

TEXAS JOURNEY by Gerry Booth

In the last article, I completed looking at “the family,” the Shipmans, Gages, and Burlesons, who were members of Sandy Run Baptist Church or who lived near Sandy Run Creek. There were many interesting relationships with these three families, but none as impressive as what I learned later. The members of Sandy Run Baptist Church appear to be one big family.

I took another look at the church rolls. I decided to see if any of the other people on the church rolls might be related to “the family.” I started pages on my existing Ancestry tree for the other members I could identify. Some of the names, especially women’s names, did not provide enough information to be sure that I had the correct person. These “pages” of new people I put in my Ancestry tree were floating around loose because I had no relationships connected to these pages. I fully expected that if one of these people had a relationship with someone in my existing tree, it would be a very distant relationship. I started noticing duplicate pages, one person having more than one entry on my Ancestry tree. When this occurred, I merged the duplicate page with the already existing page in my tree. I began to find relationships between some of the other church members and with “the family.” Most of the finds were very distant relationships. One example was: “the father-in-law of third cousin five times removed.” Now that is distant, but that is related.

About this time, I found a book that was a genealogy of the Hamrick family. This book contained information about many surnames that were identical to the surnames on the Sandy Run rolls. Late one night, I found one of those duplicate pages, and I merged it. I looked up to see a relationship displayed on the profile page with a man named William Bridges. William Bridges was not a member of Sandy Run. William Bridges never left Virginia, but to get several siblings’ correct parent, I had gone an extra generation back in time before Sandy Run was founded. There it was, a relationship to my husband and one I could understand, 6th great grandfather of husband.

My “Home Person” on Ancestry was set to me. This entry told me that this person was Frank’s sixth great-grandfather. I clicked on the relationship to see how William Bridges connected to my husband.

William Bridges Sr 1701-1743

6th great-grandfather of husband

Mary Margaret Bridges 1726-1762

Daughter of William Bridges Sr

Jane Jenny Lashbrook 1746-1820

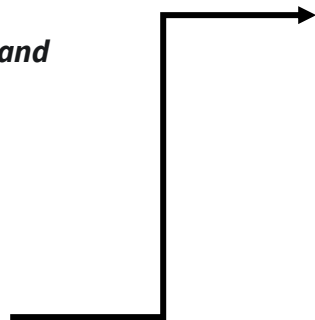
Daughter of Mary Margaret Bridges

Frances Flourance 1783-1839

Daughter of Jane Jenny Lashbrook

Susan Ann Jones 1819-1870

Daughter of Frances Flourance



James Robert Louis Booth 1836-1913

Son of Susan Ann Jones

Edward Lee Booth (Twin) 1869-1956

Son of James Robert Louis Booth

Frank Russell Booth Sr 1905-1947

Son of Edward Lee Booth (Twin)

Frank Russell Booth Jr 1930-

Son of Frank Russell Booth Sr

Geraldine Ebb Love

You are the wife of Frank Russell Booth Jr

There are 51 Bridges listed on the rolls of Sandy Run from 1782 to 1846. The Bridges are as difficult to trace if not more difficult than the Burlesons. They carried their naming traditions through the generations making it very confusing to determine who was who. In fact, during one period-of-time their names would include the creek they lived on, to help identify who they were. In the church rolls, there is “*John 1814 g.c. – note in book.” The “g.c.” was to identify this John Bridges as the John Bridges who lived on Grog Creek. Using the book I had found and some other papers on Bridges’ genealogy, I managed to enter several more Bridges into my Ancestry tree.

You can see that the relationship from William Bridges to Frank Booth is through the Booths and not the Burlesons. This relationship means that Frank’s Burleson mother’s family and his Booth father’s family both had ties back to Sandy Run.

William Bridges had a daughter, Mary, who was Frank’s fifth great-grandmother. She never left Virginia either; however, at least two of her brothers, Frank’s fifth great grand-uncles, were members of Sandy Run Baptist Church!

