Submission of Material for Publication

Members and non-members are welcome to submit material for publication in *Muscogiana*. All material must be typed on 8 1/2 by 11 white paper. Bible records are to be submitted with a photocopy of the title page showing date of publication, the pertinent entries, a typed transcription of the entries exactly as they appear in the Bible, and a notarized statement as to the present owner. To be considered for publication, material must be of historical and/or genealogical significance to the Columbus/Original Muscogee County, Georgia, area that consists of Harris County, Talbot County, Marion County, Chattahoochee County, and current Muscogee County. Final decisions on the acceptance of material for publication are made by the Editor and the Editorial Board. The Muscogee Genealogical Society cannot accept responsibility for errors or inaccuracies in material submitted for publication.

Queries

Queries are welcome from members and non-members. Queries are limited to one per issue. There are no charges for queries.

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Please direct all correspondence regarding Memorials or sponsorship to the Editor at P. O. Box 761, Columbus, GA 31902-0761.
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FROM THE EDITOR'S DESK

This first issue of the new decade in the journal’s life should reach our readers about the time the country celebrates its 224th anniversary on July 4, always an appropriate time to consider history and genealogy. This particular issue includes several elements that enhance our knowledge and understanding of both.

Our lead article by Stephen Barber deals intelligently with a sensitive issue in local and regional history and one that is receiving increasing scholarly attention (see the book review section of the current issue of *The Georgia Historical Quarterly* for examples). Barber’s paper received special recognition at the Spring, 2000, meeting of the Georgia Association of Historians. The records of African American members of antebellum churches in the south are an important genealogical source. We are pleased to begin in this issue the publication of church membership lists which include African Americans.

Cemetery records are also vital to the genealogist and we begin what will be a lengthy series of extracts from an index of Riverdale Cemetery records prepared in the 1940s. The editor thanks Mary Jane Galer for making this index available to us. Burials began in Riverdale about 1890 and include people who served in the Civil War as well as other national wars.

Timely notice of useful publications is provided by the association’s Newsletter but occasionally more lengthy consideration is needed. We welcome Callie McGinnis back to these pages with her review of Mary Jane Galer’s *Columbus, Georgia: Lists of People*. Brief annotations by the editor of a few other recent publications are also included.

Contributions of historical and genealogical materials to the journal from readers are invited; please see the guidelines on the inside front cover.

----Hugh I. Rodgers, Editor
In 1995, the Southern Baptist Convention passed a resolution on racial reconciliation to address the barriers between white and black Christians. In short, it was a confession that the behavior of white Southern Baptists in the past has fallen short of God’s desire that all of his children live in harmony. It addressed the Southern Baptists’ support of slavery as well as the silence of Southern Baptists during the civil rights movement of recent years. As a conciliatory measure, the sentiment expressed is not without truth or merit. But any such retrospective gloss over an era more than a century distant is sure to lose some aspect of contextual accuracy.

To gain a more accurate perspective, certain questions could be entertained. For example, one clause of the resolution states: “Whereas, our relationship to African Americans has been hindered from the beginning by the role that slavery played in the formation of the Southern Baptist Convention.”

One series of questions from this clause concerns the relationship between the white Southern Baptists and slaves. What was the nature of this relationship? In a spiritual context, how were blacks treated in the Southern Baptist churches? Were slaves forced to attend church in an attempt to keep them under control? Or were the Southern Baptists just being true to a literal interpretation of the several passages in the New Testament that give direction to master and slave? It is easy to see the racial attitudes of some contemporary white Southern Baptists by looking at modern day examples of the relationship between blacks and...
whites. For example, during the civil rights demonstration in the 1960s, many Georgia Baptist churches refused admission to blacks and adopted whites-only policies.\textsuperscript{3} If this is compared with the fact that slaves were considered members of the churches of their masters, a stark historical contrast is presented and basic historical questions can be raised.

The New Testament contains six different passages concerning the behavior of slave and master. All of these are part of letters or epistles written by the Apostle Paul to churches and individuals. The central theme in these passages is that slaves ought to obey their masters and that masters ought to treat their slaves fairly and as brothers in Christ. In First Timothy 6:2, Paul mentions that slaves and masters are brothers.\textsuperscript{4} Also in Galations 3:28 Paul wrote that there is no distinction between slave and free, but that “ye are all one in Christ Jesus.”\textsuperscript{5} In another of Paul’s letters, he writes to Philemon about Onesimus, a servant belonging to Philemon who has left and is with Paul. Philemon is urged to take Onesimus back “Not now as a servant, but above a servant, a brother beloved.”\textsuperscript{6} With these passages as a background, Antebellum Southern Baptists had the scriptural approval to keep their slaves, but were also commanded to recognize them as spiritually equal. It is generally accepted by historians that slave owning Christians used the scriptural authority to keep their slaves under control. It was certainly in their best economic interests to quote those parts of the New Testament that exhorted the slaves to be loyal to their masters.\textsuperscript{7} However, a close examination of church records indicate there were some slave owners that really sought to relate to slaves as spiritual brothers.

The Baptist churches of Columbus, Georgia have histories that can shed light on some of these questions. The two oldest churches in Muscogee County, Bethel of Midland, and First Baptist of Columbus, have extant records that provide a good source for beginning to answer these questions. Other Southern Baptist churches in Muscogee County were Mt. Zion, which
was constituted in 1831, and Emmaus, which was constituted in 1837. Extant records of the Columbus Baptist Association, formed in October 1830, also give a broader base of information that can help address the questions. The first annual session was held at Talbotton Baptist Church in Talbot County. This association was comprised of Baptist churches from the counties of Muscogee, Harris, Talbot, Marion, Chattahoochee, Taylor, Meriwether, Stewart, Macon, and Sumter. Examination of these records yielded information that can be generalized to show a typical culture among the Baptist churches in the Columbus area and, by extension, assumed to have been typical among Southern Baptists across the South.

Bethel Baptist Church was formed in 1825 which makes it the oldest continuing house of worship in Muscogee County. It is located at the junction of Warm Springs Road and Flat Rock Road. The extant records date from the conference held at that site on June 29, 1829. These minutes list six men and seven women as charter members. One of the women was Temperance, a woman of color and the property of Jesse B. Johns, who was one of the six original male members. The minutes of a church conference, dated April 11, 1830, show a slave named Stephen as the first black to be received as a new member. Blacks were listed with whites in the membership lists and were counted in the reports of the number of members. In 1830, Bethel had 31 members, but the racial makeup of that list is not known. By 1848, there were 134 white members and 41 black members. By 1859 the black membership had risen to 76 while the white membership had decreased by two. The last recorded membership numbers broken down by race was in 1868 and showed 116 whites and 83 blacks.

First Baptist Church of Columbus, located on a plot designated for it by the surveyor of the town employed by the state of Georgia, was organized as Ephesus Baptist Church on February 14, 1829. The organizing charter members included four men, seven women, and a
slave named Joseph. The identity of Joseph’s owner is not known although it is likely that he
was owned by one of the four men. The number of members was 57 in 1830 and quickly rose
over the next few years to show 252 members by 1839. In 1846, the numbers were broken down
by race and showed 193 whites and 140 blacks. There were several wealthy planters who were
members, one of whom was Edgar Dawson. In 1862, 62 of Dawson’s slaves were members and
within a year this number had increased to 79. The church minutes show a recapitulation of
members from 1829 until 1860 which record that during that time, 731 people were baptized,
390 whites and 341 blacks. By 1861, the number of black members exceeded the number of
white members by 184. The last year in which blacks were considered members was 1865 when
the black membership totaled 634 compared to 331 whites. Among the numbers of blacks who
were members were those owned by people other than planters, such as the pastor Reverend
James H. DeVotie. In 1860, Reverend DeVotie owned 9 slaves, 3 of whom were adults.

Black members of First Columbus were given their own building in 1840 and this entity
was referred to as the Colored Church or the African Church. It was originally located on the
corner of Third Avenue and Twelfth Street. This congregation was administered by First
Columbus, with Reverend James Whitten serving as pastor for six years. Although the blacks
and whites formed separate congregations, blacks were always reported as members of First
Columbus and there was a joint revival in 1858 which yielded over 200 conversions of which
more than half were black. On August 22, 1858, a new church for the blacks was dedicated.
After Whitten’s death in 1859, Reverend James M. Watt was appointed pastor and First
Columbus continued to administer the Colored Church. The Finance Committee funded the
building and maintenance of the Colored Church and reported that the debt was extinguished in
September 1862. A large proportion of the funds were contributed voluntarily by the black
members themselves. It was also in September 1862 that a committee was formed to examine the relationship between First Columbus and its two missions - the Factory Mission and the Colored Church. The committee reported the expedience of allowing the members of the Colored Church to handle their own disciplinary and financial business, but always under the revision and approval of the white membership in conference. The committee also decided that the minutes of the conferences of the Colored Church should be sent to the white church for inspection and reporting.\textsuperscript{12}

If the blacks were considered members of these churches, how were they treated in areas of the application of doctrine? Did Baptists consider blacks to have equal standing before God, despite the fact that Baptists supported slavery and socio-political inequality for blacks? Did the slave holding Baptists allow religious liberty to be compromised by the state in matters concerning blacks? Were blacks evangelized with the same zeal as whites?

