

THE COOPER FAMILY

History and Genealogy

1681-1931



BY MURPHY ROWE COOPER

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Cordially yours,
M. R. COOPER.

NINE GENERATIONS OF COOPERS

1. James Cooper, 1661, in England. First generation of the family.
2. Benjamin Cooper, in America, 1701–.
3. Fleet Cooper, 1721–1795; Thomas Cooper, 1733–.
4. William, Fleet, Jr., and other brothers, 1750–1821.
5. James Cooper, 1813–1897.
6. Richard C. Cooper, 1842–. 1933 (sec. 12)
7. Alvah W. Cooper, 1865–.
8. Forrest G. Cooper, 1891–.
9. Elizabeth Cooper, 1920–.



THE COOPER COAT OF ARMS

The coat of arms here differs slightly from that used by some branches of the family. The crest, depicting a swan feeding her young with drops of blood from nearest her heart, signifies a characteristic of the Cooper family—extreme loyalty and love for their own, even to the point of self-sacrifice.

TO
VERGIL, HAROLD, JOHN, AND M. R., JR.
AND TO THEIR PROGENY FOREVER,
THIS BOOK IS DEDICATED
BY THEIR FATHER.

PREFACE

IF the God of the universe inspired Matthew and Luke to record the genealogy of Jesus Christ, the one for forty-two generations, and the other all the way back to Adam, who are we to say that the record of the family pedigree is worthless? Is it not probable that the valuation the Jews placed upon themselves inspired them to keep a record of the family pedigree? There was no person of any other race on earth who could trace his ancestry back to Adam as could Abraham. God chose Abraham in preference to all the others.

When God chose to incarnate Himself He chose for earthly parents, Joseph and Mary, poor in the financial world, but with family pedigrees recorded, one for forty-two generations, and the other all the way back to Adam.

And in listing His ancestors He did not leave out "the black sheep," as so many people strive to do. Rahab, the harlot, is listed along with King David and Abraham and Moses. Humanly speaking, Jesus could better sympathize with harlots and murderers, because the blood of such people flowed in His veins. For forty-two generations the spirit of retaliation was regnant in His ancestors, yet "when He was reviled He reviled not again."

Jesus taught men to value themselves, control themselves, and to fulfill themselves. It is the writer's hope that this family genealogy will help the Coopers better value themselves.

Every person should know himself. He may better

know himself by knowing his ancestors. Knowing their family traits, education and environment, as well as the blood that flowed through their veins down to himself. Every man is what he is by virtue of his blood, education and environment. These are the triangle of life, and these three angles, plus the grace of God, determine the character and destiny of man.

That there be no misunderstanding, let it be said now, that the writer means by education that which is given one by his parents, by the schools, and what he gives himself—knowledge from every source that contributes to the development of his mental faculties and moral feelings. By environment, the writer wishes to be understood to include the influence of the people and things of his daily contacts. For example, the environment of Judge William Cooper, father of James Fenimore Cooper, brought him in contact with Jenny Lind, so that he heard her sing. And the world was never the same to him any more. But the environment of James Cooper, the progenitor of the Mississippi Coopers, and many of the Western Coopers, did not permit him to hear Jenny Lind sing. William Cooper, what might he have been if he had heard her sing? Indeed, what would have been the fate of the famous "Swedish Nightingale," had she lived out in the country where no famous actress ever came by chance, and by accident, heard the child's voice? It was her environment in the city of Stockholm that brought her in touch with an actress, who at once placed her, at the age of nine, in the Stockholm Conservatory of Music.

There she met Crelius and Berg who trained that matchless voice. There she sang for the Court Theatre, making her début in 1838, and then went out to charm the world. Those who heard her sing went home to fight and quarrel no more. They were too busy trying to learn how to sing to do things that were base.

But the best environment and the best education in the world will not make honest a man who has the blood of a thief planted in him.

Doctors say that people do not inherit tuberculosis, but a weakness for it, and that by knowing of that weakness one may fortify himself against it, and so prolong life. So, we may fortify ourselves against the weaknesses inherited from ancestors by knowing those ancestors, and thus knowing ourselves.

There are those who pride themselves on their aristocracy of blood, others on the aristocracy of wealth, still others on education; but the only aristocracy that will last is that of character. One preacher has asked, "why not trust in God to overcome these inherited tendencies rather than worry about your ancestry?" Because God helps those who help themselves. It is a shame to ask God to do for you what you can do for yourself. It is at man's extremity that God steps in.

If your ancestors were wealthy, famous, or good, be glad, and strive to build on their foundation a skyscraper that they may look down on with pride. If your ancestors were only poor, ordinary men, and had some black sheep among them, rejoice in the opportunity that has come to

you to climb higher, so that they may rejoice to see your day. Whatever their lives may have been, think not that you may rest upon their laurels. If you are to reach a position worthy of your ancestors or your posterity, you must toil; for "there is no excellency without great labor."

MURPHY ROWE COOPER.

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THE COOPER FAMILY

CHAPTER I

THE COOPER FAMILY IN ENGLAND

The universe pays every man in his own coin. If you smile it smiles upon you in return; if you frown, you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by the thinkers; if you love the world and earnestly seek for the good therein you will be surrounded by loving friends and nature will pour into your lap the treasures of the earth.

Zimmerman.

MANY Coopers, especially in the South, believe themselves to have descended from Ireland and Scotland, and glory in their Scotch-Irish descent. No doubt some of them did; but research made by the author leads back to England.

JAMES COOPER, THE FIRST

This is the first in this story; for there shall be many others to follow. He was born in 1661, at Stratford-on-Avon, Warwickshire, England. He was a nephew, by his mother, of Anthony Ashley Cooper, Earl of Shaftesbury, of a noble English family, who was born July 22, 1621. The Earl's father was John Cooper, and his mother was Ann Ashley. Her father was educated at Exeter College, Oxford, and was given a seat in the British Parliament

before he was twenty-one. He first espoused the cause of royalty, and became leader of the Parliament. He championed the bringing back of Charles II, and was raised to the peerage as Baron Ashley. He was a member of the Cabal Ministry, and in 1672 was made Earl of Shaftesbury, and Lord Chancellor.

The next year he supported the Test Act in favor of Protestantism, and lost his office, delivering up the Great Seal with the threat: "It is only laying down my gown and putting on my sword." The king soon tried to get him to resume his office, but he politely declined, and placed himself at the head of the Parliamentary opposition. He protested so strongly against the prorogation of Parliament in 1677 that he was imprisoned in the London Tower for a year. When released he took up the fight where he had left off. He took advantage of the false affidavits of Titus Oates, which precipitated a panic. He sent five Catholic peers to the Tower, charged with implication of a Jesuit conspiracy; and had two thousand other persons sent to prison. He won one political victory after another until December, 1682, when he fled to Holland, where he died a few months later.

CHAPTER II

THE SECOND GENERATION IN AMERICA

There are two good rules that ought to be written on every heart. Never believe anything bad about anybody, unless you positively know it is true. Never tell even that, unless you feel that it is absolutely necessary, and that God is listening while you tell it.

Henry Van Dyke.

IN the midst of this turmoil and strife came William Penn, with his great story of American opportunities. James Cooper, the nephew of the Earl, came to America. His old friend, Edward Byllynge, invited him to West Jersey. He showed him over Gloucester County, and into Philadelphia, watching keenly to see when and where Cooper was pleased. The next morning he gave Cooper a deed, which is now on record at Trenton, New Jersey. (Gloucester County Records, Gl, pp. 39-79.) The consideration for the deed was: "Out of ye good will and kindness for ye truth's sake he beareth unto you said property."

In 1683 James Cooper purchased a lot on Chestnut Street, Philadelphia, opposite the marble customhouse. In 1685 Cooper sold the land in New Jersey, and settled in Philadelphia. He had married Hester ———, by whom he had eight children. (See *Pennsylvania Gazette*, Decem-

ber 7, 1732.) His children were: Esther; James, Jr., who died before 1732; Joseph, who died in 1720; Samuel, who died in 1750; William, who died in 1736; Benjamin, who married Elizabeth Kelly, 1720, in Christ Church, Philadelphia; Isaac, and Rebecca.

James Cooper was a first cousin of Judge William Cooper, father of James Fenimore Cooper, the famous author of *Coopertown*, New York.

Benjamin Cooper, like many of his descendants, was somewhat visionary. He imagined that if he could leave Philadelphia and get "into the great out of doors" he could soon become a great "country gentleman." So he left Philadelphia, and came first to Isle of Wight County, Virginia, where he was given a land patent to 100 acres in 1725. Fleet was then only four years old. How long Benjamin Cooper remained in Isle of Wight County we do not know; but later he patented 190 acres, and still later 130 acres more. Not many years later, however, we find him domiciled in Loudoun County, Virginia. Two of his sons, Fleet and Thomas, were the progenitors of most of the Coopers in Virginia, North Carolina, and on West to California. Benjamin later removed to Kentucky, where many of his descendants remain.

OTHER COOPERS WHO FIRST SETTLED IN VIRGINIA

From the State Land Office in Richmond (Index to Patents, 1623 to 1774), the following facts were gathered:

Justinian Cooper and wife, 1,050 acres of land in War-

risouick, Isle of Wight County, in 1636. Again, in 1642, they were given patents to four tracts of land in Isle of Wight County, making a total of 2,400 acres of land. Walter Cooper, 350 acres in James City County, in 1639. Thomas Cooper, 207 acres on Cox's Creek in Lancaster County, in 1664. Thomas Cooper, Jr., 147 acres in Nansemond County, and 300 more in Isle of Wight County, in 1700. William Cooper, 142 acres, January 23, 1661, in Lower Norfolk County, and later three other patents of 69, 250 and 96 acres. John Cooper, born in Henry County, 1742, died in 1835, 400 acres; married Elizabeth Wilson. Robert Cooper, 200 acres. John Cooper, 150 acres in 1783, in Lower Norfolk County, and 8½ acres more in 1784. Joseph Cooper, 400 acres, June 24, 1724, and two other patents of 136 and 274, all in Spotsylvania County. Benjamin Cooper (already noted).

If all the Coopers in Virginia had filled out the blanks sent them, and returned them, their families could easily have been traced back to one of the above "F.F.V's"; but indifference on their part has deprived (for the time being) their descendants of their just deserts in having their family tree on record.

THE COOPER CLAN

The annual reunion of the Cooper clan, descendants of one of Sampson's pioneer settlers, Fleet Cooper, a signer of the Mecklenburg Declaration of Independence, was held at the Cooper Memorial School, or Concord School, in July, 1931, attended by about 250 members of the clan

and their friends. The occasion, like similar ones of the past, was most enjoyable. Four or five States were represented in the attendance.

The crowd gathered in the morning and immediately went into the school auditorium, where a special program was given, presided over by Webb D. Culbreth, of Roseboro, in the absence of the president, Rev. Charles Howard. After an invocation by Rev. C. C. Alexander, pastor of the Clinton Methodist Church, a word of welcome was given by Cooper Hathcock, of Clinton, responded to by William Parker, of Norfolk. Several vocal numbers were given by John B. Alderman, of Dunn, and Mrs. Kate Cooper McKay, also of Dunn.

The chairman called for remarks by various members of the clan, and a number responded with short, appropriate talks. Mrs. A. H. Snyder, of Goldsboro, was introduced by the historian of the association, Senator J. T. Alderman, of Henderson, and told of the work she has done in tracing family history, she being a descendant of John Cooper, son of Fleet Cooper. She also told of the obstacles she had encountered in looking up family history, and of her methods of preserving the facts as she finds them. She pleaded with her hearers to use every effort to preserve such history, and especially to use their influence in having some place provided in the county courthouse for the preservation of such information as she and others who have done the same type of research have been able to compile and put in convenient form for future reference.

The secretary's report, minutes of the last annual meeting, was read by Mrs. J. L. Hathcock, of Clinton, followed by vocal numbers by Mr. Alderman. The meeting adjourned until the afternoon. During the intermission, a bountiful dinner was spread on a long table in the grove, picnic style. The dinner and the social hour following were delightful features of the occasion.

In the afternoon, memorials were read for the members of the clan who were called to their reward since the last meeting. Memorials were read for Mrs. Almira Owen, Roseboro; Mrs. Hiram Cooper, of Boston, Massachusetts; Mrs. Dock Cooper, and Mrs. John Cooper, of Autryville, and Mrs. Violet Cooper.