I traced the Bridges back to Lawrence Bridger (1550, Gloucester, England – 1632, Gloucester, England). Note that the spelling of the surname changes. The reasons for the changes are another set of interesting stories. Bridges and Bridger are the same family.

Reverend Lawrence Bridger attended Oxford (Frank had always thought he was the first in his family to go to college). In



1577 Rev. Lawrence Bridger was invested as parish priest of Slimbridge Cathedral by Queen Elizabeth, the First, at Windsor Castle. He held this post for nearly 50 years.



The grandson of Reverend Lawrence Bridger, Col. Joseph Bridger, came to America. St. Luke's Church, in Isle of Wight County, is known as the "Old Brick Church." Joseph Bridger

helped to finish it in 1632. This church is the oldest brick church still standing in the United States. At the front of the altar, there is a stone over the grave of Joseph Bridger.

In April of 2007, his bones were exhumed and taken to the Smithsonian Institution for study.

You can read the full story of the results of the testing online. This is the link to the article: <https://www.theheritagelady.com/bridger-family-of-england-virginia-and-north-carolina/>

So, who was "the father-in-law of third cousin five times removed?" That member was David Bandy (1763-1850), married to Mourning (1790-1850). They had a son, William Bandy (1808-1860), who married Martha Elizabeth "Dicey" Green (1817-1880). Dicey's parents were Shadrach Green (1763-1846) and Mary Gage (1760-1846), the granddaughter of David Gage (1701), who came to America with the Shipman brothers. Her grandfather married Abigail Burleson (1710-1755), the sister of Elizabeth Burleson (1715-1789), who married Daniel Shipman (1715-1798). David and Dicey had a son David Gage (1734-1805), who married Esther Shipman (1730-1775). This Esther Shipman's family seems to have been in America before Daniel and Joseph Shipman came here. (I am not aware of a connection between the New York Shipmans and the North Carolina Shipmans.) Mary Gage's sister, Nancy (1772-1815), married Joseph Burleson (1770-1849). It is easy to see how Mary Gage Green connects many families with different surnames.

