

Association made statement—On motion made and carried (unanimously) this Chamber went on record as fully approving "The David Crockett Memorial Association."

Crockett Churches

The churches of Crockett and Houston County have had such an important part in the development of the town and county, that a history of these churches is almost synonymous with a history of the county. The pioneer of these churches is the Crockett Methodist Episcopal Church.

So far reaching has been the influence of this church on the lives of the people and on the progress of our city and county that it constitutes an indispensable part of their history. independence of the Republic of Texas, the first Methodist Church of Crockett was founded. Crockett was one of the fifteen Methodist charges in the Republic of Texas. At the session of

The author is indebted to Rev. F. D. Dawson for the greater part of the information of this article and takes pleasure in giving full credit for the same.

The following is his statement:

A HISTORY OF THE CROCKETT METHODIST CHURCH

In the latter end of the year 1839, just one hundred years after the founding of the first Methodist Society in London, and three years after the decisive battle of San Jacinto and the the Mississippi Conference held at Natches, Mississippi, December 4, 1839, the Republic of Texas was divided in two vast districts and the following appointments were made:

East Texas District—Littleton Fowler, presiding elder
San Augustine, S. A. Williams

Jasper, Daniel Carl

Nacogdoches, Francis Wilson

Crockett, Henderson D. Palmer

Montgomery, Moses Spear and Robert Crawford

Harrison Circuit, to be supplied

Rutersville District—Robert Alexander, presiding elder

Rutersville, C. Richardson and President of Rutersville College.

Austin, John Haynie.

Matagorda, Robert Hill

Brazoria, Abel Stevens

Victoria, to be supplied

Houston, Edward Fontaine
Galveston, Thos. O. Summers
Washington, Jesse Hord and J. Lewis
Nashville, Joseph P. Sneed

PASTORS OF THE CROCKETT METHODIST CHURCH

1839—Henderson D. Palmer	1870—W. C. Collins
1840—Daniel C. Carl	1871—W. C. Collins
1841—Nathan Shook & James H. Collard	1872—A. M. Box
1842—Nathan Shook & James H. Collard	1873—John C. Woolam
1843—James H. Collard	1874—John C. Woolam
1844—M. H. Jones & Wm. K. Wilson	1875—D. M. Stovall
1845—M. H. Jones & Wm. K. Wilson	1876—D. M. Stovall
1846—Jacob Crawford	1877—D. P. Cullen
1847—John C. Woolam	1878—J. B. Hall
1848—Jefferson Shook	1879—D. P. Cullen
1849—C. Box	1880—N. T. Burks
1850—John Powell	1881—J. W. Johnson
1851—William E. George	1882—J. W. Johnson
1852—Samuel C. Box	1883—J. R. Wages
1853—Alfred Leroy Kavanaugh	1884—J. R. Wages
1854—Alfred Leroy Kavanaugh	1885—W. A. Sampsey
1855—William P. Simpson	1886—B. R. Bolton
1856—William P. Sampson	1887—B. R. Bolton
1857—William P. Sampson	1888—B. R. Bolton
1858—Samuel D. Sampson	1889—B. R. Bolton
1859—Samuel Lynch	1890—J. T. Smith
1860—Samuel Lynch	1891—J. L. Dawson
1861—James A. Scruggs & W. C. Collins	1892—J. L. Dawson
1862—Harvin W. Moore	1893—L. M. Fowler
1863—Harvey W. Moore	1894—John S. Mathis
1864—George S. Gatewood	1895—John S. Mathis
1865—Samuel Lynch	1896—John S. Mathis
1866—H. B. Phillips	1897—A. S. Whitehurst
1867—Francis M. Stovall	1898—A. S. Whitehurst
1868—Francis M. Stovall	1899—J. A. Beagle
1869—Francis M. Stovall	1900—Ellis Smith
	1901—Ellis Smith
	1902—E. L. Crawford
	1903—Geo. A. LaClere
	1904—H. A. Hodge & Moreland Whaling
	1905—C. E. Smith
	1906—Irvin B. Manly

1907—James W. Downs	1924—C. W. Hughes
1908—F. M. Boyles	1925—C. A. Lehmberg
1909—Geo. W. Davis	1926—C. A. Lehmberg
1910—Geo. W. Davis	1927—C. A. Lehmberg
1911—Geo. W. Davis	1928—C. A. Lehmberg
1912—D. H. Hotchkiss	1929—C. A. Lehmberg
1913—D. H. Hotchkiss	1930—P. T. Ramsey
1914—D. H. Hotchkiss	1931—Terry W. Wilson
1915—C. U. McLarty	1932—Terry W. Wilson
1916—C. U. McLarty	1933—John V. Berglund
1917—C. U. McLarty	1934—Bob L. Pool
1918—C. B. Garrett	1935—F. D. Dawson
1919—C. B. Garrett	1936—F. D. Dawson
1920—	1937—O. W. Hooper
1921—E. A. Maness	1938—H. L. Munger
1922—E. A. Maness	1940—H. V. Rankin
1923—E. A. Maness	

