

## CHAPTER XII

### MATTERS OF VARIOUS INTEREST

#### 1. RECORDS OF COLONIAL AND REVOLUTIONARY SERVICE

##### JOHN BATTLE (Table 1):

John Battle was granted land on Nansemond River, Colony of Virginia, December 14, 1654. (Colonial Land Office Records, State Capitol, Richmond, Va. Land Grants, Vol. 3, 1652-65, p. 216. See The Battle Book, Chap. V.)

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##### ELISHA BATTLE (Table 1):

Justice of the Peace.

(North Carolina Colonial Records, Vol. XXIII, p. 993)

Justice of the County Court of Edgecombe.

(Afterwards Inferior Court of Pleas and Quarter Sessions. See County Records, Tarboro, N. C.:

"Jan. 26th, 1759. Elisha Battle, Esq., one of the gentlemen named in the Commission of Peace, appeared and took the oath appointed by law and subscribed the tests and accordingly took his place on the Bench.

[Signed]

Mr. Ruffin

Mr. Dew

Mr. Hart

Mr. Lamon

Mr. Battle".)

Member of the North Carolina General Assembly, 1771.

(Wheeler's History of North Carolina, 1851, Vol. II, p. 146:

"In 1771 he was elected a member of the Assembly, and served many years".)

Member Provincial Congress, Halifax, April 4, 1776, opposed to Royal Government in North Carolina.

(Wheeler's History of North Carolina, 1851, Vol. I, p. 78)

Member Provincial Congress, Halifax, November 12, 1776, to form State Constitution.

(North Carolina Colonial Records, Vol. X, pp. 500-1, 523, 585, 914, 916, 948, 950, 953, 974, 979; Wheeler's History of North Carolina, Vol. I, p. 85, and Vol. II, p. 146:

"He was a member of the State Congress that met at Halifax in November, 1776, which body formed our State Constitution; a firm and decided patriot. He was distinguished for his patriotism and piety".)

Member of the Committee of Safety, Edgecombe County, N. C.

(North Carolina Colonial Records, Vol. X, p. 749)

State Senator, 1777 to 1787 (except 1782 and 1784).

(Wheeler's History of North Carolina, Vol. II, p. 146)

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JESSE BATTLE (Table 2):

Records from North Carolina Historical Commission, Raleigh, "Big Book C" Jan. 1779:

"No. 5255 Jesse Battle.

Army Accounts, Vol. 7, Book C-17.

List of specie certificates paid by Green Hill, Esq.,-Treas., Dist. of Halifax Bundle 9, No. 199, Jesse Battle, £14-3-4.

Army Accounts, Vol. 9, Book L-3.

On account of certificates delivered into treasurer's office and exchanged pursuant to an act of Assembly passed 1789.

Jesse Battle £35-14-6 and others. Jesse Battle £20-5.

List No. 260 delivered to William Reynolds."

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WILLIAM SUMNER BATTLE (Table 4):

"Revolutionary Records of the State of Georgia", Knight, Atlanta, 1918, p. 407. [William Lamar Battle is a typographical error for William Sumner Battle.]

"History of Georgia Baptists, Portrait Gallery", p. 27.

"Third Annual Report National Society Daughters of the American Revolution to Smithsonian Institution", Senate Documents, Vol. 16, No. 219, 56th Congress, 2nd session, 1900-01, pp. 369-393.

"Cherokee Land Lottery", James T. Smith, Harper and Bros., 1838, p. 333.

Land Lottery Grants, Revolutionary Soldiers, and Widows of Revolutionary Soldiers [Sarah Battle, residence 602nd District, Taliaferro Co., Ga., was widow of William Sumner Battle].

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WILLIAM BATTLE (Table 76):

Captain Regiment, American Revolution.

(Oct. 1779, Pay-roll Comptroller's Office, Kinston, N. C., p. 156.)

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EPHRAIM BATTLE (Table 86):

Captain of Militia for Onslow County, N. C.

(N. C. Colonial Records, Vol. X, pp. 625-626:

"Tuesday, June 11, 1776, Resolved that the following persons be appointed Captains, Lieutenants, and Ensigns to the Edenton, Newbern, Halifax, and Wilmington Brigades of Militia now in actual service under the command of Brigadier Ashe, at Cape Fear".

"For Onslow County, Ephraim Battle, Captain; James Foy, Lieutenant; William Shaw, Ensign".)

To his Excellency Josiah Martin Esq<sup>r</sup>  
Governor and Commander in Chief of the  
Province of North Carolina.

The Humble Address

of all the Ministers and Elders of the Baptist Society  
who associate Annually in Halifax County in the

Province aforesaid in Behalf of themselves and many hun-  
dreds of their Brethren.

In its behalf your Excellency.

It is with unspeakable pleasure we acknowledge the Happiness with  
which we are blessed in Common with the other Inhabitants of this  
Province, under your Administration of Government. But we beg  
leave, in more particular manner, to Express our gratefull  
Sentiments of the protection we Enjoy in the Exercise of our Reli-  
gious and Civil Liberties: for which it is our Duty, and shall be  
our constant Endeavour, to Distinguish our selves as Loyal  
Subjects to our most gracious Sovereign, and up-right Members  
of Society. We hope this Address will not be Considered for a Custo-  
mary Compliment, But a tribute of Acknowledgment due to  
your Merit, from the Experience we have had of your publick  
Conducts. It is our joy to the Almighty, that as he has placed  
you in a most Distinguished Station, he would Eminently guide  
and Direct you in all your Actions, and Bless you with prosperity  
here, and Everlasting Happiness hereafter.

Signed at our Association in Halifax County Sep<sup>r</sup> 17. 1772

Jonathan Thomas Moderator

Elisha Battle Clerk.

We appoint our Brethren Jonathan Thomas, Henry Abbot,  
William Horn, Elisha Battle, John Thomas, and William Burgess  
To present this Address.

Page from Minutes of the Kehukee Baptist Association  
Address of Appreciation to Josiah Martin, Governor of the Province of North Carolina,  
bearing the name of Elisha Battle as Clerk, September 17, 1772.

2. A SHORT HISTORY OF THE CHURCH AT THE FALLS OF TAR RIVER,  
NASH COUNTY, NORTH CAROLINA

· CHAPTER XI OF A BASKET OF FRAGMENTS

by

ELDER JOSHUA LAWRENCE

Tarborough, N. C., 1833.

According to Burkitt's History of the Kehukee Association, this Church is ancient and has always been a very respectable church, being constituted by his account in the year 1757, so that she has existed seventy-six years since her constitution, and is still a respectable church for number, worth, piety, and discipline. According to Elder Burkitt's account, Elder John Moore was the first pastor of this church, and he was succeeded by Emanuel Skinner, a worthy member, who was raised up in this church and called to the ministry; and he was succeeded by Elder Nathan Gilbert in the pastoral care, in which office he continued beloved and respected until his death—under whose ministry the church was comforted, prosperous, and happy, for in the course of two years of his ministry there were added to the church 154 members, but soon 80 of those members were constituted in a church at Town Creek, under the care of Elder Winsted, which left in the church 134 members, and some of them of as much respectability as any in the State, or perhaps as in the world. After the death of Elder Gilbert, the church called on Elder Joshua Lawrence, a young minister who had been called to the ministry and raised up and ordained by Elders Burkitt and Read in the church at Fishing Creek, now Lawrence's meeting house, to take care of the church; which believing he was called on to do by Almighty God, by a very singular vision of Elder Gilbert's death, three days before it took place, he consented to do so, and thus became the successor of Elder Gilbert. In the course of a year or two a glorious revival succeeded, under Elder Lawrence's ministry, so that he baptized as many as 22 at one time, mostly young men and women; and in the course of two years there were upwards of 100 added to the church, for there have been 150 members added to the church under Elder Lawrence's ministry, and we hope the day of God's visitation is again at hand and the time of refreshment from his presence not far off, when this church that has continued in respectability shall be watered from on high and increase to the joy, strength, and gladness of those precious sons and daughters of Zion that have stood the storm of a wintry season and leave behind them a young and worthy set of successors to adorn the doctrine of God our Saviour.

There have been since the constitution of this church 635 persons members of it; there have been raised up in it, or members of it by baptism, 8 ministers, viz: Emanuel Skinner, Jordan Sherrod, Lewis Wells, John Atkinson, Elisha Battle, Jesse Andrews, Dr. John Gilbert, son of Elder Nathan Gilbert, former pastor, and Josiah Crudup, a minister of very respectable talents, character, and good education, who is now we are told acting a very successful part in winning souls to Christ in Wake County, and is a member and pastor of a church at Hepsibah in the above county; the last four ministers were baptized by Elder Lawrence in the revival at the Falls, and thus we see every new revival produces a new succession of ministers.

