

and probably, like her sister, she was born in Pennsylvania, and moved to the Manakosy settlement in Maryland before coming to North Carolina. She was a widow when she married Elrod; her eldest daughter married Roger Turner, Jr. already mentioned, and the younger married John Jones. No children of her second marriage are mentioned. Soelle notes that Mrs. Elrod had formerly been bitter against the Brethren, but was now most friendly, and he thought "the Saviour will win many hearts in this family," Mrs. Elrod and her elder daughter being particularly concerned about their salvation. The "old mother" of the Robert Ellrods lived between them and the Yadkin River, but Soelle neglects to give her name, or to say whether she was mother of Robert or of his wife.

Having preached at Elrod's, Soelle spent the following night at Abraham Wilson's. Nothing is said about his family, but Soelle frequently stopped there. He had a brother, James Wilson. Robert Wilson, whom Soelle visited from Abraham's, is called "a neighbor," so he was evidently not a brother. Robert Wilson's wife was named Elisabeth, and in March, 1772, Soelle notes that he will move back to his old place near McNight, east of the Yadkin, in about a month.

On the April, 1771, trip Soelle went from Abraham Wilson's to visit his brother, James Wilson; and went from there to call on Jonathan Buhn (Boone); and returned to Robert Elrod's for the night. A Deed recorded in Rowan County shows that Jonathan Boone married Mary Carter. Not far from James Wilson lived Andrew Hunt, son of Col. Hunt.

Two miles beyond, that is west, of Robert Elrod lived John Johns (Jones), a young Englishman, who had married Mrs. Robert Elrod's younger daughter. They were young people, and Soelle notes that John had been one of the wildest young men of the neighborhood, though now he was glad to hear of religious things, and to have Soelle hold services in his house.

Further up Deep Creek lived John Herrmann, who appears on the 1771 map already mentioned. On one occasion Soelle walked from Bethabara to Herrmann's in one day, leaving at 6 a.m. and reaching there between 3 and 4 o'clock. Herrmann had several sons, and another German family lived with them. Herrmann's wife was born in the Wetterau; he was a German. Of the other family (name not given) the father was born in Eisenach, and the mother in Lindheim. Herrmann's house was so near the road that many people stopped there every day.

Crossed Deep Creek to Reis' home,—also shown on the 1771 map. Ries lived five miles from John Herrman. Reis and his family had refugeed in Bethania during the Indian War. Old father Ries was in poor health, but welcomed Soelle eagerly on every visit, and rejoiced to have him hold service in his home. When Soelle was there in June, 1772, he found that the old man had recently died. His son, Valentine Ries, continued the friendship with Soelle; he either lived with his father or near by. "The people about here are wild," and Valentine had a good deal to endure from their jeers, because of his religious tendencies. On one visit it was recorded that "many English had gathered, as Mr. Cook was to preach to them." "All the Germans here understand English, also." The Baptists were very active in seeking members in this neighborhood. On one visit Soelle talked with Matthias Zimmerman, who formerly, for a year and a half, worked in Salem as a carpenter with Br. Triebel. Now he had become a Captain; and was much opposed to the Brethren. Although a brother-in-law of George Lang, Zimmerman was one of the leaders in the movement to keep Soelle out of the Deep Creek meeting house, claiming that only Lutherans or Reformed should be allowed to use it.

Having preached at Ries', Soelle went to George Lang's (Long's) for the night. Lang lived in what was known as Miller's Settlement on Deep Creek. The plantation of Christian Miller can be seen on the map of 1771; it was some miles above Ries. Christian Miller was a man past middle age, formerly rough and godless, but now he led in meeting when no one else was there to serve. George Lang was a staunch friend of Soelle, who thought highly of him,—"they and the Rieses are the only Germans hereabouts who care for religion," so it was no wonder that the Baptists tried hard to get him to join them, and that he had much to endure from the taunts of his friends.

From George Lang's it was five miles to William Grant, generally referred to as Billy Grant. He lived in what was called the Hunting Creek neighborhood, and there is mention of Grant's mill, where Temple Cole came to collect taxes in July, 1771. In addition to wife and children his old mother lived with them, a woman of eighty years, and altogether the household numbered 23 persons. Their eldest daughter was married. Grant's sister, a widow, died in March, 1772. Soelle remarks that "this is the only family in this neighborhood that has ears" for a Gospel message.