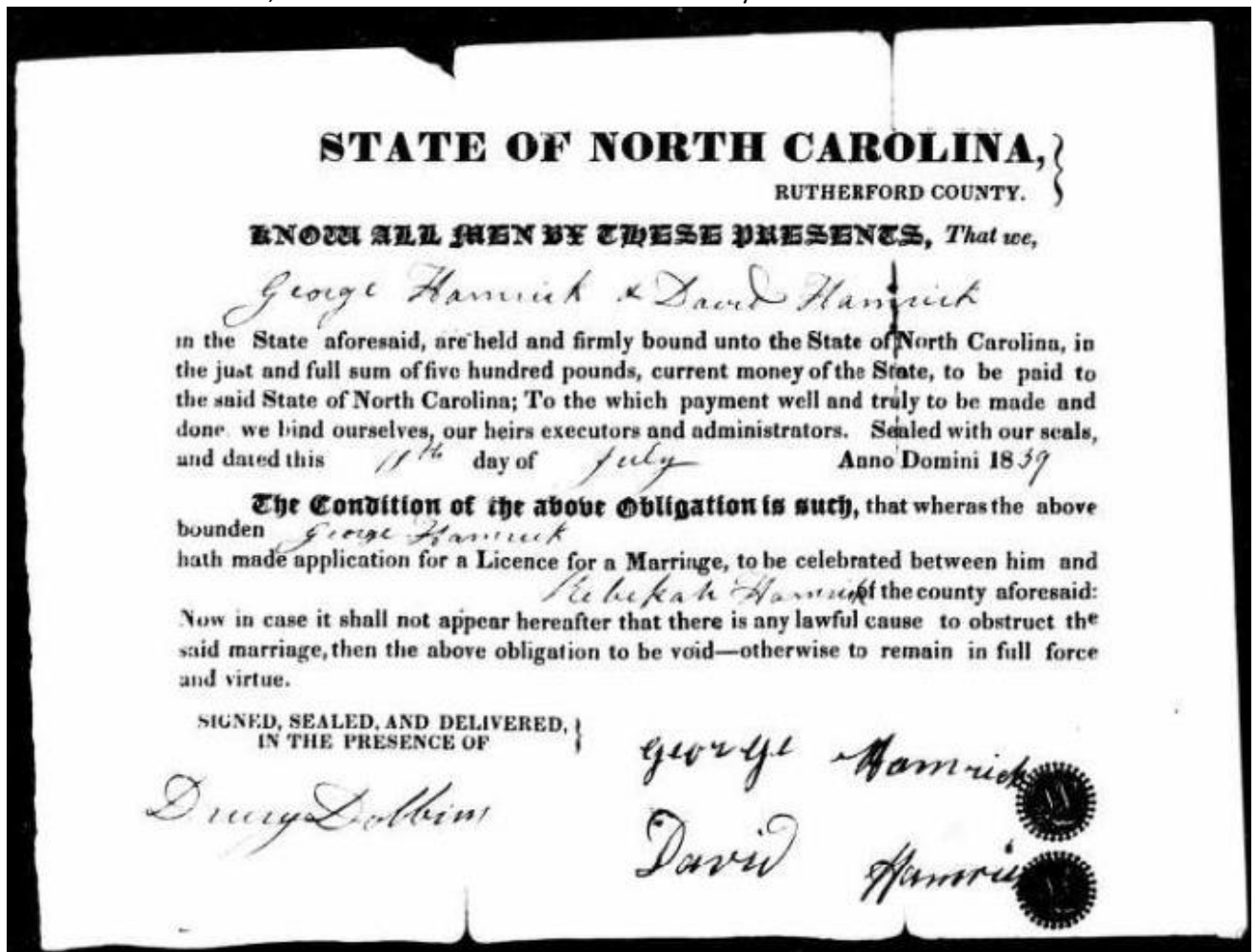
My next question was: Are some of these large families listed on the church rolls as interrelated as the Burlesons, Gages, and Shipmans? I found the answer in the book, *The Hamrick Generations*.¹ "Now the **Hamricks** include and contemplate the **Greens**, the **Blantons**, the **Bridges**, **Harrells**, **McSwains**, Champions, Washburns, Wrays, Suttles, **Bosticks**, Ledbetters, Doggetts, Conners, **Hughes**, **Magnesses**, **McBrayers**, **Webbs**, **Lovelaces** and Williamsons." I put the surnames that appear on the rolls of Sandy Run Baptist Church in bold.

According to the book, the Hamricks believed in keeping it in the family. "Eighty per cent of the Hamrick generation have married their kin from the time they crossed the water. In olden times when a man went to look out a bride for himself the Lord told him plainly to go among his own kin, even his first cousins and we have the same God today that we had thousands of years ago."²

¹ Stephen Collins Jones, *Being A Genealogy of the Hamrick Family* (Raleigh, NC: Edwards & Broughton Printing Co., 1920), 10, <https://www.familysearch.org/library/books/records/item/273432-the-hamrick-generations-being-a-genealogy-of-the-hamrick-family?viewer=1&offset=0#page=6&viewer=picture&o=search&n=0&q=lovelace>

² Ibid

The marriage license below is an example of the mindset of the Hamricks. George Hamrick (1819-1885) was the groom, David Hamrick (1781-1860) was the bride's father, and Rebekah Hamrick (1819-1854) was the bride. Drury Dobbins officiated this marriage, and he was the pastor at Sandy Run Baptist Church. Was Reverend Dobbins related to these Hamricks? If he were related to the Hamricks, he would be related to most of the Sandy Run Church members.