Historically, Baptists have been the champions of religious liberty and Georgia Baptists addressed two issues in the 1860's that presented classic cases of the application of the separation of church and state. As in most Southern states, black preachers were outlawed. In fact the Georgia code prohibited any church from granting a license or authority to any slave or free person of color to preach, or exhort, or officiate in church matters. In 1863, Georgia Baptists petitioned the Georgia General Assembly for the repeal of this law on the basis that it united Church and State and usurped the authority of God. The petition stated in part that the law “trespasses upon the rights of conscience, and is a violation of religious liberty. To say nothing of the sacred right of the black, to preach, exhort or pray, if God has called and commanded him to do...... soul-liberty is the rightful heritage of all God’s moral creatures. Not even over the religion of the slave has civil authority any power.”\textsuperscript{13} This action by Georgia Baptists is
significant in local history because the petition cited the actions of First Baptist of Columbus when they ordained two negroes (actually three) as deacons. Reverend DeVotie, pastor of First Columbus, and Reverend Watt, pastor of the Colored Church, collaborated to select three of the “Coloured brethren who would be suitable persons for this church to elect as Deacons to officiate at the African Church”. In February 1863, Thomas Hicks, Robert Bethun, and John Dawson were elected and were ordained on the next Sabbath at three o’clock. First Columbus literally broke the law by this action and they did so with full knowledge and willful intent.

A second matter addressed by Georgia Baptists was the protection of the marriage institution among slaves. In 1864, the Baptists passed a resolution calling for the amendment of the marriage laws to recognize and protect the marriage relationship between slaves. Their argument was that marriage was ordained by God and His authority was above that of the state. This is significant in local history because of the involvement of Columbus Baptists in the Georgia Baptist Convention. Both of these issues indicate some degree of progressive thinking and action by Southern Baptists. In the area of religious liberty, Columbus Baptists, and by extension Georgia Baptists, did not allow the state to usurp the authority of God. They applied their concept of religious liberty to all situations concerning their slaves.

Evangelism has been one of the foremost characteristics of the Baptist denomination. The sending forth of the gospel to those near and abroad has been categorized under the term Missions. In 1849, the Columbus Baptist Association passed a resolution to solicit foreign missions funds from member churches and this was followed up by a decision four years later to fund its own missionary to Central Africa. The first missionary mentioned in the Association is a Sister Dennard, who was given financial support in the amount of $55 during 1853. Although missions to China and to American Indians were also supported by the Association, a resolution
was passed to apply all funds contributed in 1854 to the Central African Mission. This was the same year a physician, A. D. Phillips, was appointed as the new missionary to Central Africa. He arrived on the coast of Africa on the first of January, 1856, and began a long missionary endeavor. He remained faithful despite suffering the death of his wife three months after their arrival. Brother Phillips continued to receive the financial and spiritual support of the Association over the next 15 years even though many churches gave no financial aid. This fact was recognized by the Association which resolved in 1857 to make a more vigorous effort to support the effort in Central Africa.\footnote{16}

Locally, missions were carried out by the cooperating churches of the Association and some of the local churches. William C. Johnson was designated by the Association as a missionary to the blacks and reported 17 baptisms in 1857. Offerings by individual members, both black and white, were reported annually in the Association minutes during the 1840s and 1850s, ranging from a $5 offering from a white man to 10 cents offered by a colored man.\footnote{17} At First Columbus, a Missionary Society was formed and this organization supported missions in the local area as well as the efforts of Brother A. D. Phillips in Central Africa.\footnote{18}

Another type of missionary activity included taking the gospel to the large plantations. First Columbus commissioned Arphax Whitten to visit the plantation of Edgar Dawson and to “preach to the Coloured members there.” Mr. Whitten was the son of James Whitten who had been the pastor of the Colored Church until the time of his death. The younger Whitten visited the plantation on June 8, 1862 and reported on the status of the slaves relative to their church membership. He listed the members who had been removed to another plantation or had died. He also reported that 10 slaves desired to join the church and suggested that the church make arrangements to receive those wishing to join “by experience”, a term which will be described
below. In conference two weeks later, the church voted to realize his suggestions. A year later, Mr. Whitten gave a brief report on the previous year at Dawson’s plantation. He reported many difficulties, but also much that was encouraging. He expressed the “hope that discords so common among coloured people left without a guide have been satisfactorily met and they are now in a healthy state of prosperity.” The number of Dawson’s slaves who were members of First Columbus had increased from 62 to 79 during the year, despite the loss of nine members “by exclusion” and eight members dismissed “by letter”, terms also explained below. The Colored Church pastor, Reverend James Watt, had visited the plantation during the year to administer the sacrament (of communion) and baptism.

The organization and support of missions targeting blacks both at home and in Africa prove that Baptists extended to blacks the doctrine known as “competency of the soul.” This means that each person has a soul that is competent before God and therefore responsible for his or her own standing before God. It also implies that each person has a free will to either accept or reject God. The recognition of each person’s competent soul also motivated Baptists to present the gospel to everyone so that they can decide for themselves whether or not to accept it.

Baptist churches are autonomous and only engage in association or convention for the purpose of cooperating in its mission and discussing matters of common interest. Churches in the Columbus Baptist Association joined together as an association, yet each retained their autonomous standing. This autonomous nature was evident in the dealings with black members. While there were general consensus among the churches as to the nature of the slave-owner relationships, the actions of each church were totally independent of the wishes of other churches. Although there were standard practices within the churches related to the operations of the churches, the details of these practices were enforced through the autonomous actions of
the churches. The common standard of procedures for membership, business conferences, worship, and member discipline is not a result of rules and regulations enacted at the association level. Guidelines and suggestions emerged from the associational meetings and these seem to be based on pragmatic solutions shared by the cooperating churches.

Membership in Baptist churches could be obtained in two ways. First, there was the "received by experience" scenario. This was a confession by the person of having accepted Jesus Christ as Savior and thus having a salvation experience. Once this confession was made publicly during a church meeting, the voting membership would vote to receive the person as a member. Blacks made these confessions and were accepted as members. In the minutes of Bethel church, there are many entries showing slaves or servants being received as members by experience. It was always noted that the slave was a person (brother or sister) of color and her or his owner's name appeared in the record. The earliest entry in the Bethel minutes shows "Leaven, a black man, the property of W. Philips, received by experience." 21

Second, a person would present themselves to a church with a "letter" in hand and ask to be received as a member. The church letter was literally a letter written by a church upon request that stated that the requesting person is a member in full fellowship and that she or he will be dismissed from the sending church when they join to any other church of the same faith and order. 22 In Baptist vernacular, this was known as a person "moving his letter", a term still familiar with many Baptists today. Once the letter of dismissal was granted during the church business conference, the subject of the letter would possess the letter and present it to a church when requesting membership. Blacks were issued letters of dismissal upon their request. It is evident that the sale of Baptists slaves also meant a change in churches. It would appear that slaves were moved by a trader with little regard for the status of the slave's church membership.
Evidence of this is found in the first query entertained at the first annual session of the Columbus Baptist Association. It concerned the situation of servants who applied for membership in a given church after having been “dragged from their homes and church without notice, and no letter can be obtained”. The associational “answer” was to recommend that the receiving church go to great lengths to obtain knowledge of the servant’s membership. If no knowledge could be found, it was recommended that sound discretion be exercised. An example of the practice of this answer was recorded in the business conference of May 22, 1831, at Bethel church. Amy, a black sister who was the property of Hugh Watt, applied for membership in Bethel but had lost her letter. Upon evidence of Stephen, a black brother, she was granted membership. The nature of the evidence was not recorded, although there was evidently some relationship between Stephen and Amy because they were both owned by Mr. Watt.

A similar incident occurred at Bethel four years later. A black woman was purchased by Bethel member David Dean in the summer of 1835 from a Mr. Henderson in North Carolina. This woman, later identified as Manerva, stated that she was a member of a Baptist church in North Carolina but had not been able to obtain a letter of dismission. Two white members were appointed to investigate her claim. They first obtained permission from her owner, Mr. Dean, to write to her former church and former owner. This process took over a year before she was received into full fellowship on July 1, 1836.

Church conferences were held monthly and minutes of these meetings show a variety of issues that the churches addressed. In March, 1836, Bethel voted to appoint a quarterly conference “for the benefit of the blacks.” Periodically, accounts of these conferences appear in the minutes of Bethel although it is clear that not all transactions of the black conference are recorded. Although the slaves were reported as members in both Bethel and First Columbus,
there is no mention of slaves becoming members or moving their membership in the records of
the latter. The minutes of the conferences at Bethel contain references to the addition of slaves
as members by experience and by letter. All references to the “Coloured Church” in the
minutes of First Columbus are in the context of the administration and financing.

Baptists in the nineteenth century were expected to exhibit Christian characteristics in all
walks of life and their conduct was closely monitored for disorderly behavior. Members were
charged with such actions as drinking, swearing, dancing, lying, and stealing. In 1831, a woman
at Bethel was charged with “marrying a second husband without a knowledge of the death of the
first and bringing forth a child before the time of her marriage would authorize.” She was
subsequently excommunicated. When a person was charged with some disorderly behavior, the
church would appoint a committee to look into the matter and report back to the church. Blacks
were held to the same standard as whites and were subject to disciplinary actions. At Bethel in
July 1836, a slave named Pleasant was charged with lying and stealing and he was excluded
from membership. In addition to the normal disciplinary guidelines, blacks were judged on their
character as slaves. In the summer of 1837 a slave member of Bethel by the name of Leaven was
charged with “unwarrantably quitting his wife and running away from his master’s service.”
These charges proved to be true and Leaven was excommunicated.

Because of their strong belief in the separation of church and state, Southern Baptists
generally have not officially aligned themselves with any political party or taken positions on
various political matters. The exception to this has been when any political matter was also a
moral issue. The freedom put forth by the Founding Fathers was based on morality, freedom of
conscience, and the concept of self-government. The political base in the antebellum South was
still very localized and the sectional conflict that escalated after the Missouri Compromise
polarized North and South and, in the view of most Southerners, threatened to redefine their political base by allowing Northern interests to control Southern culture. As the Abolition movement expanded in Northern states, Southerners felt the threat to their way of life.