In Sept. 1772, Soelle made a trip from Grant's into the Brushy Mountains. He visited first at the home of Friedrich Lang (Long), and remarked that "they are both young people, and therefore still very

poor." The previous year he had met Friedrich Lang at the home of George Lang, and had heard that "the old mother" had broken her leg. Lang lived on the road to Fox Nobbs, which according to a Deed from Michael Henderson to Friedrich Miller, (recorded in Rowan County) was a 600 acre tract on the head waters of Deep Creek, joining Moses Woodruff, Samuel Gentry, and John Swim. Miller also had 200 acres on Deer Lick branch, joining the Fox Nobbs tract.

Passing through Fox Nobbs Soelle came to the home of "old Swim," "right at the foot of the mountains," twelve miles from Friedrich Lang, and wondered to see how well he was fixed in so short a time. It is not said where he had previously lived, though there may be a clue in the statement that his daughter had attended services in Friedland. "Though he is so high he has good corn."

From Swim's house Soelle went to Pipe's house, in Allen's Settlement, so fulfilling a promise made a year and a half previously. "The settlers here are all Irish, a robbed and plundered people, where poverty makes itself at home. When I go among the Irish I am always reminded of the Greek lines which Paul quoted concerning the inhabitants of Crete, for they fit the Irish Nation fairly well, even as Luke's comment on the Athenians,—that they are always eager to hear or to tell some new thing,—applies to the men of New England. My host received me gladly, and cared for me as well as he could; milk and cornbread was the fare practically all the time I was there, and not enough of that." A day was spent in circulating the notice of Soelle's presence, and that service would be held, and on the following day a large number gathered, so that the service had to be held out of doors. When preaching was over urgent request was made to Soelle to come and live among them, "for they are a forsaken people, to whom no one ever went, and it was more than sixty miles to the Yadkin." Soelle could not accept the invitation, but promised to visit them again when he could, a promise not to be fulfilled because of his death the next spring. The impression made upon him is indicated by his exclamation:—"It is distressing to see men in such terrible darkness; may the dear heavenly Father lighten the heavy judgment somewhat, so that their eyes may be opened to see the glory of God!"

On the Sept. 1771 trip, Soelle went from William Grant's, fourteen miles to John Buhn (Boone). According to the Grant from Granville to John Boone, 1753, recorded in Rowan County, Boone owned 630 acres on the north side of Hunting Creek.

Next day he preached in a meeting house five miles from the Boone home, then came eastward to Dutchman's Creek, where he spent the

night with Heinrich Bube, whose brother had belonged to the Brethren's congregation in Philadelphia, and had died there.

Having preached at Bube's, Soelle set out for Morgan Bryant's, reaching there before evening. Morgan Bryant was a very large land owner; the earliest Deed book of Rowan County shows Grants to him from Granville of nearly 2,200 acres, and he probably had much more. Two of these grants put him into possession of 810 acres of land south of Deep Creek, and at the time of Soelle's visit he doubtless was living there. He also owned land on the north side of the Yadkin, above the mouth of Elk River.

The next night Soelle spent with William (Billy) Bryant, whose land lay along the Yadkin, on the south side, at the western curve of what is locally called The Bend. His wife had been baptised by Murphee. Their eldest son was a boy of fifteen or sixteen years.

It was possible to go from William Bryant's up the right bank (here the west bank) of the Yadkin to the Shallow Ford, and thence on the Shallow Ford road to Salem, passing Robert Lanier's store on the road near the east bank of the River, but more often Soelle followed the route taken in Sept. 1771, and went from William Bryant's to "dear David Johns," (Jones). David Jones was an unmarried man, "who owned his own land." A Grant and two Deeds in Rowan County show that David Jones, Sr. secured 220 acres of land on the Yadkin River, which was later divided between John Jones and David Jones, Jr. In 1777 David Jones sold to Stephen Riddle, and the ferry across the River at that point came to be called Riddle's Ferry; later it was known as Idol's Ferry; it crossed the river a short distance above the modern plant of the Southern Power Company.

Having crossed the River at David Jones's, Soelle visited Henrich Bucker, a native of Switzerland, whose wife, Catherine, was of Dutch stock. Catharine was a sister of Mrs. Christopher Ellroth (Elrod), who lived two miles away. Christopher Elrod and his wife later joined the Moravian congregation of Hope, so the facts of their lives are of record and need not be here inserted, further than to say that Mrs. Bucker's maiden name was Soelle, and her parents originally Menonites. Nothing is said as to relationship to George Soelle. At Christopher Elrod's Soelle found Peter Sehner, Jr. "industrious and well-behaved." He also visited John Douthit, Sr. and Valentine Frey, who lived west of Muddy Creek, and whose location can be found on the map of Wachovia, facing page 310 in Vol. I of the *Records of the Moravians in North Carolina*. Both Douthit and Frey became members of Hope congregation. On May 15, 1771, Soelle notes that "the School House



in the Ellroth settlement is to be about a hundred rods from the road to Cross Creek, between Douthit, Ellroth, and Jacob Hauser."