The following officers were elected to serve during the coming year: president, Webb Culbreth, Roseboro; vice-president, W. A. Parker, Norfolk; secretary, Mrs. J. L. Hathcock, Clinton, to serve jointly with Mrs. Sebron Royal, also of Clinton. Rev. T. H. King was elected chaplain. Executive committee was named as follows: Stewart Howard, chairman; A. P. Howard, Robie Howard, Mrs. Robert Herring, and Mrs. G. M. Cooper.

J. T. Alderman, of Henderson, who has been a moving spirit in the Cooper Historical Association, was again named historian, to be assisted by Mrs. A. H. Snyder.

The matter of erecting a suitable monument to the memory of Fleet Cooper was discussed and referred to the executive committee for further consideration.

The next meeting of the clan will be held on the third Thursday in July, 1932.—*Raleigh Times*.

CHAPTER III

SETTLEMENT IN NORTH CAROLINA

To be honest, to be kind, to earn a little, and to spend a little less, to make upon the whole, a family happier for his presence, to renounce when that shall be necessary and not to be embittered, to keep a few friends, that these without capitulation; above all, on the same condition, to keep friends with himself, here is a task for all man has of fortitude and delicacy.

Robert Louis Stevenson.

BENJAMIN COOPER brought his wife and son Fleet from Philadelphia to Isle of Wight County, Virginia in 1725, when Fleet was only four years of age. Some years later he removed to Loudoun County, Virginia, where Fleet married Margurete Coore. Whether he went with Green and his hundred men to North Carolina in 1750, when the first permanent settlement of English and American people was made, is not known; but we find him with Land Patents as follows:

In 1767, 640 acres on west side of Great Coharie River.

In 1768, 136 acres on west side of Great Coharie River.

In 1772, 100 acres on west side of Great Coharie River.

In 1782, 100 acres, and later the same year 150 acres on the same side of the river. Record of this is found in the State Land Office, Raleigh, North Carolina, Books 22,

23, and 47. This gave him a total of 1,126 acres by grant alone.

FLEET COOPER, SR., SOLDIER OF THE
AMERICAN REVOLUTION

This land is located in Sampson County, North Carolina. There is now located on that land about two miles from the town of Clinton, the Cooper Memorial High School, built in memory of this original Fleet Cooper, by his descendants and friends. It is claimed that this Fleet Cooper was one of the signers of the famous Mecklenburg Declaration of Independence, which was made and proclaimed fourteen months before Thomas Jefferson wrote the still more famous fourth of July, 1776, Declaration.

REVOLUTIONARY OATH OF FLEET COOPER, SENIOR

The following is from Wheeler's *History of North Carolina*, pages 138, 139.

"By Act of Assembly, passed at New Bern, Nov. 15, 1777.

"I, A. B., Do solemnly and sincerely promise and swear, that I will be faithful and bear true allegiance to the state of North Carolina, to the powers and authorities which are or may be established for the government thereof, not inconsistent with the Constitution. And I do solemnly and sincerely declare, that I do not believe in my conscience, that neither the king of Great Britain, nor the Parliament thereof, jointly with the said king or separately, or any foreign prince, person, state, or potentate, have or ought to have any right or title to the dominion or sovereignty of this State, or to any part of the

government thereof. And I do renounce, refuse, and abjure any allegiance or obedience to them, or any of them, or to any person or persons put in authority by or under them, or any of them. And I will do my utmost endeavors to disclose and make known to the Legislative or Executive powers of the said State, all treasons and traitorous conspiracies and attempts whatsoever, which I shall know to be made or intended against the said State. And I do faithfully promise that I will endeavor to support, maintain, and defend the independence of the said State, against him the said king and all other persons whatsoever. And all these things I do plainly and sincerely acknowledge and swear, according to these express words by me spoken, and according to the plain common sense and understanding of the same words, without any equivocation, mental evasion, or secret reservation whatsoever. And I do make this acknowledgement, abjuration, renunciation and promise, HEARTILY, WILLINGLY, and TRULY, so help me God."

There were twenty-five signers to this oath of obligation. Fleet Cooper's name was seventeenth on the list. This Fleet Cooper was the ancestor through whom the applicants for membership in the Daughters of the American Revolution qualify.

Further on we shall see the record made by him as soldier, his honors, etc. After the war, Fleet Cooper, Sr., settled in Sampson County, North Carolina, and grew prosperous, rearing a large family, and left them enough and to spare as shown by his will:

WILL OF FLEET COOPER, SENIOR

In the name of God, Amen.

I, Fleet Cooper, Senior, of the county of Sampson and state

of North Carolina, being of sound mind and memory, calling to mind the mortality of my body, do make and ordain this, my last will and testament in the following manner and form:

First: I give to the estate of my son John Cooper, deceased, one cow and calf, he having received part of his legacy in his lifetime.

Likewise to my son *Fleet Cooper* 136 acres of land where he now lives.

Likewise to my son William Cooper 150 acres of land where he now lives and all the land I own on Sheppard's Branch.

Likewise to my son Coore Cooper the tract of land that I bought of James Bennett and Henry Easterling and 150 acres joining the same; and 150 acres of land at the White Pond and head of the Great Branch.

Likewise to my daughter Elizabeth Wiggins I give five shillings, she having already received her legacy.

Likewise to my daughter Mary Peterson I give five shillings, she having already received as aforesaid.

Likewise to my daughter Grace Holmes I give five shillings, she also having received as aforesaid.

Also to Polly Holmes, daughter of the said Grace Holmes, seventy five acres of land where the said Grace now lives, the right vested in the said Polly after the death of her mother, the said Grace, who is to have her lifetime on the said land.

And all the rest of my property I leave to my son, Coore Cooper; and each legacy to each of the legatees as before mentioned, to them, their theirs and assigns forever.

And I, the said Fleet Cooper, Senior, acknowledge this and no other to be my last will and testament.

In witness whereof I have hereunto set my hand and seal; this 2nd day of July, 1795:

Test:

FLEET COOPER, SR. (Seal)

Fleet Cooper, Jr.

William Cooper.

Abner Fort.

See Will Book 8, page 255, Clinton, North Carolina.

North Carolina,
Sampson County.

This is to certify that the above is a true and correct copy of the will of Fleet Cooper, Sr., as recorded in the Clerk's Office of Sampson County, in Book No. 8, at page 255, Clinton, N. C.

This August 5th, 1930.

Clerk's seal imprinted

J. M. PAGE (Signed)
Clerk, Superior Court.

CHAPTER IV

JOHN COOPER, 1ST, AND HIS DESCENDANTS

Nothing is less sincere than the way of asking and giving advice. The person asking seems to pay deference to the opinion of his friend, while thinking in reality of making his friend approve his opinion and be responsible for his conduct. The person giving the advice returns the confidence placed in him by eager and disinterested zeal, in doing which he is usually guided only by his own interest or reputation.

Anon.

THE first John Cooper of this clan, was the first son of the first Fleet Cooper, who was born in 1748, in Sampson County, North Carolina. He was a soldier of the Revolution, and received land grants, the first in 1775, four hundred acres on the east side of Great Coharie River between Pope's Mill and Cedar Branch. Record of this is found in the State Land Office at Raleigh, North Carolina, book 26, page 170. Again in 1782 and 1783 John Cooper received four other land grants, totaling 1200 acres of land on both sides of Great Coharie River and Cedar Creek and Island Creek. (Book 47, pages 121, 128, 171, 173; and Book 76, page 410). This last grant was in 1793. He owned more land in Sampson County than any other man; and his father, Fleet Cooper, Sr., came second with 1126 acres.

This John Cooper married Zylpha Williams, second daughter of John Williams, of Duplin County, North Carolina. The will of John Cooper, made in 1791, just two years before his death, names the following children: Scott, Johnathan, Rachel, Hester, Betsy, Zylpha, Patience, and Elizabeth.

There are many descendants of John Cooper now living in Sampson and Duplin Counties; but the only line our limited time has permitted us to trace is the one through his daughter Zylpha, who was born about 1768, and died 1866. She married James Marcus Powell, who died in 1836. Their children are listed as follows: Peyton Mathew Powell, who moved to Texas, and married there; Patience Powell, who married Woodward Barden; Arcada Powell, who married Jason Pearson; Coore N. Powell, who married Mary Caldwell; Ann Powell, who married Henry Smith; Mary Powell, who never married; Luke Andrews Powell, born June 27, 1821, died October 9, 1892, he married first Mrs. Mary Ann Vann McArthur, daughter of James Vann and Mary Tatum Vann, and second, he married Mrs. Lindy Pearsall Boney, daughter of James Pearsall and Nancy Carr. Marcus Powell migrated from Virginia to North Carolina before his marriage. Powell was a planter. His will was made June 5, 1836, and probated at the August term of Court of the same year. (Book of Wills, Vol. 1, page 174, Sampson County, Clinton, North Carolina).

THIRD GENERATION OF JOHN COOPER THROUGH ZYLPHA

Colonel Luke Powell, son of Zylpha Cooper Powell, daughter of John Cooper, son of Fleet Cooper Sr. Luke Andrew Powell was born June 27, 1821, and married May 22, 1849, Mary Ann Vann McArthur, and later Mrs. Malinda Pearsall McArthur. The children of Luke Andrew Powell were: James Mark Powell, born February 20, 1850, married December 11, 1870, and died December 15, 1927. He married Lucy Jane Boney, his stepsister, the daughter of Wright Boney and Malinda Pearsall. Marion Alvarado Powell, born August 6, 1853; died September 5, 1856. John William Powell, born 1854; married 1889, and died in 1904. Married Lillian Arrington, daughter of Benjamin Arrington. Catharine Ann Miriam Powell, born September 8, 1857; married December 20, 1876 to David Bascomb Nicholson, son of David Nicholson and Zylpha Pearsall. She is living now. Julius Alexandria Powell, fifth child of Colonel Luke Andrew Powell, was born April 21, 1858, and married December 20, 1877 to Mary Emma Bowden, daughter of Halstead Bowden and Clarissa McGowan.

Colonel Luke Powell had no children by his second wife. He lived on the old Powell place near Clinton, North Carolina. He was a Baptist, and a planter. He died October 7, 1892, and was buried first at the McArthur home burial grounds, and later removed by his son, J. M. Powell, to Holly Grove Presbyterian Church, which he

(J.M.P.) had built. He left no will; but a certified copy of the division of property remains on record.

FOURTH GENERATION OF JOHN COOPER'S DESCENDANTS

James Mark Powell, son of James Mark (or Markus), Sr. and Lucy Boney, was born February 20, 1850; married 1870, and died 1927. He married his stepsister, Lucy Jane Boney in 1870, and had the following children: Claudius Andrew Powell, born March 4, 1892, who married Maggie Boney, daughter of Jimmie Boney; Edgar Robert Powell, born March 6, 1874, and married Leona Boney, daughter of C. C. Boney; Raymond Wright Powell, born July 21, 1896, and married Katie Gillerlain; James Arthur Powell, born April 22, 1899, and married Mary O. Britt; Katie Pearsall Powell, born June 9, 1881, and married Willie Register, son of Herman Register and Melissa Boney; Eva Linda Powell, born April 4, 1889, and married William Peterson, son of Everett Peterson; John William Powell, born May 9, 1886, and married Daisy Britt, and later Williard White; Ralph Adrain Powell, born September 9, 1889, married a daughter of Ira Powell; Melissa Ann Powell, born November 10, 1892, married a daughter of Ira Powell.

FIFTH GENERATION OF JOHN COOPER'S DESCENDANTS

John William Powell, son of Colonel Luke A. Powell, son of Zylpha Cooper Powell, daughter of John Cooper,

son of Fleet Cooper, Sr., married Lillian Arrington, who was born in 1869. Date of marriage, September 25, 1889. They had: William Benjamin Powell, born July 11, 1890; Edwin Henry Powell, born August 17, 1892, and married Sarah Mitchell, April 17, 1912; Benjamin Arrington Powell, born December 30, 1894; Lillie Katharine Powell, born March 20, 1897, and married Luther Robert Thames, August 30, 1914; Annie Mary Powell, born August 7, 1899, and married Lloyd L. Gardener, April 24, 1918; Tempe Cornelia Powell, born December 25, 1903, and married James Pender Pickle, July 7, 1923. This John William Powell is a Baptist minister, and was born at the old Powell place in Sampson County, North Carolina.