Given the rising sectionalism, it is significant that no political issue was addressed by the Baptists of Columbus other than the issue of slavery. The only resolutions put forth by the Columbus Baptist Association during the Antebellum period addressing any political issue were those mentioning slavery and abolition. A resolution passed at the annual session on October 8, 1837 stated “Resolved, That Northern Abolition is Anti-Scriptural, and is regarded by the members of this body with feelings of honest indignation.” The spirit behind this resolution was one shared by Baptists in the South and eventually led to the separation of Baptists along geopolitical lines. In 1845, the Southern Baptist Convention became an entity unto its own and the severing of ties with the Northern brethren was initiated. This action can be viewed as an initiation of events because there were other matters in which total separation was not yet complete. One of these matters was regarding the publication of church material. In 1846, the Executive Committee of the Columbus Baptist Association proposed the organization of a Publication Society “because the best works issuing from Europe and the Northern States contain sentiments which are objectionable to the feelings and dangerous to the peace of the Southern Churches.” This was followed by a resolution in 1857 to withdraw all association with the American Tract Society because of that organization’s support of abolition. It is abundantly clear that the Southern Baptists wanted to preserve the institution of slavery.

Although there is no record of any statement from the Columbus Baptist Association concerning the secession of the Southern States, it can be deduced that members of that organization were in full favor of secession given the overwhelming support for it by the
Southern Baptist Convention. In 1861, a committee was formed by the Southern Baptist Convention to produce a report on the “State of the Country”. Georgia Baptists accounted for almost one half of the delegates in this committee. The report evolved into a ten point resolution showing full support for the newly born Confederate States of America and including chastisement of Northern churches and pastors for “breathing out slaughter, and clamoring for sanguinary hostilities with a fierceness which we would have supposed impossible among disciples of the Prince of Peace.”\(^32\) Thus Southern Baptists attempted to hold the high ground on the spiritual view of the sectional conflict. Their sentiment was among the first to give voice to the notion that the South would fight a defensive fight.

During the war, missions work was discontinued to a large degree, although the financial contributions continued for those actions. The Northern blockade prevented materials from being sent to foreign missionaries but the work continued. In 1862, there was a report of twenty natives in Central Africa who had believed and were baptized. Despite the war, Columbus Baptists reaffirmed “their convictions of duty to send the gospel to every creature.” At war’s end, these Baptists anticipated a reopening of full missions work.\(^33\)

Having already begun to allow colored men to serve as deacons in the Colored Church two years prior, First Columbus initially addressed the post-emancipation relations between former owners and slaves by recognizing the wishes of the colored members to organize their own independent church or churches. In conference on the morning of August 13, 1865, members of First Columbus authorized the dismissal of the entire black membership, 597 in all, and authorized their pastor, Reverend James H. DeVotie, to assist in the organization of the African churches. They also voted to convey unto the black members the building that they used as a house of worship. That afternoon, Reverend DeVotie reported that he had assisted the
dismissed black members in forming the First African Baptist Church and that twenty of the
former slaves desired to organize the Second African Baptist Church. The latter congregation
would meet in a building owned by the white church.\textsuperscript{34} A month later, Reverend DeVotie
influenced the adoption of a resolution by the Columbus Baptist Association concerning the
spiritual obligations of the whites toward their former slaves. This resolution stated "Resolved,
that it is the sense of this Association that the change in the relations heretofore existing between
ourselves and our slaves, does not relieve us as Baptist Christians from obligations to exert
ourselves as before to promote their spiritual welfare."\textsuperscript{35}

The dismissal of former slaves from Bethel was not as sudden as that event at First
Columbus. By 1867, there seems to be a greater degree of autonomy enjoyed by the black
members, although they were still considered members of Bethel. They had their own regular
meetings, but were still ministered to by the white pastor. Sometime between 1867 and 1872,
the pastor of Bethel, Reverend C. C. Willis gave the land for the blacks to have for their own
church. It is evident that a physical separation took place during this time, although the blacks
were still listed as members of Bethel. At the end of 1868, there were 83 black members of
Bethel along with 116 whites. Over the next four years, former slaves continued to join Bethel
and their race was always recorded in the minutes. On May 25, 1872, Locust Hill Missionary
Baptist Church was organized by a group of ex-slaves. The official separation of blacks and
whites was documented in the minutes of the Bethel church conference dated October 28, 1872.
Letters of dismission were granted "...to all Col Brothers and Sisters of good standing who desire
it."\textsuperscript{36} Charter members of Locust Hill included the former slaves of Bethel whose given names
were recorded just as they had been at Bethel, without an accompanying surname.\textsuperscript{37}
According to one Southern Baptist pastor, “Blacks were first assimilated into white society in the churches. When slavery ended, blacks and whites separated in almost all of the social settings.” It is ironic that slaves were first assimilated into white society in the churches of their masters, yet nowhere is there any greater segregation today than in the Southern Baptist churches. Any casual observer can see that Sunday morning worship services are segregated to a much greater degree than in any other institutional or social organization. Georgia Baptists struggled with the issue of church desegregation in the 1960s. In 1965, Plains Baptist Church adopted a closed door policy (with future president Jimmy Carter voicing dissent) and 12 years later split over this policy. Members who left established Maranatha Baptist Church and adopted an open door policy. Although rural and black belt Georgia Baptists continued to embrace segregation, by the 1970s urban churches and Georgia Baptist institutions, such as Mercer University, had become desegregated. Mercer admitted Sam Jerry Oni and two black Americans in September 1963, and Oni was accepted as a member of Vineville Baptist Church that same month. He was reported to be the first black person to join a Southern Baptist Church in Georgia since the War Between The States.

Was the resolution by the Southern Baptists in 1995 deficient in that it did not recognize the true nature of the relationship between blacks and whites during the time of slavery? No doubt that today’s black Baptist churches have their roots in the white Baptist churches whose members were slave holders. Many former slaves remained or chose to be Christians because that was the example set by their masters. Regardless of the resolution of the Southern Baptists in 1995, the records of the Columbus Baptist churches show us that blacks were treated equally in terms of their relationship with God. Even though they were not allowed to administer their own church functions, they were evangelized and taught the disciplines of the Christian life. It
should be noted that the Baptists of that time were applying a literal interpretation of the King James Version of the Bible which exhorted them “to be fair to their slaves, recognizing them as brothers. Yet, there was no scriptural basis for abolition.” Were Southern Baptists intent on using the Biblical teachings to control their slaves or were they just being obedient Christians? The answer probably lies somewhere in between.

NOTES


2. Ibid.


4. The Bible (KJV), New Testament, Paul’s First Letter to Timothy.

5. Ibid., Paul’s Letter to the Galatians.

6. Ibid., Paul’s Letter to Philemon.


8. Columbus Baptist Association, Minutes, October 9-12, 1830, in Minutes of the Columbus Baptist Association, 1830-1871 (manuscript on microfilm, Bradley Library, Columbus, GA), 10.

9. Bethel Baptist Church (Midland, Muscogee County, GA), Minutes of Church Conferences 1829-1872. Although fully accepted as church members, blacks sat in a separated section of the church when attending services. This was a typical arrangement in antebellum southern churches.

10. First Baptist Church (Columbus, GA), Minutes of Church Conferences 1860-1876.

12. First Baptist Church (Columbus, GA), Minutes.


14. First Baptist Church (Columbus, GA), Minutes. These minutes give the names of the three men who were ordained, thus rendering the petition incorrect as stating that two Negroes were ordained.


16. Columbus Baptist Association, Minutes.

17. *Ibid*.

18. First Baptist Church (Columbus, GA), Minutes.


21. Bethel Baptist Church (Midland, GA), Minutes.

22. Letter of Dismission of Evaline Paine, October 21, 1843, Jerusalem Baptist Church (Southern Baptist Historical Library and Archives, Nashville, Tennessee).

23. Columbus Baptist Association, Minutes, October 9-12, 1830, 6.

24. Bethel Baptist Church (Midland, GA), Minutes.

25. *Ibid*.


27. First Baptist Church (Columbus, GA), Minutes.

28. Bethel Baptist Church (Midland, GA), Minutes. This was the same slave mentioned on page 10.

29. Columbus Baptist Association, Minutes.

30. *Baptist Denomination in Georgia*, 225.

31. Columbus Baptist Association Minutes.

32. *Baptist Denomination in Georgia*, 226.
33. Columbus Baptist Association Minutes.

34. First Baptist Church (Columbus, GA), Minutes.

35. Columbus Baptist Association Minutes.

36. Bethel Baptist Church (Midland, GA), Minutes.

37. Locust Hill Missionary Baptist Church (Columbus, GA), History of Locust Hill Missionary Baptist Church, manuscript, Ingrid Rider-Owens, editor.


39. Newman, “The Georgia Baptist Convention and Desegregation”, *Georgia Historical Quarterly*, 704-710. Contrary to Newman’s statement that Oni was “the first black person to join a Southern Baptist church in Georgia since the Civil War”, Blacks were joining Bethel Baptist Church in Columbus until 1872.

MEMBERSHIP ROLLS OF BETHEL BAPTIST CHURCH,
MIDLAND, GEORGIA
Abstracted by
Stephen Barber

NOTE: The two membership rolls presented below were abstracted from the official Minutes 1829-1872 exactly as written; no attempt to correct spellings of names has been made. A blank line indicates the word, name, or date was illegible. The writer has compared the photocopy in the Bradley Library with the original minute books at the Church. Additional membership rolls will follow in subsequent issues of this journal.