The present number of members in this church is 87, notwithstanding the deaths, removals, and excommunications that have taken place since the revival, and the lim-

ited state of her bounds from what they used to be under former ministers; for there are now four constituted churches, besides the church at the Falls, in what used to be her limits, all of whom may be said to receive some additions from her in their constitution.

The church at the Falls of Tar River hath built them a commodious new meeting house at which they assemble, which stands on an eminence about one quarter of a mile from the Falls where the cotton factory is built by Col. Joel Battle—surrounded is the meeting house with a lofty grove and on the North side of Tar River, their stated meeting is the second Sunday in every month with the Saturday before it, yearly meetings in September. Here we may say of a truth a gospel church has stood in credit, maintained doctrine, discipline, ordinances, and piety for 76 years, and the gates of hell have not yet prevailed; so that on this hill we may raise our Ebenezer, hitherto the Lord hath helped us; and we may say, like a dying Joseph, the Lord shall again surely visit you, our brethren; be strong and of good courage, therefore, and wait upon the Lord for the renewal of your strength and numbers.

There have always been some very pious members in this Church. Among them one of the first members was Elisha Battle, the grandfather of the present generation, who it may be said was a man of wealth and piety, and may in some sort be called an Abraham to the present race of Battles, for that profuse and extensive blessing that has been poured out on the Battle family—for in the revival under Elder Lawrence's ministry the blessing of heaven seemed to pursue the very blood of the family, and not even stopt there but those of other families connected by marriage with them were also blessed with a hope of religion—so that almost all of the blood before, then, and afterwards, became Baptists, so that it may be said, behold a family blessed of the Lord.

Jacob Battle, the sixth son of this old Elisha Battle, was another wealthy, industrious farmer, and pious member of this church; he was born on the 22nd of April, 1754, and married Penelope Edwards, by whom he had six children, all of whom are dead except the oldest son whose name is James S. Battle. He, Jacob Battle, embraced the faith of the Baptists early in life, and continued to lead an exemplary, correct, and moral life, beyond the commonalty of professors to his dying day; which took place in the 61st year of his age, in peace, from home—being heard to say, when he took up at night, was then taken with the epidemic and laid down, "In a little while I shall be with Jesus." He was a member of this church about forty years without spot of moral character, and deacon nineteen years, in which office he died. He was county treasurer for a number of years until death, and in all his dealings with men we hear of no impeachment of character from Church, or State, or citizen—kind and humane to his servants to a fault, if such a thing could be—great method, prudence, and precaution and industry in the transaction of all his business; and as to his liberality to ministers of the gospel he perhaps had not an equal, nor perhaps did any man ever better fill the office of deacon, both from church fund and his own private pocket, as a judgment day will reveal—when the Saviour shall say, I was hungry, naked and in want of such a minister, and you supplied me in him. He was plain in his dress, manners, and table, though owner of above 100 slaves, and strictly attentive to conference and preaching in general—he was a man of few words, seldom or never expressing himself in positive terms, nor chatting on foolishness, rather blunt and altogether unassuming in his manners and hard to become acquainted with by them that did not know him by reason of his plainness of

manners and fewness of words. If all deacons and professors of the Baptists were such men as he for piety and attention to their office, it might be much for the prosperity and honor of the Baptist cause—as well, as we might add, behold the upright man in his dealings, words, and actions, both in public and private life, for the end of this man was peace, as we hear him say in a dying hour.

Demcy Battle, brother to Jacob and youngest son of old Elisha, was born the 4th day of December, 1758, and married Jane Andrews in 1784, by whom he had eight children; his wife died in 1799, trusting in Christ, in her 32nd year, and he died the 10th of March, 1815, in his 57th year, rejoicing in hope of glory through the Lord Jesus Christ. He joined the church in or about his 18th year, and thus was a member of this church for about forty years. He left behind him at his death three sons and a daughter, viz: Dr. Cullen Battle, who is now a member of the Baptist church at Powelton, Georgia, and his wife also; and Dr. Andrew Battle, who also is a deacon and member of a church in Georgia, but was baptised at the Falls—and John Battle, the youngest, who unfortunately killed himself by leaping out of a tree—and Amelia Battle the daughter, married Dr. John Gilbert, and became a Baptist at the Falls, and died in 1817, in full fellowship, in the 26th year of her age. Demcy Battle was among and foremost on the list for moral character, of all the professors of religion that we have been acquainted with in this church or any other; he was a kind and affectionate husband, without a cross word or sour look or manifesting the least displeasure towards his wife through their stay on earth together; humane and forbearing to his servants, feeding and clothing them well and never driving them through cold and heat, wet and dry, to hoard up a little property, yet he was rich and abounded in plenty. As a father he was fond and truly affectionate, yet he possessed that rigid morality, as some professors would call it, that he restrained himself and children from the use of bywords of any kind, nor would he suffer them any amusement like gambling, such as fives, etc., or that had the appearance of evil at any time. As a citizen, honest, humane, punctual, obedient to the laws of his country—as a neighbor, kind, restraining from injury—but when we come to take him into view as a church member and for moral character, says Elder Lawrence, and he well knew him for many years at home and in conference, it is here that he shines with that lustre that is enough to make other professors blush with shame; in his dress, neat, modest, and clean, bearing a good index to his heart; at his table simple, yet plenty and good, without luxury, show, or parade, his countenance and unassumed manners and affable invitations always bespoke you a welcome, without those hypocritical apologies too often found an attendant on many fine-spread tables, when the heart wishes you gone. In the morning and evening we find him on his knees looking up to his God for his help to keep him through the day and night from temptation and evil, for forty years setting an example to his children and slaves and showing them that he carried on a trade with heaven as well as earth. In conference his worth cannot be told, never speaking but seldom, but that was like a snail in a secure place, or a word in season and to the purpose, and always showed he had well weighed the matter before he spoke. And again his worth was great, being of unimpeachable character himself he feared not to charge others with their crimes, and hold the rod to those that walked ungodly in the church; yet sufficiently lenient in discipline, but never suffering a crime to go unnoticed by the church and dealt with according to the scriptures. Oh, the value of such members in a church, says Elder Lawrence, since the loss of him is

great, very great, to any church. He was frequently delegated to the Association, where his conduct was equally good; but above all, he shone most in his guardedness in conversation, for he never allowed himself in idle conversation, nor foolish laughing or jesting, nor vain conversation, nor idle words or back biting, nor tale bearing, nor talking of the failings of his brethren or other men behind their backs—of which conduct thousands of professors ought to be ashamed, and more especially in these days when it has become the table, fireside, court-yard and meeting-house talk, to hear and tell of something bad that worldling or professor has done. Let this man's conduct put such to blush of shame, and resolve to do better for the future, as it is in the limits of the power of all professors; and remember the tongue is a deadly weapon to the character of men, and though you may not at times think harm of it, or tell truth, yet, oh yet, what harm is often made of it by a bird of the air carrying the news—therefore, if you would not that others speak evil of you, do not even so to them. This man, therefore, may be said to come up to his text: Let your conversation be as becometh the gospel of Christ—in the court-yard and every public company he was the same man, all of a piece at home and abroad, and in all the private walk of life all of a piece; so that it may suffice for all, that if any professor of religion ever came up to the scriptures: Be holy, be ye perfect as your heavenly Father is perfect—this same Demcy Battle is the man, says Elder Lawrence, who well knew him as a member of his church, and at home and in public company, as well as private life.

Elder Nathan Gilbert, the former pastor of this church, was born in Anson County, North Carolina, the 30th day of January, 1768, and joined the Baptist church at a very early age, and commenced almost immediately to preach the gospel to lost sinners; he was the son of Jesse Gilbert, who was a Baptist and among the first in North Carolina. Nathan was the only child—after preaching sometime in Anson County, he came to Edgecombe County sometime in the year 1793; and July 10th, 1794, was married to a Miss Charity Ricks, a fine, lovely, moral young woman, who was baptized by Elder Lawrence with her oldest son John, after his death; she was the daughter of James Ricks, who was the proprietor of the land at the Falls of Tar River, where the cotton factory now stands. Elder Nathan Gilbert, from the year 1794, preached for this church occasionally, yet though solicited, he would not become the pastor, although in 1798 the church called upon him by a unanimous vote, yet he would not accept the call until 1802. Whether Elder Gilbert was ordained in Anson County, or in the church at Scuppernon, from which church he took his letter of dismission to join the Falls, we do not know, nor by whom he was ordained, yet he was an ordained minister when he came to the Falls. He died the 1st day of August, in the year 1809. He was pastor of this church to their great satisfaction and even to the church's doting on him, and to her pride, that she was so blessed as fortunate as to get such a blessed minister for her pastor for a number of years. Elder Nathan Gilbert left five children, all of whom with his wife moved to Georgia sometime after his death, under the care of his oldest son, Dr. John Gilbert, who is now a minister of the gospel in that state. Elder Nathan Gilbert, says Elder Lawrence, who drew a sketch of his biography, was a man second to none in the pulpit, and he well knew him for he baptized Elder Lawrence and was for some years occasional pastor of the church of which he was a member, and frequently preached with him there and elsewhere, as well as having been at his house and in his company some years. In his stature he was about the common size, yet rather bulky, strong nervous powers; his countenance was modest, diffident, harmless, and very