Catharine Ann Miriam Powell, married David Bascomb Nicholson in 1876. She was born in 1857, and he in 1854. They had Luke Powell Nicholson, born September 16, 1877. He married Mrs. Julia Austin Price, and died July 26, 1929. Their second son was Justin Lawrence Nicholson, born September 16, 1899; died in 1919. Edwin Forrest Nicholson, born June 20, 1881; married Virginia Rogers, daughter of William Rogers and Martha Brown; Mary Zylpha Nicholson, born February 8, 1884, and died in 1911, unmarried; David Bascomb Nicholson, Jr., born February 17, 1887, married Dixie Jay, daughter of D. B. Jay; James Marvin Nicholson, born February 23, 1893; married Nita Pearson. These were all born on the old Powell place one mile from Runie River, near Clinton, North Carolina.

ANOTHER FAMILY OF COLONEL LUKE POWELL

Julius Alexander Powell, son of Colonel Luke Powell, son of Zylpha Cooper Powell, daughter of John Cooper, son of Fleet Cooper, Sr. He was born April 21, 1858, and married Mary Emma Bowden, December 20, 1877. She was born October 13, 1856. To them were born: Carrie B. Powell, October 21, 1878. She married John Elwood Peele, son of James Peele, January 25, 1899; Eula Lee Powell, May 18, 1880; Mary Emma Powell, August 4, 1881; married Charles Dickson Chambers, December 26, 1908. She is the daughter of David Francis Chambers and Susan Bostic; Luke Andrews Powell, May 25, 1883, married Clara Seckinger, May 18, 1910; James Alvas Powell, August 5, 1884, married Elizabeth Chambers, December 27, 1911; Halstead Bowden Powell, April 10, 1886, married Daisy E. Garrison, November 10, 1911. She was the daughter of Silas Hunter Garrison and Eugenia Neal. David Bryant Powell, December 25, 1887, married Hester Eliza Chambers, November 10, 1920. She was the daughter of David Chambers and Susan Bostic. Julian Carlyle Powell, January 22, 1890, married Rosa Hocutt, September 24, 1919. She is a daughter of Jeff Davis Hocutt and Hester Catharine Murray; William Exum Powell, April 18, 1892, married Bessie Boyett, April 9, 1916. She is a daughter of June Warren Boyett and Fannie Sinson. Bernice Langdon, October 1, 1894, married Blanch Smith, January 4, 1825. She is a daughter

of James Duff Smith and Maggie Old Dowdell. Annie Kate Powell, November 12, 1896; Martha Kathleen Powell, August 31, 1899, married Albert Homer Synder. He is a son of John Washington Synder and Sarah Mitchell McCardy.

This is a remarkable family. The husband and wife and twelve children all living, and the youngest is 32 years old. All are married but two. They were all born on the old Powell place near Clinton, North Carolina, and are farmers except Julian Carlyle, who is a Baptist Missionary in Africa. Carlyle, as he is known at home, recently returned on furlough, and J. A. Powell gave him a family reunion in Warsaw. Mother, father, twelve children, and sixteen of the seventeen grandchildren attended the reunion. Also two of the four living great-grandchildren were present. The faithful deacon and his wife may well be proud of their son whose life is a channel of blessing in a foreign land, whose light shines across the sea to his home land.

CHAPTER V

FLEET COOPER, JR.

Speak so between two enemies that thou mayest not be put to shame if they become friends.

Persian Proverb.

HE was the second son of Fleet Cooper, Sr., and was born in 1750, just across the line from Johnston County, in Sampson County, North Carolina. He and his brothers, John and William, had their own teachers in the home, and received a fine education. Fleet and William became ministers in the Baptist denomination.

When he was twenty-nine years of age, he began taking up land grants. From the State Land Office, Raleigh, North Carolina, Books 32, 44, 47, 76, 99 and 119, we find where he was awarded land grants over a period from 1779 to 1804 in tracts as follows: 150, 150, 50, 180, 50, 50, 197, 128 and 40 acres each, making a total of 995 acres. In his father's will he was given 136 acres.

In 1777 he was married to Sarah Scott, and to them were born four sons and five daughters: John, Jacob, Wilson, Sarah, Nancy, Penelope, Dicie, and Rhoda. Soon after his marriage he was elected pastor of the Coharie Baptist Church, and continued in that pastorate fifty years to the day of his death.

Before his marriage and after he was a soldier in the American Revolution, much of the land was given him as a reward for his services. He is represented to have been a past-master diplomat as well as an earnest and faithful minister of the Gospel.

REV. FLEET COOPER

The following obituary notices appeared in the *Raleigh Star and Gazette*—

March 31, 1826:

"Suddenly, in Sampson county, on March 15, 1826, Mrs. Sarah Cooper, wife of Rev. Fleet Cooper, in the sixty-seventh year of her age."

February 7, 1828:

"In Sampson County, on 28th ultimo, Rev. Fleet Cooper, in the seventy-ninth year of his age. The deceased has been an advocate for the doctrines of the Cross in the Baptist church for fifty years. He sustained through life an unblemished reputation and died in the full assurance of a glorious immortality. Blessed are the dead who die in the Lord whose works do follow them."

From the minutes of the Goshen Association, October 3, 1828:

"Resolved that these minutes contain an obituary notice of the death of Rev. FLEET COOPER, of Sampson county, who rested from his labors on January 28, 1828.

Bro. Cooper was a faithful minister of the Gospel, incessantly toiling for the salvation of his fellow man. Few, if any, within our knowledge have borne the burden and heat of the day more emphatically than Brother Cooper. His circle of

religious rounds was very large in which he was much beloved. Thus the routine of his ministerial and Christian duty ran around in the midst of wearisome fatigue and privation for more than fifty years; and it was remarkable that his eyes were not dimmed, nor his force abated, relative to the great concerns of religion to the close of his toilsome pilgrimage. The subject of this notice as a man, sometimes appeared rather blunt in his manner on a superficial acquaintance, but was found to be essentially kind and polite on a further intercourse. His was that love which was free from dissimulation. His public discourses were often a little frigid, but strictly Scriptural, generally doctrinal; though he excelled chiefly in practical and experimental preaching. These are impressions which will long remain in the hearts of many who have been refreshed and built up by his searching addresses.

But his Bible and his pulpit are now exchanged, no doubt, for the sweet visions of eternal blessedness. The large church on the Coharies mourns the loss of so bright a pattern and so good an earthly shepherd.

Let me die the death of the righteous and let my last end be like his."

In 1860, Rev. J. D. Hufham, D.D., prepared and read a historical report to the Union Association. He mentioned many of the pioneer preachers of that section. In that report we find the following:

"There were the jovial yet earnest Coopers, Fleet and his brother William, those pioneers of the cause in Sampson, the first to raise their voices in that county and among the foremost in battle wherever they went, whose descendants still live to tell the story of their deeds."

WILL OF FLEET COOPER, JR.

In the name of God, Amen.

I, Fleet Cooper, of the county of Sampson and state of North

Carolina, being weak in body, though sound in mind, do hereby make and ordain this my last will and testament, as follows:

First; I give and bequeath unto my son John Cooper a negro man, named Cupit, to him and his heirs.

Second; To my son Daniel Cooper the land and plantation where I now live; beginning on or near the river run, thence West with Coore Cooper's line including the Juniper Branch; thence across said branch near Lockamy, thence to Daniel Cooper's corner in Moccasin above the mouth of Hog-pen Branch, thence with the same including the mill and two acres on the other side, thence Moccasin to the back line in Coharie Swamp joining Elizabeth Cooper's line, thence to the beginning; containing six hundred acres, more or less; to him and his heirs to take possession thereof so as to sell or otherwise dispose of after the death of my wife, Sarah Cooper.

Further; It is my will that my wife, Sarah Cooper, have the use of the plantation and tools and stock of all kinds and household goods.

It is Further my will, after my wife deceases, that my daughter Elizabeth Pope, Jacob Cooper, John Cooper, (if living that time), Wilson Cooper, Mary Butler, Sarah Porter, Daniel Cooper, Nancy Cooper, Penelope Cooper, Dicie Cooper, Rhoda Cooper shall make a division of the afore-mentioned property, stock of all kinds and plantation tools and house-hold goods, together with the negroes; a negro girl named Lucy together with her increase to whomsoever she may fall; to another negro girl named Rose together her increase to whomsoever she may fall; a negro boy named Dick and another negro boy named Cuff; and all come in the former division; and if no other way to be sold and make division.

It is further my will that all those things mentioned belong to the legatees, to them and to their heirs, with the following provisions: Elizabeth Pope being considered to have received fifty dollars formerly; Mary Butler having received two cows

and calves, a feather bed formerly; Sarah Porter having received two cows and calves and feather bed formerly; Nancy Cooper, Penelope Cooper, Dicie Cooper and Rhoda Cooper have not received cows and calves and beds as the others.

And I acknowledge this and no other to be my last will and testament and I leave Jacob Cooper and Daniel Cooper executors to the same with this proviso, that the said Jacob Cooper and Daniel Cooper with the consent of my wife Sarah shall if they judge it necessary hire out the said Cupit, which money may be applied to pay debts, if any, or applied to the use of the family after two years if required.

Further; That the said Jacob Cooper, and Daniel Cooper with the consent of my wife Sarah, if the cattle increase sufficient may go to the girls which have not received and take receipts in order for settlement.

It is my desire that Jacob and Daniel Cooper, shall have my blacksmith tools for their trouble.

That Daniel Cooper be not interrupted on the land whereon he now lives from clearing or any other use.

In witness whereof I have hereunto set my hand and seal, this 5th day of February 1816.

FLEET COOPER, JR. (Seal.)

Witnesses:

Blackman Crumpler,
Wilson Cooper.

February term of Court, 1828.

There was the above will duly proved in open Court and ordered to be recorded in the Clerk's Office at Clinton, N. C.

THOMAS I. FAISON,
C. C. C.

See Book of Wills, No. 1, page 81, Clerk's Office,
Clinton, North Carolina.

North Carolina,
Sampson County.

This is to certify that the above is a true and correct copy
of the will of Fleet Cooper, Jr., as recorded in the Clerk's
Office in Book of Wills No. 1, at page 81, Clinton, N. C.

This August 5th, 1930.

J. M. PAGE, *Clerk, Superior Court.*

Clerk's Seal Imprinted.

CHAPTER VI

REV. WILLIAM COOPER, SR.

The world wants the kind of men who do not shrink back from temporary defeats in life, but come up again and again and wrestle triumph from defeat.

Roosevelt.

THE subject of this sketch was the third son of Fleet Cooper, Sr. He was born in 1752, in what was then known as Duplin County, North Carolina. That county was divided in 1784, and the western part was named Sampson County. The Coopers lived in Sampson County. His mother was a Miss Margurete Coore. Of his childhood we know little, except that he lived in the most stressful years of North Carolina's eventful history.

In 1765 Governor Tryon was appointed by the King of England to be the governor of the Colony of North Carolina. Up to that time there had been religious liberty in the Colony; but Tryon appointed himself the bishop of the established church, and though there were but five Episcopal pastors and two other active Episcopal ministers in North Carolina at the time, the governor organized the Colony into thirty-two districts, and soon appointed eighteen pastors. Then began the struggle for religious supremacy in North Carolina between the Episcopal

Church and the dissenters, and especially the Baptists. Although there were ten times as many Baptists as there were Episcopalians, only the Episcopal ministers were allowed to perform marriage ceremonies, except justices of the peace. Several Baptist preachers were elected to that office, and so married their people, much to the annoyance of the governor. While this struggle was going on in the churches, another, still more serious, was that of official corruption. The governor permitted tax collectors and court officials to charge double and treble the legal amounts due, and to keep the money. When complaint was made, the complainants were sued for libel, and fined heavily, regardless of the testimony.

This state of graft and corruption brought into existence the organization called the "Regulators," which brought on war and bloodshed that lasted until Tryon was ousted in 1771. This was taking place when William Cooper was from thirteen to nineteen years of age. If we could know what he said and thought and did, this would be an interesting chapter, indeed.

We do not know the name of his first wife; but we do know that he was married about 1773, and that in 1790 he had six children—four sons and two daughters, and that one son was more than sixteen, and that he enlisted in the Revolutionary War, April 20, 1776, and that he was given an honorable discharge two-and-a-half years later, that he might become a minister. (See North Carolina Colonial Records, Vol. 17, page 201.) At the time of his

discharge he was paid a balance of 49 pounds, 5 shillings and 3 pence. He further received a land grant of 200 acres in 1782; and 106 acres in 1789, west side of Great Coharie and at mouth of Big Branch.