The congregation of the church highly regarded Rev. Dobbins. In front of Sandy Run Baptist Church, there is a monument in marble to honor Rev. Drury Dobbins and his wife, Hannah. The inscription reads, "Rev. Drury Dobbins, A member of the Baptist Church for 50 years, pastor of Sandy Run Church for 44 years, founder of the Baptist cause throughout this County, and one of the greatest men of his age. Died May 19, 1847. Aged 72 years. His body lies in the family graveyard." "Hannah Dobbins, his wife, died Jan. 3, 1848. Aged about 80 years. Her body sleeps besides his."

The story of their marriage is unique. Hannah Sams married a man named Callahan, and they had a son, named John Callahan. Mr. Callahan was called to serve in the American army during the American Revolution. He left home and was gone for several years. Hannah thought her husband had died, and she considered herself to be a widow, so she married the Rev. Drury Dobbins.

Shortly after they were married, her husband returned. How do you resolve this problem? Hannah was given the choice of husbands, and she chose to stay with the Rev. Drury Dobbins. Mr. Callahan departed and was never heard from again.

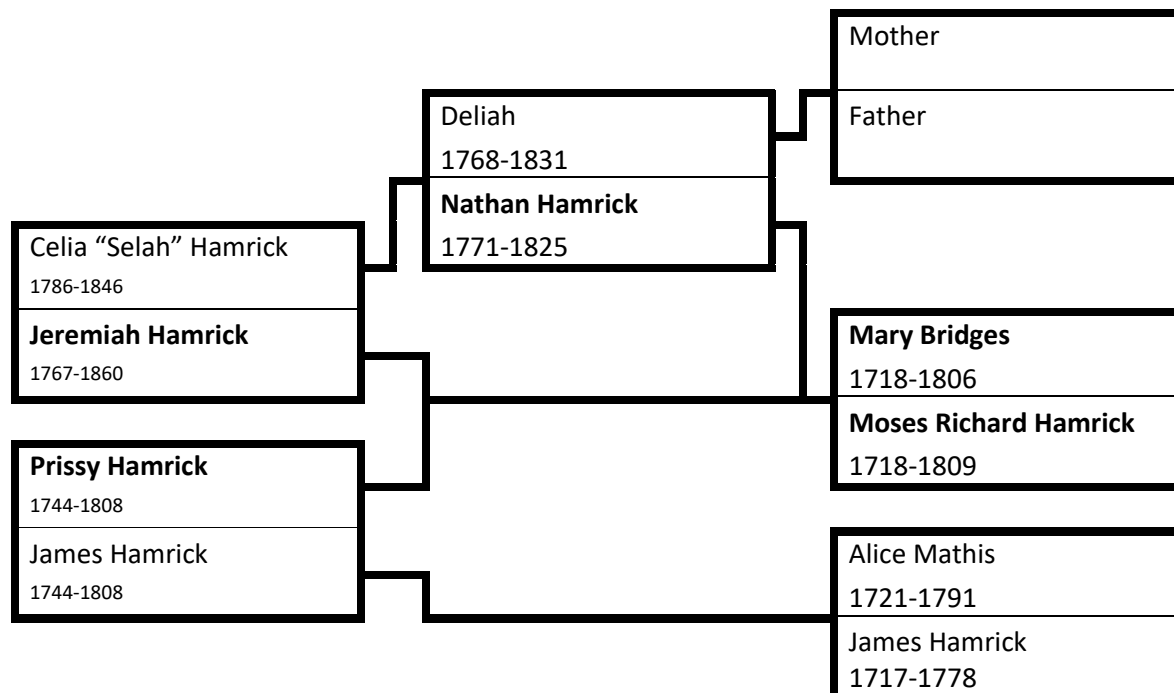
In looking at the Hamrick members and their marriages, it is evident that the Hamricks frequently married first cousins. In the book, *The Hamrick Generations*, there is a chapter titled "Puzzling Connections." In this chapter, the author challenges the reader to find some of the unusual relationships that existed. "I have found one man who was his grandchildren's own uncle,"³

I found the answer to this puzzle. While identifying other members, I found that 1804 was the earliest year that the Hamricks were Sandy Run members. I made a chart of those Hamricks and added some information I was able to find.