much of the look down, seldom looking up in conversation or in the pulpit, except when touched in his preaching with feeling of truth and worth of souls, then his countenance became piercing, pitiful, and his eyes seemed to beam forth love and earnest anxiety on all the assembly; his voice sweet, very harmonious, soft and pathetic; and seldom or never of the self-confident or dogmatical kind was heard in his preaching. Well acquainted with men and things by study and reading, his method of preaching was of the strong reasoning and persuasive kind in the general for more than half his sermon, then he generally rose in tone of voice and eloquence that seldom failed to flood his audience in tears and here he always left off, done his subject or not; he was a sure preacher on this account, leaving his audience always on the top of the mount, and never continuing so long as to chill and cool his audience again. In this account he gave Elder Lawrence the following good advice: never fear old preachers, it will eclipse your ideas, for they know how to bear with the infirmity of young preachers having been young themselves; nor never preach too long, but leave your audience with a desire to hear and in the best frame of feeling, this will make them willing to hear you again. He seldom or never failed in his preaching to have something always new, and would so manage the subject as to make it entertaining to all ranks of his assembly; so that each one seemed to go off with his mess of meat and pleased with the man, more especially the children of God, for he was truly a sheep feeder which is the best gift in the ministry; nor did the goats go unfed, nor even the kids beside this shepherd's tent. Elder Lawrence compares him to a lad gathering stones to throw at a bird or at a squirrel—for in the first part of his sermon he was slow and decisive, and his arguments and metaphors well chosen to open his subject to the mind of his audiences; and when he had got his subject thus arranged, he seemed to rise in animation, life and tone of voice, and throw stones of truth in every direction, so that they used to hit. Elder Lawrence, when a profligate youth, though he used to creep in the meeting house and get behind the door where this same Nathan could not see him, yet his words would find him, his heart, his sin out, so as to flood him in tears and make resolutions to do better; but as soon as out, away to his sins again, as he has been frequently heard to say. And it was seldom he failed to hit with his words all conditions of his audience, so much so that Elder Lawrence has been heard to say, after thirty years experience in the ministry himself, and hearing a great many preachers in that time, that if he was to choose a preacher for himself, for something new, for being entertained, and for a fresh supply of spiritual strength, that he would make choice of Elder Gilbert in preference to all or any preacher he has ever heard, and that he possessed the best entertaining pulpit talents. In his dress, modest, plain and decent; in his manners, courteous, gentle, meek, and unassuming, in conversation free and entertaining by the fireside and elsewhere; his very looks showed that harmlessness was the abounding grace of his heart—a man of peace in church, State and neighborhood—was once elected to the general assembly, was a magistrate for many years, made considerable progress in the study and practise of medicine in the latter part of his life—pious in a high degree, so much so as to be without censure from church or world; always avoiding giving offence even in his preaching in the vindication of the truths of the gospel doctrines, yet sufficiently plain for the children of God to understand him, but not of the world of mankind. It was for this reason that a high handed gentleman once said to old Elder Joshua Barnes, who was a hero for truth and has not in this particular left perhaps his equal behind him—you and your brother Gilbert don't preach the same doctrine; yes we do, said the old man, but Gilbert cuts it up



in such small pieces and so butters it over you can swallow it, but I cut it in such long chunks it chokes you as bad as fish hooks. This was his only fault as a gospel minister, if it may be called a fault. He wrote a circular letter on good works, which shows the genius of the man as well as his ideas of the Christian life; in a word he was among the best of men and ministers; lived beloved and respected in a high degree, and died lamented by family, friends, church, and world. Such an one was this servant of Jesus Christ on earth—go thou and do likewise, and no doubt it shall be well with thee at last.

Time would fail me to write even a short biography of the many deceased worthy members that have been in this church, for there was Col. Joel Battle, owner of the factory at the Falls, a man of great wealth and undoubted piety, liberality and benevolence—a magistrate for many years, abundantly useful in church discipline, in his neighborhood and to his native state—of stern moral character, maintaining it to his dying day, to his honor and the honor of the cause of religion. And Redmond Bunn, a man of wealth, who was a member of this church for upwards of forty years, and deacon for perhaps between 20 and 30 years—was a magistrate for many years and was often elected to the general assembly—died in peace and fellowship in a good old age, beloved and regretted. And Jethro Battle, an uncommon moral man before, and much more so after his profession of religion—died in peace and good hope. With a hundred others whose memories are dear to all the brethren that knew them—as well as many that are now alive that adorn the doctrine of God our Saviour, whose names we may forebear to mention, as we shall not have much to say of the living but wait until they finish their race and see how they come off the field.

Perhaps there has not been a church in the state that has had as many members as ornaments to the Baptist religion, as in this—although she, like all other churches, has had all along some few that have defiled their garments to their shame. It may with truth be said of the Battle family that they have been abundantly blessed of the Lord, abounding in general with wealth and the hope of religion—for, for us to say how many of this family are Baptists in the United States, it would be out of our power—but the number is great, very great, including all its branches and marriage connections, with few exceptions.

[The Church at Falls of Tar River is still in existence. The membership is small but faithful. A year or two ago the old frame building was torn down and a very pleasing brick church erected in Colonial style.]

### 3. A HISTORY OF THE ROCKY MOUNT MILLS

by  
KEMP DAVIS BATTLE<sup>1</sup>

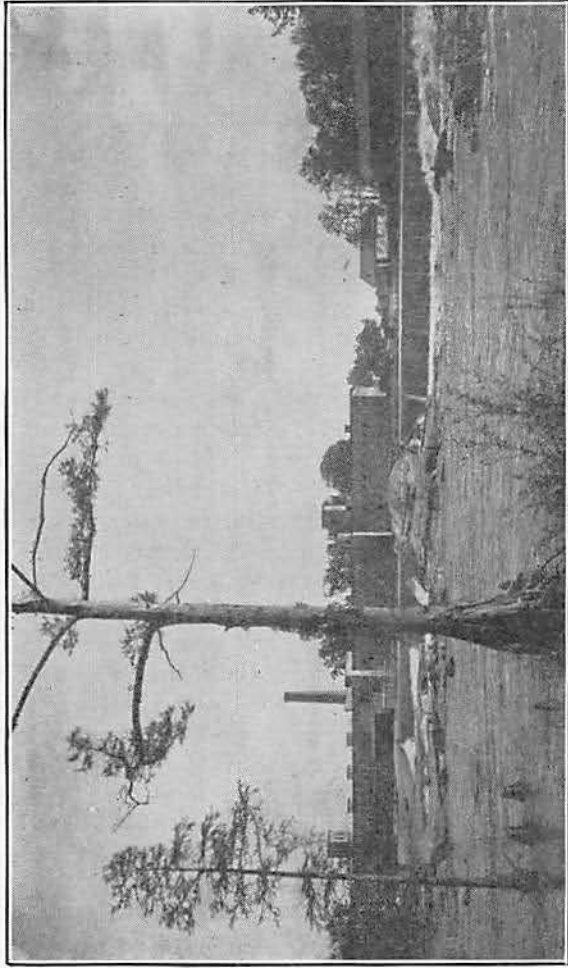
The Rocky Mount Mills, located at the Great Falls of Tar River, in Nash County, N. C., have been so intimately connected with the history of the Battle family of that State that an account of their origin and subsequent development should be of interest. For more than a century they have been owned, or in part officered, by Battles,—a rather unusual record of continuity of family management.

The Falls of Tar River are due to a great granite ledge where the Piedmont area meets the Coastal Plain, producing a fall of water in Tar River of sufficient magnitude for manufacturing purposes. For many years the boundary line between Nash and Edgecombe Counties ran just above the dam, an arrangement which was said to have been engineered by representatives of Edgecombe County so that the factory might be subject to taxation in Edgecombe County and the bridge above the dam maintained by Nash County. The line between Nash and Edgecombe Counties was changed in 1871 in such a way that the Atlantic Coast Line Railroad track, about a mile to the east, became the county line, and the entire plant is now in Nash County.