In 1780 William Cooper became pastor of Bultail Baptist Church, and served that church twenty-two years, and resigned to accept a call to another church in Bladen County, where he served until 1814, when he resigned to go to the Territory of Mississippi. He was one of the first settlers at Monticello, Mississippi, which was the first town of white people north of Biloxi. At Monticello William Cooper built the first two-story residence, and built it so well that it was the only house in the town that remained standing after the cyclone of 1889.

His first pastorate in the new territory was that of Bogue Chitto, in the Mississippi Association. He helped to organize the Pearl River Association in 1820; was elected its first moderator, and preached there on Sunday; was elected to preach the annual sermon for 1821, which he did from the text: "Lord, to whom shall we go? Thou hast the words of eternal life." (See *History of Mississippi Baptists*, Leavell and Bailey, pages 132-133, Vol. 1. Also Benedict's *History of the Baptists*, 1853, ed. p. 769.)

He wrote many hymns that were set to music and sung in the churches, and served on many important committees, and ranked with the best and most learned preachers of his day.

William Cooper first married in Sampson County, North Carolina, and had several children; among them were Joseph, Benjamin, and Fleet. Before he migrated to Mississippi, his wife died, and later he married Miss Martha Thames, of North Carolina, whose brother had migrated to Newton, Mississippi, from North Carolina. She was twenty-four years younger than he. By her he had James, Joseph, Johnathan, and Martha.

In 1820, when William Cooper knew that he could not live much longer, and in order to avoid unpleasantness between the children of his first and second marriages in a will, he divided his property, deeding his land among his children, even to the widow of one son, Mrs. Martha Cooper and children, 320 acres of land. Having made proper and satisfactory distribution he died in December, 1821, at his home in Bogue Chitto, Mississippi. His body rests there in the old cemetery, just outside of town. No one there knew when he died, or where he was buried, nor that he fought in the Revolution and helped to win independence of the American colonies.

When William Cooper died in 1821, his son James was only eight years old. And his mother with him and Martha, some months after, moved from Monticello to Smith County, Mississippi, where James grew into manhood. When his widow grew old she met Colonel Dias, of Newton, a soldier of the War of 1812. He had fought with Jackson at New Orleans. He was close to the famous general when the message came from General Pakenham

of the British army and navy announcing, "Mr. Jackson, I expect to eat breakfast tomorrow morning in New Orleans." He heard General Jackson roar back the message, "Go tell Pakenham that if he eats breakfast in New Orleans he will eat supper in hell."

Because Andrew Jackson could drink corn liquor without apparent damage, poor Colonel Dias thought he could. With his shining uniform and his brilliant war talk he won and married the widow of the late William Cooper. It was a great day for him, but a sad day for her. Elizabeth Barrett Browning said, "A woman's life is made a heaven or a hell the day she is made a bride." Martha Thames experienced both. Her first husband, William Cooper, made life a heaven on earth for her—Colonel Dias made it the other place. Fortunately, however, he did not live long, and after his going she lived with her son, James Cooper. She was a very industrious woman, and very resourceful, and a great blessing to her children and grandchildren. She died in 1856, at the age of eighty, and was buried at Polkville.

The following paper, prepared and read by William Cooper, gives an idea as to the character of his preaching:

"The Evils of Flattery," by William Cooper, read before the Pearl River Association, Mississippi, Session of 1816.

"Beloved Brethren: Through an indulgent Providence, we have had another association; and you expect an ad-

dress from us by way of a letter. The subject to which we shall call your attention, at present, is the horrid evil of flattery; Job. xvii-5: "He that speaketh flattery to his friend, even the eyes of his children shall fail." It would be tedious, as well as tiresome, to the reader, to quote the many texts of scripture that expose flatteries; you will, then, please to consider what flattery is. First, flattery is falsehood; no man can flatter his brother without lying. Second, flattery is deceit; no man can flatter his brother without lying and deception. Flattery, falsehood, and deceit, are the devil's stronghold, by which he is known to be the god of this world. Flattery is the reverse of faithfulness; falsehood is the reverse of truth; while deception is the opposite of sincerity.

"You will please again consider the direful effects of flattery in church discipline; and while some are striving to sweep the house of God from disorders, others will stand up, and, through flattery, will strive to make a bad cause good; and, in their turn, will strive to reduce mountains to molehills; and again, will strive to swell molehills to mountains. Flattery and plausible pretensions will lead the simple astray. Oh, let us be ashamed of flattery! And what can we expect from churches where those evils abound? We cannot expect a regular Gospel discipline among them. We cannot expect that love should flow from breast to breast. We cannot expect that such churches will be of Christian credit in this world. But this we may expect: the flattering party will cast out a

flood of misrepresentations; they will not receive a matter in the light that it is offered, but use equivocations and sophisms. We may expect, further, that a party spirit will influence a devilish heart to undermine and put down the faithful.

“These things are matters of lamentation, if true; and whether they are facts or not, we have general observation to determine. These hints strike not against the faithful, but the false, deceiving flatterers. And now, dear brethren, suffer a word of exhortation. We exhort you to abandon every kind of flattery, and in truth, faithfulness, and sincerity, keep up a regular and strict discipline in your churches, and you will soon find your difficulties disappear; your church troubles will be made manifest, and be censured, and bear their own shame before the church and the world. Then shall your peace be like a river, and your righteousness as the waves of the sea. As our letter is short, read it the oftener, and weigh its contents better. And may the Lord bless you with all the blessings of Heaven.”

Copy of Resolution passed by the Pearl River Baptist Association, in Mississippi, at its session in 1822:

“This Association has to announce to the churches the mournful tidings of the death of two faithful labourers in the vineyard of our Lord—the Rev. Wm. Cooper, late Moderator of this body; and Rev. Micajah Fulgium, late immigrant from Georgia. They were full of years and of good works, and their departure was marked with that resignation, com-

fort, and joyful assurance with which the religion of Jesus can alone inspire.”

DAYDREAMS

I might have been the tip-top gleaming sail
Of some fantastic treasure-ship of old,
Manned by bold pirates, framed in story-books,
Brandishing slender swords with hilts of gold.

I might have been the star that fell last night
Flying through endless space, a burnished spark,
Drawn earthward by some power yet unseen,
Small spurts of flame revolving in the dark.

I might have been a rainbow or white cloud,
Or distant thunder rolling over sea;
When God was planning all the universe,
Why did He choose to make a child of me?

BILLY B. COOPER, *in Poetry World.*

CHAPTER VII

WESTWARD HO!

Intrepidity is an extraordinary strength of soul, that renders it superior to the trouble, disorder, and emotion which the appearance of great danger might excite. And 'tis by this quality that heroes maintain their tranquility, and preserve the free use of their reason, in the most surprising and dreadful accidents.

La Rochefoucauld.

THE Coopers had been planted in Sampson County, North Carolina fifty-four years, when William Cooper and a few others yielded to the "Westward call." It was an hazardous thing for a man sixty-two years old to do. There he had lived from early childhood. There he was prosperous, and among many friends. No doubt the missionary spirit was the strong motive drawing the old preacher.

The younger Coopers were doubtless moved by the advantage of the Mississippi Territory over North Carolina in the production of cotton. Eli Whitney had invented the cotton gin, thus making cotton far more valuable. They had their slaves to do the hard work, and so expected to become wealthy planters "down on an old plantation."

Between 1800 and 1830 North Carolinians by the hundreds made the long Westward journey. But we are con-

cerned here about a small group who made the trip in covered wagons, along the Chickasaw Trail from Sampson County, North Carolina, to Mississippi Territory three years before it was admitted to the Union. In this company were Rev. William Cooper, William Cooper, Jr., Wilson Cooper, Sr., and his son Wilson Cooper, Jr., and Joseph Cooper and their wives and children. The route they followed from Sampson County the east central part of North Carolina was southwest through South Carolina to Fort Mitchell, Georgia; Fort Claiborne and Fort Stephens, Alabama; thence directly west to Monticello, Mississippi, the only town on the map north of Natchez in 1807. West of Georgia all was territory under the dominion belonging to France, Spain, and the United States. Mississippi was an organized territory, and had sent Mr. Lattimore as delegate to Congress to ask for Statehood. Governor Holmes, of Virginia, was the governor of the Mississippi Territory since 1809, and was so popular that he was elected by acclamation the first governor of the new State, when it was admitted in 1817.

In Lawrence County where the Coopers located, the Indians were at peace, and the white people were never molested by them. If a diary were kept we have not been able to find it. Nor do we have an account of that long and perilous journey. The road they traveled was more than a thousand miles. Today, by airplane it is a six or eight-hour trip; but more than one hundred years ago in covered wagons, over roads that were only Indian trails,

how different. Even if there were no accidents, no delays of any kind, it must have taken more than two months to make the trip. There were the babies to be cared for; among them was the writer's grandfather. How many wagons and how much household goods they had we do not know; but there remained in the family until 1890 many things "brought from North Carolina."

The Coopers received land grants in Lawrence County, and went to work, clearing "new grounds," and building houses and barns. They had to turn a wilderness into open fields and happy habitations. It greatly handicapped education. Money that had been kept for private teachers had to be spent for buildings. Mothers could not teach their children, for they had to "card, spin, and weave cloth for clothing; and then make their clothes." It was work, work, all the time, work. Not only were the slaves slaves, but so were the wives and mothers. No wonder the women favored slavery. They wanted all the help possible for the daily grind of cooking, house cleaning, milking, sewing, etc. They had no electric lights, no telephone, no running water in the house, no bath. The women had no lipsticks or paint. Nothing modern; but the work they did put blood into their faces that brought natural, rather than artificial beauty. Only the horny-handed men who had something to show for the horny hands had a show with the beautiful women. There were no automobiles for the young people to go "joy riding." But they probably enjoyed horseback riding as well, since

they knew nothing of our modern conveniences. As William Cooper, Sr. was the first man in Monticello to build a two-story residence, so he was the first in the county to buy a "modern surry." It was drawn by two fine horses, while the old preacher rode with his young wife to church. In a way it was an announcement that the pastor expected no salary from his churches. He lived in a better house, and was "better off" as they put it, than the laymen of his church. Nevertheless, he rendered the same faithful service as if they paid him a large salary.

CHAPTER VIII

JAMES COOPER AND CELIA RASBERRY

Today is a good day to stop grumbling. It does not pay, can not help, and is as contagious as smallpox.

Anon.

JAMES COOPER was the son of Rev. William Cooper by his second wife, Martha Thames, and the grandson of Fleet Cooper, Sr., of Sampson County, North Carolina. He was born December 3, 1813, and was only eight years of age when his father died in Monticello, Mississippi, in 1821. Not many years after his death the widow and children moved to Smith County, Mississippi.

There were no public schools in Mississippi until 1846. Those who were able to afford a governess, or a private teacher, did so; but after the death of the father they could no longer afford it. The neighbors united in the support of "a pay school." These schools would continue two or three months during the winter, and one month during the summer. The father had left his family four slaves, besides the hundreds of acres of land; but division of his property had been made before his death, between his twelve children. James did not get possession of his until 1834, when he was twenty-one. He took his money

and opened a country store in Scott County, near Home-wood.

At the time he opened the store there was, among the neighbors, a little girl eleven years old, who came often to the new store, to see "the nice storekeeper." This was Celia Rasberry. She was a beautiful, but delicate child. Benjamin Rasberry was her father, and he was the leading citizen of the community. The child was given a fine horse to ride, daily, at her pleasure. She rode as all women did in those days, a sidesaddle. For seven years the child grew into the affections of "the storekeeper."

One day the storekeeper went to her house to see Mr. Rasberry on some business. He and all the family were gone except Celia. She invited him to take lunch with her. She wanted to show him that she could cook. Knowing what he liked, she prepared it in a jiffy, and sat beside him, and fanned him while he ate. She had always been a beautiful girl; but never so beautiful as that day. He was almost ten years older than she, and had always been fond of the child. He had always been a modest man; had never been "a ladies' man"; was never given to flattery, nor even very talkative. But that day, the spirit of romance took possession of him. He told Celia that she was a good cook; that she was beautiful; and he took her in his arms and told her that he loved her. She told him that she had always loved him, and as a child she had hoped that he would some day love her. So they became engaged, and soon were married.