Year of Roll	Name of member and additional information
1804, 1814, 1846	Elizabeth Hamrick
1804	Fanny Hamrick was Fanny Tankersley (Abt. 1777, NC – Aft. 1840, TN) daughter of William Tankersley (1742-1800) and Barbara Clubb (1746-1790). She married Travis Hamrick (1775-1820). He was the son of Jeremiah Hamrick (1738-1808) and Anna Peyton Farrow (1741-1790).
1804	Lucy Hamrick
1804, 1814, 1846	Nancy Hamrick died 29 Oct 1847
1804	Prissy Hamrick (1744, Prince William, VA – Jul 1808, Rutherford Co., NC) married a Hamrick, James Hamrick (1744-1808). Pricilla Hamrick was the daughter of Moses Richard Hamrick (Abt. 1718-1809) and Mary Bridges (1718-1806). James Hamrick was the son of James Hamrick (1717-1778) and Alice Mathis (1721-1791).
1804	Seelah Hamrick

Then I made a pedigree tree using the information I had located. Nathan, Jeremiah, and Prissy were brothers and sister because their father was Moses Hamrick, and their mother was Mary Bridges. Nathan Hamrick was the father of Selah Hamrick, who married her father's brother, or in other words, Selah married her uncle. We could also say that Selah's grandfather was her husband's father.

The man who was "his grandchildren's own uncle" was Nathan. Jeremiah Hamrick married Selah Hamrick, and they had children. If Selah described her children's relationship with her father, Nathan, they were his grandchildren. If Jeremiah described his brother Nathan's relationship with his children, Nathan was their uncle.



The man who wrote *The Hamrick Generations* was Stephen Collins Jones (1859-1939). He listened to his grandparents, aunts, and uncles and took notes about all his Hamrick surname relatives who also included all the surnames listed earlier in this article. He started taking notes in 1870, and he wrote the book in 1920. The book is on Family Search, and this is the link to it: <https://www.familysearch.org/library/books/records/item/273432-the-hamrick-generations-being-a-genealogy-of-the-hamrick-family?viewer=1&offset=0#page=32&viewer=picture&o=info&n=0&q=> This link will open Family Search, and you will need to sign-in for the link to complete its connection.

Mr. Jones married Eunice Wilson Jones (1854–1924). Her maiden name was Jones. Stephen Collins Jones, in the tradition of his Hamrick surname relations he wrote about, married his first cousin. Mrs. Jones’ father was Wilson McKinney Jones (1813–1854), and her mother was Lucinda Gold (1811–1886). Mr. Jones’ father was John Judson Jones (1824–1899), and his mother was Nancy Hamrick (1825–1887). Mr. and Mrs. Jones’ in common grandparents were Edmund Jones (1786–1857) and Susannah McKinney (1785–1866). This couple is related to almost all of the members of Sandy Run Baptist Church. They are even related to the Burlasons, Gages, and Shipmans. Most of these relationships are not a direct line like a father to son, or even as simple as a cousin to cousin, but these relations show how closely knit all of Sandy Run Baptist Church members were.

To find the connection between the Jones and "the family," I looked at my Ancestry tree. From my efforts to identify all Sandy Run members, I had entered John Jones on my Ancestry tree. By the time I decided to test my theory that perhaps everyone at Sandy Run was related to each other, I already had John Jones and many of his descendants in my tree. In my tree, these are the Jones that help to tie all the members together:

- John Jones (1750-1821)** - great-grandfather of Stephen
- Edmund Jones (1786-1857)** - grandfather of Stephen
- John Judson Jones (1824-1899)** - father of Stephen
- Stephen Collins Jones (1859-1939)** - the author of the book.

