co., Va.

In 1795, a John Bozarth and family lived on Finks Run in Upshur County which adjoins Lewis County. He made a purchase there of 500 acres in 1796 (Sims Index, 657). Fink's Run was the location of an early settlement of Brethren or Brethren-related families. This family is said to have suffered from an Indian attack. Several children were murdered and Mrs. Bozarth and two sons were captured and later released. John and two sons escaped (Bosworth, 28-30). The parentage of this John Bozarth is unknown, but the spelling of the name suggests that he may be a son of John Bozarth of Berkeley County.

William Clark, born ca. 1761, and died ca. 1855 in Upshur Co., W. Va., married Eve Powers ca. 1790. They had a son Robert who married Ann Bozarth in 1815. They lived in Lewis Co., W. Va.

George Bozarth, perhaps a surviving son of John Bozarth, owned land in the same vicinity. His holdings included 187 acres on Peck's Run, 160 acres on Fink's Run and 120 acres on the waters of the Buchannon. These purchases are dated 1804 and 1809 (Sims Index, 278). John Kline held services at Peck's Run a few decades later, and a meeting house was located there.

The Buzzard (Bossart) Families

Another Bossart or Buzzard family lived in the Cacapon Valley at an early period, Frederick and Susannah (Buckwalter) Buzzard. They had migrated to the area before 1786, but their first noted land purchase occurred on 1792 when Frederick Buzzard of Hampshire County, bought 421 acres of land from Priscilla Gaddis (Sage and Jones, 21). Most of the children of this family were born in Phoenixville, Montgomery Co., Pa. Peter Mauzy married Elizabeth Buzzard, daughter of Frederick Buzzard on July 12, 1790. Benjamin Whityhyad (Sagy and Jones, 28, 31, 111) also lived in Hampshire County, and some of the descendants of the Buzzard, Mauzy, and Whitehead families intermarried and were staunch Brethren in Indiana, perhaps before their arrival there. They are the ancestors of Eloise (Mrs. William R.) Eberly of North Manchester.

THE BIGGERSTAFF (BLICKENSTERFFER, BLICKENSTAFF) FAMILY

Also of the Catoctin District in Frederick Co., Md., were the family and descendants of Yost Blickensterffer who arrived in this country on the Snow Rowand

on Sept. 29, 1753. Also on the ship was John Engle Thomas (Strassburger and Hinke, Vol. 1. 570). The old Blickenstaff homestead was located near Middle Point. Yost Blickenstaff took up a large tract of timberland which came to be known as "Yost's Claim," situated in the northern part of the Middletown Valley. Williams (Vol. 2, 862) names only one son John, but the writer suspects that other sons or grandsons were William and Samuel who established themselves in the Cacapon River Valley.

Members of the Blickenstaff family were German Baptist Brethren and belonged to the Grossnickle Church. It is not known when the family came under Dunker influence, but the location of their home placed them immediately in touch with the strong influence of Daniel Leatherman and Peter Grossnickle. Cyrus Blickenstaff assisted Dr. J. M. Henry (61) in locating the homestead of Daniel Leatherman in the 1930s when Henry was compiling the history of the churches in Maryland.

Members of the Bickerstaff family named in the tax lists of Hampshire County, for the years 1782 and 1784 are: William, Sr.; William, Jr.; and John. Samuel's name is found in land records of the county. The spelling of the Blickenstaff name was changed in the records of Hampshire County, but it is undoubtedly the same family.²⁹

William and Samuel Biggerstaff purchased land on the Potomac River in 1791 and 1796 respectively. The location is revealed by the fact that William had been enumerated in 1782 by David Mitchell who was responsible for the enumerations north of Capon Bridge on the Cacapon River. The location on the Potomac would have placed them not very distant from the Cracraft, Howell and Tarvin homes.

Both William Sr., and William Jr., lived in Hampshire County until their deaths. Their wills were written in 1802 and 1807 respectively (Sage and Jones, 108). The will of 1802 names Drouilla Throgmorton (Throckmorton), and the will of 1807 names as witnesses Philip and Salome Longstreth. A Longstreth family was connected with the Germantown Church, but it is not known if there is any connection between the two Longstreth families.

THE ENGEL (ENGLE, ANGLE) FAMILY

A branch of the Engel family was established on the Cacapon River before 1800. In ancestry, it appears to be connected with the Brethren communities at Beaver Run and in Fredrick Co., Md.³⁰ Members of the family which lived in Cacapon Valley were Isaac Engel who bought 67 acres on the Cacapon in 1796 and William who bought 171 acres on Dillon Run in 1787 (Sims Index, 187).

An additional member of the Engel family lived near the ancient Youngsly Mill³¹ which was built at Cold Stream by the 1750s. Pugh gives the identification of this family as Abraham Youngsly who was a son-in-law of Peter Engel (Sr.) of Frederick Co., Md. (Pugh, Vol. 2, 26-27). Pugh was not aware of the brother-in-law, Peter Engel, who lived on Mill Creek near Junction, W. Va., around 1800 and who was associated with Jacob Biser.

²⁹ No listing of a Bickerstaff or Biggerstaff name is found in Strassburger and Hinke, the comprehensive list of immigrants to the Port of Philadelphia. These spellings are obviously variant.

³⁰ See the Engle Family in the chapter dealing with the settlement on Beaver Run and Mill Creek.

³¹ The Youngsly Mill is famous in legend. It was said to have been attacked by Indians in the 1750s when two men were killed on the property. The Indians, then expecting reprisals from the militia, laid a trail of corn meal to a place along the river bank where they planned an ambush. Results of the planned ambush are not remembered.

The will of Peter Engel (Sr.) of Frederick Co., Md. was written on Aug. 7, 1790 and probated in Frederick Co., Md., on Nov. 14, 1792 and in Hampshire Co., W. Va., the following year. In addition to naming Peter (Jr.) who lived on Mill Creek in Hampshire County, it named a son-in-law, Abraham Yingling.

It is interesting to note the changes in the Yingling name in the Courthouse records of Hampshire County. The records both in Sage and Jones and in Sims Index describe the name as Yonaly or Yonley. The name continued to evolve in Cold Stream community usage, and today the name is Youngsly.

What contacts or affiliations the Engels and Youngslys of Cold Stream might have had with the Brethren in the area is unknown. Many of the Engels of succeeding generations belonged to the Methodist Church, and John Engel who died in the 1870s was a Methodist minister in the locality.