Her health was an uncertain quantity. When she was well she was the life of the community, and made any occasion joyful; but when she had "one of her spells," everybody "gave her the air" as quickly as possible. She became the mother of six sons and three daughters: Richard, James (Jim), Joseph, Green, Albert, and Wilson; Mary, Martha, and Nancy. When she married she was a member of the Presbyterian Church, but afterward joined the Baptist, and remained a member of that Church until her death. She attended church, too. She rode horseback, and would take one of the children behind her. Notwithstanding her devotion to her church, she was a terror to her own children when they disobeyed her—often whipped them till the stain of blood was on their backs and legs, and the marks still there the following Sunday, so that the boys were often ashamed to go in swimming with the other boys, lest they were asked questions about the marks of the switch. She thought that was a part of strictness, and that strictness was a virtue that would bring reward to her in after years.

When she was no longer able to use the switch, she used her tongue. And when those "spells" were on, she quarreled at the children, at the neighbors, the chickens, pigs, cows, and everything on the place, except her husband. To make sure that she did not "get him," he would walk off, or give her a look that brought tears to her eyes, and silence; but she said that he never spoke a harsh or unkind word to her in his life. His motto was: "Kind

words turneth away wrath, but greivous words stirreth up anger.”

After thirty-seven years of married life, Celia died. He lived eighteen years longer, but never married again. He continued to live at the old homestead with his maiden daughters, Martha and Nancy, keeping house until Martha married J. M. Morgan. Then Nancy lived with her, and the old patriarch lived with his son Albert until his death, in 1896. While visiting his son Richard, at Pulaski, he accidentally fell and fractured a leg, which grew to “white swelling,” and finally caused his death at the age of eighty-three.

James Cooper was a Master Mason, as were all of his sons and grandsons. His funeral was conducted at Springfield Church, where he had been a member since its organization. The service was conducted by the pastor, Rev. T. J. Miley, who had brought more of the Coopers to Christ than any other ten preachers in the county. After his message, the Masons laid his body in the grave in the Springfield cemetery, June 8, 1897. His wife had been buried in Hinds County in 1878, in a neglected country graveyard. His mother’s grave is at Polkville, in Smith County, while his father’s grave is at Bogue Chitto, neglected, “an unknown soldier of the American Revolution,” and yet unknown.

Two incidents stand out in the writer’s memory of his grandfather. First, was the way he stopped a fight near Springfield Church. He had gone home, or rather half-

way home, when he was overtaken by his granddaughter, Mrs. Ida Palmer, then a small child. She told him that two men were fighting near the church, and she was afraid they would kill each other; and that a great crowd of folks were watching them fight. He was an old man, and could walk only with a cane; but he hurried back, some three hundred yards, as fast as he could. The writer was a small boy, and like most small boys, enjoyed a real fight. He stood with the great throng of spectators. When the gray-haired old man approached the crowd, he said, "Come, come, boys, I am ashamed of you. You stand here and gloat over this fight instead of stopping it." Then he rushed in between the men who were bloody, and their shirts torn off. He only looked at them, and said, "Stop it, boys. I am ashamed of you." They did stop. They went to the pool and washed their bloody faces, and went home.

Just before his death, June 7, 1897, the writer had a long talk with his grandfather. Remarkable as he was always for his quiet life, and his blessed heritage as peacemaker, he said to his grandson, still in his teens, "If you are going to be a preacher, my son, 'cry aloud, and spare not.' Don't go round with flattering words and a honey-combed gospel. Give them the Law." This was a commission as sacred as any from a prophet or apostle. After the young preacher had gone to college, and to the Louisville Seminary, he was called to the Blue Ridge Mountains of Virginia to "do the work of an evangelist." He

was helping Pastor F. P. Robertson in a meeting in Franklin County, in 1902. He learned that a great many young people in that community and church had gone wrong morally; that there were illegitimate children, and that the good-hearted pastor said nothing in rebuke. So the young preacher one night preached on the text, "Be sure your sins will find you out," using David's history, not forgetting Nathan's appalling pronouncement, "The sword shall never depart from thy house"; the story of Abner's adultery, Absalom's murder, rebellion, death, and David's lamentation over his son's death, and applied it to that community. There were sobs heard throughout the congregation, but not a soul moved when the invitation was given for prayer. Then the fine old pastor arose and said, "But, Brother Cooper, isn't God merciful? Won't He forgive the penitent?" Then they came forward in great number.

Dr. H. A. Tupper, the first secretary of the Foreign Mission Board, once said that the only true greatness is goodness. Then, surely, James Cooper was great; for he was acknowledged by all who knew him as a superman in heart qualities. Like the famous John Wesley, whose mother was a saint, but whose wife was a devil. By the grace of God and the good blood in him, Wesley became one of the best men as well as one of the greatest preachers of the century in which he lived. If James Cooper had had Wesley's education and environment, he might have distinguished himself in the world, also.

CHAPTER IX

THE STORY OF RICHARD C. COOPER

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows, and in miseries.
On such a full sea are we now afloat;
And we must take the current when it swerves,
Or lose our ventures.

Shakespeare — Julius Caesar.

THE writer believes that every man's life is a triangle, and that those triangles are blood, education and environment; and that they, plus the grace of God, make every man whatever he becomes. Let us apply those angles to the life of R. C. Cooper. On his father's side there flowed the blood of the Coopers from England, New Jersey, Pennsylvania, Virginia, and North Carolina, but more especially the blood of two noted Baptist preachers, William and Fleet Cooper (1750 to 1821). No better blood ever flowed in mortal veins. On his mother's side there was the Rasberry's. This name has not been found by the writer in any encyclopedia, ancient or modern. No one by that name, or approaching it, has ever distinguished himself enough to get his name in any encyclopedia, or year book of *Who is Who*. Another chapter, however, will show that the Rasberry blood



R. C. COOPER

When he enlisted in the Confederate Army at 18.

flowed into the Cooper blood at a time when it needed a better tonic.

The second angle, that of education, was a lame duck in the life of R. C. Cooper. Education consists of two parts: that which is given by the parents and teachers, and that which one gives himself. The best part obtained by this Cooper (hereafter known as Dick) was that given him by his father who, by precept and example, taught him to be honest, truthful, and industrious. He taught him to worship God and obey His commandments. His mother often took him to church on horseback, behind her. She taught him to obey her by the rule of the switch.

There were no public schools in Mississippi until 1846, nor any in Virginia until 1870. Nor was there money to employ a private teacher in the home of James Cooper. Seldom was there a teacher who could really teach, or maintain order. Dick Cooper advanced to the fourth grade, or its equivalent today. He was sixteen when he ran away to Louisiana, to live with his uncle, Dick Raspberry.

The angle of environment was even weaker than that of education; for he played in childhood with children mostly illiterate, and when he went to Louisiana he was not only with illiterates, but with his Uncle Dick who was the most pugilistic man in the State. He had left Mississippi because "there was not enough fighting going on." After six months there, he and his uncle fell out, and he hired himself to work in a French settlement

where no one could speak English—and he could not speak French. Being an inexperienced boy, he agreed to work for so much by the year. After four months of the hardest kind of work on the farm, clearing land, sawing timber, etc., he quit, and the Frenchman refused to pay him because the year was not out. He had gotten nothing but food and lodging for those four months of hard work. Seventy years afterward he learned that the Frenchman was still living, and had joined the church. He wrote him a letter, telling him that if he expected to meet him in heaven he had better pay him for those four months' work. He received no reply. The Frenchman, no doubt was dead, or close to one hundred years of age. If he had lived to reply, he doubtless would have said, "When you get to heaven you will learn that you first broke your contract in quitting before the year was out." It was worth those four months' work to learn the value of living up to one's contract. He lived up to all he ever made afterward. It was a valuable part of his education.

The reader will see, that of this triangle of life, the angle of blood was strong, but the angles of education and environment were both weak. It remains to be seen how the grace of God worked with the angle of blood to overcome the other two angles.

On August 18, 1842, in Scott County, Mississippi, Dick Cooper was born. John Tyler, of Virginia, was President of the United States. It had been but six years since Andrew Jackson retired from the Presidency, having the

distinction of being the only President then or since, of paying off the national debt. But his successor, Martin Van Buren, suffered the business panic of 1837, for which Jackson was also responsible, and the country had not recovered from that panic when Dick Cooper was born. Tilghman G. Tucker was then governor of Mississippi, and William B. Cooper was governor of Delaware. He was a relative who did not come South, and whose father did not marry a Raspberry.

A preacher friend of the writer tells of his experience in pioneer days in the Indian Territory, when he was a cowboy. The whole bunch had run away from home—most of them outlaws. Every one who joined the band had to promise never to mention mother, or home; not allowed to sing a song about home, or say anything that would remind them of home. The penalty was instant death, by the hand of the one nearest him. The reason for such a drastic measure was the power of memory. It would break ranks and send them all home.

At the tender age of eighteen, just as Dick Cooper began to open his eyes to the need of an education, and to grow weary of the rough, rascally environment of the French Creole Louisiana, the Civil War broke out. Living among people who could not talk English, and where there were no English newspapers, the boy knew not what the war was about; but he returned to his home in Mississippi, and his father told him what it was about, and how certain would be the defeat of the South. But he was jubilant with the gang who were off to "whip the

Yankees." He joined Company D, 6th Mississippi Regiment. His brother Joseph was with him. In the battle of Port Gibson, only a small battle, the word was passed along the line, "Dick Cooper was killed." He heard the news, and so knew that it was his brother, Joseph. Before that Dick Cooper shot because it was a soldier's duty to shoot; but after his brother was killed, he shot to kill.

There were Coopers on both sides, wearing the blue, and the grey. This was especially true in Tennessee. Major-General Samuel Cooper, born and reared in New York, had never lived in the South, but had married a granddaughter of George Mason, of Virginia. She and her brother influenced him to resign his commission in the U. S. Army to accept the same office in the Confederate Army. He was on General Robert E. Lee's staff, as Adjutant-General. There were so many Coopers participating on both sides, that it behooves none of the Coopers to censure the rest.

Dick Cooper fought through to the end, surrendering with General Joseph E. Johnston, April 27, 1865. He was never captured, wounded, or sick. He was in the battle of Vicksburg. The night before Vicksburg surrendered, General Robert Lowrey told his company, of which Dick Cooper was a member, that Vicksburg would have to surrender the next day; that they were at liberty to make their escape that night, if they cared to take the risk; that later they could rejoin the company if they succeeded. This was done by Dick Cooper. He was never captured by the Yankees.

One year before the war ended, Dick Cooper was at home on furlough, when he married Harriett Ann Edwards, of Smith County, Mississippi.

DICK RASBERRY CAPTURES SEVEN MAURAUDING
U. S. SOLDIERS

Near the end of the Civil War, Dick Rasberry, a non-commissioned officer in the Confederate Army, was at home on a furlough, down in the field directing his slave about the work, when nine marauding soldiers from the ranks of the U. S. Army came to his home, demanded breakfast, took all the fine hams and other good things to eat, and then rolled a barrel of sugar out into the yard, knocked the head out, and rolled it about the yard, scattering sugar everywhere. Mrs. Rasberry threatened them with telling her husband. One of them slapped her, and told her they would kill him on sight.

As soon as they were gone, she sent word to her husband to come quickly. He listened to her story, rang the farm bell, and directed the old house servant to saddle two of the best horses, place ropes and guns on the saddles, get his lunch, and be ready to go with him. The old negro was very happy of the honor conferred on him to be allowed to accompany his master on any hazardous trip. Rasberry was too angry to wait for his neighbors to come to his aid. He and the slave pursued the marauders. In two hours they overtook them as they turned a sharp curve around a thick cluster of bushes; and taking them

unaware, he rushed upon them, yelling, "Halt, I am Dick Rasberry, and will kill the first man who fails to throw up his hands." Only one hand went for a gun, and he crumpled to the ground. Then another hand quivered toward a gun, and crumpled to the ground. Then all hands went up. The negro took their guns, tied their hands behind them; tied their feet under the bellies of their horses, and tied the horses together. The negro marched ahead and Rasberry brought up the rear, waiting only to see that the two shot were dead. Before sunset they reached Dick Rasberry's residence, and he called his wife to identify the men. "Yes," said she, "but you only have seven, and there were nine." "The other two will not bother you again," said he, and "do we have the man who slapped you?"

"Yes, there he is," pointing at him.