The lands at and around the Falls were conveyed by Earl Granville to Isaac Ricks in 1752. What became of the title of Ricks does not appear, as the land was subsequently granted by the State of North Carolina to John Watkins in 1805. In 1807 John Watkins, with his associates, Joel Bunn, James Thorp, and Jacob Horn, erected a grist mill which operated with the water power available at the Falls. The Watkins grist mill was on the north side of the river. Another grist mill was built on the south side of the river by James Ricks. Such was the situation in 1816 when Joel Battle, grandson of Elisha I, appears on the scene with his brother-in-law, Peter Evans, who like him married one of the daughters of Amos Johnston, and a third party, Henry A. Donaldson, a man of Scotch ancestry and with practical experience in the cotton mill business, brought from the north by Battle and Evans to furnish the technical knowledge for the enterprise which they had conceived. The three partners began buying up the land around the Falls in 1816. The Ricks mill-site on the south side of the river with 171 acres of adjacent land was bought in several deeds by the partners above named, and John Hogun. Hogun's connection with the enterprise was short-lived as he sold his one-fourth interest to Joel Battle in June 1817. Battle, Evans, and Donaldson were soon the owners of the entire area, the last deed to the partnership being dated Nov. 1, 1820, at which time they procured license from Isaac Watkins, possibly a son of John Watkins, to "build a dam across the river at Great Falls, commonly called the middle dam."

The actual commencement of construction is somewhat obscure but from the best available evidence it appears that the original stone building was begun either in 1816 or 1817. Just when manufacturing started is not known. In 1819 the building was enlarged and in 1820 the mill was in full operation, at its present location.

<sup>1</sup>See Table 59.



Rocky Mount Mills  
Falls of Tar River, N. C.

There is a definite tradition in the family that the mill thus operated by Battle, Evans, and Donaldson was the first cotton mill built and run in North Carolina. There are authorities which so state, but the weight of evidence seems to be to the effect that a mill near Lincolnton built by members of the Schenck family was the first mill in actual operation. The successor of that mill has been enlarged and continued at a new location. It can be stated with safety that Rocky Mount Mills are the oldest mill in North Carolina now running at the original location and the second mill in the state to start operation.

Joel Battle built his home on a bluff on the south bank of the river in 1819. The site is behind the wooden building which was for many years used as a commissary and later as a moving-picture hall. He lived there until a few years before his death, when he moved to his Edgcombe country home called "The Oaks" on a farm now owned by the Fletcher Daughtridge heirs. He was buried there, but in 1872 his oldest son, Judge William H. Battle, had his remains and those of his widow moved to Oakwood Cemetery in Raleigh.

It appears likely that in 1821 dissension arose among the partners Battle, Evans, and Donaldson; and Donaldson in his own name bought the Watkins mill-site north of the river with water rights and then bought out Evans. This gave Donaldson a half-interest in the land on the south of the river and he was full owner of the land on the north side of the river. He is said to have started a small cotton mill on the Watkins site on the north side but it does not appear that it was ever operated. Somewhat later he moved to Fayetteville, N. C., and erected a mill there. In August, 1825, he conveyed to Joel Battle his interest in the property on the south side of the river and in 1828 the Watkins mill-site, also, with twenty acres adjoining on the north side of the river and in addition Panther Island.

After the death of Joel Battle an attempt was made to organize a corporation to take over the property and a charter was granted by the Legislature in 1838. An organization meeting was held on January 1, 1839, with William H. Battle, the oldest heir, presiding. It was resolved to accept the charter, sell stock, and acquire the property at a price of \$80,000. The stock was advertised in various newspapers published in the state, among others at Tarboro and Raleigh, but the investing public did not become interested and the plan came to naught.

Joel Battle left a large family. It seems needless to trace the deviations by which the entire interest was finally acquired by his sons, William H. Battle, Benjamin Dossey Battle, and Columbus C. Battle. One family anecdote, however, may be preserved. The grist mill adjacent to the cotton mill is said to have been allotted to Laura Battle, later Mrs. Charles Phillips, she being then still a child. One morning she was found in tears and upon being questioned replied that so many people were using her mill they would wear it out before she could grow up and enjoy it.

The acquisition of the property by William H. Battle and his brothers appears in the following notice taken from the Tarboro Press of November 16, 1844:

#### NOTICE

William H. Battle & Benj. D. Battle, having purchased the interest of Amos J. Battle in the

#### COTTON FACTORY

And appurtenances situated

## AT THE FALLS OF TAR RIVER

The whole establishment is now owned by them and C. C. Battle. The business in future will be conducted as heretofore, in the name of Battle & Brothers, and upon the same liberal and accommodating terms.

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In consequence of the withdrawal of one of the former firm of Battle & Brothers, the business will have to be closed up to the 1st day of June 1844. A suitable agent will be employed to attend to this part of the business.

They hope to have the continued patronage of a generous public, as they will endeavor to have their yarns made of good quality, and will sell at as low prices as the articles can be had at other places.

## BATTLE &amp; BROTHERS

Rocky Mount, N. C. June 18, 1844

Col. Benjamin Dossey Battle, one of the owners, father of Judge Dossey Battle, built a residence adjacent to the mills in 1845 and the building is now used as the main offices of the mills. He is buried at "The Oaks", the Joel Battle home place referred to above and his tombstone is visible from the Tarboro highway. He and his brother, Judge William H. Battle, managed the mills until 1847 when they sold to a cousin James S. Battle and his son, William S. Battle. After the death of James S. Battle his interest was acquired by William S. Battle in 1857 and he remained the sole owner until 1878, operating the mills with his son, James S. Battle, under the name of Battle & Son.

The mills were run by slave labor until 1852, at which time the experiment was made of running by wage hands. There is no authentic information as to the relative efficiency of the two types of labor.

During the War between the States it became the custom of farmers in the eastern counties of North Carolina to haul their corn to the mills at the Falls, there to be ground into meal and exchanged for yarn, which the women wove into cloth or knit into socks. The mills were also furnishing yarn to the State Government.

On learning this, the Federal commander at New Bern conceived the idea that the destruction of the mills would deprive the Confederacy of a valuable asset. A raiding party of cavalry was accordingly organized and despatched from New Bern in July, 1863, on a mission of destruction which was completely carried out on July 20th, 1863, cotton factory, gin, and grist mill all being burned to the ground. The Yankees next started to burn the residence of the owner, Mr. William S. Battle, who was absent at the time at his summer home in Warrenton. The superintendent of the mills, Mr. Crowder, went to the commanding officer and told him that he was a Northern man and a Mason and persuaded him to spare the residence. After the destruction of the mills the detachment moved back toward New Bern via Tarboro. Meanwhile Mr. Stewart, the head overseer of Mr. Battle's three large plantations located down the river from the Falls, was in fear that, as Mr. Battle had been a member of the State Convention that voted the State out of the Union, the Yankees

would destroy as much of his property as possible. With a view to saving the farm supplies he issued orders to have all the meat piled on wagons and to rendezvous on the county road in order to move and conceal them in a heavily wooded section known as "The Piney Woods". Some thirty-four wagons and carts soon assembled with their mules and drivers, the vehicles piled high with all the available supplies. Just as the last wagon was leaving the county road for the Piney Woods path the Yankee cavalry hove in sight and captured the whole company. The mules were cut from their traces, the vehicles with the meat and other supplies piled into a huge heap and burned amid the lamentations of the slaves of the plantation. The drivers were taken off by the troops and carried to New Bern. At Tarboro a small engagement was had with members of the Junior Reserves there gathered and several of the Yankees were killed and buried on the road-side. When Dr. Russell H. Conwell, Baptist preacher and author of the celebrated lecture "Acres of Diamonds", appeared on the Chautauqua platform in Tarboro, N. C., in the present century, he prefaced his famous address by recalling that the last time he had been in Tarboro he was a member of the Federal cavalry which was sent from New Bern to the Falls of the Tar to destroy the factory there in 1863.

William S. Battle rebuilt the factory in brick in 1865 and with his son, James S. Battle, ran it until Nov. 10, 1869, at which time it was burned by a white operative through motives of spite. The fire was discovered in the picker-room about half-an-hour after the hands had stopped for dinner. Both building and machinery were a total loss. The factory was rebuilt in 1870 and enlarged in 1871 and continued under the same management.

In the seventies the continued financial reverses of the owner, William S. Battle, made it necessary that new capital be brought into the business. A charter was granted by the State Legislature in 1874 (Chap. 115 Private Laws of 1874), the incorporators being William S. Battle, James S. Battle, and John D. Battle, and their associates. The capital stock was fixed at \$150,000 with authority to issue additional capital up to a total of \$1,000,000. On December 12, 1876, an act was passed extending the time for organization until January 1, 1882. The ownership of William S. Battle and his sons was relinquished and his stock disposed of, and after a few years the corporation was reorganized with Thomas H. Battle as President and J. H. Ruffin as Treasurer and active manager. J. H. Ruffin was a son of Judge Thomas Ruffin, Jr., who had been a classmate of William S. Battle at the University. In 1893 (Chap. 37 Private Laws of 1893) the land owned by the Mills was created a municipal corporation under the name of Town of Rocky Mount Mills. This was continued until 1927 when by Chap. 222 of the Public-Local Laws of that year, the Town of Rocky Mount Mills was merged with the City of Rocky Mount.