THE RICE FAMILY

As told by Webb Slifer, a son of Elder Emmanuel Slifer (1809-1894) of the Pleasant View Church at Burkittsville, Md., Elder Slifer once held a series of meetings at the Beaver Run Church in Hampshire County. He returned and reported many family names that the two communities had in common because of the migration from Frederick County.³² One of these families was the Rice family.

Some members of a Rice family were Brethren at Bermudian Church in Pennsylvania, for the name of George Reiss is listed by Morgan Edwards in 1770. The Joshua Rice family was Brethren at Thurmont and Monocacy in Frederick Co., Md., at a later date (Williams, 956).

Records reveal the presence of a Rice family in Hampshire County at an early date. On Apr. 16, 1773, the "Baptist Minister," John Corbley sold 52 acres of land on the Great Cacapon to John Rice (Reis, Reus, Royce). Witnesses to this transaction were alleged Dunkers, William Cracraft, (uncle of Dunker minister George Tarvin), Thomas Bowell and Bazell Bowell (Sage and Jones, 11). Other records reveal that John Rice purchased 264 acres of additional lands on the Little Cacapon in 1777. Sims Index, (224) which lists this fact, does not include information regarding adjacent land holders or witnesses to transactions.

Some of the Rice family apparently migrated with the Brethren movement to Kentucky, because the Concord Cemetery contains the burials of George and Matilda Rice who died in 1907 and 1928 respectively.

John Royce (Rice, Reus) was counted in the tax lists of 1784 but not in 1782. He was enumerated by Elias Poston. His will (Royse) was written on Sept. 15, 1803 and probated on July 18, 1808. It named his son Daniel and grandsons Jacob and Frederick. The executors were his son and Jacob Larue. Witnesses were Cornelius and Jesse Larue along with John Offord.

A perusal of land records for Rockingham Co., Va., reveals that a John Rice had land holdings on Briery Branch as early as 1770. Either John Rice of Hampshire County owned land at both places, or there may have been more than one John Rice. The name of John Rice, with five persons in his family, found in the Census of Hampshire County in 1840. The name of Rice does not appear on the Beaver Run Church list in the 1870s. The Christian Rice family of more recent times came to Mineral County from Bedford Co., Pa.

THE FLORA (FLORY, FLUERY) FAMILY

The ancestors of the Brethren Flory families are descended from the Huguenot couple, Joseph and Mary Fluery and their six children who arrived on Aug. 28, 1733 at Philadelphia on the Hope. The family moved inland and settled in Conestoga

³² Related in a letter from H. Austin Cooper, July, 1989.

territory where Flory names, including a Jacob, appear in the baptismal list at Conestoga in Lancaster County.

Several members of a Flora family migrated to the Cacapon River area of Hampshire. Perhaps they had heard of the Brethren settlement there or the availability of land at good prices.

Counted in either or both of the tax lists of 1782 and 1784, Abijah, Thomas, and William are the first Flora names discovered in Hampshire County. They were enumerated by David Mitchell whose territory lay north of Capon Bridge in the Cacapon River Valley.

On Apr. 13, 1795, Thomas Flora purchased 37.5 acres of land from Lewis Throckmorton. Witnesses to this transaction were Jacob Flora, Jacob Chrisman, and Mary Chrisman. Thomas made another purchase on Sept. 27, 1800 from John Friend (Sage and Jones, 57, 21). Witnesses to this transaction were Joseph, Margaret, Archibald Flory, and Gabriel Friend. The latter was a likely descendant of Israel Friend, the old Quaker who had settled near Harpers Ferry in 1734.

The fact that the Flora families were part of the Dunker community is revealed by the fact that Thomas, son of Dunker minister George Tarvin, married Debora Flora. Since this marriage took place on Feb. 9, 1799 in Mason Co., Ky., we discover that at least some members of the Flora family had migrated with other Brethren families to that southern state. Furthermore, when the estate of Rev. George Tarvin was being administered after his death in 1813, James Flora was one of the creditors. Thus, we must add the several Flora families to the Brethren congregations that we believe existed in the Cacapon Valley Ind in Mason Co., Ky.

THE MILLER FAMILIES

South of Capon Bridge in the territory which was to become Hardy County in 1786, lived the Pecks, Bakers, and several Millers, e.g., George, Isaac, Jacob and Daniel. Jacob Miller is of special interest because he remained in the local area. When Jacob purchased 350 acres of land on Lost River of Cacapon from Abraham Frye in July of 1772, he was identified as being from Augusta County. There were no witnesses to the transaction. He also bought 36 acres of land on May 3, 1773 from Joseph Claypool.

Augusta County lay some distance south of Hardy County, and large areas of it lay to the west before 1776. Early settlers had gone to western Augusta County but had to flee back to the east because of Indian raids.

Abraham Frye was likely a son of Henry Frye, Sr. Henry was an early pioneer of Frederick Co., Va., who had been born in Germany in 1724 (Pugh, Vol. 2, 198).

The will of Jacob Miller names some members of his family and trusted friends. Probated June 11, 1787, the year after Hardy County was formed (Bk. 1, 13), the will names his wife Barbara, sons Anthony, Jacob and mentions unnamed daughters. Witnesses were allegeded Dunker, Jacob Chrisman, Charles Cracraft, and John Naylor.

Jacob Miller served as a witness to the will of Cornelius Vandevander along with Peter Vandevander in 1782. (See Vandevander above).

A second Miller family may be mentioned briefly because of its connection with alleged Dunkers. It will be recalled that Christian Mumma of Lancaster Co., Pa., purchased land on the Cacapon and that his affiliations hint of Brethren connections. When Daniel Miller, also of Lancaster County, arrived in the Cacapon Valley, one

of his land purchases was from Christian Mumma. This purchase from Mumma took place on June 12, 1788 and 46 acres on the Little Cacapon River changed hands. There were no witnesses signed to the transaction, indicating close personal trust and loyalty. Daniel Miller had arrived in 1785 and purchased at that time 195 acres from Christian Mcshia of Lancaster Co., Pa.

THE NIXON (NICKSON) FAMILY

The Nixon family is considered here because David Eller, a historian who has specialized in the early Church of the Brethren in Kentucky, has identified William Nixon as a Dunker minister around the time of 1800 in Muhlenburg Co., Ky., (97-99). He wondered about the fact that the Nixon name appeared to be of British extraction, while most Brethren of the period were German speaking. He did not know the origin of the family.