From Frey's, Soelle went across Muddy Creek and the South Fork of Muddy Creek to Friedberg; and from there back to Salem.

2) Visits to a somewhat different section, though partly overlapping the above, were made by Soelle in June, 1772 and Feb. 1773. Combined they give the following information as to points touched.

Setting out from Friedberg, Soelle stopped first at the home of Valentine Frey, above mentioned; and in his Diary remarks that he knew the Freys fourteen years earlier in Pennsylvania; also notes that so many people stop at Frey's that he feels sorry for the two old people. From there he went by Samuel Bryant's to Gabriel Enox', where he found the wife ill, with her mother in attendance.

Spent the night at the home of Joseph Bryant, "a polite and affable man," who cannot read, but is well-to-do. "I had not been in this neighborhood before; death [spiritual] reigns, and the people seem to have much of this world's goods." Bryant himself was "as yet without eyes or ears," but he and his wife made Soelle welcome, and the service, which was largely attended, was held by his spring in the shade of the trees.

On the way to Dutchman's Creek Soelle called on a man whose name he variously spells as Hoehnelein, Hoehele, and Heinele, a German by birth. On Dutchman's Creek he stopped with Christoph Bube and his wife, old people. Christoph was evidently a brother of Heinrich Bube, for the statement is repeated that his brother had been a member of the Brethren's congregation in Philadelphia, and had died there. On his first visit Soelle noted that four families in the neighborhood were interested, but the rest would not listen to a Dissenter. But in 1773 he wrote: "Last time the Germans here were very bigoted, and opposed to me, but this time many came."

Between Dutchman's Creek and the South Yadkin lived Daniel Lewis. He and his wife were of Quaker stock. Lewis's meeting house was near by, and they begged Soelle to come and live with them. Half a mile from the meeting house lived Trautz, a German, with a son sixteen year old, and others younger.

Pastor Wartmann is mentioned as living in the Dutchman's Creek neighborhood, having been born in Hanover, and being an educated, ordained minister. Van Cleft, a Dutchman, sixty years old, was a leader in the group that gathered at the Dutchman's Creek meeting house.

From the home of Daniel Lewis, Soelle went to John Boone, already mentioned, who "will probably join the Baptists for the sake of Communion."

In Sept. 1771, Soelle went fifteen miles from John Boone to William Grant; and then from Grant's to the home of Nathanael Buhn (Boone), "a good day's ride to the mountains," over a very bad path. He notes that the country is thinly settled, most of the men having come in from Virginia two or three years earlier. Boone's wife was a daughter of Joseph Bryant.

In June, 1772, however, Soelle turned from John Boone towards Dutchman's Creek, having first visited Hughes, a store-keeper, who had only one arm. "He and his wife are young people, who do not understand each other." He is probably the Joseph Hughes, "one-handed," "a peddler," who is mentioned in the Wachovia Diaries of 1770 and 1771. It was ten miles from Boone's, across Dutchman's Creek, to Morgan Bryant's, where he met "old Col. Hunt." James Bryant is mentioned as a son of Morgan Bryant.

At James Wilson's house the service was held in the woods on account of the number present. Then Soelle went to Abraham Wilson's; and on to Robert Elrods', where he held service, baptised the child of Henry and Rachel Speer, and spoke with Henn and his wife, young people from the Byrant Settlement.

At William Bryant's he saw "old mother Boone," who was a Quaker; also visited in the home of Thomas Bryant. Thomas Bryant's wife was the eldest daughter of old Col. Hunt. "The people here speak of building a meeting house, and ask if I will not come to them regularly."

From William Bryant's Soelle evidently passed to the Shallow Ford, stopping to speak to Mosby and wife, who had "a large and very wild family." And then back to Salem.

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In November, 1771, Soelle made a trip to the South Fork, the River Settlement, the Jersey Settlement and the Uharie. Taking this tour as the basis, and filling in from others, the following notes give items regarding certain settlers to the south and southeast of Wachovia.

1) Having visited various families in the South Fork, or Friedberg, settlement, Soelle spent the night with Christel (Christian) Frey, whose house was a usual stopping place for travelers going to Salisbury also. "There is nothing more pleasant than to find at least one soul that knows its poverty, but one may search with a lantern and scarcely find one within many miles."

Next day Frey accompanied him to the home of George Reed, in the River Settlement on the Yadkin. Reed "is a man who loves the truth,