Members of Bethel Baptist Church - June 29, 1829

MALES
William Stallings
George Parker, dismissed
Jesse B. Johns
John J. Smith
____ Britten
John Skinner

FEMALES
Martha Stallings
Elizabeth Parker, dismissed
Biddy Johns
Elizabeth Smith
Jane Britten
Nancy Echols, dismissed
Temperance a woman of colour the property of Jesse B. Johns

Bethel Baptist Church
Church Book
Rec’d since the constitution of this church
Dec 12, 1829

MALES
Cary Willis, by experience
William Dennis, by experience
John M. Kirkley, by experience dismissed
Andrew Hartsfield, by letter
Seaborn Eley, by letter
Elbert Prince, by letter
Michael Thomas, by letter
James Tyler, by letter dismissed
Black brother Stephen, by letter

Osborn Eley, by letter
Hyram Kelly, experience excommunicated
Joel Moy, by experience dismissed
William Greene, by experience dismissed
John Nelson, by experience dismissed
John Hardy, by letter
Elias Champion, by letter
Wm. Richards, by letter
Hugh Watt, by experience
James Kemp, by letter
Daniel Huff, by letter
Peter F. Flournoy, by letter
Richard Christmas, by letter
Nathaniel G. Christmas, by letter
William Eley, by experience
Richard Thorton, by experience
William Ayres, by letter
John Swearengen, by letter
Leaven, a black man, the property of W. Phillips, by experience
Daniel, a black man, the property of R. Curtis, by letter

FEMALES
Lucy Watt, by letter
Susanah Smith, by letter
Nancy Lee, by letter
Syntha Kelly, by letter
Ghaskey Hartsfield, by letter
Nancy Eley, by letter
Nancy Smith, by letter excommunicated
Katy, a sister of colour, the property of
N. Eley, by letter
Nancy Fitzpatrick, by letter dismissed
Nancy Prince, by letter dismissed
Nancy Locket, by experience
Esther Hammack, by letter dismissed
Mary Baker, by letter dismissed
Elizabeth Baker, by letter dismissed
Mary Eley, by letter
Tricy Kennedy, by letter dismissed
Mary Ann Baker, by letter dismissed
Bethshaba Champion, by letter
Mary Ann Champion, by letter
Gracy Hardy dead?
Elizabeth Britt, by experience
Honney ?, a woman of colour, the property of Ann Finny
Elizabeth Sharp, by letter dismissed
Diza, a woman of colour, the property of R. Payne
Mary Hardy, by experience
Mary Huff, by letter
Temperance Huff, by letter
Abigail, a woman of colour, the property of John Odom
Sarah Britt, by experience
Mary Christmas, by letter
Nancy Christmas, by letter
Temperance Huff, by letter
________, a woman of colour, the property of sister Temperance Huff
________, a black sister, the property of brother Watt
Jacob Falkenbury, by letter
Maryery Richards, by letter
Sarah Ayres, by letter
Tinney Champion, by experience
Polly Champion, by experience
Elizabeth Perry, by experience
Elizabeth Swearengen, by letter
Elizabeth Garrett, by letter
Sarah Rogers
Margaret Williamson
Mary Russell
Eleanor Skinner
Eliza Cotton
Lucinda Cotton
Sarah Baker, by letter dismissed
Nancy Eley, by letter dismissed
Pinkey, a woman of colour, by letter
Elvira Smith, by letter dismissed
Celia Moy, by experience dismissed
Keron H. Gilbert, by letter
Matilda Alfred, by experience dismissed
Nancy White, by experience dismissed
Mary Riddle, by letter dismissed
Ann Finey, by letter dismissed
White male members according to the Revision of the Church Book 18__[date illegible]
Dis = Dismissed
Exd = Excluded
Dead Richard Christmas
Dead N. G. Christmas
Dead Wilbourn Eley
Dis John B. Swearengen
Dis Benjamin Striplin
Dis Ichabod Phillips
Exd Daniel Phillips
Exd Mark Phillips
Dis William Padget
Dis William Smith
William Barrow
Dis Jesse Stallings
Dis David I. Parsons
Dead Edmund Kelly
Exd Wilder Phillips
Dead Randolph Pyne
Dis William Champion
Dis Philemon Champion
Dead William Phillips
Dis William Dudley
Dis William Ragsdel
Exd Joseph Ragsdel
Dis James Glen
Exd John Fulson
Dis John Norris
Dis William Headley
Dead John E. Disharoon
Dis  William H. McDaniel
Dis  William Alfred
Exd  James Runnels
Dis  John Odom
Dis  Asa Lee
Dis  Henry Headley
Dis  David Perry
Dis  John R. Hartsfield
Dis  Bradley Riddle (?)
Dis  David Tarvin
Dis  Alfred Mizzells
Dis  James Newsum
Dis  George Briton
    James Ramsey
Dis  Allen Ramsey
Dis  James Downs
Exd  William Downs
Dead  Gilbert F. Waldroup
Dis  Micajah Champion
Dis  G. B. Waldroup
Exd  Samuel Phillips
Dis  Benjamin Buckhannon
Dis  Jeremiah Roberts
Exd  John Smith
Dis  Alexander Ramsey
Exd  Roderic Cregg
Dis  Matthew Phillips
Exd  Uriah Cannifax
Exd  Moses Kirkland
Dis  Daniel Smith
Exd  Burrel Barrow
Dis  Henry Blackburn
Exd  Thomas Newel
Exd  Ellis Wood
Dis  Arichibald M. Waldroup
Exd  Silas Pickard
Dis  Drury Mims
Dis  Jeremiah Cloud
Exd  Reuben Coats
Dis  Nicholas W. Pitts
Dead  James Jackson
Dis  John B. Edwards
Dis  John Briton
Exd  William Traywick
Dis  Henry A. Foy
Dis  Thomas Harrel

Exd  William Carmack
Dis  Alvy Perry
Dis  Jasper Hartsfield
Dis  Henry Embry
Dis  Richard Embry
Exd  Reuben I. Crews
Dis  Willis Skinner
Dis  John B. Johns
Dead  Charles Phillips
Exd  Hardy Willeyford
Dis  Moore Bagley
Dis  William Sargeant
Dis  Joel Forester
Dis  Robert Wood
Exd  Isham Phillips
    Jeremiah Cartlidge
Exd  Albert G. Becham
    Linson Pickard
    Asa Linch
Dead  Benjamin Murphy
Dis  Henry Clim
    William Glen
Exd  Henry Dunn
Dis  Washington Mims
Exd  Joshua Adkins
Dead  James Champion
    Nathaniel Huff
    John Pickard
Dis  John Smith
Dis  William Clim
Exd  Richard Huff
Dis  John Lockhart
Dis  Shepherd Guise
Exd  William B. Stallings
Dis  George Parker
Dis  John J. Smith
Dis  Jesse B. Johns
Dis  Emanuel Briton
Dis  John Skinner
    C. C. Willis
    Pinckney Hazelton
    Sterling Jenkins
    Thos. Giddings
    Jas. Glenn
    J. W. Threlkeld
    George Willis
Wm. Lynch
Benton Lynch
James Rees
H. T. Rees
J. P. Rees
Alfred Williamson
Felix Davis
Bray
J. W. Johnson
Barshaba Champion
Maryan Kemp
Margery Richards
Mary Britt
Mary Hardy
Mary Huff
Temperance Huff
Sarah Ayers
Mary Christmas
Anne S. Christmas
Temperance Huff
Mary Eley
Elisabeth Swarengen
Fanny Champion
Polley Champion
Elisabeth Perry
Elisabeth Garrett
Sarah Rogers
Mary McCoy
Mary Striplin
Matilda Phillips
Maryann Phillips
Maryann Worthen
Sarah Fields
Sarah Phillips
Anne M. Welch
Mary Disharoon
Margaret McDaniel
Mary Ragsdel
Clarisa Phillips
Rhoda Odom
Edney Padget
Penny Carmack
Crecy Carmack
Isabella Smith
Eliza Crews
Eunice Armstrong
Washington Glenn
Joseph Cartledge
Jas. W. Johnson
Jesse F. Almand

FEMALES

Dead
Elisabeth Britt
Anne Finney
Charlotte Perry
Sarah Tarvin
Palina Embry
Elisabeth Smith
Anne Phillips
Elisabeth Hadley
Sarahann Smith
Ruthy Kelly
Nancy Newsum
Elisabeth Newsum
Eliza Phillips
Susan Rivers
Drucilla Mann
Nancy Tarvin
Martha Ramsey
Susan Ramsey
Elisabeth Ramsey
Exalina Ramsey
Jane Briton
Pricilla Ramsey
Eliza Ramsey
Nancy Ramsey
Elizabeth Downs
Martha Downs
Elizabeth Champion
Elizabeth Waldroup
Rebecah Cunningham
Elisabeth B. Thornton
Sarah Buchannon
Lucy Stallings
Elizabeth Tarvin
Sarah Daniel
Frances Payne
Hannah Hiatt
Susan Ramsey
Rachel Dudley
Nancy Phillips
BETHEL CHURCH

Dis Jane Mcroney
Dis Mariah Wood
Dead Rebecah Spillers
Dead Jane Spillers
Dead Elizabeth Huff
Dis Artemissa Parsons
Exd __________ Pickard
Dis Sarah Johns
Dis Charlecys Mims
Dis Betsey Johnson
Dis Caroline Cloud
Dis Amelda Duke
Sister Coats
Dis Sister R. Downs
Dis Mary Pitts
Dis Clarisy Cook
Dis Jane Clim
Dis Elisabeth Walton
Dis Mary Bagley
Dis Levina Weaver
Exd Rebecaeh Sargeant
Dis Allis Simson
Dead Mary Cartledge
Agnes Pye
Jane Champion
Mary Smith
Martha Linch
Nancy Johnson
Dis Angeline Eley
Martha Jackson
Exd Julia Herd
Exd Clarisy Ray
Emily Dozier
Dead Serena Jackson
Dis Eliza Swearengen
Dis Elisabeth Howard
Dis Amanda Swearengen
Dis Harriett Howard
Exd Martha Tarvin
Dis Caroline Stallings
Dis Jane Strickland
Louisa Johnson
Dis Lucinda Guise
Dis Elenor Skinner
Dis Eliza Cotton
Dis Lucinda Cotton
Dead Martha Willis
Dis Elisabeth Parker
Dis Biddy Johns
Dis Elisabeth Smith
Dis Jane Briton
Dis Nancy Echols
Dead Priscilla Ramsey
“ Mrs Sarah Huff
Dis Francis Wilson
Dis Temperance Simpson
“ Sarah Huff
“ Polly Huff
Ann H. Williamson
E. B. Almand

The following names may not be part of the previous entries. They are on an undated page and are in a different handwriting.