The Mills continued under the active management of J. H. Ruffin until the loss of his health in 1898, when Thos. H. Battle succeeded him as treasurer and executive head of the corporation, a position which he still holds at this time (May, 1930.) His son, Hyman L. Battle, is now the active manager and its recent success is due in a very large measure to his aggressive and competent technical skill and knowledge. Turner B. Bunn, a great-nephew of William S. Battle, is the secretary of the corporation and in charge of the office. Kemp D. Battle, another son of Thos. H. Battle, is the Mills' attorney and a member of the Board of Directors.

The brick building erected for the factory by William S. Battle in the seventies is still in use but there have been various enlargements and additions, notably in 1898, 1916, and 1928. There are 38,000 active spindles producing cotton yarns

with an enviable trade reputation for quality. The capital stock is \$1,000,000 and the stockholders are singularly tenacious of their holdings. The mill village has always been a source of pride to the management which has been unsparing of effort and money to provide wholesome and healthful living conditions. It was one of the first in the State to provide electric lights, running water, sewerage, and fly-screens for all the houses.

[It is worth noting that in the Dossey Battle residence mentioned above as now the Company's offices were born the following children of James S. Battle, then the Treasurer of the Company, viz:

Col. William S. Battle of Roanoke, Va., Vice-President of the Norfolk & Western Railroad and one of the Publishing Committee of The Battle Book.

Col. Marion S. Battle of Roanoke, Va., Provost-Marshal in Paris during the World War, and member of the Publishing Committee of The Battle Book.

Col. John S. Battle, a distinguished hero of the World War, who died in Washington under an operation after the War, said to be the tallest graduate of West Point.

Mrs. Mary S. Rivers of Washington, wife of General W. C. Rivers, recently Inspector General of the U. S. Army.]

#### 4. THE HYMN BOOK OF THE REV. ELISHA BATTLE<sup>1</sup>

The Battle family is not one addicted to versification. An exception was the Rev. Elisha Battle, who published in Raleigh, N. C., through the Minerva Press of A. Lucas, in 1814, "A Collection of Hymns and Spiritual Songs for Public and Family Worship, some of which are original". It is a leather bound volume 3 1-4 x 5 1-2 inches, of 224 pages, and contains 160 hymns. In his quaint Preface the author says he uses larger type than usual because there are some soldiers (The War of 1812 was going on) who cannot so well read small print. "When I consider that a song or hymn is like a proverb which does not interrupt its nearest neighbor", . . . the arrangement "makes but little or no difference, as the table will show where they are. I have been particular to select hymns suitable for different occasions for the use of Preachers as well as heads of families; . . . and I think it is as much the duty of heads of families to hold up family prayers as it is for Ministers to preach. . . . May the Lord make it a blessing to many and give them cheerful hearts to sing; therein is the prayer of a very unworthy servant of Christ's church."

Here are three hymns by the author himself:

##### ACROSTIC

Earth has too long been my delight,  
 Lord, now I long for worlds more bright;  
 I long to leave this earthly clod,  
 Surround thy throne to praise my God:  
 However, Lord, I feel resign'd  
 Awhile to wait thy heavenly mind,

<sup>1</sup>See Table 40.

Become obedient to thy will,  
 And serve my God with holy zeal.  
 Thou hast done wondrous things for me,  
 Therefore I wish to adore thee:  
 Lord, let my life and converse prove  
 Earth does not now attract my love.

## CXL. L. M.

## ON MEETING TO WORSHIP

1. Dear brethren we have met again,  
 To try to preach, hear, pray, and sing:  
 Then let each heart unite as one,  
 And have all things in order done.
2. The Lord's mercy is ever new,  
 Therefore to him our praise is due;  
 Then let us raise our voices high,  
 To him who [will] all our wants supply.
3. Though many days or weeks have been  
 Since we each other's face have seen,  
 Yet Jesus who well knows his sheep  
 Each tender lamb doth safely keep.
4. We happy feel when here we meet,  
 And do with love each other greet;  
 But yet it doth [sore] grieve each heart,  
 To think again we soon must part.
5. But, brethren, let us look above,  
 There sits our Jesus cloth'd in love,  
 And he has bid us not despair,  
 For we shall soon be with him there.
6. There all who love my Lord will meet,  
 There happiness will be complete;  
 While the blest Lamb will take his bride,  
 And lead her where cool waters glide.
7. Ye seraphs now your music bring,  
 And strike aloud each heavenly string;  
 While Jesus leads his flock along,  
 Let Gabriel gaze with wonder on.
8. But, brethren, we are yet below,  
 What troubles yet we do not know;  
 Then let our lamps be always bright,  
 Though the bridegroom call us at midnight.



## CLI. C. M.

## ON PARTING

1. The time draws nigh when we must part,  
Perhaps a long adieu;  
Oh! how it grieves me to my heart,  
To think of leaving you.
2. Though united with cords of love,  
My Lord I must obey;  
I hope we'll meet again above,  
O brethren, for me pray!
3. The gospel trumpet I must blow  
To sinners far and near,  
The Lord has call'd and I must go,  
For many wish to hear.
4. Brethren, farewell but for a while!  
If we ne'er meet again  
While here on earth, yet Jesus smiles  
And says with him we'll reign.
5. Oh, may our hearts united be,  
And for each other pray;  
Again your face I hope to see,  
But now I cannot stay.
6. Farewell, farewell to all around,  
I bid you all adieu:  
O Jesus, speak the word divine,  
"Lo, I will be with you."

5. MRS. CHARLES PHILLIPS<sup>1</sup>  
by  
MRS. LUCY PHILLIPS RUSSELL

Laura Caroline Battle was born Nov. 5, 1824, near the Falls of Tar River in Edgecombe County, N. C., the youngest of the eleven children of Joel Battle and his wife Mary Johnston (known in early life as pretty Polly Johnston, the "To-wit Polly" of the letter preceding Table 58). She married, December 8, 1847, Charles Phillips of Chapel Hill, then a tutor in Mathematics in the University of North Carolina. To them were born eight children. Mrs. Phillips died in Chapel Hill October 4, 1919, nearly ninety-five years old, and was buried by the side of her husband whom she had survived thirty years.

These bare statements give no conception of a life singularly rich in contacts and a character that unconsciously influenced every soul within its radius. In early childhood Laura Battle was sent from the malaria of the low country to a school in Pittsboro, kept by Miss Charlotte Jones (later the wife of Governor Abram Rencher), then to a private school in Raleigh, and completed her education at the Select School for Young Ladies established at Bordentown, New Jersey, by the wife and sister-in-law of Prince Lucien Murat. One smiles at the word "completed" because all through her long life Mrs. Phillips was a constant reader of the best in literature, a discriminating critic, a keen observer of nature, a profound student of the Bible. Of her it might truly be said: "She died learning."

Early in life Laura Battle was confirmed in the Episcopal church, but upon her marriage she joined the Presbyterian church with her husband and until her death was a devoted, intelligent, and active member of that denomination.

In person Mrs. Phillips was small, with quick, alert movements, and her fastidious neatness of dress was characteristic to the last hour when she quietly gave directions as to her apparel for her last journey. She raised fine needle work and knitting to the level of an art. Her sense of humor was keen but kind; she loved to laugh but never at another's expense. Her hospitality was as wide as her circle of friends. Little children loved her; the gayest youth found in her a charming and congenial companion; the sorrowing came to her for unfailing sympathy; the destitute were never turned empty-handed from her door; the sick were never nursed more tenderly than by her hands. Her long life brought to her many burdens and bitter sorrows; she endured the poverty and hardships of war and reconstruction; her husband was a suffering invalid for many years; she buried five of her eight children and survived every loved friend of her youth; yet no word of repining fell from her lips, no shadow dwelt upon her serene faith in her Saviour and His comforting spirit.

With brief intervals her life was spent at Chapel Hill where she loved every stone in the honored walls of the University and every shadow upon its paths. A list of her relatives who served that institution in various ways would read like a roll-call of the alumni and it was most fitting that she should be borne to her grave by a group of young kinsmen, all University graduates, whose lives had known no fairer influence than her own. Upon the stone that marks her last resting place are inscribed the words: "She made sunshine in shady places".

However great the vicissitudes of life have been, they are all forgotten when I remember that God gave me the privilege of calling her "Mother".

<sup>1</sup>See Table 62.