The man began begging not to be shot in the face; but Dick Rasberry placed the big army pistol next to the jaw corresponding to the one he had slapped, and pulled the trigger. The man died instantly.

They took the other six up the hill and hanged them on a limb of an old oak that spread its branches across the road, and placed a large sign across their dead bodies, "Fair warning to maruading soldiers. Dick Rasberry."

Not until the days of Reconstruction, carpetbaggers, Freedmen's Bureau, and the Ku-Klux Klan did the general commanding that division learn what had become of those straggling soldiers, who were maruading the country in imitation of Sherman's march through Georgia.

CHAPTER X

THE EDWARDS FAMILY

Happiness is in the taste, not in the thing; and we are made happy by possessing what we love, not what others think lovely.

La Rochefoucauld.

IN the survival of the fittest, every loss has its compensation. The fine, peaceful Quaker blood of the Coopers was blotted out so far as James Fenimore Cooper was concerned, by the transfusion of the Fenimore blood. Not transfusion literally, but by the marriage of Judge William Cooper, of Burlington, New Jersey, to a Fenimore. Oh, she was beautiful and wealthy, and belonged to the aristocracy; but she was as quarrelsome as was Celia Rasberry. That weakness became the heritage of her distinguished son who, in spite of that weakness, became the peer of early American authors. But for that weakness he might have been spared the twenty-five or more lawsuits, and the final loss of his great fortune in his old age.

Over the protest of his father, Celia had named her first-born son for her brother, Richard, everywhere known as Dick Rasberry. And if a mother's ideals may be stamped upon her unborn child we have her responsible for the disposition of her first-born so much like herself

and her brother Dick. But as positive poles seek negatives; as nature provides an affinity between opposite natures and dispositions, so this first-born, hotheaded soldier who went like a cyclone through four years of battle in the Confederate Army, wooed and married Harriett Ann Edwards, oldest daughter of Jackson J. and Annbery Drummond Edwards. Both families were as different in dispositions from the Rasberry as birds are from cats. Every good quality possessed by the Rasberry was a possession also of the Edwards and Drummonds, while none of the bad habits of the Rasberry had any part or lot in the Edwards family. This is no claim for perfection on the part of the Edwards family; far from it. But the spirit of neighborliness ever characterized the Edwards family. Fighting and quarrelling did not belong to their world of thinking. They lived in an atmosphere of good cheer. The four sons and two daughters in Jackson Edwards' family weighed more than half a ton, and Dock Edwards alone carried many tons of good cheer and amusement.

Isaac Edwards, the first, grandfather of Jackson Edwards, had owned more than a thousand slaves and ten thousand acres of land. Yet he did not make as much clear profit any one year as did James Fenimore Cooper in 1824 by the purchase, in Mobile, of four hundred bales of cotton for \$17,000.00, and reselling it in Liverpool. At the same time his whaleboats and his storybooks brought in multiplied thousands of dollars. His father

had left him one fortune; he had married another. He spent seven years in Europe with his family, visiting the crown-heads and other potentates.

The War had set free all the slaves, and heavy mortgages took away most of the farm lands in the South. James Fenimore Cooper's private wars—lawsuits—had taken away most of his fortune, though he won all but one of the twenty-five. All alike, died poor. Cooper won fame and fortune—fame that is still rising higher and higher after a century. But not one descendant of James Fenimore Cooper has risen higher than some of the Edwards descendants today.

Harriett Ann Edwards married Richard Cooper. (See special chapter.) Elisha Edwards married Lizzie Stubbs, and had a number of children, two of whom are distinguished lawyers, Allen and J. P., who live at Mendenhall, Mississippi. J. P. has a son who is his law partner. Has educated all of his children, and is a successful lawyer. David A. Edwards married Emma Myers first, and Edna Cooper later. No children by either. John Edwards married Annie Jones, and had quite a family. Among them are Luther, Calvin, and Cleveland, who are making good at farming and teaching. Jackson J. Edwards, Jr. (Dock) married Eliza Davis, and had George, David, Isom, Otho, Alice, Ora, Arthur, Nora, Mattie, Vera, Tom, and Chester. Vicky married Ike Lewis, and had several children.

Deserving of special mention are David, Otho, and

Tom, who are succeeding in business in spite of many difficulties. Dave married Orie McKinley, of Sylvarina, Mississippi. His children are Glenn B., William Harless, David Thurston, Gladys McKinley, Carl, Malcomb E., and Kermit Charles. All have been given college educations; Thurston has a Carnegie Institute Ph.D. degree, and with it a fine position with one of the largest chemical companies in the country, located in New Jersey. Carl has a M.S. degree, and is making good.

The Edwards are descendants of Morgan Edwards, pioneer Baptist preacher and author, of North Carolina. The Drummonds are descendants of William Drummond, first provincial governor of North Carolina, and the Leggs are descendants of John Legg, of Virginia, who fought in the Revolutionary War.

Consider now the blood of the Edwards, Drummonds, Leggs, Raspberrys and Tulluses pulsing on down through the arteries and veins of the children of Dick Cooper, with the acceleration of seven generations over a period of two hundred years, in the settlement, development and industrial expansion of the greatest nation on earth. What may we expect? Consider, also, that blood undergoes a great change every seventh generation. What may we expect our posterity to be seven generations hence? It is for their sake that this story of the Cooper family is being written. If the genealogy, psychology and history will help our family posterity, the writer will not have lived in vain.



FOUR CONTEMPORANEOUS GENERATIONS
OF COOPERS.

1. James Cooper, 1813–1897.
2. Richard Cooper, first-born son of James, 1842–
3. Alvah W. Cooper, first-born son of Richard, 1865–
4. Forrest G. Cooper, first-born son of Alvah, 1891–

CHAPTER XI

RICHARD COOPER "IN THE LAND OF BEGINNING AGAIN"

The calm, or disquiet, of our temper depends not so much on affairs of moment, as on an agreeable, or disagreeable, disposition of the trifles that daily occur.

La Rochefoucauld.

THE late Henry Watterson said that the most important years in the history of the world were those from 1865 to 1919. It was in 1865 that Richard Cooper returned from the Confederate Army with an honorable discharge, having fought from the beginning to the end without a wound, without having been captured, and without illness. Here is the way Watterson tells it: "Upon the field of battle after four years of deadly, but unequal combat, the North had vanquished the South. The victor stood like a giant, with blood aflame, eyes dilated, and hands uplifted again to strike. The victims lay prostrate. Save self-respect and manhood, all was lost. Claspings its memories to its bosom the South sank helpless amid the wreck of its fortunes, whilst the North, the benign influence of the great Lincoln withdrawn, proceeded to decide its fate."

At such a time Richard Cooper, with his wife, rented a small farm on Strong River, near Springfield Church,

in Scott County, Mississippi, and went to work. During the ten years of Reconstruction, while others were lined up with the Ku-Klux Klan, or with the carpetbaggers and Freedmen's Bureau, Dick Cooper was toiling on the farm, "and toiling in the night" as well as in the day. After ten years of such toil as is known to but few men, even in those strenuous times, he had nothing to show for his work except half a dozen children.

Then it was that he borrowed money and purchased the farm and old water mill near Springfield Church, seven miles south of Morton. With the farm and mill and cotton gin, and the children to help, and the employment of both white and colored men, he began making money. He made it a rule, for fifty years, to discount all notes and bills by paying them in advance. He never asked for an extension; was never asked for endorsement of his note. None of his five sons have ever been able to pay their debts so quickly.

When the water power failed he put in horse power; and when that became insufficient he added steam power; and later a sawmill. During those dreadful years of business depression from 1893 to 1895, he added a store, and kept on sawing lumber, ginning cotton, growing cotton at five cents a pound, selling flour at four dollars per barrel, and lumber at eight dollars per thousand feet. He employed many men—white and colored—and so supervised and directed them that there was always a profit for him; and so grew to be the leading man in business

as well as in the social life of his community. He was active in politics, religion and business.

In those early years there was no money with which to send any of his children to college, but sent them to the public school when they could be spared. He taught by precept and example—honesty, truthfulness, industry, dependability, trustworthiness, and independence. He taught his children to seek in marriage a companion who possessed good character, good sense, and good health.

To R. C. Cooper and Harriett Ann Edwards Cooper, married 1864, were born: Alvah Warner Cooper, December 9, 1865; Emma Cooper Hall; Rodolphus (R. D.) Cooper; Mattie Cooper Morehead; Minnie Cooper Livingston; Nettie Cooper Campbell; William Richard Cooper, February 21, 1874; Ida Cooper Palmer; Murphy Rowe Cooper, January 22, 1877; Della Cooper Williams-Jarvis; Phenie Cooper Davis-Hartsel; Addie Lucy Cooper Leonard, and Albert Taylor Cooper, April 14, 1883.

Wives, husbands and children of the thirteen children:

A. W. Cooper, lawyer, married Flora Burkett, in 1890, and to them was born, April 8, 1891, Forrest G. Cooper. Flora died in 1920, and July 6, 1921, he married Olive Barnes, born February 15, 1869, and to them were born: Mary Alvah, March 23, 1923, and Robert Sidney, September 3, 1926. Residence, Forest, Mississippi.

Emma Cooper married Hulin P. Hall, of near Harpersville, Scott County, in 1886, and to them were born: Edista, Rhoden, Richard Cooper (R. C.), Graham, Ran-

dolph, Lois, and Addie. Emma died in April, 1898, leaving a baby two weeks old.

R. D. Cooper married Laura Stuart, in 1889, and to them was born one child only, Emma Lois, in 1905. They live in Meridian, Mississippi, where he is practicing law.

Mattie Cooper married, when sixteen, Webb Morehead. They ran away. To them were born: Corvan, Melvin, Murphy, Ruby, Ivy, Virginia, Lois, Dobo, and Rodena.

Minnie Cooper married John P. Livingston when she was seventeen, and to them were born: Gussie (married George Chambers), and Tina May (married Nathan Hansen). Tina May died, leaving a small baby, cared for by Minnie until her death in 1927.

Nettie Cooper married J. William (Bill) Campbell the same day Minnie married John P. Livingston. To them were born: Vera, Willie, Addie, Awlie, Virginia, and Admiral Dewey.

William Richard Cooper married Ruby Myers, of Clarksburg, Scott County, in 1899. To them were born: Ruby Dale, William Lowrey, Pearl, Love, Mary Lee, Virginia Elizabeth Ann, and Ruben Collins.

Ida Cooper married John B. Palmer when she was but fifteen years of age, and to them were born: Willie (deceased), Miley, Spurgeon, Marvin, Etoy, Lona May, Otis, Emma Lois, Christine, and Lozine.

Murphy Rowe Cooper married, November 11, 1903, Carrie E. Smith, of Pulaski, Virginia, and to them were

born: Garland Truett, September 15, 1904; Vergil Mitchell, November 27, 1906; Harold Heaton, August 10, 1910; John Lockett, December 22, 1912, and M. R., Jr., January 21, 1918.

Della Cooper married Will Williams, of Morton, Scott County, in 1899, and to them were born: Gaddis, Guy, and John Richard. Will Williams died, and Della married J. C. Jarvis, and to them was born: Garland.

Phenie Cooper married Will Davis. They had no children. She married again, Mr. Hartsel, of Morton, Mississippi, from whom there was no issue. Both husbands died.

Addie Cooper married W. F. Leonard, and removed to Richmond, Virginia, where they were in business until his death, in 1927, and where she now lives, without issue.

Albert Taylor Cooper married Lottie Windham, February 14, 1904. Lottie was born August 3, 1884. To them were born: Fred Hondel, January 26, 1907; Floyd R., April 2, 1909, and Richard Eileen, April 15, 1911.

Floyd R. married Jeane Aywood, July 26, 1929. She was born January 26, 1910. Floyd R., Jr., was born October 17, 1930, at Dallas, Texas.

Fred Hondel Cooper married Mattie Augusta Bigham, August 12, 1929. She was born October 7, 1906. Fred Hondel, Jr., was born June 2, 1930.

CHAPTER XII

GRANDCHILDREN OF R. C. COOPER

If we took as much pains to be what we ought, as we do to deceive others by disguising what we are, we might appear as we are, without being at the trouble of any disguise.

La Rochefoucauld.

A W. COOPER, first-born son, is a lawyer at Forest, Mississippi. He has served four years in the Mississippi Legislature, and ten years as commonwealth attorney of Scott County. He is also a gentleman farmer, and has forty acres in pecans, now bearing paper-shell pecans.