The Nixon family was established at a very early period in the Cacapon Valley. The earliest date recovered for George Nixon is 1764 when on Feb. 10, that year, Evan Pugh, Jr., transferred 100 acres on Great Cacapon to Jonathan Pugh. Witnesses to this transaction were George Nixon, John Arnold, Nathaniel Brittain, and Elizabeth Nixon (Sage and Jones, 48).

We understand the relationships among the witnesses mentioned above from the will of Richard Arnold written Sept. 9, 1758 (Sage and Jones, 107), for it states that a daughter Elizabeth was the wife of George Nixon and John Arnold was the younger son. The significance of this marriage is the fact that George Nixon of Irish extraction married an Arnold, a Baptist family of ancient heritage in the Cacapon Valley. Whether this Arnold family was of German or English origins is not known.

Grace Kelso Garner, a descendant of the Nixon family has devoted much time and effort to the construction of the Nixon family history. She traces the family back to William Nykson, a freeman of York, England in 1416. William Nixon immigrated to Pennsylvania in 1732 and settled in Bucks County where he obtained rights to land in 1739. His name is included in the list of Irish Quakers. He married Sarah Boels, daughter of Thomas Bocis, Sr., a family which had immigrated from London and had settled in New Jersey by 1735. It is believed that William Nixon remained in Bucks County. Only one son, GcorLye, is reported by Garner (15) to have come to Hampshire Cotinty.

George Nixon remained in the Cacapon Valley during the rest of his lifetime. He purchased 79 acres of land on Dillon's Rtin in 1769 and 82 acres on Dillon Mountain in 1789. He was named in both the 1782 and 1784 tax lists of Hampshire County, by Levi Ashbrook for the area south of Capon Bridge where Dillon Run is located.

The will of George Nixon was written on Feb. 15, 1795 and probated in April of the following year. It named his wife, Rachel [his second wife] and children, 1) George, 2) Joseph; 3) William, deceased, with three sons; 4) Jonathan; 5) Elizabeth 6) Hannah, and 7) Nancy. The executor of the will is Rachel Nixon and John Arnold (Sage and Jones, 127). The will also named John Chenoweth and appointed him secretary. The administration papers for William Nixon, son of George, were in the court in 1782.

William, the first son of George and Elizabeth, was born ca. 1748. Jonathan was born ca. 1752. The birth dates of the two daughters, Nancy and Elizabeth, are unknown. These Nixon sons are said by Garner to have settled in Harrison County, W. Va. Sims Record (313) confirms that George and Jonathan Nixon were both landowners on Booth's Creek in that county.

After Nixon's first wife Elizabeth Arnold died, he married Rachel Parkes and they had three sons, William, born Apr. 11, 1789 (the eldest son, William, who was born of the first wife, had died in 1781): Joseph and George Nixon, Jr.

The son William by his second wife Rachel, is said to have been killed with his wife and children in an Indian raid which allegedly took place in Preston County. Garner has tried to confirm this legend without success. Her comment regarding the legend is, "I cannot find any record of William's death at the hands of Indians, but it could have happened. However, his family was certainly not killed by Indians" (29).³³ The fact that part of the legend is in error casts doubt on the entire story. Could this be the William Nixon who went to Kentucky as a Dunker minister?

Some will and deed books for Hampshire County were destroyed by fire and warfare, consequently, the connection of Brethren minister, William Nixon of Kentucky to the Hampshire County Nixons has not been documented to date. Because so many families of the Cacapon Valley area were part of the migration to Kentucky, Hampshire County is a very plausible origin for William Nixon. Nevertheless, the hypothesis above must remain merely suggestive until further research can confirm or refute it.

THE ARNOLD FAMILY

The origins of the Richard Arnold Family of Cacapon Valley have not been recovered by the writer. Many Arnold families in nearby Frederick County, Md., were staunch members of the German Baptist Brethren Church. Because of the paucity of records, the knowledge of these early families remains incomplete.

Richard Arnold was established very early on the Cacapon River. Among the abstracts of Northern Neck Warrants and Surveys (George Washington Items) is one which states that Richard Arnold of Frederick County [Va.] received a warrant on Oct. 25, 1749 for 400 acres of land in Frederick County where he lives on Great Cacapon (Joyner, Vol. 3, 175).³⁴

The will of Richard Arnold was written on Sept. 24, 1758 and probated on Dec. 12, 1758. It names four children, 1) Elizabeth (husband George Nixon); 2) Andrew; 3) Nimrod, 4) younger son, John;³⁵ grandson, Joseph Arnold; sister-in-law Sarah Davis. Executors named were Jesse Pugh and George Nixon, and witnesses were Roger Parke, James Cody (Caudy), and John Ashbrook.

The Arnold, Ashbrook and Nixon families are linked to the early Baptists of the Cacapon and North River Valleys. The Brethren were often called "Baptists" because they baptized their members. Yet the first organization of regular Baptists there is said to date from 1787. German Baptist ministers and Baptist minister, John Corbley, labored in the area long before 1787. Such statements, however, can only be suggestive. If Dunker minister, William Nixon, had been converted in Hampshire County before going to Kentucky, it would surely reveal the early influence of the Brethren in the Cacapon Valley.

³³ It is unlikely that William Nixon was killed by Indians. Having been born in 1789 and married after 1800 places his family too late in Preston County for his death to have occurred from Indian attacks.

³⁴ The date of this transaction is prior to the formation of Hampshire County. At this time, Frederick County included present day Hampshire and Mineral Counties.

³⁵ John Arnold is identified by Pugh (II, 44) as a minister of the Primitive Baptist Church on North River. This church is said to have been established by Benjamin Stone in 1787 and is the oldest known Baptist Church in the Cacapon or North River Valleys. Levi Ashbrook was also a minister of the group on North River (Asplund, 27).

THE HORN FAMILIES

John Horn may have been one of the ministers who preached for the Brethren in the Cacapon River and South Branch communities. J. M. Henry (67) describes the close association of George Horn with George Adam Martin the mystic and unorthodox Dunker minister of Antietam and Bruderthal. George Horn came to Amtietam in 1762 with Martin and helped to establish a cloister at Snow Hill modeled after the one at Ephrata.

Johannes Horn, who married Catherine a sister of Abraham Knepper, was a brother-in-law of Elder Martin himself. Cooper, relying upon sources he names (115, 116), states that Elder George Adam Martin made many of his preaching tours into the wilderness of Virginia, North Carolina, South Carolina, Tennessee, and Kentucky with Johannes Horn.