## 6. A SOUTHERN HERO OF A NORTHERN UNIVERSITY

"This very day there is in Oxford [Ohio] a fine old family that is never without a respectable and well-mannered cat at its fireside. And the name of this cat is always Joe Battle. When newcomers ask foolish questions, they learn that the name is a tradition of the household, running back before the war, when Grandfather Cone kept the now dismantled Mansion House and knew and loved the Miami boys. His favorite was Joel Allen Battle<sup>1</sup>, a lithe, keen-eyed daredevil of a Southerner, with a silver tongue, a tender heart, and a temper of fire. Nobody ever questioned Battle's ability. The faculty never ranked him with the Dignissimi. He hadn't time for that. But in the literary hall he found few to match him in the tangles of debate; and often amused himself, when he had floored a rather easy victim, by coming back with a telling argument in behalf of the opposition.

"Joe Battle was a fellow of strong likes and dislikes. His circle of friends fairly worshipped him. Outside the circle, under the stress of those hot-headed ante-bellum days, he often strained his temper to the breaking point and got his name on the faculty minutes. Apparently his was a name that had a real significance. Dear old Ben Battle, of glorious memory, was never intended more definitely to be a soldier bold. The process of getting used to war's alarms came soon enough. Preparatory to it came a series of pranks and wilder escapades, winding up with a specimen of the manly art of self-assertion which sent little Dutchy Roemler into arnica and bandage for a period of days.

"Finally Battle was graduated in due order with the class of '59. He soon married a girl from the North and settled in Cincinnati to study law. He realized that a national conflict was impending, and frequently declared to friends that when it came he could not fight against the flag, nor yet against his kinsfolk, and would probably go abroad during the struggle. But the call of the South, echoing in the guns about Sumter, came to him, as to many another fine young fellow, in the tone that could not be ignored or disobeyed. He became adjutant of his father's regiment, the 20th Tennessee, and received his first wound at the battle of Mill Springs.

"It was Tuesday morning, the eighth of April, 1862. The 41st Illinois and the 31st Indiana were encamped on opposite sides of a crude roadway through the woods about a mile from Pittsburg Landing. For miles about were the relics of the great conflict. Nine thousand corpses from both armies strewed the battle-field, and fifteen thousand wounded were receiving such care as was possible. Out of a tent on the Indiana side staggered Clifford Ross, a bit unsteady from the scalp wound of some days before. Two Union men were plodding up the road with an inert mass in gray between them. They paused to rest, laying their burden at Ross's very feet. Such attention to Confederate gray aroused his curiosity and he drew back the edge of the blanket. Ross had been at Miami with the class of '59, and for the past two nights in his delirium had mingled and conversed with the jolly dogs back there. Now he blamed it to the fever, as he looked straight into the sightless eyes of that jolliest of all, Joe Battle.

"The detail explained how it was. An Ohio surgeon, who knew Battle, had found him dead upon the field, and sent them with the body to their own camp. With broken voice Ross persuaded them to entrust to him the proper disposal of the remains. He recalled that another Miami man, Lewis of Illinois, was encamped

<sup>1</sup>See Table 57.

across the way, also slightly wounded. Between them they hunted out several others of the old college crowd and proceeded to their mournful duty. The coffin was rudely constructed of cracker-boxes. The monument was a massive oak, beneath whose branches the shallow grave was hollowed out. Name and date were burned into a board, which was nailed to the tree. "The means available were rough," says one of that little group, "but I could not have asked for a brother's more than we did for his body". And he adds: "I believe no more brave and noble soul left its body on that bloody field". Thus did the brother-love from old Miami reach across the gulf of war, faithful to the very end<sup>1</sup>."

There is no longer a cat named Joe Battle, but the memory of the gallant soldier is still vivid at Miami University. This very summer the wife of a member of the faculty writes:

"At our Pageant during Commencement Week your relative, Joe Battle, was easily the one unforgettable figure of the college scenes. He is a familiar figure to the Oxford faculty, for every year or two some class, some group, some department gives us some reminiscence of him. But while I have often seen him in out-door pageants with his rifle and his Confederate cap beside a campfire, I have never had the feeling before this year that I myself knew Joe Battle. . . .

"We reach the period of the War and suddenly the Miami boys are seen camping on the Miami field—most of them in somewhat nondescript blue—playing cards on the ground, talking, singing, coming and going, eagerly hoping for the news that their turn to go has come at last. This engagement and that has been broken, old friends are at swords' points, yet the lads play on and sing on, and toss the cards, and face their futures cheerily and noisily. . . . Somebody asks where Joe Battle is. Somebody else has seen him, but—well, he isn't wearing the blue, you know. And what does Beulah think of it all? Beulah with her passionate loyalty to the South and with her lover Sam setting out to join the North? And what of the girl Joe Battle cares about? A northern girl she is. Then all at once a lad in blue pipes up, 'Listen now, don't say a word about Joe Battle. Whatever that fellow does is right.' And as the crowd is jostling from the stage, one young fellow is left alone, Sam, and to him comes from the left the quiet, tall, easy, responsible figure of the young Joe Battle, our much loved and much sung Miami hero. He is essentially a gentleman, dignified, with an earnestness and alertness about him, wearing as I see him again in my mind, not a uniform but citizens' clothes, a plain dark suit. The Miami boy who played him is a fine-looking youth and he suggested to us the bearing and manner of a long-ago youth who felt keenly, deeply, and very resolutely the decision he had made. He spoke a few words only, quiet and brief, but he held Sam's hand with a good grip. They would be friends forever, and would see each other again soon, when this affair of the War was all well over. He had no other course, Joe Battle, but he was just matter of fact about it. You wished so tremendously that there was no war and that he might splendidly go on being the teacher or the preacher or the judge that you knew he could so naturally become! It was all over in three or four minutes, I suppose less than three. But in these three minutes your Joe Battle had lived again for us, a fine lad doing his duty as he saw it, doing it simply, and just as a part of the day's work. And in his mind and heart there were bigger things than war.

"We did not see him again in the Pageant but we mourned his death."

<sup>1</sup>From *Old Miami*, by Alfred H. Upham, Hamilton, Ohio, 1909, pp. 244-249.



Easter Snipes (about 1910)  
Cook at Senlac, Chapel Hill, N. C.,  
nearly thirty years  
See Chap. IX



Three nurses with their charges in  
Capitol Square, Raleigh, N. C.  
(about 1895)  
Nurses: Maria Syme, Margaret Selby,  
Mahaley Haywood  
Children: J. Wilson Battle, Nell Battle  
Lewis, Charles Busbee



Margaret Selby holding  
Nell Battle Lewis  
(1893)



Allen Battle (about 1870)  
Slave of Mrs. Kemp P. Battle, afterwards  
overseer of her Walnut Creek  
plantation



Viney King (1889)  
Slave of Robert J. Battle  
(hand lost after emancipation)



Tombstone of Maria Syme  
Raleigh, N. C.



Dred Wimberley  
(about 1920)  
Slave inherited by Mrs. Kemp P. Battle  
from her father, James S. Battle  
Later a member of the General Assembly  
and a staunch supporter of President  
Kemp P. Battle's University measures

## 7. THREE COLORED FRIENDS

ALLEN BATTLE<sup>1</sup>

by

THOMAS H. BATTLE<sup>2</sup>

One of the most remarkable slaves of the Edgewcombe Battles was Allen Battle who was inherited by Mrs. Kemp P. Battle from her father, James S. Battle, in 1854. Allen showed so much executive ability that he was soon made overseer of her Walnut Creek Plantation, and gave eminent satisfaction in this position all through the Civil War and until his death about 1876. He was a short, thickset negro, and of such unusual personal dignity and ability, good sense, and loyalty and firmness that he was universally respected. He was a shrewd farmer and managed his hands, slave and free, with great success. He accumulated some estate and in his will made Dr. Kemp P. Battle his executor and trustee of his estate for his wife Suckey, who remained on the plantation till her death in 1885. He left no children and after his widow's death the estate was divided among her kin.

On one occasion about 1872 when a great freshet had covered much of the Walnut Creek Plantation, Dr. Battle went down to see Allen and the crops. Faithful Allen took him out to a bluff on the low grounds and pointing with arm stretched out over the swollen river sobbed out with tears streaming from his eyes, "Two hundred acres of corn under water and hit a-risin." Dr. Battle's sense of humor was so much struck by the tragic spectacle that he almost forgot the pecuniary loss.

Allen was such an unusual character and exemplified so well the loyalty and faithfulness often shown by the slaves that he is worthy of being remembered.

MARGARET SELBY<sup>3</sup>

(1842-1903)

by

IVEY F. LEWIS<sup>4</sup>

When Kemp P. Battle went to Petersburg, Va., in 1857 and bought as a maid for his bride a "likely looking" colored girl named Margaret, he could not have realized that in a few years he would lose his investment. Still less could he have foreseen that the loss was only apparent and that he and those who came after him had really gained a lifetime of loving, faithful, and willing service. "Mammy" to his children became "Mammy" to his grandchildren, and as such holds a place in the hearts of many now living so unusual that its analysis is impossible.