Alva's first-born son, Forrest Graham Cooper, married Margurete Park. He is a lawyer at Indianola, Mississippi. He and Margurete have three daughters and a son: Elizabeth Reynolds Cooper, April 6, 1920; Flora Florence Cooper, December 18, 1921; Margurete Cooper, April 16, 1925; and Forrest Graham Cooper, Jr., April 1, 1931. These four, and several others are the fourth generation of living Coopers.

Forrest holds two degrees from the University of Mississippi, while his wife Margurete holds the Master of Arts degree from the University of Chicago. Forrest was a lieutenant in the aviation service during the World War, and is now Mississippi Commander of the Ameri-

can Legion. In the practice of law he has steadily climbed until his cash receipts for one year has exceeded twenty-five thousand dollars.

William Richard Cooper married while he was still a college student; and his wife helped him to complete his college and seminary courses, so that he won two degrees, and had a third one, that of Doctor of Divinity, from the Mississippi College, conferred on him in 1930. He has served long and successful pastorates at Itta Bena, Sumner, Blue Mountain, and at Drew, all in Mississippi. For several years he was the superintendent of missions in the Delta of Mississippi, and was affectionately known as the Bishop of the Delta. Being a diplomat by nature and a preacher by grace, he has been successful everywhere. Having educated himself, and given his wife the opportunity by which she won her degree, he also educated all of his children. Deserving of special mention is William Lowrey who holds a degree from Mississippi College, and will soon win one from the Louisville Seminary. Like his father, he married before he finished college. Kitty Tomlinson, his wife, is a fine musician. He has his mother's intellect and his father's heart. His wife is devoted to him and his work. He is bound to succeed. Ruby Dale Cooper, first-born of William and Ruby, graduated from Blue Mountain College, taught school, and married Professor Robert Lee Compere, son of a Methodist minister, December 29, 1927. To them were born: Gwendolyn, Novem-

ber 17, 1928, and Robert Lee, Jr., August 16, 1930. They live at Florence, Mississippi, where Robert is principal of the high school. Lorna Pearl Cooper, second daughter of William and Ruby, married Lewis Farrar Montgomery, son of Rev. D. P. Montgomery, an evangelist of great ability in the Baptist denomination. They were married July 19, 1925; and on March 23d, 1926, their son, William Paul Montgomery, was born. These first three married into families of other ministers—a high tribute to their own father. Miriam Love Cooper, third daughter of William and Ruby, married Robert Wesley Tucker, Jr., August 29, 1930. Name sounds like he might also be the son of another minister; but if he were a Virginian he would almost certainly be an Episcopalian.

Emma Lois, daughter of R. D. Cooper, is an accomplished musician, having taken the course at the Cincinnati Conservatory, and specialized in pipe organ after completing the regular course. Emma Lois married Mr. Revre Bassarge, 1930, and lives in Meridian, Mississippi, where her husband is in the mercantile business.

Children of Nettie and Bill Campbell: Vera married Ira Fall; Addie married John Lewis; Awlie married Robert Duke, and lives in Meridian; Virginia married Mac McCathan. Willie and Dewey remain single.

Children of Ida and John Palmer: Miley Palmer married Myers; Marion Palmer married; Spurgeon Palmer married; Etoyle Palmer married Walter White; Lozine Palmer married Gaines Stigall; Emma Lu

Palmer married Cassell Stigall; Homer Otis Palmer married; Lona May Palmer married Fountain Waters; Christine and Willie Palmer remained single.

Children of Emma and H. P. Hall: Edista married John Harper; Addie married Mac Sadler; Lois married Ford.

Mattie and Web Morehead's children: Ruby Morehead married Messic Bassett; Ivy Morehead married Felix Green; Virginia married Ed Ross.

Vergil M. Cooper married Rheba Hicks, July 3, 1928.

Richard C. Cooper, at the age of eighty-nine, had thirteen children of one wife, eleven of whom are living, and he with them in good health. He had fifty-nine grandchildren and twenty great-grandchildren living. Every year, for many years, his family has had a reunion at his home, or at Springfield Church. A big dinner is served, and speeches are made, not only by the sons but by many of the daughters, speaking briefly of the days of childhood reminiscences, mingled with tears and laughter. Each year mention is made of those lessons taught by the father in childhood—lessons of truth, honor, honesty; of industry, statesmanship, obedience to law, to parents and to God. Stories are told of the days of small things, when Alvah and Dol ginned cotton, or cleaned rice all night when it rained, so as not to waste the water overflow; of the days when Ida helped her brothers drive the horses to gin cotton; of the days when we rose at four o'clock every morning the year round, had

breakfast at five, and at work at daybreak, continuing until after dark; of the old sawmill that saved the day for us during Cleveland's second administration, when the bottom dropped out of the market; of the school days when Ed Hitt tramped the floor with a wooden leg, and became a savage when out of opium (a habit formed while bleeding on the Confederate battle field of Shiloh, waiting his turn for the surgeons); of the tricks that Alvah played at school, at the mill, on the farm—especially on his brother Dol when there was hard work to be done.

Some of the children travel a thousand miles to attend these family reunions; and it is the one feature of the vacation remembered with joy all through the year. Although the mother went home to stay (died) October, 1909, the children are as devoted to the father, who has the tenderness of a mother and the manliness of a father.

CHAPTER XIII

OTHER DESCENDANTS OF JAMES COOPER

We should manage our fortune as our constitution;
enjoy it when good, have patience when 'tis bad, and
never apply violent remedies but in cases of necessity.

La Rochefoucauld.

JAMES T. COOPER, the second son, was born September 24, 1846. He was married, in 1865, to Sarah Ann Wallace Livingston, who was born July 14, 1844. To them were born: Luther Cooper, who married Florence Sigrest; Calvin C. Cooper, who married Mattie Manning; George Cooper, who married Missouri Franklin; Burley Cooper, who married Bertha Ueltschey; A. Fleet Cooper, who married Lena Keeton; J. Thomas Cooper, who married Florence Miley, sister of Rev. T. J. Miley; Lilla Cooper, who married Oscar Rushing, and died in 1901, leaving one daughter; Edna Cooper, who married D. A. Edwards, February 20, 1910 (his second wife), and Roberta Cooper, who married J. H. Hoover, 1917; and they have Cooper, Yoome, Frances, and Chelley Ray. All of these have borne children except Edna, who married D. A. Edwards. Uncle Jim, as we all knew him, died in 1928, and Aunt Wallace the year before. Calvin (Cab) died in 1929. All were, and are, honest, industrious, honorable, devout church members.

William Green Cooper was the third son of James Cooper. He married Phenie Rushing. The amusing thing at this date is that they had to run away to marry because the Rushings thought she was marrying beneath her family, while the Coopers all knew that he was marrying beneath his family. However, it proved to be a very happy marriage. They had quite a large family, one of whom is Austin Cooper, graduate of Mississippi College, and is a fine young preacher of great promise.

Albert B. Cooper was the fourth son of James Cooper. He married twice; first to Nannie Palmer in 1887, daughter of Henry Palmer, by whom he had two children: Walter and Atley. After her death he married Florence Stewart, and had five children: Benjamin, Pursey, Guy, Arthur, and Tillman. Albert is "the son of his father," in that he is gentle, kind and brave. He never complained or quarreled in his life.

Wilson Cooper was the fifth son of James Cooper. He taught school in the country, and married Mary Bradshaw, in 1890, to whom was born Basil Cooper. Soon after, Will died.

Mary Cooper was the first daughter of James Cooper. She married Sam Williams, in Madison County, Mississippi, and bore him one daughter, Lu, and died. Lu married Monroe Manning, and had several children. His second wife bore him seven sons. The only time they ever worked against their father's wishes was in a red-hot wet-and-dry election, in Hinds County, to determine

whether or not they should close the saloons in that county. Uncle Sam voted for, while all seven of his sons voted against, the saloon. They won, and all had a good laugh.

Martha Cooper was the second daughter. She lived to maidenhood before she married J. M. Morgan (his second wife). She bore no children.

Nancy Cooper was the last daughter. She never married. After her father's death, in 1896, she lived with her sister and Mr. Morgan.

When James Cooper was seventy-five years old, he was given a birthday celebration by his children and grandchildren and great-grandchildren. More than one hundred were present. There was no program—just a big dinner and a good time talking and laughing about the good old days of long ago.

CHAPTER XIV

WHEN THE WORLD CAME TO AN END

Laws, as we read in ancient sages,
Have been like cobwebs in all ages.
Cobwebs for little flies are spread,
And laws for little folks are made;
But if an insect of renown,
Hornet or beetle, wasp or drone,
Be caught in quest of sport or plunder,
The flimsy fether flies in sunder.

James Beattie.

ON January 1, 1889, there was an eclipse of the sun, from three to four o'clock, quite visible in South Mississippi, notwithstanding the statement of Hon. James Robertson, Director of American Ephemeris, at the U. S. Naval Observatory, Washington, D. C., to the contrary. The writer was twelve years old, and remembers it as well as if it had happened today. Then, too, his brothers, William, 15, and Dol, 20, in the store, and more than a dozen men present, and now living, testify to the fact.

On the farm at that time there was no daily newspaper to herald the approaching eclipse as in these days. If the weekly papers said anything about its approach, no one had seen it. The almanac was usually read most carefully by the mother and father in every home; but they had never seen an eclipse of the sun, and the thing had not been expected.

For the first time in the twenty-five years of married life, R. C. Cooper and his wife had had a serious disagreement, and he had abruptly gone to his father's home, after allowing his hot temper to explode.

When the sun began to disappear at three o'clock in the afternoon, the mother was still in tears. The children came in from school, and looked at the clock to see why it should get dark so early. The chickens were going to roost; the cows came from the pasture; the men came from the "clearing"; the children gathered about the mother in the yard, and looked at the disappearing sun. Those were the days of superstition in that community. All believed that the world was coming to an end, and in a few minutes all would be in heaven or hell. The writer was in the huddle, and while only twelve years old, he was distinctly disappointed about the world coming to an end before he got a chance to build on the ground the castles he had been building in the air; for he was a builder of air castles from early childhood. He could not understand why an all-wise God would bring the world to an abrupt end just as prospects for better things were apparent. He had been taught that parents were responsible for the sins of the children before the children were twelve years old, and as he lacked three weeks of being twelve, he felt safe. However, he did not want to see his older brothers go to the "bad man," as they most certainly would do if this was the end of time. The thoughts of a divided family, some in heaven and some

in hell, according to the teaching of the day, troubled the child greatly. All about the yard and lot folks, white and colored, were praying, weeping, or mourning. Then all of a sudden it grew lighter, and soon the sun began to shine again. The chickens came down from the roosts, the cows started back to the pasture, and Bill Kelly led the woodsmen back to the new ground. When one of the negroes saw the movement of Bill Kelly toward the barn lot, he said, "Hell, I got to go back to work." Bill Kelly laughed so loudly that all had to smile.

At school the next day, at noon, Mr. Davis the teacher, was asked about the eclipse of the sun on the afternoon before. To the amazement of the boy who asked, Mr. Davis said that scientists had known for a long time that this eclipse would come at this very day and hour, and just where it would be visible. He said that one must study astronomy to learn how to know. He did not try to explain the rotations and revolutions, but assured his inquiring pupil that he could learn about it after awhile if he stuck to it.

Two-thirds of the pupils in that school believed that the earth was flat, had four corners, and never moves. They said that if the earth were to "turn around every twenty-four hours, we would all be standing on our heads at midnight." Was there any wonder that one student loved his books more than his playmates? Was there any hope for one who lived in such environment—no chance in years to get away from it? Was there any

wonder that he applied every moment of spare time from manual labor to study? And that he used that knowledge to confound others? That was how he came to be known as "Smart Aleck."

CHAPTER XV

THE COLLEGE LIFE OF TWO COOPER BROTHERS

Good name in man and woman, dear my lord,
Is the immediate jewel of their souls:
Who steals my purse, steals trash; 'tis something, nothing;
'T was mine, 't is his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed.

Shakespeare — Othello.

IN September, 1897, William Richard Cooper, son of R. C. Cooper, entered Mississippi College, at Clinton. At the same time Murphy Rowe Cooper, his brother, began teaching the Spinola Graded School, in Smith County, Mississippi. Murphy expected to enter Mississippi College the next year, but a special offer was made in January for students to enter the Southern Baptist Theological Seminary at Louisville, Kentucky, and Murphy resigned his school and entered the Seminary. His friends had insisted that his high school education, with his experience as teacher, was all the training he needed except the theological teaching.