Of great interest to our story is the fact that a George Horn is found in a few years on the Great Cacapon in Hampshire County. Could this be the George Horn, or a son of George Horn, who had come to Antietam with Elder Martin?

On Aug. 11, 1783, George Horn purchased 135 acres of land on Tearcoat Creek, a tributary of the Cacapon, from John and Sarah Park. No witnesses signed. George Horn remained in Hampshire during the remainder of his life, writing his will on Jan. 11, 1800. It was probated on April 14, 1800. It named his wife Mary and children, Andrew, George, Phillip, Eve Brelesford, Henry, and Betsy Liller.

George Horn would have been an elderly man in the 1780s. Andrew Horn witnessed deeds for Jacob Emmert and Henry Baker in 1799. The fact that George Horn moved to Cacapon suggests that the Horn and Martin ministers may have been active in the valley.

THE EMMERT FAMILY

A branch of the Emmert family was established in Hampshire County. In the 1870s, William and Nancy Emmert were members of the Beaver Run Church. At a much earlier period, the Emmert family was established in the North River Valley, a tributary of the Cacapon.

Jacob Emmert purchased 158 acres of land on North River on Dec. 28, 1791 from Henry and Elizabeth Baker. He had been in the area for several years, for he had been included in the tax lists for the years of 1782 and 1784. He was enumerated by Levi Ashbrook and Eliza Posten whose area lay South of Capon Bridge and included Pleasant Dale. He made a second land purchase on March 1, 1799 from Henry Baker and wife Marie. Witnesses to this transaction were Andrew Horn, Jacob Millsagle, and Jacob Emmert, Jr.

The ancestors of Jacob Emmert have been described by Garner (173) who notes that Jacob, son of John Emmert of Frederick Co., Md., moved to Hampshire County with his uncle Andrew Millsagle. The wife of this Jacob Emmert was Barbara Rupp of York Co., Pa.

The will of Jacob Emmert was written on March 29, 1819 and probated the same year on April 19. Jacob does not name his wife but names eight children: 1) Mary; 2) Catherine Horn; 3) Elizabeth Fleming; 4) Christina Cleishers; 5) John Henry; 6) Phillip; 7) Andrew; 8) Jacob. The executors were son Jacob and Jacob Milislagle, and the witnesses were James Pugh and John Baker (Sage and Jones, 115).

On Dec. 31, 1828, Jacob Emmert, Jr., served as bondsman for the marriage of John Cheshire to Mary Dicks, daughter of Peter Dicks (Sage and Jones, 100).³⁶

The will of Barbara Cheshire, probated on Oct. 19, 1820 reveals additional relationships. It names eight children: 1) Uriah; 2) Obediah; 3) Samuel; 4) Joel; 5) Nancy Emmert, (husband, John); 6) Axhsa Millslagle (husband, George); 7) Sarah Kisner; 8) Rebecca Emmert, (husband, Henry). Among the witnesses was the name of John Horn (Sage and Jones, 111).

No claim is made regarding the church affiliation of the above persons. The relationship of these Emmerts to the Beaver Run Emmerts is not known to the writer. Wills of the early Emmert families of North River are not all extant. The ancestors of the Beaver Run Emmerts are James, born July 2, 1822 and died Oct. 7, 1887, and wife Mary, born Jan. 10, 1825 and died Mar. 5, 1888. They are buried with at least some of their children in the cemetery of the Methodist Church at Headsville which evidently served the community. Known Brethren families are buried there. The James Emmert, who died on June 1, 1903 at the age of 44 years, and Nancy (1860-1904) Emmert, both members of the Beaver Run Church, are buried there also.

THE HOOVER FAMILY

The Jacob Hoover family was also established quite early in the Cacapon River Valley. Although this family has not been connected to its ancestors and its religious affiliation remains unproved, many Hoovers were of Mennonite and Brethren origins. Jacob Hoover who died in 1801 in Bedford Co., Pa., is said to have first gone to Washington Co., Md., (Brethren Encyclopedia 634).

The following Hoovers were listed as Dunkers and Mennonites in 1776 by the "Committee of Observation," which tried to enroll them into the Revolutionary Army. Many of them paid fines and had property confiscated. Their names were: John, Sr., and Jr.; Jacob; Christian; Olerick. These Hoovers are designated as Mennonite by James O. Lehman (214-215), but the Brethren Encyclopedia (634) suggests that Jacob Hoover and Christian Hoover may have been Brethren.

Some Washington Co., Md., residents first moved to Hampshire County, before going to Somerset or Bedford counties. Others of course, went south. Jacob Hoover of Cacapon Valley has not been identified. He was associated with the Jacob Hotzenbehler and Valentina Switzer (Schweitzars) families on the Cacapon.

The earliest date recovered for Jacob Hoover is the purchase of 294 acres of Cacapon River Land obtained May 3, 1779 from Jacob Hoizenbehler. The mortgage describes Hoover as being of Hampshire County. Jacob Hoover remained in the area for some years. A record of the court states that Jacob Hoover had completed payments of all debts to Jacob Hotzenbehler by Apr. 9, 1794.

By Apr. 6, 1799, however, Jacob Hoover had apparently returned to Pennsylvania, for when he sold his land on Cacapon River to Henry Hoover (of Washington Co., Md.), he was identified as being of Lancaster County. It is not known if he remained in Lancaster County or moved to Bedford County. Witnesses who signed these records do not reveal known or suspected Brethren names. No known Mennonite community existed on the Cacapon at this early period.

In 1786, a Jacob Hoover joined with Jacob Rinker, Simon Harr, Henry Funk, Jr., and George Keller in appealing to the Assembly of Virginia regarding the nonparticipation of Mennonites and expressing concern that they "may be obliged to do

³⁶ See discussion of the Dick family above.

duty adequate to the other parts of the community" (Wust, 1969, 144). Identified as being of Shenandoah County, this Jacob Hoover is believed to be a different man.

It should be noted that a Jacob Hoover owned land on Dunkard Creek, Monongalia County in 1784 (Sims Index, 473), where several alleged Dunker families had moved from Cacapon and from the South Branch Valleys.

THE STUTZMAN FAMILY

John Stutzman, who purchased his land on Feb. 8, 1790 from Jacob and Hannah Kisner, lived adjacent to present-day Route 50 on the North River, a tributary of the Cacapon River. His neighbor was Patrick Keran to whom he sold 57 acres of this tract on Sept. 4, 1797. John's wife was Mary.