SECOND DECADE (1849-1858)

The second decade opens under the ministry of C. Box. This appointment was made by Bishop Paine at the session of the East Texas Conference held in Paris, Texas, November 14, 1849. This is likely Samuel C. Box, who was admitted on trial at the session of the conference held at Henderson in December, 1848. Little is known of his history except the fact that he was pastor at Marion, in the Nacogdoches District in 1850, again at Crockett in 1852 and at Cherokee in the Rusk District in 1852. During the year of his ministry the membership of the church increased from 150 white members and no colored members to 234 white members and 8 colored. Though the records are very scant for this period, it is easy to infer that his year at Crockett was one of intense evangelism.

At the session of the East Texas Conference at Palestine, November 27, 1850, John Powell was appointed to succeed Samuel C. Box. The only thing that is known of this pastor is that he was transferred from the Louisiana Conference this same year and was appointed to the Crockett Charge. The Statistical reports of this year are not available and it is not, therefore, possible to compare the work of this year with that of the preceding year. The records of the East Texas Conference indicate that at the close of this year he was "located at his own request."

At the next session of the East Texas Conference held at Henderson, Texas, opening on November 26, 1851, William E. George was appointed to take the place of John Powell. William

E. George was admitted on trial into the East Texas Conference at the session held at Palestine in November 1850, and was appointed to the Athens Mission. After serving this charge one year he was appointed to Crockett. After this his name appears in the records for years later, 1858, when he transferred to the Texas Conference and was appointed to have charge of the Trinity African Mission in the Springfield District.

The next session of the Conference was held at Rusk, Texas, opening on December 2, 1852. At this session of the Conference, Samuel C. Box was appointed to Crockett for his second pastorate. During the ninety-seven years of its history only four pastors have been reappointed to Crockett after having served another charge. The name of Samuel C. Box heads the list. The other three who have been reappointed are: Samuel Lynch, John C. Woolam and D. P. Cullen. There are no statistical records for this year. At the beginning of this year the Crockett Charge was shifted from Palestine District to the newly created Woodville District, and William K. Wilson was the Presiding Elder.

On November 30, 1853, Bishop Andrew presided over the session of the East Texas Conference held at Marshall, Texas. When the appointments were read William K. Wilson was reappointed Presiding Elder of the Woodville District, and Alfred Leroy Kavanaugh and J. McMillen were appointed to the Crockett Charge to follow Samuel C. Box. A. L. Kavanaugh was a brother of Bishop H. H. Kavanaugh who was elected Bishop at the General Conference of 1854. Phelan's History of Texas Methodism gives this information concerning A. L. Kavanaugh.

"Alfred Leroy Kavanaugh had died during the year. He was born in Davidson County, Tenn. June 12, 1819. Removed to Randolph County, Ark. 1829. In 1840 or 1841, converted and joined the Methodist Church. Licensed to preach May 12, 1842, immediately employed by the P. E. on Little Red River Mission. Admitted Arkansas Conference 1842. At close of first year discontinued at own request. In 1844 came to Texas and engaged in teaching and surveying. In 1845 married Miss Martha Frazier of Tyler County. In 1851 admitted into East Texas Conference. He served Livingston one year. His name disappears from the minutes of 1856. He died May 31, 1857, of pneumonia. He was described as a man of feeble constitution, yet of much energy, and of a sanguine temperament. He was possessed of a good mind and fine social qualities."

Likely the J. McMillen who was appointed with A. L. Kavanaugh was John McMillen who was admitted on trial at

the session of the East Texas Conference held at Henderson in 1851. There was another McMillan, Joseph, who was admitted into the East Texas Conference at Palestine in 1850 and appointed to Kaufman Charge along with E. P. Chisolm. The reason for concluding that John McMillan was the one appointed along with Kavanaugh is the fact that the list of appointments for the year 1854 indicate that A. L. Kavanaugh was returned to the Crockett Charge with a co-pastor to be supplied, and John McMillan was appointed to Kaufman as indicated above. No other information concerning him is available.