John Jones was on the 1782 and 1804 rolls of Sandy Run, and he was buried in the Sandy Run Cemetery. I had also determined that he was the great grandfather of Stephen Collins Jones, the author of *The Hamrick Generations*. Looking through my Ancestry tree in “family view,” I looked for Joneses married to people with surnames that could lead to “the family” surnames. After trial and error, I found a connection. Sarah Jones, the granddaughter of John Jones, married Alexander Harrill, and I knew from my research that the Harrills would get me back to “the family.”



John Jones (1750–1821)

father of

Edmund Jones (1786-1857)

father of

Sarah Jones (1808-1885)

wife of

Alexander Gilbert Harrill (1808-1881)

brother of

Martha Harrill (1816 -)

wife of

Cornelius Green (1807-1896)

son of

Shadrach Green (1763–1846) **married** **Mary Gage** (Abt. 1765 –)

son of daughter of

Richard Green (1730-1794) **David Gage** (1734-1805) **married** **Esther Shipman** (1730-1775)

brother of son of

Margaret Green (1755-1805) **David Gage** (1701 -) **married** **Abigail Burleson** (1710-1755)

wife of sister of

Thomas Burleson (1758-1830) **Elizabeth Burleson** (1715-1789)

son of wife of

Aaron Burleson (1722-1781) **Daniel Shipman** (1715–1798)

Remember that Stephen Collins Jones’ book provides the proof that he was related to most of the Sandy Run Baptist Church members. Once I proved there was a relationship from John Jones, the great-grandfather of Stephen Collins Jones, to “the family,” by logic, I knew that most of the membership of Sandy Run was also related to “the family.” I wanted a better way to find these relationships and be able to describe them. I realized that the “relationship feature” on my Ancestry tree would do this work for me. I went into the “Tree Settings” and changed the “Home Person” to John Jones AND the “Who are you?” person to John Jones. You must change both to the same person and then refresh the page. Changing the “Home Person” forces the software to define the “relationship to” statement from the person of your choice in this example, John Jones, to the person whose page you open.

Here are some of the same relationships in a description form having used the “relationship feature” on Ancestry:

Thomas Burleson 1758-1830

father-in-law of granddaughter

John Burleson 1791-1860

Son of Thomas Burleson

Mary J. Buchanan 1794-

Wife of John Burleson

Elizabeth Jones 1774-1861

Mother of Mary J. Buchanan

John Jones

Father of Elizabeth Jones

Mary Gage 1760-1846

mother-in-law of sister-in-law of granddaughter

Cornelius Green 1807-1896

Son of Mary Gage

Martha Farmer Harrill 1816-

Wife of Cornelius Green

Gilbert Harrill 1782-1864

Father of Martha Farmer Harrill

Alexander Gilbert Harrill 1808-1881

Son of Gilbert Harrill

Sarah Jones 1808-1885

Wife of Alexander Gilbert Harrill

Edmund Jones 1786-1857

Father of Sarah Jones

John Jones

Father of Edmund Jones

In other words, Thomas Burleson’s son John married John Jones’ granddaughter, Mary. This relationship was a surprise to me.

Abigail Burleson 1710-1775

great-aunt of husband of granddaughter

Jonathan Burleson (Aaron I) 1704-1755

Father of Abigail Burleson

Aaron Burleson (Washington Co Will) II 1722-1781

Son of Jonathan Burleson (Aaron I)

Thomas Burleson 1758-1830

Son of Aaron Burleson (Washington Co Will) II

John Burleson 1791-1860

Son of Thomas Burleson

Mary J. Buchanan 1794-

Wife of John Burleson

Elizabeth Jones 1774-1861

Mother of Mary J. Buchanan

John Jones

Father of Elizabeth Jones

Daniel Shipman Sr 1715-1798

husband of great-aunt of husband of granddaughter

Elizabeth Burleson 1715-1789

Wife of Daniel Shipman Sr

Jonathan Burleson (Aaron I) 1704-1755

Father of Elizabeth Burleson

Aaron Burleson (Washington Co Will) II 1722-1781

Son of Jonathan Burleson (Aaron I)