The identity or paternity of John Stutzman has not been discovered by the writer or by the Stutzman family historian, John Hale Stutzman. Some clue to his background may eventually be discovered through his relation to the Bowman family. On Nov. 27, 1807, Sarah Ann Stutzman was married in Berkeley Co., Va., to Jonathan Bowman. Presumably Sarah Ann was a daughter of John Stutzman, for he gave bond for the marriage. Jonathan Bowman is enumerated in the censuses of Hampshire County for the years 1810 and 1820 and perhaps earlier.

Several Stutzman families had strong Brethren ties. The Brethren branch had been established for several decades before 1790 in the Conococheague region of Washington Co., Md. The religious affiliation of this John Stutzman is unknown, but he was situated within the larger Brethren community of the Cacapon and North River Valleys. He probably lived only a mile or so from where the Tearcoat Church is located today. He was a close neighbor of Henry and Hannah (Skinner) Landers (Landis) who had moved to that locality from Loudon County in 1777.

THE KEITH FAMILIES

As we have noted, the Keith name has been connected with several of the families we have described as Brethren or Brethren related. The name is found in several Brethren communities, namely, Cacapon Valley, New Creek, Beaver Run, South Branch, Westmoreland Co., Pa., and Kentucky. Because of this circumstantial evidence, a discussion of James and John Keith is included.

At one time Quakers, some members of the Keith family, particularly George Keith (1638-1716), had been led to adopt a variant form of the Quaker faith. This branch practiced baptism and observed the seventh day as the day of rest. These Keiths lived for a time in New Jersey, and the movement influenced Conrad Beissel of Ephrata to adopt the sabbatarian doctrine. Also, George Adam Martin for a time had come under the influence of Conrad Beissel. Members of the Noble family also came under the influence of the sabbatarian doctrine. Some members of the Noble family are also found in the Quaker communities and Brethren communities of Frederick and Hampshire County, e.g., George, Noah and Thomas Noble.

In the year 1765, James Keith obtained two tracts of 140 and 170 acres of land on Patterson Creek and 328 acres of land on New Creek in 1760. In the year 1765, John Keith obtained 209 acres of land on the Great Cacapon.

Arthur Keith, writing in Tylers Quarterly on the Enoch family,³⁷ points out the relationship of the Keiths to the Enochs, citing a reference indicating that John Keith assisted in the surveying of the property lines for the Enoch land in 1750.

Two Keith families appear to have had consistent associations with Brethren people in Hampshire County, the James and the John Keith families.³⁸ Analysis of these interactions illuminates the nature of these contacts.

The James Keith Interactions.

James Keith was a resident of Frederick Co., Va. He had arrived there at least by 1757, for he qualified himself before the authorities as an attorney on March 15 of that year (Chalkley, Vol. 1, 79). He must have had the confidence of the families which we have included in our discussion, for he appears to have been sought out as one whom they could trust and frequently use. Thus, we find his name associated with Henry Horse (Haas), Michael Mallow, Christian Goose (Guss?), and Christopher Hoofman in the South Branch Valley (Chalkley, Vol 3, 84), with Casper Rinker on Dillon Run in Cacapon Valley on Oct. 5, 1761 (Sage and Jones, 50); and with Daniel Stover to whom he leased and finally sold land. Daniel Stover was son-in-law of Dunker pioneer and alleged minister Nicholas Leatherman at Beaver Run Church on Patterson Creek in Hampshire County (Bk. 14, 34-37).

On Feb. 18, 1764, James Keith sold 110 acres on the drains of the South Branch to Abraham Hite. Witnesses to the transaction were Thomas Keith, Thomas Harman and Garrett Van Meter. Major Abraham Hite, a friend of the Brethren on Mill Creek, was to later sell land to some of them for settlement in that area. From Sims Index (304), we learn that James Keith had also purchased land on the waters of the West Fork in 1787 when that territory was still a part of Harrison County. This land was sold in 1813, presumably after the death of James Keith who retired and resided in Alexandria, Va., in his later years.

The John Keith Interactions.

If James Keith was merely a trusted friend and attorney for the Brethren, John Keith was a neighbor and close associate.

How close to the Brethren he actually was is revealed in the deed which transferred the 207 acres of land purchased by William Howell of Frederick Co., Md., from John and Sarah Hite in 1762. The wording of the deed reveals that the land which Howell bought upon moving from Maryland adjoined that of John Keith.³⁹ James Keith served as a witness and was perhaps the attorney. The relationship between James and John Keith is unknown.

The Howell family is believed to have been a key unit of the Dunker community. It was the family into which the two Cracraft men married, and which brought about the conversion of one or both Cracraft brothers. Joseph who may have become a minister, was disowned by his family according to family tradition.

³⁷ A Xeroxed copy of part of this article is in the possession of the writer, having been sent by the correspondent who failed to provide the Volume number and date.

³⁸ Careful study of the book, Keith Kinfolks, by Larry King, reveals no connection of John Keith to the Rev. James Keith of Scotland, who was rector of St. John's Parish in Henrico Co. No evidence exists to show that James Keith was a son of Rev. James Keith, but some genealogists have suggested this paternity on the basis of circumstantial evidence, principally the fact that the two James Keiths live in adjoining counties and that their names are the same. On the other hand, only circumstantial evidence indicates the Keithian Quaker origin of John and James Keith. However, the circumstances supporting the latter hypothesis are of a much higher order.

³⁹ See author's field notebook, p. 203, in which the deed is abstracted from the copy in the Hampshire Co. Courthouse, Bk. 1, 150, 251.

Furthermore, when William Cracraft, brother alleged minister Joseph Cracraft, moved to Westmoreland Co., Pa., he sold his 38 acres of land on the Great Cacapon to John Keith. The transaction took place on Apr. 16, 1773. Witnesses to this transaction were Joseph Cracraft, Thomas Bowel and Bazel Bowel (Sage and Jones, 11).

As was true of many frontier settlers a desire to obtain cheap and unsettled land was strong. Seeing such opportunities westward in what was then Monongalia, John Keith sold his two tracts of land on the Great Cacapon on Nov. 1 and Nov. 11 of 1777 to James Conrad (Sage and Jones, 30). At the time of this transaction, he was described as being of Monongalia County.