Bishop Early presided over the session of the East Texas Conference held at Tyler, November 29, 1854; William K. Wilson was returned as Presiding Elder of the Woodville District, and A. L. Kavanaugh as the pastor of the Crockett Charge. The records indicate that another preacher was to be supplied to take the place of J. McMillan. For the first time report is made in the records of the Annual Conference of the local preachers in each charge. The report indicates that there were six local preachers in the Crockett Charge this year. There was reported a decrease in membership. The report at the close of 1853 was 274 white members and 43 colored; in 1854, the report was 271 white members and 23 colored and 6 local preachers.

The Crockett Charge was transferred back to the Palestine District by the Conference which was held at Marshall in November of 1855. Bishop Pierce presided over this conference and Napoleon W. Burkes was appointed Presiding Elder of the Palestine District and William P. Sansom was appointed to follow A. L. Kavanaugh as pastor. From Phelan's *History of Texas* we get this brief sketch of the life of William P. Sansom:

"William P. Sansom was born in Tennessee in March 1812. Married in 1832. Emigrated to Texas in 1837; licensed to preach in 1842, and in 1846 joined the East Texas Conference, of which he remained a useful and zealous member up to the time of his death."

He died in 1858. There is no record of the last two years of the ministry of William P. Sansom. The East Texas Conference which met in Paris, Texas, November 5, 1856, and presided over by Bishop Paine, reappointed Napoleon W. Burkes as Presiding Elder of the Palestine District and William P. Sansom as pastor of the Crockett Charge.

Samuel D. Sansom was appointed to succeed William P. Sansom. This appointment was made by Bishop Kavanaugh at the session of the East Texas Conference held in Rusk in 1857.

So far as the records go, there is no indication as to whether or not William P. and Samuel D. Sansom were related. Samuel D. was admitted on trial into the East Texas Conference at Henderson, Texas, in 1851. In 1854 he was pastor of the Athens Charge. At the close of this year the membership report for Crockett Charge was 252 white members, 46 colored members and 5 local preachers.

In the last year of this decade, 1858, the session of the East Texas Conference was held at Tyler, Texas, and Bishop Pierce was the presiding bishop. The Crockett Charge was transferred to Rusk District, and Samuel A. Williams was made Presiding Elder and Samuel Lynch pastor of the Crockett Charge. Samuel Lynch was born in Norfolk County, Virginia, November 3, 1824. He was licensed to preach in 1848 by the man who is now his Presiding Elder, Samuel A. Williams. He was admitted to the East Texas Conference at Paris, Texas in 1849. He died in Cherokee County, Texas, October 8, 1867. Though the records are not very clear he seems to have been pastor at Mount Pleasant from 1851 to 1855.

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BAPTIST CHURCH

We do not know who was the first minister who served this church, but there must have been a Sunday School as early as December, 1853, for we find in the Crockett Printer, in the first issue of that paper, a speech made by J. T. Heflin as follows:

"Teachers, Students, Parents and Friends:

"At the close of the privileges of this Sabbath School for the present year, permit me to make a few remarks on the past, and speak a word in reference to what would be the future prospects of a Sabbath School, provided an interest of parents could be engaged in this blessed and holy cause, the Sabbath School. You have seen some of the fruits of a few young ladies' and gentlemen's labors of love this day, dropping from these young and tender plants.

"At the commencement of this school in the spring, when I was made the choice of this Sabbath School, as their Superintendent, I was put by my studies what to do, whether to refuse their request or accept the blessed position I now occupy, so kindly

offered to me by the voice of those then present, most of whom I am now surrounded with on this occasion.

"Between that time and the next Sabbath, I came to a final conclusion. I had an interview with some who promised to assist as teachers, some of whom are now present which greatly encouraged me in my undertaking, and they, I assure you, will always have the warmest feeling in my heart; and today I can from my heart, thank God and take courage, for that He has inclined our hearts together, in the blessed labors of this school and present year, until we have been able to bring it to a close with marked increased interest, both for a spirit to excell among the students, and increased number of teachers and students.

"And now parents, you have already seen some of the rapid advancement some of your children have made, and only some for the want of time, you can only have a part shown you, of what has been done these ten weeks, without reference to the first term or quarter. You hear them answering questions that many of you could not, and only listen to them recite the blessed words of life and think how many verses they have all read every Sabbath morning. Their teachers were deeply interested for them, and on Sunday morning while going up to sanctuary of the Lord, they wonder who of their class will excel this morning and with intense interest here, and instruct them with all the ability they have and encourage them for the next lesson, but think you this is all the interest for them, no thank God, it is only a small part, the Blessed spirit is engaged in impressing the truths upon the young and tender minds of the students of his or her class, and Angels who excel in their strength, wisdom and power are every Sabbath morning with intense interest, beholding what rapid progress these young ladies, gentlemen, girls and boys are making in the knowledge of the things that pertain to eternity and a blessed immortality beyond this mode of existence.