Of Mammy's early life we know little. We know that she had a sister from whom she was early separated. She remembered with a thrill that was never to be dulled the first matches that seemed such a miracle to one brought up on flint and steel; she knew and sang the cowboy songs of an earlier day; she had an abiding distrust and fear, amounting almost to horror, of "wild Indians." On one occasion, as we set out joyously to see Buffalo Bill's Wild West Show, she warned us solemnly to beware of the Indians, and by no means to trust them. Whatever her early

<sup>1</sup>For likeness see illustrations on page 189.

<sup>2</sup>See Table 59.

<sup>3</sup>For likeness see illustrations on page 188.

<sup>4</sup>See Table 59.

experiences and surroundings, her real allegiance was to her North Carolina "white folks."

After the Surrender she married and lived for a number of years with her own family, but when Dr. Battle's daughter, Mrs. Richard H. Lewis, needed her she came quickly and remained with the Lewises till she died.

To two generations of children she was at once servitor and friend. Her mistresses felt that they could trust her implicitly. Her judgment was uncommonly sound. She fitted quietly into her background: "scenes" did not center around her. It was not her way to make a fuss. She was ingenious in devising simple means to gain her ends. One was to quiet us at bed-time by telling us that it was a sin to talk after saying our prayers. Perhaps it is because of her quiet ways that we have few anecdotes which would serve to recall her sayings and doings. Yet her personality is real and vivid. She was a true friend of children; in fair weather or foul we could count on her moral support. Perhaps some of the older disciplinarians of the family would say that she spoiled children, but as ones who enjoyed her gentle ministrations we would dissent, saying rather that she touched that universal chord by which children grow naturally and easily into a sound maturity, the harmony of the affections.

But her limitless patience was sometimes sorely tried. One April Fool's Day she was presented by her youthful charges with a snuff-box, shiny and new enough to deceive her, filled with brown dust. On this occasion she thought we had gone too far, but the volcanic symptoms called forth by the effort to get rid of the unfriendly powder which had taken on her lip the place of her loved and soothing solace soon expired of their own violence, and we were again in her good graces.

In her later days she attended St. Paul's Methodist Church in Raleigh. One shaver, a little puzzled by the idea that St. Paul could have been other than an Episcopalian, asked, "Mammy, was St. Paul a Methodist?" "Course he was, honey, course he was."

She was at her best at the Christmas season. It was a point of honor with her to be the first to cry "Christmas gift," even though the youngsters had started the gay day long before the first peep of dawn. She had a sweet tooth; she loved the gaiety and excitement; a little present brought her disproportionate pleasure. Looking back one can see that her eager enjoyment was a large part of the feast, and so it was on all high days and holidays. Family celebrations without her would have been lacking in some essential thing. The pleasures of family life were shared by her as one of us.

In the fruits of the Spirit she was rich: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

MARIA SYME<sup>1</sup>

by

MRS. NEIL BATTLE BOOKER<sup>2</sup>

When I was two weeks old my father advertised in the Raleigh, N. C., newspaper for a nurse for me. Maria Syme was the answer. She nursed me and my brother through our childhood and was the most faithful of servants during all the fourteen years she lived with us.

<sup>1</sup>For likeness see illustrations on page 188.

<sup>2</sup>See Table 59.



My earliest recollection is of Maria and her two cronies sitting on a bench in the Capitol Square. Maria was looking after my brother, James Wilson Battle, Margaret (Dr. R. H. Lewis's servant) nursing Nell Battle Lewis, and Mahaley attending Charles Busbee<sup>1</sup>. In 1897 my family moved to Winston. Maria went with us and lived in our house there for several years. But she was getting very old and finally went back to Raleigh to live with her grandchild, great-grandchild, and great-great-grandchildren.

After I was grown, I often visited in Raleigh and always went out to see Maria Syme. My visits were preceded by a shopping expedition on Hargett Street, looking for her special brand of snuff. I was in Raleigh when she died, and attended the funeral, bringing up the long procession in an open landau. The front seats of the church were reserved for Maria's "white-folks." Maria lived to be very old. We had no exact date of her birth. When "the stars fell" (in 1830?) she was "out in service" in the house of Dr. Hogg in Raleigh. Several years ago my father had a stone put up at Maria's grave in the colored cemetery in Raleigh. It marks the resting-place of an ever-faithful and devoted servant and friend. Maria was a true example of the old Southern mammy—a type that has passed away.

#### 8. AGENCIES FOR MAINTAINING FAMILY INTEREST

The family interest that has given rise to the Battle Book has manifested itself also in two agencies that merit approval and imitation. One is an organization, the other a publication.

The Jethro Battle-Martha Lane Association, formed in 1925 is composed of the descendants of Jethro Battle and Martha Lane (See Table 65) who live near enough to Rocky Mount, N. C., to come to an annual reunion and picnic dinner in August. Jethro Battle was the youngest son of Elisha Battle, "The Patriarch," and his plantation adjoined his father's near Tar River on one side and the village of Battleboro on the other. Battleboro, by the way, was named after Jethro Battle and James S. Battle, his nephew, as a recognition of their building a section of the Wilmington and Weldon Railroad passing that point.

The meeting of the Association for 1930 was held on Jethro's home plantation, in the grove between his barn (the original barn is still standing) and the tablet-boulder erected by the Association a year ago. The president and moving spirit is Mrs. Ivan M. Procter, daughter of Mrs. Tempie A. Marriott and granddaughter of Joseph Sumner Battle, son of Jethro. This time she came with all her descendants—children and grandchildren to the number of eighteen. In all the attendance was eighty-five and much interest was manifested. First tribute was paid to the memory of those who had died within the year. Among these was Henry Lawrence Battle, for years a valued official of the Amoskeag Cotton Mills in Manchester, New Hampshire. As it happened his father Joseph John Battle had been selected to be specially considered this year and an excellent sketch of him was read by Miss Ella Battle. Thomas H. Battle, descendant of two of Jethro's brothers, Jacob and William, also spoke of Joseph John Battle, declaring him one of the outstanding bearers of the name and one of the finest men the state had ever produced. The meeting was glad to hear that George Gordon Battle, Esq., of New York, had erected a stone and iron fence around the old cemetery at Cool Spring where Elisha Battle lies buried.

<sup>1</sup>For likeness see illustrations on page 188.

The publication<sup>7</sup> promotive of family feeling is the *East Lawn Bulletin* that for some years has been sent out in duplicated form to his immediate relatives by Dr. Ivey F. Lewis, of the University of Virginia. It is a chatty sheet, full of news about the family told with much wit and charm. Mrs. Smithers (who appears in our Chapter IX as authority for a winter variety of Blackberry Fool) is, outside the Bulletin, Dr. Lewis's wife, formerly Margie Hunter.

## 9. BATTLES AT THE UNIVERSITY OF NORTH CAROLINA, 1798-1930.

### I. BEARERS OF THE NAME

- Alfred Battle—Nashville, N. C., 1816.  
 Alford Lane Battle—Edgecombe Co., N. C., 1806.  
 Burrell Battle—Edgecombe Co., N. C., 1806.  
 Christopher Columbus Battle—Edgecombe Co., N. C., A. B. 1835.  
 Cullen Battle—Edgecombe Co., N. C., 1802.  
 Dossey Battle—Nash Co., N. C., 1858-61.  
 Edmund Strudwick Battle—Raleigh, N. C., 1889-91.  
 Elisha Battle—Tarboro, N. C., 1878-79.  
 Fred Gordon Battle—Raleigh, N. C., 1917-20.  
 Gaston Battle—Rocky Mount, N. C., Ph.B. 1890.  
 George Cullen Battle—Edgecombe Co., N. C., 1908-10.  
 George Gordon Battle—Edgecombe Co., N. C., 1881-82.  
 Henry Lawrence Battle—Edgecombe Co., N. C., 1851-52.  
 Henry Lawrence Battle—Edgecombe Co., N. C., 1878-81.  
 Herbert Bemerton Battle—Chapel Hill, N. C., B. S. 1881, Ph.D. 1887.  
 Hyman L. Battle—Rocky Mount, N. C., 1914-16.  
 Isaac Luther Battle—Edgecombe Co., N. C., 1834-35.  
 Ivan Procter Battle—Rocky Mount, N. C., 1900-02.  
 Jacob Battle—Edgecombe Co., N. C., 1866-68.  
 Jacob Battle II—Rocky Mount, N. C., 1891-92.  
 James Philips Battle—Edgecombe Co., N. C., 1846-47.  
 James Smith Battle—Edgecombe Co., N. C., 1800-02.  
 James Smith Battle—Tarboro, N. C., 1864-67.  
 James Smith Battle—Tarboro, N. C., 1919-23.  
 James Wilson Battle—Montgomery, Ala., 1910-11.  
 Jeremiah Battle—Edgecombe Co., N. C., 1798.  
 Joel Battle—Edgecombe Co., N. C., 1798-1800.  
 Joel Dossey Battle—Chapel Hill, N. C., A. B. 1847, A. M. 1852.  
 John Bell Battle—Shelby Co., Tenn., 1856-57.  
 John Manning Battle—Edgecombe Co., N. C., A. B. 1911.  
 Junius Cullen Battle—Chapel Hill, N. C., A. B. 1860.  
 Kemp Davis Battle—Rocky Mount, N. C., A. B. 1909.  
 Kemp Plummer Battle—Chapel Hill, N. C., A. B. 1849, A. M. 1852, LL.D. 1910.  
 Kemp Plummer Battle II—Raleigh, N. C., A. B. 1879.  
 Kemp Plummer Battle—Lilesville, N. C., 1890-91.  
 Lewis Junius Battle—Raleigh, N. C., Ph.B. 1886.  
 Marmaduke Battle—Tarboro, N. C., 1881-83.  
 Newsom Pittman Battle—Tarboro, N. C., B. S. 1924.