Interestingly, John Keith almost purchased land in the Dunker community on South Mill Creek, a tributary of the South Branch of the Potomac near Petersburg. Keith had bargained with Thomas Parsons to purchase 200 acres which was located there near the Fairfax Line. Parsons, however, died the day before payment was to be made. Consequently, Keith was unable to gain the land. The date of the agreement was Jan. 14, 1778 (Bk 4, 253).

Keith apparently remained in Monongalia or Harrison County for some years, although his location has not been discovered. He was not listed as a taxable citizen in Hampshire County in 1782 or 1784. He did eventually return to the Cacapon Valley, however, for on Nov. 15, 1800, he purchased land from William Frye.

The name of Keith(ly) is included by Eller (72) among the Brethren in Kentucky, but it is not known if this family is from the Brethren Keiths of southern Virginia, from Hampshire County or from some other place.⁴⁰

THE HEFFLEBOWER FAMILY

David Hefflebower, a Dunker of Jefferson Co., W. Va., moved to Capon Bridge in 1842. Being a devout man, he built a church there which he dedicated to the cause of religion and Christianity in the neighborhood. Apparently, he hoped to restore the remnants of the Dunker community and to win new converts. The project was not successful beyond the time of his death, and the church was soon in decay and forgotten. Since the story of this church includes the history of a church building, it is included elsewhere with the history of the churches.⁴¹

THE RHINEHART (RHEINHART, RINEHART) FAMILY

The Abraham Rhinehart family lived on Edwards Run just a short distance from Capon Bridge where David Hefflebower built his church around 1853. The deed which Hefflebower wrote to transfer the property for the church includes the names of two Rhinehart men, John and Charles. John is a son of Abraham Rhinehart, and one of the two men is possibly a son-in-law of Hefflebower. Charles may have been a grandson of Abraham Rhinehart, the senior.

Abraham Rhinehart had been a long time resident of Edwards Run. He had purchased 352 acres of land there in 1788, and 206 acres in 1796 (Sims Index, 224).

Hennings, a Rhinehart family historian, failed to connect Abraham Rhinehart to the Dunker family of Ulrich Rhinehart. Perhaps Abraham is the immigrant who arrived at Philadelphia on the Anderson on Aug. 25, 1751.

⁴⁰ The following is highly speculative but intriguing. Morgan Edwards, Baptist historian, collecting his information around 1770, stated regarding the Virginia Churches that one of their ministers was John Chiefly. Chiefly has never been identified by historians. The author has no evidence, pro or con, that John Keith was a Dunker minister, but the similarity of the two names and pronunciation are striking. It seems beyond circumstance that John Keith would live at the heart of the Dunker settlement on Cacapon and seek to buy land in the center of the Dunker settlement on the South Branch. His South Branch land would have been very close to that of Eyman, Judy and Landes.

⁴¹ See index under Hefflebower or Capon Bridge Church.

The names of the children of Abraham and his wife Margaret are taken from his will which was written on May 17, 1815 and probated on Oct. 20, 1817. Although not all named in the will, their children were: 1) George; 2) John, 3) Abraham, who married Mary Ward, a Quaker (Pugh, Vol. 1, 202) and lived on Edwards Run, 4) Mary Cooper; 5) Catherine Foreman, 6) Margaret; 7) Sarah; 8) Susan Griffith, 9) Elizabeth 10) Rachel; 11) Hannah; 12) Andrew; and 13) Molly.

Having lived on the Cacapon River since 1788, Abraham Rinehart was undoubtedly well acquainted with the Brethren. He may have become affiliated with them although there is no positive evidence to indicate it. The fact that his son John was a trustee of the Hefflebower's church at Capon Bridge implies solid grounding in the faith. The Rinehart family may have represented one of the remnant families of the early Cacapon Dunker settlement.

THE MINISTERS OF THE CACAPON VALLEY CHURCH

The discussion would be incomplete without an effort to evaluate the evidence regarding the identity of the founding ministers of the Cacapon Valley Settlement. This discussion was postponed in the narrative because the presentation of families and the alleged ministers associated with them needed to be reviewed first.

Morgan Edwards on the Virginia Churches.

The oldest printed comments regarding Brethren ministers in Virginia comes from Baptist historian, Morgan Edwards, whose data were collected around 1770. Edwards⁴² however, failed to give much precise information about the Virginia churches. What he did give has frequently been thought to refer primarily to the Ephrata colony on Cedar Creek at Strasburg at the upper end of Shenandoah County.

Edwards described the Tunkers of Virginia as having settled on the waters of the "Shandor" (Shenandoah) River. This statement is accurate only for the Ephrata Colony at Strasburg. It is inaccurate in that several large communities of Brethren had been established elsewhere than on the Shenandoah River. These colonies were, however, located on tributaries of the Shenandoah and Potomac. Edwards's statements regarding their locations may reflect his lack of knowledge of geography rather than lack of knowledge of the churches.

Edwards refers to the fact that the Tunkers kept the seventh day Sabbath by virtue of their connection with the Ephrata Community. This statement certainly applies to the Strasburg Colony. The question arises as to whether the South Branch and Cacapon Valley Brethren groups had connections with the Ephrata Cloister. While no evidence has been recovered to indicate the use of Saturday as the Sabbath, it would be correct to describe the West Virginia settlements as Ephrata-related provided that Elder George Adam Martin, Nicholas Martin, George Martin, and Johannes Horn (ministers of Conococheague and Stony Creek Churches) had played a part in their establishment. Indeed, these ministers were very likely involved in the founding of the West Virginia churches of Cacapon Valley and South Branch. The Ephrata connection is made more plausible because of the fact

⁴² See Durnsbaugh, 1967, 189 for Edwards's statement about the "Tunkers in Virginia."

that so many families had migrated to West Virginia from both the Conococheague and Conestoga regions where the Ephrata influence had impacted the churches.

Additional research may be able to show more clearly the roles played by the above mentioned Ephrata-related ministers, particularly, that of George Adam and Nicholas Martin. If the role of these ministers was large in the beginning, then these communities would also fit the description by Morgan Edwards as to their sabbatarian tendencies and Ephrata connections.

The Martin Ministers: George Adam, David, and Nicholas.

George Adam Martin returned to the Brethren fold in his later years. His Ephrata community on Stony Creek, called Brudertal, in Somerset County, soon affiliated with the regular Dunkers. We may suppose that the Cacapon and South Branch communities likewise dropped any sabbatarian tendencies they might have had at about the same time.

Elder George Adam Martin.