Martha L. Johnson
Elizabeth F. Champion
Rebecca G. Champion
S. A. F. Perry
Martha Redding by letter
Mary W. Carter
NOTE: This extract, first of a series, is copied from a record made in 1945 by the LDS Church for its Genealogical Society, Salt Lake City, Utah (Catalog No. 8740143, Microfilm: GA c11b). One of four public cemeteries in Columbus, Riverdale Cemetery originated in 1890. This index includes burials through 1943. No attempt to confirm name spellings or dates has been made by this journal. Researchers may wish to authenticate the information by viewing the records at the Sexton’s Office; call (706) 653-4579 for directions and hours.

ABELS
Edward J. (Sgt.), b. 4 Apr. 1910, d. 31 Aug. 1942

ABNEY
John T., b. 19 Nov. 1859, d. 11 Aug. 1933.

ACKERMAN
Joseph K., b. 22 Oct. 1871, d. 7 Feb. 1939.

ADAMS
Infant, b. 23 Dec. 1909, dau. of C. M. Adams and Lucill Adams. (sic.)
Beth, (Infant), b. 19 Aug. 1911, dau. of C. M. Adams and Lucile Adams. (sic.)
Dorthy Lorine (Inf.), b. & died 2 Sept. 1924.
Effie Key, (Mrs.) b. 9 June 1887, d. 6 Apr. 1939.
Eselle, b. 6 July 1879, d. 12 Apr. 1922. Wife of H. T. Tidd.
Etta Mae, D. 17 Dec. 1912, age 2 yrs.
James C., b. 2 Nov. 1853, d. 9 Jan. 1929.
Marth ann, b. 2 Dec. 1853, d. 27 Apr. 1934.
Robert, b. 8 May 1856, d. 1 Aug. 1938.
Samuel Dean, b. 22 Aug. 1940, d. 22 Aug. 1940.
THOMAS, b. 12 Feb. 1860, County Derry Ireland, d. 26 July 1926.

ADDISON
David Edward, b. 19 Apr. 1918, s. of B. H. Addison and Bessie Hamer, David Edward Addison was born in Columbus Ga., d. 5 Jan. 1941.

ADKINS
Nadle, b. 5 Mar. 1926, d. 16 Mar. 1928.

AENCHBACHER
John S., b. 21 Aug. 1877, d. 28 Nov. 1931.
Louis E., b. 1868, d. 1928.

AFFLECK
Annia O., b. 20 Aug. 1852, d. 13 Jan. 1925.
James M.M., b. 22 Sept. 1843, d. 7 May 1920.

AKIN
Charles Fred, b. 15 Sept. 1922, s. of Fred Aikin and Bessie Aiken, d. 15 Oct. 1922. [Note three different spellings]
Charles Fredrick, Georgia Coppersmith 2nd Class. 19 Dec. 1933.
(Only date given.)

ALDRIGE
L. Rollins (3d.), b. 29 May 1941, d. 11 June 1941.

ALEXANDER
Evelyn Harrison, B. 8 Feb. 1910, d. 27 Mar. 1941.
Evelyn Margaret Alexander, b. 8 Feb. 1910, at Columbus, Ga., dau. of W. Moss Harrison and Tillie Mae Clark, d. 27 Mar. 1941, at Columbus, Ga.
J. D., b. 5 Mar. 1870, d. 21 Sept. 1927.
Mittie (Mrs.), b. 20 Mar. 1870, d. 20 Apr. 1935.

ALFORD
Edgar P., b. 24 Dec. 1876, d. 18 May 1938.
George B., b. 4 Aug. 1893, d. 18 Feb. 1936
Mary Louise, dau. of Mr. and Mrs. J. H. Alford, d. 2 May 1920.

Peare Hortman, b. 10 June 1895, d. 29 May 1937.

Sarah Atkinson, b. 29 Aug. 1875, d. 24 Jan. 1935.

W. J., b. 6 Nov. 1851, d. 30 Jan. 1936.

ALLEN

Infant of Mr. and Mrs. Parker Murrah Allen, b. Aug. 1915. (sic.).

A. M., b. 30 Sept. 1850, d. 26 Sept. 1929.

A. O., b. 19 Mar. 1860, d. 26 Nov. 1905.

Anna, b. 1868, d. 1940. Wife of A. Bohenger.

Charles Lang, b. 28 Feb. 1936, d. 30 Jan. 1938.

F. J., d. 10 Nov. 1905. (Name on Monument [sic] of Confederacy, C.S. Burial ground.).

Frances E., b. 9 Sept. 1914, d. 1 Aug. 1930.

Fred J., Co. B. 59 Ala. Partisan Rangers C. S. A.

George W., b. 18 Jan. 1862, s. of George Allen, D. 16 Feb. 1940.

Howard Lynn, b. 8 Nov. 1917, d. 22 Aug. 1919.

Jesse L., b. 1855, d. 1928.

John E., b. 4 Sept. 1872, d. 8 June 1942.

Margarett, b. 9 June 1846, d. 12 Nov. 1925. Wife of J. M. Landers.

Mary Louise, b. 1907, d. 1929. Wife of Henry C. Murphy.

Mattie Lou, b. 11 Dec. 1859, d. 3 Dec. 1927.

Parker Murrah, b. 28 Oct. 1912, d. 25 Dec. 1912. (Inf.)

Ruby B., b. 1904, d. 1922.
John Fred Allen (Sr.), b. 4 Sept. 1872, s. of F. J. Allen and Mary Martin, d. 8 June 1942.

ALMOND
Cary C., b. 15 June 1879, d. 3 May 1916.


ALPIN
Infant, b. 10 Jan. 1942, s. of Albert Alpin and Carrie Money, d. 10 Jan. 1942, born at Columbus, Ga, d. at Columbus, Ga.

ALSTON
M. E. (Mrs.) b. 1838, d. 1907, age 69 yrs.

ALVERSON
Annie J., b. 13 Mar. 1847, d. 23 May 1925.

B. H., b. 4 Nov. 1865, Harris County Ga., d. 13 Oct. 1941.

Susie (Mrs.), b. 1870, d. 1936.

AMERSON

Elizabeth, b. 9 Mar. 1872, dau. of John Brown and Walton, d. 27 Oct. 1942. (sic.).

Elsbery, b. 19 June 1862, d. 9 May 1937.

Johnie E., b. 16 May 1891, d. 23 Nov. 1937.

Ophelia, b. 1858, d. 1932.

Queen V., b. 1872, d. 1925.

Robert, b. 4 July 1894, d. 18 May 1915.

ANDERSON
Maggie May, b. 20 Aug. 1891, d. 2 Feb. 1931. Wife of G. A. Gulatt,

Thomas C., b. 17 July 1883, d. 24 Dec. 1933.
ANDREWS
Bettie (Mrs.), b. 1849, d. 1933.
Laura J., b. 1860, d. 1936.
Lura L., b. 1834, d. 1918.
S. S., b. 21 Aug. 1849, d. 7 Dec. 1910.

ANGLIN
David A., d. 7 May 1925, age 69 yrs.
David A., (Mrs.).
G. R., b. 1874, d. 1925.
Katherine Agnes, b. 23 Dec. 1858, Columbus, Muscogee Co. Ga., dau. of Hugh Dever, d. 8 Nov. 1941.
Marion L., d. 9 Sept. 1919, Georgia - Sergt. 151, Mg. Batt. H. 45 Div.

ANTHONY
Cora Lee, b. 17 June 1868, d. 4 Dec. 1941. Wife of Walter J. Thurmond.
J. C. (Mrs.), b. 28 Jan 1892, d. 14 June 1932.
John Clifford, b. 1 Sept. 1884, d. 22 Jan. 1938.
Joseph Godfrey, b. 12 Feb. 1920, d. 9 Aug. 1921
Martha M., b. 2 Mar. 1844, Cuthbert Ga., dau. of Ozier, d. 28 Oct. 1941.
(Only the name, Ozier, given as parent.)
Vilas L., b. 1 Dec. 1894, d. 21 May 1935.

ARCHES
Alice Wells (Mrs.), b. 1 June 1866, dau. of P. E. Wells and Martha Nixon,
d. 9 Jan. 1943, at Columbus, Ga.

ARLINGTON
Sadie (Mrs.)

ARMSTRONG
George W., b. 1860, d. 1923.
W. A., b. 1881, d. 1930.
ARNOLD
Herman, b. 15 June 1839, d. 26 Sept. 1918.
J. K., d. 1 Sept. 1905. Name on Monument of Confederacy, C. S. Burial ground.
Lodwick Franklin, b. 1861, d. 1932.
Lucy Mae (Mrs.), d. 17 July 1942, age 51 yrs.

ARRANT
Dorthy, b. 13 July 1893, Newark, N. J., dau. of A. Bohlinger, and Annie Allen, d. 7 Jan. 1941.
Edna Frances, b. 30 Aug. 1913, d. 14 July 1914.
Lucy Irene, b. 18 Nov. 1882, d. 1 Jan. 1925.
Metta Davis Arrant, b. 4 Nov. 1889, d. 5 Nov. 1940.