"And to you young Ladies, Gentlemen, Girls and Boys, I return to you, to you I return my most sincere thanks for the kind attention you have given to me both in carrying out my instructions and giving yourselves up most studiously to your studies, to try to accept your classmates for which you have all been rewarded accordingly as I promised you. I have served you as your superintendent the best I could, and have put up and passed over my imperfection far beyond my expectations and I assure you today I feel under lasting obligations to you all and hope that the good Lord will enable you at the next

organization of the Sunday School to select one that will far surpass me, as I feel assured such a one can be had.

"In closing this Sabbath School today, it brings solemn impressions upon my mind, my teachers, students and friends, that is this, shall we all meet here again next year? Will I or you be here? In all probability we will not, and before we will have the privilege of convening together again, as we have been for those many weeks past, Death! Death may intervene and separate us forever, as far as meeting in our Sunday School here is concerned; but here arises another solemn thought—should you or I be the victims death should claim, we are prepared to meet in that Sabbath School above, where nights and days will not separate us, but where one glorious day shall shed forth its enlightening rays upon our happy souls; who of us have been faithful to labor to obtain that rest, that remains for the faithful in the Lord, and this be your ever happy lot in my prayer.

"A word to you that have been so faithful as teachers, and I am done. Your labors have been tedious and your sacrifices many I know, to keep up an interest in this school, but I feel assured, you are happy today when you see your labors and sacrifices have not been in vain and we can thank God that our lives have been spared to see this blessed day, since you commenced your labors as teachers here; your motto has been onward and upward, you all have manifested a *perseverance* disposition to advance your classes, and I think I can say to you with Safety, you have the best wishes and warmest feelings of the parents of the children of your classes, for the interest given to them in their studies. And now as an evidence to you young ladies, that have manifested so deep an interest for the prosperity of this school, as teachers, I present to each of you a Bible with my prayer, that it may ever be a light to your feet, a lamp to your way and the guide to you in instructing the tender minds committed to your care as Sabbath School teachers, until your labor of love be rewarded in Heaven above."

From the foregoing it will be reasonable to conclude that up to December 1853, there was an organized Baptist Church in Crockett, and that it did not employ a pastor, although the old Baptist Church building must have been erected about that time. So far as information can be obtained, the original church building was erected about 1850, or soon thereafter, and the organization was first known as "Mount Zion Baptist Church." We obtained this information from the record of a deed from A. T. Monroe to J. L. Lipscomb, James T. Heflin and E. Currie, as trustees of Mount Zion Baptist Church, dated April 18, 1866,

and recorded in Book S, Page 66 of the Deed Records of Houston County. The witnesses to this deed were: W. A. Stewart, a distinguished lawyer of that day, and W. H. Cundiff, an extensive land speculator. Whether a deed was executed to the property prior to that date is not known, but the building had been in existence at least ten or fifteen years before that time. The consideration expressed in the deed was \$150.00 and the lot conveyed is the one on which Miss Lena Woodson's home now stands. This property was later sold by the trustees of the Baptist Church to Dr. J. J. Woodson and the church building remodeled into a dwelling house. The name of the church was later changed to the Crockett Baptist Church.

THE GREAT DIVISION

The following report was sent to the Baptist Herald:

"Dear Brother Link:

"We, the committee appointed by the Baptist Church at Crockett to communicate to you the action which resulted in a consolidation of the two organizations, heretofore existing in this place, beg leave to say that while Bro. D. W. Steele was officiating as pastor of the Missionary Baptist Church of Christ at Crockett, Bro. J. G. Thomas was called to the charge of the Mount Zion Church. Both lamenting the unfortunate differences among the brethren, Bro. Thomas being guided by the Spirit of God was able to digest a plan by which all could come together and submitting it to Bros. Elders J. P. Pritchard and D. W. Steele, they cordially and fully cooperated with him in the glorious work. The three agreed upon the following plan, to-wit:

"1ST. That both the existing church organizations be merged into one.

"2ND. That all members humble themselves before God, and heartily confessing their sins, their failures in duty, their zeal and devotion to the cause of their blessed master, at the same time imploring him to be merciful unto them and bestow upon them his forgiveness and blessings.

"3RD. That they all acknowledge to the Church such errors and wrongs as they may have committed during the long continuance of the deplorable differences, in the spirit of meekness