- Octavius Battle—Tarboro, N. C., 1878-79.  
 Richard Henry Battle—Edgecombe Co., N. C., A. B. 1828.  
 Richard Henry Battle—Chapel Hill, N. C., A. B. 1854, A. M. 1857, LL.B. 1858,  
 LL.D. 1895.  
 Thomas Hall Battle—Raleigh, N. C., A. B. 1880.  
 Turner Westray Battle—Edgecombe Co., N. C., A. B. 1846, A. M. 1849.  
 Turner Westray Battle II—Edgecombe Co., N. C., 1879-81.  
 Wesley Lewis Battle—Chapel Hill, N. C., 1859-62.  
 William Horn Battle—Edgecombe Co., N. C., A. B. 1820, LL.D. 1853.  
 William Horn Battle II—Chapel Hill, N. C., A. B. 1853.  
 William Horn Battle III—Lilesville, N. C., 1896-97.  
 William James Battle—Chapel Hill, N. C., A. B. 1888, A. M. 1889, Ph.D. 1890.  
 William Kemp Battle—Raleigh, N. C., 1897-1900.  
 William Smith Battle—Tarboro, N. C., A. B. 1844.  
 William Smith Battle II—Tarboro, N. C., 1866-67.  
 William Smith Battle—Warrenton, N. C., 1886-88.

## 2. DESCENDANTS OF JOEL BATTLE

### 1. Joel Battle, 1798-1800.

1. William Horn Battle, A. B. 1820, LL.D., 1853.
  2. Joel Dossey Battle, A. B. 1847, A. M. 1852.
  4. Kemp Plummer Battle, A. B. 1849, A. M. 1852, LL.D. 1910.
    1. (Cornelia Viola Battle m. Richard Henry Lewis II, 1866-68)
      1. Richard Henry Lewis III, A. B. 1898.
      3. Kemp Plummer Lewis, A. B. 1900.
      4. Ivey Foreman Lewis, A. B. 1902, M. S. 1903.
    2. Kemp Plummer Battle II, A. B. 1879.
    3. Thomas Hall Battle, A. B. 1880.
      1. Kemp Davis Battle, A. B. 1909.
      2. Hyman Llewellyn Battle, 1914-16.
    4. Herbert Bemerton Battle, B. S. 1881, Ph.D. 1887.
      2. James Wilson Battle, 1910-11.
    7. William James Battle, A. B. 1888, A. M. 1889, Ph.D. 1890.
  5. William Horn Battle II, A. B. 1853.
    1. (Mary Lindsey Battle m. Collier Cobb, 1880-81)
      1. William Battle Cobb, A. B. 1912, A. M. 1913, Ph.D. 1927.
      2. Collier Cobb II, A. B. 1914, B. S. 1915.
      3. Mary Louisa Cobb, A. B. 1921.
    4. Kemp Plummer Battle, 1890-91.
    6. William Horn Battle III, 1896-97.
  6. Richard Henry Battle, A. B. 1854, A. M. 1857, LL.B. 1858, LL.D. 1895.
    3. Lewis Junius Battle, Ph. B. 1886.
    4. (Carolina Burgwyn Battle m. William Morrison Stitt)

1. Richard Battle Stitt, 1918-19.
7. Edmund Strudwick Battle, 1889-91.
10. William Kemp Battle, 1897-1900.
9. Junius Cullen Battle, A. B. 1860.
10. Wesley Lewis Battle, 1859-62.
2. (Amos Johnston Battle m. Margaret Hearne Parker)
  2. (Ann Judson Battle m. William B. Harrell)
    3. (Ida Caroline Harrell m. Hardee Horne)
      1. Herman Harrell Horne, A. B. and A. M. 1895.
    11. Albert Bernard Harrell, 1894-96.
  4. (Martha Louisa Battle m. Bennet B. Rhodes)
    6. (Minnie Laura Rhodes m. P. B. Deans)
      1. Archibald Battle Deans, 1907-09.
    8. (Rosalie Battle Rhodes m. Elisha Lee Applewhite)
      1. Blake Deans Applewhite, 1910-13.
      5. Eric Leon Applewhite, 1914-16.
3. Richard Henry Battle, A. B. 1828.
4. (Catharine Ann Battle m. John Wesley Lewis)
  2. Richard Henry Lewis, A. B. 1852, A. M. 1855.
    4. William Figures Lewis, 1882-83.
    5. Elisha Betts Lewis, 1894-95.
      2. McDaniel Lewis, A. B., 1916.
      3. Meriwether Lewis, 1914-16.
      4. William Figures Lewis, A. B. 1920.
    6. Frank Cox Lewis, 1895-96.
  3. William Gaston Lewis, A. B. 1855.
    1. (Elizabeth Mason Lewis m. William Theophilus Dortch II, 1881-83).
      2. William Theophilus Dortch III, 1909-10.
      3. Gaston Lewis Dortch, 1912-13.
      5. Hugh Dortch, 1919-20.
      9. Redmond Pittman Dortch.
      10. Helen Dortch.
        2. Anna Hartwell Lewis, 1907.
        6. James Spencer Lewis, 1892-93.
    4. Exum Lewis, A. B. 1857.
    5. Christopher Columbus Lewis, 1855-58.
  5. (Benjamin Dossey Battle)
    1. Dossey Battle, 1858-61.
6. Christopher Columbus Battle, A. B. 1835.
7. Isaac Luther Battle, 1834-35.
8. (Susan Esther Battle m. William Henry McKee)
  1. James McKee, 1859-61.
    2. John Sasser McKee, 1896-99.
      1. John Sasser McKee II, B. S. 1927.
  2. (Laura Battle McKee m. William Beekman Gulick)
    1. William McKee Gulick, 1885-87.

10. (Laura Caroline Battle m. Charles Phillips, A. B. 1841, A. M. 1844, D. D. 1868)
  5. William Battle Phillips, Ph.B. 1877, Ph.D. 1883.
    2. Drury McNeill Phillips, B. S. 1908.
    3. Laurance Vermeule Phillips, B. S. 1923.
  6. Alexander Lacy Phillips, A. B. 1880, D. D. 1895.
  7. (Lucy Plummer Phillips m. Moses Harris Russell)
    1. Charles Phillips Russell, A. B. 1904.

### 3. DESCENDANTS OF JAMES SMITH BATTLE

1. James Smith Battle, 1800-1802.
2. William Smith Battle, A. B. 1844.
  1. James Smith Battle, 1864-67.
    1. William Smith Battle, 1866-88.
  2. (Frank Dancy Battle)
    1. (Emily Churchill Battle m. Louis Milton Bourne, A. B. 1887)
      1. Louis Milton Bourne II, 1909-10.
      2. Francis Churchill Bourne, 1912-14.
      5. William Camillus Bourne, 1918-19, 20-21, 23-24.
  3. William Smith Battle II, 1866-67.
  5. (Samuel Westray Battle)
    4. Belknap Battle, 1908-09.
  8. Octavius Battle, 1878-79.
  9. Marmaduke Battle, 1881-83.
4. Turner Westray Battle, A. B. 1846, A. M. 1849.
  1. Jacob Battle, 1866-68.
    1. Jacob Battle II, 1891-92.
  6. Turner Westray Battle II, 1879-81.
  10. George Gordon Battle, 1881-82.
  11. Gaston Battle, Ph.B. 1890.
    1. John Manning Battle, A. B. 1911.
5. (Mary Eliza Battle m. (1) William Francis Dancy, A. B. 1841; (2) Newsom J. Pittman)
  2. Frank Battle Dancy, A. B. 1881.
    4. Bryan Grimes Dancy, 1912-13.
  4. (Cornelia Bradford Pittman m. John W. B. Battle)
    1. Newsom Pittman Battle, B. S. 1924.
    2. James Smith Battle, 1919-23.