Thomas Burleson 1758-1830

Son of Aaron Burleson (Washington Co Will) II

John Burleson 1791-1860

Son of Thomas Burleson

Mary J. Buchanan 1794-

Wife of John Burleson

Elizabeth Jones 1774-1861

Mother of Mary J. Buchanan

John Jones

Father of Elizabeth Jones

Esther Shipman 1730-1775

mother-in-law of aunt of husband of granddaughter

Reuben Gage 1770-1844

Son of Esther Shipman

Abigail Adair Burleson 1771-1865

Wife of Reuben Gage

Aaron Burleson (Washington Co Will) II 1722-1781

Father of Abigail Adair Burleson

Thomas Burleson 1758-1830

Son of Aaron Burleson (Washington Co Will) II

John Burleson 1791-1860

Son of Thomas Burleson

Mary J. Buchanan 1794-

Wife of John Burleson

Elizabeth Jones 1774-1861

Mother of Mary J. Buchanan

John Jones

Father of Elizabeth Jones

David Gage 1734-1805

1st cousin 1x removed of husband of granddaughter

Abigail Burleson 1710-1775

Mother of David Gage

Jonathan Burleson (Aaron I) 1704-1755

Father of Abigail Burleson

Aaron Burleson (Washington Co Will) II 1722-1781

Son of Jonathan Burleson (Aaron I)

Thomas Burleson 1758-1830

Son of Aaron Burleson (Washington Co Will) II

John Burleson 1791-1860

Son of Thomas Burleson

Mary J. Buchanan 1794-

Wife of John Burleson

Elizabeth Jones 1774-1861

Mother of Mary J. Buchanan

John Jones

Father of Elizabeth Jones

After determining these relationships, I returned to my earlier question: Was Rev. Drury Dobbins related to any of the Hamricks he married? If he were, then he would also be related to most of the members of the church. Using George Hamrick as my "Home Person," this was the result:

Rev. Drury Dobbins 1776-1847

uncle of wife of paternal 1st cousin

William Dobbins (Rev War) 1740-1814

Father of Rev. Drury Dobbins

James Ballard Dobbins 1762-1840

Son of William Dobbins (Rev War)

Hannah Dobbins 1803-

Daughter of James Ballard Dobbins

Robert Hamrick 1791-1850

Husband of Hannah Dobbins

John Hamrick Sr 1772-1850

Father of Robert Hamrick

Samuel Hamrick 1748-1835

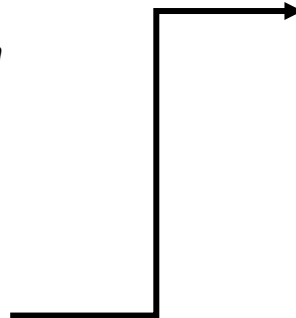
Father of John Hamrick Sr

Elijah Matterson Hamrick Sr 1774-1835

Son of Samuel Hamrick

George Robertson Hamrick

Son of Elijah Matterson Hamrick Sr



So, when the Hamrick cousins married each other at Sandy Run in 1839, their pastor was the uncle of the wife of the paternal first cousin! Rev. Drury Dobbins was related.

I realize that this article is titled Texas Journey and that so far, we have not left Sandy Run. I had no idea that most of the church membership was related to each other. At this time, I can only say most of the membership. I hope that in time, I will discover if there was a connection to every church member.

My interest in Sandy Run Baptist Church started as just a "feeling" that there was something special about this little church that the Shipmans use to attend. The night I met Helen Burleson Kelso, and we talked about Sandy Run, I knew I wanted to visit Mooresboro, North Carolina. I have been fortunate; I have been there twice. I would like to go again and walk where my great, great, great grandparents did.

In this little bitty town in North Carolina, this little bitty church was the church for so many of our family. The possibility of the entire membership having some relationship to our "family" is part of the fascination with Sandy Run Baptist Church. It was our "family" on these early rolls of Sandy Run. It was our "family" raising their children there. It was our "family" that fought for our freedom there.