ARRANTT
Margurett, b. 25 Aug. 1909, d. 16 June 1913.

ATKINSON
D. Fortson, b. 15 Oct. 1899, Mississippi, s. of George W. Atkinson and Elizabeth Nichols, d. 29 Oct. 1940.
Della (Mrs.), b. 14 July 1877, d. 5 Aug. 1925.
Thomas, b. 10 Aug. 1893, d. age about 50 yrs.
Walter P., b. 21 Oct. 1881, d. 18 Apr. 1928.

AUSTRELL
Edna Marchman, b. 24 Jan. 1887, d. 27 June 1930.

AUTREY
Elizabeth, b. 12 Nov. 1871, d. 20 Jan. 1923. Wife of J. E. McKinney.
Mary F., b. 20 Oct. 1838, d. 8 Feb. 1911.

Mollie (Mrs.), d. 20 Oct. 1932, age 72.

Raiford A., b. 8 May 1833, d. 29 Nov. 1896.

Rufus, d. 15 Apr. 1929, age 38 yrs.

T. J., b. 13 July 1855, d. 2 Jan. 1916.

AVANT
Mary E., Palmer, b. 8 July 1865, d. 24 Dec. 1939.

AVERETT
Charlie Cole, b. 30 Dec. 1872, d. 2 Sept. 1921.

AYERS
Cora Alice Smith (Mrs.), b. 25 Mar. 1873, at North Carolina, d. 28 Apr. 1938.

Harvey L., d. 5 Feb. 1920, Georgia Corps 122 Inf. 31 Div.

Mollie, b. 1856, d. 1908. Wife of W. Z. Millirons.

BACY
Martha W., b. 1842, d. 1923.

BAGLEY
Berth Lee, d. 1924. Wife of Harvey Lee Coulter.

Duglas I., b. 26 May 1909, d. 27 Aug. 1934.


John A., b. 2 Nov. 1863, at Georgia, s. of John D. Bagley, and Arlinian Austen, d. 25 July 1941, at Phenix City, Alabama.

John T., b. 18 Nov. 1908, d. 14 Feb. 1942.

Lizzie, (Mrs.), b. 13 June 1880, d. 18 Dec. 1933. Wife of R. N. Bagley.

Moyneaux, b. 15 May 1913, d. 23 Apr. 1914.

RIVERDALE CEMETERY

John Thomas, d. 14 Feb. 1942, at Salem Ala., buried 16 Feb. 1942, Section 1
Lot no. 12 w.

Therine N., b. 28 Feb. 1878, d. 9 Apr. 1932.

BAILEY
J. E., b. 1879, d. 1925.

Lou, (Mrs.), b. 6 July 1903, d. 29 Dec. 1941.

Mamie Bell, b. 4 Oct. 1892, d. 10 Dec. 1921.

P. M. (Mrs.), b. 17 June 1857, d. 16 Dec. 1938.

Thomas, b. 15 Apr. 1870 at Tennessee, s. of John Bailey, d. 14 June 1940 at
1035 Virginia St., Cols, Ga.

Thomas Harrison, b. 21 Jan. 1884, at Hartford, Ga., s. of James Bailey and

Velma (Mrs.), b. 6 July 1903, at Alabama, dau. of Marion Nail and
Noah Johnson, d. 29 Dec. 1941, at Midland, Ga.

W. C., b. 1851, d. 1930.

William Earl, b. 8 Jan. 1940, at Georgia, s. of Earl Bailey and Ena Simpler,
d. 20 Aug. 1940.

BAIRD
J. Madison (M.D.), b. 6 Sept. 1869, d. 10 July 1936.

BAISCH
Nannelieu, (Miss), b. 17 Nov. 1895, d. 8 Mar. 1922.

BAKER
Infant, b. 8 Jan. 1943, s. of W. B. Baker, d. 8 Jan. 1943.

Annie Longlanon, b. 16 May 1878, d. 17 Aug. 1921.

C. S., b. 1863, d. 1913.

Della (Mrs.), b. 13 Dec. 1874, dau. of Joe Roberts and Malinda Manon,
d. 22 Dec. 1942.

Hellen M., b. 4 Jan. 1852, d. 31 May 1911. Wife of William A. McKlvy.
L. A., b. 15 Mar. 1873, d. 11 May 1921.
Martha Ann, b. 1919, d. 1920.

BALDWIN
John C., b. 22 Nov. 1860, d. 16 Sept. 1923.
Ralph Comer, b. 23 July 1905, d. 5 Sept. 1928.

BALL
Edgbert P., b. 9 Sept. 1874, d. 21 Dec. 1941.
John Green, b. 2 Apr. 1859, d. 1 Jan. 1931.
Mary Elizabeth, b. 23 Jan. 1861, d. 27 Nov. 1931. Wife of John Green Ball.
Orlia, b. 23 Apr. 1887, d. 1 Dec. 1922. Married to J. J. Talley.

BALLARD

BALSTER
Annie, b. 16 Sept. 1907, d. 8 Sept. 1936. Wife of Doyle S. Estes.

BAMBUSH
Charles H. (Jr.), b. 1886, d. 1922.

BANDAL
George Washington, b. 24 May 1864, d. 15 Mar. 1940.

BANE
Junior C., b. 16 Oct. 1917, d. 4 Oct. 1937.

BANKS
Permelia Frances, b. 15 Nov. 1848, d. 23 May 1920. Wife of T. H. Banks.
T. H., b. 24 Nov. 1837, d. 5 Apr. 1913.
BANNER
Max, b. 9 Dec. 1863, d. 6 June 1924.
William, b. 21 Aug. 1873, d. 4 Sept. 1936.

BANNON
J. M. O., b. 1863, d. 1929.

BARBER
W. G. (Mrs.), b. 25 Oct. 1897, d. 1 June 1925.

BARFIELD
Deloris Marie, b. 17 May 1927, d. 2 Nov. 1928.
Eliza Calhoun, b. 11 Mar. 1845, d. 22 June, 1906. Wife of Pinkley Barfield.
Ellen Rebecca (Mrs.), b. 6 Dec. 1875, d. 26 Apr. 1936.
Julius Franklin, s. of L. S. Barfield and Mattie Bishop, d. 27 Aug. 1942, at Columbus Ga.,
Mary Lula, b. 14 July 1866, d. 15 Sept. 1902.
Nettie Hellen, b. 14 Apr. 1924, d. 7 Apr. 1935.
William Clinton, b. 8 July 1898, Macon Co. Ga., d. 12 Apr. 1923.

BARLOW
George M., b. 14 Apr. 1856, d. 24 Apr. 1927.
Malphews Cooly, b. 11 Jan. 1861, Raleigh N. C., d. 24 Oct. 1930.

BARNES
Foy Rudolph, b. 25 June 1938, d. 23 Dec. 1937.
Frances Victoria, b. 1869, d. 1939.
Virgie Scovill, b. 10 July 1914, d. 17 Feb. 1936.

BARNETT
Annie M., b. 7 Aug. 1887, d. 5 Jan. 1932. Wf. of W. T. Martin.
MUSCOGIANA, VOL. 11, NOS. 1 & 2

BARR
Elizabeth, b. 28 May 1866, d. 16 July 1941. Wife of John G. Crowder.

George Edwin, b. 1894, d. 1923.

George F., b. 1860, d. 1912.

W. A. (Mrs.), (Sr.), b. 6 Feb. 1861, d. 4 Aug. 1932.

William A. (Sr.), b. 16 Nov. 1861, d. 10 Nov. 1941.

William Alonzo, b. 11 Nov. 1861, at Columbus, Ga., d. 18 Nov. 1941.

BARRON
Frances Louella, b. 2 Nov. 1925, d. 20 Mar. 1927.

William Hanold, b. 4 Apr. 1939, d. 7 Apr. 1939.

Mary Susan, b. 9 May 1847, d. 8 Sept. 1916. Wife of Z. T. Callaway.

BARTLETT
Annie Clar, b. 30 Sept. 1892, dau. of T. D. Bartlett and H. V. Bartlett, d. 9 Feb. 1896.

Gordon Dupont, b. 7 Nov. 1909, d. 10 Jan. 1932.

Mary E., b. 1842, d. 1920.

T. D., b. 9 Apr. 1856, d. 23 May 1913.

BASLAR
Grace Carmeta (Mrs.), b. 7 July 1903, dau. of J. B. Franklin and Claudin Handcock, d. 1 Jan. 1943, Columbus, Ga.

BASS
C. M., b. 1883, d. 1932.

J. Smith, b. 7 Dec. 1872, d. 14 Jan. 1931.

Mary E. (Mrs.), b 22 Apr. 1860, d. 19 Feb. 1939.

BASSETT
Henry B., b. 1856, d. 1937

Jesse, b. 28 Nov. 1840, d. 22 Mar. 1922.
Margarett, b. 28 June 1849, d. 7 Jan. 1913.

BATTASTINI
A. F., b. 1879, d. 1915.

BATTLEY

Joe Lee, b. 20 Aug. 1910, d. 5 Jan. 1918.

Laura Belle, b. 9 Sept. 1894, d. 16 July 1938. Wife of F. W. Frank Henon.


BAUGH
John or (Mrs.) Frances V., b. 9 Aug. 1860, d. 30 Aug. 1931. (sic).

BUHLER or BAUHLER
Infant, b. 17 Jan. 1905, s. of Montz Bauhler and Sadie Bauhler, d. 17 Jan. 1905.

BAXLEY
Beulah May, b. 1881, d. 1931. Wife of H. H. Baxley.


H. H., b. 1879, d. 1925.

Herbert Evans, b. 1907, s. of H. H. Baxley and Beulah May Baxley, d. 1933.

BAYARD
Daisy E., b. 19 July 1880, d. 20 Dec. 1932.