George Adam Martin may have been one of the primary founders of the Cacapon and the South Branch congregations. Elder George Adam Martin is reported (Ephrata Chronicle, 252; Brethren Encyclopedia, 797) to have been a vigorous evangelist preaching widely in Maryland, Pennsylvania, Virginia, and the Carolinas. He had helped to establish a group of his followers on the Conococheague Creek in Washington Co., Md., by 1743. Also, he with John Horn, his brother-in-law, established the Snow Hill Cloister near Waynesboro, Pa. Without a doubt, Elder Martin was an active and charismatic promoter of his religious faith. Leaving his Conococheague church in the hands of Nicholas Martin, he soon led a group of his followers to Stony Creek in Somerset Co., Pa., in the 1760s.

It is worth noting that the South Branch and Cacapon River communities would have been fairly close to the Antietam (Snow Hill) and Somerset County Brethren settlements, and would have been on the direct pathways to other Brethren communities in Virginia and in the Carolinas. While George Adam Martin was in Washington Co., Md., he would have been only a few dozen miles from the lower Cacapon River community where Bowels, Cracraft, Tarvin, Keith and others were located. He certainly would not have avoided this community, and he may have had a major role in founding it. Bowel himself had come from the Antietam territory in which George Adam Martin, Nicholas Martin, and John Horn were working.

David Martin.

David Martin, born Oct. 8, 1737, a Dunker of the Conestoga church, was ordained as a minister by Daniel Leatherman and Nicholas Martin on Sept. 28, 1770 (Durnbaugh, 1967, 190). He was a relative of Elder George Adam Martin (1715-1794). As an associate of Elder Martin, he had come under the Ephrata Cloister influence. Cooper indicates that David Martin moved in 1785 to Kentucky (116). Sappington, (1971, 33) however, says that David Martin was serving in the ministry in North Carolina from 1760 to 1874.⁴³ Cooper adds that some of the Martin family, namely John and William, were in Virginia before moving into Kentucky. Perhaps David Martin, as an itinerant minister, preached also in Virginia,

⁴³ The reader will note the apparent inconsistencies inherent in these statements. Durnbaugh's statement of the ordination of David Martin in 1770 implies the return of David Martin to the north. Martin could have been serving many years in the first or second degree without ordination. Perhaps he remained a few years and gave services to the Cacapon Valley Brethren, if indeed the David Martin of Cacapon Valley is the same person.

living for a few years in the Cacapon River Brethren settlement. He may have rotated his services and visits between Virginia, Maryland and Pennsylvania.

The name of a David Martin is found in the tax list of Hampshire County for the year 1782 but not for the year 1784. He was enumerated by David Mitchell whose territory lay north of Capon Bridge in the area in which the Dunker settlement existed.

Some Martin families lived in Hampshire County, and a few of them may have been descendants of the nephew of Lord Fairfax. The name of David Martin, however, does not appear in the lists of English speaking Martins to which the author has access.

Elder Nicholas Martin.

An additional Martin minister, Elder Nicholas Martin, likely played a significant role in the formation of the earliest West Virginia congregations. Nicholas Martin was an elder of the Conococheague Church a short distance to the northeast in Maryland and is mentioned by Baptist historian, Morgan Edwards (Durnbaugh, 1967, 188). Located so closely, the Cacapon group may have been regarded as a part of the Conococheague territory, which in turn came under the supervision of Elder Daniel Leatherman of Frederick Co., Md. He likewise, could not have avoided performing ministerial and supervisory services to the growing congregation on the Cacapon and South Branch Rivers, especially after they had aligned themselves with the regular Dunkers.

John Titer (Tederick, Deterick).

The same obligation would have fallen on John Titer (Tederick) who is mentioned by Morgan Edwards as an assistant minister to Nicholas Martin in the Conococheague congregation. He, likewise, would have been called to fill regular appointments for the Cacapon and South Branch congregations, at least until they had their own resident minister.

Elder John Horn.

It has been noted that John Horn was associated with George Adam Martin as a brother-in-law and as a traveling missionary companion to the Virginia and Carolina churches (Cooper, 1962, 116). A George Horn of unproven connection was established in the Cacapon Valley. These Horn connections may imply a large role played by the ministers of this family on the Cacapon and South Branch Rivers.

Further research may eventually throw additional light on the role played by the Martin ministers, John Horn and John Titer in the Cacapon and South Branch Churches. Much research remains yet to be done, and it is hoped that others may become involved in testing the hypotheses suggested above.

Morgan Edwards on the Virginia Ministers.

The vagueness of Edward's description of the Virginia churches and ministers has created difficulties for historians. Until recently, little could be done to clarify them because of the lack of knowledge of the Virginia Brethren prior to 1770.

Edwards named the ministers of the Virginia churches. They were "Jos. Crayfelt, Joh. Chiefly, [and] Christopher Guss" (Durnbaugh, 1967, 189). These names present several problems. Only one of them, Christopher Guss, is recognized in Brethren history. The other two are strange and unfamiliar names. None of them are known to have associated in any significant way with the Ephrata Colony at Strasburg. And this fact poses the question of which Tunkers beyond the Strasburg Colony Morgan Edwards meant to identify.

Joh. Chiefly

Sappington (1973, 19) believed that he had discovered Chiefly in the person of Joseph Siefly on the Holmans Creek where the Flat Rock congregation was later to develop. The name Joseph, however, does not fit the identification given by Edwards.

The Joh. Chiefly referred to by Edwards is just as likely to have been the John Sibley who witnessed a deed in 1771 in which land was transferred on the South Branch in Hampshire county from Lane to Garret Van Meter. Sibley also witnessed a transfer of land from Strickler to Garret Van Meter in 1775 for land on Mill Run (a tributary of Patterson Creek) in Hampshire County (Sage and Jones, 33, 56). The Mill Run community was very close to the Beaver Run community since it enters the Patterson Creek at Burlington.

Sibley was enumerated by Abraham Hite in the tax lists of Hampshire County for the year 1782. Hite's area of responsibility lay north of Moorefield to the Trough, and his area likely included the areas to the head of Mill Creek where the Pine Church was to be built in only a few decades. Were he the minister referred to by Edwards, he would have served the Mill Creek area which contained an early settlement of German speaking people.