BAZEMORE
Curtis Wedson, b. 28 Dec. 1900, s. of John Bazemore and Ida Bazemore,
   d. 11 Apr. 1903.

J. W., b. 2 Apr. 1876, d. 27 Dec. 1920.

Jimavis, b. 14 Mar. 1895, dau. of M. M. Bazemore and M. C. Bazemore,
   d. 7 Dec. 1900.

John C., b. 12 Mar. 1867, d. 8 June 1931.

Rena B., b. 29 June, 1898, d. 27 Jan. 1928.

Sarah F. (Mrs.), b. 22 Sept. 1858, d. 28 Jan. 1937.

BEAHN
John Richard, b. 20 Apr. 1879, d. 29 July 1936.

BEALERT
Sue M. (Mrs.), b. 22 Nov. 1850, at Kentucky, dau. of Fontain Tankersley and Nancy Croutcher, d. 2 Mar. 1941, at Cole [Columbus?], Ga.

BEALL
Infant, b. 21 Apr. 1923, dau. of Walter M. Beall and Lila Beall. (sic.).

Agnes T., b. 12 Feb. 1920, d. 14 June 1923.

C. E. (Mrs.), b. 21 Oct. 1895, d. 17 Nov. 1935.

Egbert Penalton, b. 9 Sept. 1874, at Campbell Co. Ga., s. of J. J. Beall and Sallie Watson, d. 21 Dec. 1941.

BEARD
Esther Charleen, d. 20 Aug. 1942. Wife of T. A. Beard. (L.D.S.)

BEATY
Bobby Addison, b. 9 Aug. 1941, at Columbus Ga., s. of Lundy Centerfitt and Maxine Beaty, d. 23 Aug. 1941, at Columbus, Ga.

BEAUERLY
John Morgan, b. 22 July 1862, d. 19 May 1924.

BECHLEY
Tonnie, d. 7 Sept. 1836, about age 50 yrs.

BECK
M. F., b. 1887, d. 1925. (sic.).

Infant, b. 25 Mar. 1928, s. of Mr. and Mrs. H. H. Beck, (sic.).

Z. W., b. 28 Apr. 1866, d. 5 Oct. 1930.

William T., b. 1884, d. 1927.

BEEMAN
W. Gordon, b. 27 Mar. 1866, at Schley Co. Ga., d. 27 Jan. 1942.
BELL
Charles T., d. 26 Nov., 1923, age 28 yrs.


Mary Went (Mrs.), b. 11 Oct. 1890, d. 18 Dec. 1939.

Sarah James (Mrs.), b. 9 Oct. 1833, d. 23 Oct. 1901.

Susie A., b. 20 Aug. 1892, d. 23 May 1915. Wife of H. E. Wiggins.

BELLOWS
Frank O., b. 1859, d. 1936.

Fannie W., b. 1864, d. 1918.

BENNEFIELD
J. F., b. 6 Nov. 1856, d. 21 Aug. 1922, at Phenix City, Ala.

BENNETT
Annie Newton (Miss), d. 17 Oct. 1942, age 79 yrs.

Essie B., b. 1 Mar. 1918, d. 23 Dec. 1919.

James Mitchell, b. 16 Sept. 1832, d. 15 May 1893.

James Mitchell, b. 20 Mar. 1872, d. 4 Jan. 1905.

Lillian, b. 4 Mar. 1870, d. 21 Sept. 1893.

Mary Eliza, b. 2 May 1870, at Jesup, Ga., dau. of Andrew Miller and Margaret Bennett, d. 15 June 1941, at Columbus, Ga.

Minnie Lee, b. 28 Feb. 1866, d. 22 Feb. 1920.

Robert James, (Name on Moneument [sic] of Confederacy, C. S. Burial ground.) Died 10 Mar. 1900.

BENTLY
Addie (Mrs.), b. 14 Apr. 1856, d. 1 May 1924.

BENTLEY
Mitchel Irvin, b. 16 Mar. 1940, at Columbus, Ga., s. of Ollie I. Bentley and Evelyn Money, d. 16 Mar. 1940.

BENTON
   Dorothy Ann, b. 19 Mar. 1936, d. 24 Nov. 1936.

BERRY
   Laura Page, b. 19 Feb. 1868, d. 31 Dec. 1929.

BESTIE
   Charles J., b. 7 Dec. 1902, d. 15 Feb. 1930.

BEVERLY
   Mattie Eldora, b. 12 Mar. 1864, d. 17 Dec. 1922.

BHALINGER
   Anna Allen (Mrs.), b. 11 Sept. 1868, d. 20 Nov. 1940, Born in Ireland, dau. of Thomas Allen.

BIBBY
   Duncan M., d. 6 June 1893, age 60 yrs.
   Iola (Mrs.), b. 30 Mar. 1875, at Talbot Co. Ga., dau. of Dunk M. Bibby and Mary McGlockton, d. 16 Aug. 1942, at Columbus, Ga.

BICKERSTAFF
   Charles N., b. 1 Sept. 1852, d. 9 Mar. 1927.
   Edna Lindsay, d. 6 Feb. 1936.
   Ema Howard, b. 10 Apr. 1849, d. 22 Dec. 1928.
   Infant son of Frank Bickerstaff and Hazel Raymond, b. and d. 23 Mar. 1940.

BICKLEY

BIGGERS
   B. H., b. 1861, d. 1924.
   Margie, b. 1862, d. 1927.

BIGHAM
   Vera Mae, b. 8 Mar. 1903, d. 13 May 1937.
BILLON
Louis Mitchel, b. 22 Nov. 1942, s. of Louis Ballon and Demaris West, b. at Columbus Ga. d. 22 Nov. 1942.

BIRD
Joe S., b. 1 Oct. 1878, s. of W. H. Bird and Elizabeth Cason, d. 11 Jan. 1943, at Columbus Ga.

Sallie O., b. 10 May 1878, d. 17 June 1913. Wife of W. J. Bird.

W. J., b. 22 Dec. 1876, d. 2 July 1940.

William J., d. 2 July 1940, Phenix City, Ala., age 63 yrs.

BISHOP
A. W., b. 21 Apr. 1897, d. 9 Sept. 1920.

Swift, b. 2 Feb. 1892, or 1891, at Columbia, S. C., s. of Tom Bishop and Susie Goss, d. 21 Dec. 1940.

BIVINS
Charlie M., b. 30 Oct. 1917, d. 6 Sept. 1940.

BLACK
H. H. (Mrs.), d. 9 Aug. 1941, age 41 yrs, at Birmingham, Ala.

James Thomas, b. 1899, or 28 May 1889, at Eastman, Georgia, s. of W. D. Black Sr. and Ruth Mullis, d. 28 Sept. or 27 Sept. 1942. Husband of Elizabeth Black.

BLACKMON
Anna Lynne, b. 31 Aug. 1933, d. 17 Apr. 1936.

F. C., b. 1867, d. 1921.

Joanna, b. 5 Apr. 1938, d. 4 June 1910. Wife of J. W. Mullins.

John Alfred, b. 26 Apr. 1900, at Muscogee, Cols, Ga., s. of J. A. Blackmon and Mary Reid, d. 4 Apr. 1940, at County T. B. Hospital, Muscogee Co., Ga.


BLALOCK
Charles W., Infant, b. 6 Oct. 1942, s. of R. W. Blalock and Daisy Mae Turnage, d. 6 Oct. 1942.
BLANTON
Ross G., b. 30 Oct. 1883, d. 28 Jan. 1941.

BLACKWELL
Earl N., b. 29 Aug. 1906, d. 18 Oct. 1935.
G. W. b. 1864, d. 1917.
Sarah Jane, b. 7 Jan. 1852, d. 20 Mar. 1928. Wife of M. Hendrix.

BLAKE
Carrie, b. 16 Aug. 1873, d. 11 May 1919.

BLAKELEY
George W., b. 24 Dec. 1854, d. 17 Dec. 1924.

BLANCHARD
Burton Lee, b. 1861, d. 1934.
Eugene, b. 6 July 1908, d. 26 June 1914.
Ione, b. 3 Jan. 1890, d. 4 May 1929. Wife of S. Poleman.
James Toland, b. 4 May 1937, s. of D. T. Griffith and Amanda Moore,
d. 2 Dec. 1938.
Rebecca F., b. 15 Apr. 1838, d. 30 May 1913. Wife of Thomas F. Wooldridge.

BLAND
Jewell E., infant, d. 19 Apr. 1923.
John S., b. 12 Dec. 1867, d. 28 Feb. 1942.
Martha, infant, b. 17 May 1926. (sic.).
Martha R., b. 1 Sept. 1870, d. 4 Feb. 1918. Wife of J. S. Bland.

BLANKENSHIP
Connie Sue, b. 1 Jan. 1942, d. 2 Nov. 1942, dau. of Eli M. Blankenship and Lillie Skipper.

BLANKLEY
James Edward, b. 31 Jan. 1911, d. 3 Mar. 1938.
Mary Louise, b. 17 Sept. 1912, d. 27 May 1913.
Thomas T., b. 1884, d. 1934.

BLANTON
Emmett Grady, b. 16 Nov. 1911, s. of Emmett Blanton and Ada Warner Blanton, d. 8 Jan. 1923.

James C. (Sr.), b. 3 May 1858, d. 15 Apr. 1939.

Ross Goldsmith, d. 28 Jan. 1941, age 57 yrs.

BLASCHOER
David J., b. 16 Feb. 1863, d. 12 Oct. 1934. (Jewish.)

BLEDSOE
John W., b. Marbury, Alabama, d. 10 Oct. 1942.

Stella., d. 7 May 1942, age 69 yrs.

BLOODWORTH
John, b. 23 Aug. 1876, d. 9 June 1907.

John Benjamin, b. 14 Mar. 1921, d. 8 Feb. 1922.