Another possibility is that Joh. Chiefly is John Keith(ly)⁴⁴ who was a neighbor to the Cracrafts, Bowels, and Enochs on the Great Cacapon. This hypothesis has the attractiveness of locating Chiefly in the midst of a Dunker settlement which had the known capacity to produce ministers. Tarvin, Newcomb, and perhaps Cracraft were ministers coming from this community. The other advantage of this hypothesis is that it provides insights as to how an English speaking group of Dunkers got started. John Keith was undoubtedly a speaker of English, for his ancestors came from the British Isles.

None of these speculations can be accepted at present, and we can only wish for additional data to resolve the matter.

Furthermore, the "West Branch" group (Sappington, 1973, 18) of Dunkers mentioned by Morgan Edwards may refer to the group located on the Cacapon or South Branch Rivers. These rivers are located in the valleys west of the Shenandoah Valley and are western tributaries of the Potomac. The term "West Branch" cannot accurately be applied to the Shenandoah River which flows from Rockingham County through Strasburg, for that river is called the North Fork or North River of the Shenandoah both today and in the early land records.

Christopher Guss.

This minister is discussed in connection with the South Branch Church.

Jos. Crayfelt.

The third minister to which Edwards referred, Jos. Crayfelt, is equally mysterious. Although there is little or no positive evidence of ministerial status, the writer has suggested the possibility that the Joseph Cracraft, sometimes spelled Craycraft, who was the father-in-law of Dunker minister George Tarvin, is the third minister to which Edwards referred.

This hypothesis is strengthened by the fact that Cracraft is believed to have had strong Dunker ties, to have been located in the heart of a Dunker community, and to have been subjected to the same source of Dunker influence which brought George Tarvin into the faith. Although not completely convincing, these data are the best that can be supplied at present.

⁴⁴ The "ly" is found as a suffix to the Keith name among Brethren Keiths in Kentucky (Eller, 72). The Keiths are said by Arthur Keith to have come from Pennsylvania.

It must be noted that Wust has proposed that Edwards had meant to refer to Joseph or Jonas Craybill (Graybill). He noted, however, that no Joseph Craybill had been found in local records. While the Craybill part of this hypothesis has plausibility, the first name abbreviation does not match. A Joseph Greybuhl, however, was mentioned by Wust as being a member of George Adam Martin's congregation on the Antietam, in Maryland (Wust, 1971, 116). Thus, the Wust hypothesis also has good plausibility.

Rev. Schofield

A minister of the Back Creek Dunker Settlement a few miles to the east, Rev. Schofield was active by 1805, and for an unknown number of years before that date. He was called upon to administer baptism to William Singley⁴⁵ of Greenland when the Arnold ministers of Beaver Run who spoke only German, could not talk with him. Therefore, it appears that Schofield was associated with English speaking Dunkers either in Berkeley County or in the Cacapon Valley. No land record has been found for the Schofield family in Hampshire County.

It appears that the Schofields were associated with the Snyders and Stuckeys on Back Creek, for one or more of the Snyder family married into the Schofield family. They also followed the same migration pattern into Bedford County and from there westward.

As an early minister, by 1805 or before, he may have helped to provide ministerial services to the Cacapon Brethren.

Daniel Newcomb.

In addition to the names of Joseph Cracraft and John Keith which have already been discussed, another local minister mentioned in the treatment of the Cacapon Valley Settlement was Daniel Newcomb.

As noted in the discussion of the Newcomb family, only one brief printed reference to the ministry of Daniel Newcomb has been recovered. As with the other alleged ministers, direct evidence pertaining to ministerial status is exceedingly fragmentary and tenuous. As noted above, Daniel Newcomb may have been called to the ministry in Hampshire County. Certainly his family was deeply involved with other Brethren and lived in their midst. Daniel was born in Hampshire County. This family added another segment to the English speaking side of the mixed group.



The Flat Rock Church

Elder Martin Garber.

According to a statement by Holsinger (174), Martin Garber, son of Elder John Garber of Flat Rock Church in Shenandoah County, was given oversight of the northern Virginia churches in 1788. This occurred when the first east-west line of territorial division was drawn in that year in Harrisonburg, Virginia (Zigler, 52, 175). Although Benjamin Bowman was the senior elder, the territory north of

Harrisonburg to the Maryland border is said to have been given to Martin Garber's oversight. If this historical datum is correct, Martin Garber would have been the overseer of the congregation on the Cacapon River and the South Branch.

⁴⁵ See William Singley under Greenland Congregation.

Consequently, we may expect that he occasionally preached there and was called on for special situations.

The presence of other ministers is quite possible. Because the Brethren generally kept no membership or ministerial records until after 1865,⁴⁶ recovery of additional information regarding them may require painstaking effort or even be unsuccessful. "

Likewise, it is quite probable that some families which were a part of the Cacapon Valley settlement have been left out of this narrative. This could happen easily, because their names may not have been recognized or because they did not remain long enough to purchase land and thus be recorded. Also, some families may have been included which did not belong. Evidence is usually insufficient for proof. The inclusion of such material is desirable in order to preserve leads and to stimulate additional research.⁴⁷

CONCLUSION

Our review of the Brethren settlements in the Great Cacapon, Little Cacapon, and North River Valleys has been lengthy and detailed. The task of amassing and analyzing an enormous amount of data was necessary in order to bring into focus the strong and vital Dunker community which existed there between ca. 1760 and ca. 1810 or later. Even though 200 years had passed by without discovery, this Brethren congregation, built up by the work of heretofore unknown missionary activity, has now come to light. Recognition can now be given to the strenuous efforts they expended in order to build not only their homes but a strong religious community on the western Virginia frontier.

Relations to Other Early Hampshire County Churches.

The record indicates frequent interactions between the Back Creek and Cacapon Valley Brethren groups with the South Branch Church. These will be described in the next chapter along with the history of that settlement. These interactions are comprised of migrations westward into that area and inter-marriages among the families. Undoubtedly, the ministers of the two areas visited each other's congregations.

A few interactions are noted between the Cacapon Valley and Beaver Run Brethren. Again these will be pointed out in the chapter on the settlement of the Patterson Creek, Beaver Run, and Mill Creek areas. The movement of families and intermarriages are noted. We may only guess with respect to interaction by ministers and exchange of ministerial services. The Patterson Creek and Beaver Run settlements had their beginnings in the 1770s with the arrival of the Neff and Harshman (Hersman) families.

⁴⁶ In that year, Annual Meeting approved the keeping of minutes of District Meetings and by implication,, minutes of local councils.

⁴⁷ The writer invites correspondence regarding the early families of Hampshire County and their ministers. Corrective and supplemental data will undoubtedly be added to the story of these early congregations.