S. J. (Mrs.), b. 10 May 1847, d. 17 May 1919.

Viola (Mrs.), b. 10 Dec. 1873, d. 11 Feb. 1929.

BLOOM
Charles, b. 19 Oct. 1867, d. 9 June 1935.

BLOUNT
Thomas T., b. 8 Oct. 1889, d. 31 Mar. 1934.

Francis (Mrs.), d. 2 Mar. 1943, age 33 yrs, at Milledgeville, Ga., buried 6 Mar. 1943.

BOCKMAN
Harry, b. 18 May 1869, d. 24 May 1931.


BOGGS

G. (Rev.), b. 9 July 1870, d. 25 Apr. 1929.
Jesse G., b. 30 Nov. 1870, at Talbot Co. Ga., s. of Sam Boggs and Ann Pate, D. 25 July 1942. Occupation, a textile worker.

BOHANNAN
Albert, b. 18 Aug. 1891, d. 16 Sept. 1940.

BOHLINGER
Dorth, b. 16 July 1893, d. 7 Jan. 1941. Wife of J. L. Arrant.

BOLAND
Annie Ruth, b. 8 Mar. 1908, d. 18 Dec. 1939. Wf. of Riley K. Middleton.

BOLTON
J. E., b. 1848, d. 1913.

Mary Y., b. 1856, d. 1921.

BOMED
Alexander Mitchell, b. 9 July 1872, Spatta, Greece, d. 24 Nov. 1940.

BOND

Mollie P. (Mrs.), b. 3 Feb. 1885, d. 3 Feb. 1914.

T. H., b. 11 Apr. 1865, d. 27 Oct. 1927.

BONDS
Donia, b. 1 Apr. 1874, d. 8 Mar. 1911.

BOOKER
Infant dau., b. 21 Dec. 1940, dau. of Mr. and Mrs. R. Booker. (sic.).

George F., b. 14 Aug. 1856, d. 20 Sept. 1912.

Katie E., b. 26 June 1876, d. 24 May 1838.

Leslie, b. 30 Jan. 1872, d. 13 June 1938.

Margarett Louis, b. 21 Dec. 1940, at Columbus, Ga., dau. of Robert Booker and Vivian Garner, d. 21 Dec. 1940.

Susan A., b. 11 Feb. 1834, d. 15 Mar. 1911.

BOONE
John G., b. 17 Apr. 1871, d. 21 May 1938.
Ladson L., b. 1867, d. 1921.

BOOTH
Alfred Edwin, b. 18 Oct. 1903, d. 22 Feb. 1928.

Clarance L. (Sr.), b. 8 Junly 1872, d. 27 July 1935.


Roy Monroe, b. 6 Sept. 1912, Columbus, Ga., s. of John Edward Booth and Annie Eugine Willis, d. 15 Jan. 1943.

Sandra Louise, d. 8 Sept. 1940, age 6 yrs, b. 28 July 1940.

Walter Lee, b. 19 June 1941 or 16 June 1941, Columbus Ga., s. of Douglas Y. Booth and Mildred Watson, d. 20 June 1941.

BORDERS

Mary Emily, b. 21 June 1890, at Pike Co. Ala., dau. of William H. Stewart and Elizabeth Warren, d. 1 Apr. 1940.

BOSWELL
Billy, b. 25 Mar. 1912, d. 29 Apr. 1931.

Eliza S., b. 5 Sept. 1864, d. 1 mar. 1929.

BOWDEN
Mamie, (Mrs.), b. 17 May 1872, at Ga, or 12 May 1872, dau. of Wyse Hamilton, d. 7 Feb. 1941, at City Hospital, Cole [Columbus?], Ga.

M. M. (Jr.), b. 29 June 1921, d. 20 July 1924.

John Bicknel, b. 30 Aug., 1880, d. 16 June 1927.

Mattie, b. 21 Mar. 1858, d. 9 May 1918. Wife of James Bowden.


BOWEN
Connie Pearl, b. 17 July 1911, d. 21 apr. 1936. Wife of John Howard Pratt.

T. G., b. 10 Oct. 1879, d. 21 July 1935.
BOWEY
William H., b. 1854, d. 1928.

BOWLES
Lenard G., b. 31 Jan. 1869, d. 13 Sept. 1935.
Murace W., b. 31 Apr. 1903, d. 26 Feb. 1932.
Richard B., b. 3 Dec. 1934, d. 9 June 1926.

BOWLS
Dorthy M., b. 15 May 1923, d. 14 Nov. 1923.

BOYCE

BOYD
Carrie Elizabeth, b. 27 Aug. 1878, d. 12 Jan. 1937. Wife of J. B. Hart.
Green G., b. 29 Apr. 1899, at Georgia, d. 16 Sept. 1942, at Columbus Ga. Muscogee Co.
Jesse O., b. 1 May 1913, s. of G. W. Boyd and M. F. Boyd, d. age 17 yrs.
John Henry, b. 28 Sept. 1853, d. 1 July 1914.
Mary Cornelia, b. 15 Nov. 1851, d. 5 June 1921. Wife of J. H. Boyd.
Mary Evelyn, b. 26 Nov. 1922, d. 7 Feb. 1936.
Paul, b. 3 Mar. 1902, d. 5 Jan. 1925.
Sallie, b. 11 June 1868, d. 27 Jan. 1941. Wife of William Oscar Kelley.

BOYETT
Charlie I., b. 9 apr. 1867, at Ga., s. of George Boyett and Mollie Cliatt, d. 30 may 1940, at 2432 2nd Ave, Cole [Columbus?], Ga.

BOYT
Bernard J., b. 14 Feb. 1890, d. 10 June, 1939.
BOZEMAN
Infant, child of W. E. Bozeman and B. M. Bozeman, d. 25 May 1912.

Hanett R., b. 11 Feb. 1850, d. 16 Feb. 1934.

Orville R., b. 21 Nov. 1908, d. 29 Nov. 1920.

William Edgar, b. 4 Apr. 1880, d. 12 Jan. 1937.

To Be Continued.

QUERY
CANNON-SHEPHERD: Does anyone know the maiden name of Wiley Cannon’s wife, Charlotte (1850 Census Muscogee Co. GA 8th District Pg. 416)? When Charlotte died, Wiley married Susannah Shepherd. Was she Charlotte’s sister? Patricia Nelson Moon, 2512 Sierra Lane, Plano, Texas 75075.
Mary Jane Galer, a former Georgia State Representative and librarian at Columbus State University, spent close to four years compiling this book. Three of those years were spent working two or three mornings a week in the Clerk of Council’s Office, extracting information from old Columbus City Records. The other year was spent actually putting the book together.

Galer had originally gone to the Clerk of Council’s Office looking for information of the origin of the Columbus water works. The material she needed for this project was in unindexed city records. She decided to starting indexing these records. In the process she found many lists of citizens—tax payers, people who had paid for licenses, people who had paid tolls to cross the bridge, etc. Galer realized that this information could have genealogical value, so she stopped working on the water works project and began working on this one.

The book contains lists of people in Columbus during its first twenty-five years. Some of the names listed probably do not appear anywhere else. The Muscogee Courthouse burned in 1838, destroying the first ten years of county records (1828-1838). These city records, however, were not in the courthouse when the fire occurred. Likewise early copies of the Columbus Enquirer up to about 1832 have disappeared. The information from the pre-1832 issues is only available
in extracted form, as it appears in John Martin’s *History of Columbus, Georgia* (Martin had access to a few of the early issues; what ever became of them?).

In addition to the early city records up to 1852, Galer added the Sexton’s Reports up to 1866. She did this because the reports were available in the Clerk of Council’s Office and needed to be more accessible. The Sexton’s Records at the Clerk of Councils’ Office cover 1832-1866. It is interesting to note that the cemetery records for Linwood Cemetery now housed at the City Cemetery Office at Riverdale Cemetery begin in 1867.

At the end of the book is a full name index, where researchers can find all pages where their ancestor was listed. Galer’s book was published through a grant from the R.J. Taylor Foundation, and will make a fine addition to every genealogical library with a Southern collection. Researchers with extensive Columbus roots will want a copy of their own. Order information appears in the citation above.

Callie B. McGinnis
SOME RECENT PUBLICATIONS

Within the past year or two several publications, in addition to the one reviewed above, have appeared relating to the history and genealogy of original Muscogee County. The books are now in the Bradley Library or may be purchased from the sources noted.  Editor


East, Phyllis, W. *Sacred to the Memory of the Ancestors of Russell County, Alabama.* Opelika, AL: Genealogical Society of East Alabama, 1999. Most thorough inventory of Russell County cemeteries to date. (Order from the Society at P.O. Box 2892, Opelika, AL 36803-2892).


Kilbourne, Elizabeth Evans. *Columbus, Georgia, Newspaper Clippings (Columbus Enquirer), vol. V, 1844-1846.* Savannah: by the author, 2000. An outstanding research tool. (Order from Tad Evans, 1506 Stillwood Drive, Savannah, GA 31419. $44.00).


Watson, Helen Turk. *Descendants of William and Rebecca Liles Watson and Allied Families.* Macon, GA: by the author, 2000. Deals with the ancestry of Billy Watson, who before his death in 1995, was eight years editor of the *Columbus Ledger-Enquirer* and for the preceding 24 years was associated with the *Macon Telegraph.* (Order information from Helen Turk Watson, 224 North Rivoli Farm Dr., Macon, GA 31210).

Willoughby, Lynn. *A Power for Good: The History of Trinity Parish, Columbus, Georgia* Macon, GA: Smyth and Helwys Publishing, 1999. Well-researched, beautifully written, marvelous color photographs, indexed. (Order from Trinity Episcopal Church, 1130 First Avenue, Columbus, GA 31902. $50.00).
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