That term of four months was the happiest term, and the happiest four months Murphy ever experienced. He stood all the examinations successfully, and made many friends. But he observed that those students who had had

a college course had the advantage in knowing so many things altogether new to him. One example: In the class of systematic theology, Dr. Kerfoot often referred to Herbert Spencer's philosophy or science—not saying philosophy or science, but only naming Spencer's position about the subject at hand. Murphy knew only one Spencer, Dr. J. H. Spencer, of Eminence, Kentucky, a Baptist preacher, who was querist for the *Texas Baptist Standard*, and was a man of no mean ability. So, on one occasion he asked the professor if the Herbert Spencer were Dr. J. H. Spencer. He saw many smiles in the classroom, while the professor, in a most fatherly way, explained the difference. Murphy then resolved to go to college the next session.

In September, 1898, after money had been borrowed and a room retained at Mississippi College, and his trunk packed to go, news came that owing to the outbreak of yellow fever in Clinton, the opening of school would be deferred indefinitely. The same information came from the State University and all other colleges in the State. William had the patience to wait; but not so of Murphy. He read an advertisement in the *Baptist Record* of the Southwestern Baptist University, at Jackson, Tennessee, and determined at once to go there; and there he arrived the next morning, and rushed into the classes.

The object of writing this chapter is that it may throw some light on the triangle of life—the angle of blood, of education, and of environment. William and Murphy

had the same parents and same ancestors, same blood, but early development of mental traits showed that more of the Raspberry blood had been brought down to Murphy, as shown in his disposition to fight and quarrel. While the old Quaker blood, as exemplified in the Judge William Cooper, the father of James Fenimore Cooper, and further back still, the Rev. William Cooper, son of Fleet Cooper, first settler of Monticello, Mississippi, in 1814. He had temper, and would fight; but he controlled that temper until all present could see that the fight was justified, and usually they would intervene and prevent the fight, all going home praising William Cooper. With William's natural bent to smooth over difficulties, minimize differences, and spread the spirit of neighborliness, William continued his studies at Mississippi College, where that spirit prevailed in a great measure. It was an environment that Murphy needed more than William; but one that was denied him at the Southwestern Baptist University.

From the day he joined the Church, at the age of seventeen, Murphy had begun to curb that old disposition to fight and quarrel, and he has continued to fight it for thirty-seven years—not always winning the fight. There was another mental trait not so easily controlled: the disposition to argue. Murphy was always small in body, and frail as well, possessing mental alertness superior to other boys his age in the community. In arguments, he could put them to confusion and chagrin, which they

would resist with a blow. In this way he always put his worst foot front. He had entered the Seminary at the time of the great Whitsitt controversy, when the Southwestern Baptist University had turned against the Seminary for allowing the president to remain at the head of the institution while teaching "heresy." Coming to the one from the other put Murphy in the limelight at once. The faculty and ministerial students determined to "straighten out the young heretic."

Murphy soon discovered that he was in a hotbed of religious debaters. West Tennessee and Western Kentucky have been long famous for religious debates. A preacher of one denomination challenged a preacher of another denomination to debate the doctrines of their respective Churches before a great concourse of people, who were keen to see the preachers measure wits. There was so much of this among the fifty ministerial students that Murphy soon became disgusted. If they had confined their contentions to fundamentals, and could have agreed upon fundamentals, he could have been happy. He talked this over with his pastor, Dr. Oscar Haywood, known to be a liberal. The following Sunday morning, to a house full of people the great orator reached a dramatic climax with the statement that: "Some preachers are splitting hairs over theology while sinners, like dead flies, are being swept into hell." That was the beginning of the tide of public sentiment against religious debates in West Tennessee and Western Kentucky, and though

the tide has beat against the shore of that foul thing for thirty years, it is not yet entirely destroyed.

If we may speculate upon the power of environment, what difference would there have been in the lives of William and Murphy Cooper had Murphy gone on to Mississippi College and William had gone to the Southwestern Baptist University?

The second year Murphy became pastor of four country churches, and carried twenty-seven hours at the University, so that he had no time to argue with the students. Still the spirit of controversy was regnant everywhere. Relief came only when he was again at the Seminary, and from there to East Radford, Virginia, in his first pastorate, and where he married. These were three blissful years, even though traveling on the rugged borders of two worlds because of a nervous collapse, resulting from the college physician's neglect at Jackson, Tennessee.

A Western fever carried Murphy from Virginia to Oklahoma and Missouri, where for six years he was again in the atmosphere of religious debate on the line between the liberals and the intolerants. So that he found Romans 7: 15 to be his daily experience: "For that which I do, I allow not; for what I would, that I do not: but what I hate that I do."

With his experience and observation, as well as much reading, Murphy was soon convinced that the Bible is the word of God; for no other book has stood the vast amount of misinterpretation and abuse. He has read every-

thing that has been published against the Bible, and has marveled at the stupid blunders of historical data which is always inexcusable. A man may be excused and pardoned for not understanding the meaning of the Scriptures; but there is no excuse of ignorance of known history and science. Those who rant at the Bible are those who put up a straw man to knock down. They glory in "new thought," not knowing that there has been nothing "new," said or written for or against the Bible during the past hundred years. It is new only to those who have not informed themselves as to what others have been saying and writing since the third century.

Another observation is, that the most ignorant people can argue about religion. Let this ignorant fellow get a little learning, and he struts about like a peacock among the chickens. It was always the weakness of Murphy to grab that peacock and twist his tail. Not that he enjoyed doing it, but for the peace of the chickens. Long ago, he learned better than to argue with people about nonessentials; but when people deny the existence of a personal God who revealed Himself by His Son, and made known that He will bless the righteous and punish the wicked; or when someone tries to defend the old saloon, or thinks it better than present-day prohibition, then the old spirit of controversy rises in the soul, and will be heard, either with calm reason, overwhelming statistics, stinging sarcasm, or powerful invective, depending on the attitude of the opponent.

Of this triangle of life—blood, education, and environment—the reader knows about the Cooper blood, and has seen the contrast of environment between William and Murphy Cooper as exemplified at the two colleges mentioned; but little has been said about education. The education that is given a child by his parents, that is, given him at school and college, is rudimentary; but the education that a man gives himself is what really counts; and which goes on through life. It is foolish to suppose a man's education is completed when he graduates from college—it has just begun.

CHAPTER XVI

COOPERS AND BENNETTS OF DURANT, MISSISSIPPI

All that man ever did,
Sometime somewhere was hid;
Thought has to dig it out,
Zeal had to bring it out;
Nothing is futile to wit, grit and skill;
Your lot depends on the strength of your will.

Herbert Kaufman.

WILSON COOPER was the third son of Rev. Fleet Cooper, Jr. He was born in 1780, and died September 12, 1857. He married Mary Smith (nicknamed Polly), who was born in 1791, and died August 18, 1878. The family Bible and gravestones verify these dates. Wilson, John, and Rhoda Cooper migrated from Sampson County, North Carolina to Mississippi in 1814, and located in Lawrence County, near Monticello. In 1836 Wilson moved again, to Camden, Mississippi. He and Polly had seven children: John, Kitty, Delitha, Martha, Columbus C., Mary, and Sallie. John had been born in North Carolina, February 20, 1808, and died in Camden, Mississippi, May 5, 1890. John Cooper married his cousin, Harriett Bennett, July 20, 1855. He brought his bride to his home in Camden, Mississippi. To them were

born: John Wilson Cooper (died at ten); Hattie E. Cooper; R. L. Cooper, and C. Fleet Cooper.

Of these only R. L. Cooper remains alive. He lives at Durant, Mississippi, where he is the honored president of the People's Bank. He married Ruby Pankey, of Winona, Mississippi, a descendant of Captain Stephen Pankey, Chesterfield County, Virginia. They have but one son, Dr. R. W. Cooper, of Alton, Iowa, who married Miss Mabel Matteson, of St. Paul, Minnesota; and to them were born: Bob Lee Cooper and George Hawthorn Cooper.

C. Columbus Cooper married, February 17, 1846, Miss Jane E. Curtis, and to them were born: Sarah, Hettie, Ellen, and J. D. All except Hettie married and left families. J. D. (Jefferson Davis) Cooper married Mary Bacon, and left seven children: Columbus C. (single), Pattie, Fannie (single), Wirt, John (single), J. D. Jr., and Stancel (deceased). J. D. Cooper, Jr., married Clyde Driscoll, and lives at Durant, Mississippi. They have three children: Mary, J. D., III, and Ruby Jean.

GEORGE R. BENNETT, OF DURANT, MISSISSIPPI

Rhoda Cooper, daughter of Rev. Fleet Cooper, Jr., and sister of John and Wilson Cooper, married Hardy K. Bennett, son of Sampson Bennett, who married Betsy Kervin, of Virginia, a descendant of Richard Bennett, immigrant governor of Virginia. Hardy K. Bennett and

Rhoda, his wife, had a son named R. H. Bennett, born February 15, 1832. He married Jane Bennett, who was born February 12, 1839. They were married in 1866, after he had fought throughout the Civil War, having lost a leg at the battle of the Wilderness, in 1864. He was with the Camden, Mississippi Rifles. To them was born: George R. Bennett, who married Miss Ida Dorroh, daughter of John Dorroh, of Alabama. Ida's mother was a Miss Orlean Melton, of Alabama, but Ida was reared in Madison County, Mississippi. She and George have three sons: Robert, twenty-seven, a graduate of Millsaps College, who married a Miss Lowry, of Springfield, Illinois, where he holds a position with the State Highway Department.

Albert and Walter are twins, and were twenty-one years old in June, 1931. Albert is a registered jeweler, and Walter a student of entomology at the A. and M. College, Mississippi. George, their father, was county superintendent of education at Durant eight years; and has been superintendent of the high school at Durant eleven years. He is one of the best teachers and one of the finest men in the State of Mississippi.

John, the son of Rev. Fleet Cooper, Jr., married Rebecca Taylor, and had the following children: Elizabeth, who married Barnabas Y. Lewis; Sarah Ann, who married Pharoah Benson; John D. married daughter of Mrs. John D. Rawls, who lives at Columbus, Mississippi; Fleet T., who married Mollie Stone; Susan, who died at

twenty. Fleet T. Cooper and Mollie had: Elizabeth, who married N. W. Hatch, and lives at Aberdeen, Mississippi; Eddie and Willie. Mabel lives with her mother in Memphis, Tennessee. John Cooper, the son of John Cooper, son of Fleet Cooper, Sr., married Harriett Bennett, daughter of Hardy K. Bennett, of North Carolina. This John and Harriett had: Kittie, born September 2, 1812, and married March 18, 1834 to Willis Maxwell, and died May 23, 1897.

Delitha Cooper, who married Sam Hamblin; Martha Cooper, who married Thomas Cotton, grandfather of Dr. Fleet Cotton, of Lake, Mississippi; Columbus Cooper, born March 3, 1824, married Jane Curtis, and died October 12, 1874; Mary Cooper, born September 25, 1828, married to Reeves Nichols, and died October 10, 1892, and Sallie Cooper, who married a Dickerson, daughter of Hamblin and Hunter. Mrs. Mary Watkins Egger is a descendant through this line from the original Fleet Cooper.

CHAPTER XVII

JUDGE TIMOTHY E. COOPER, AND OTHER DESCENDANTS OF REV. WILLIAM COOPER

Some men were born for great things,
Some were born for small,
Some, it is not recorded
Why they were born at all.

Will Carlton.

BY his first wife, Rev. William Cooper had three sons: Joseph, Benjamin, and Fleet, Jr. The mother of these sons died in North Carolina before the exodus to Mississippi. Joseph so identified himself with the people of Monticello and Lawrence County that he was soon elected clerk of the court. He must have brought his wife from North Carolina with him, for the court records at Monticello do not show his marriage. However, by his second wife he had three sons: James William, Joseph, and Timothy. James William grew up at Monticello, married and had five children: Walter N., Timothy E., Joseph F., William B., and Elizabeth. Joseph F. became judge of the chancery court of Lawrence County, Mississippi, serving for many years.

Timothy E. Cooper married Mary E. Dicks, and became a successful lawyer. In 1880 he was appointed judge of the supreme court of Mississippi, and held that office

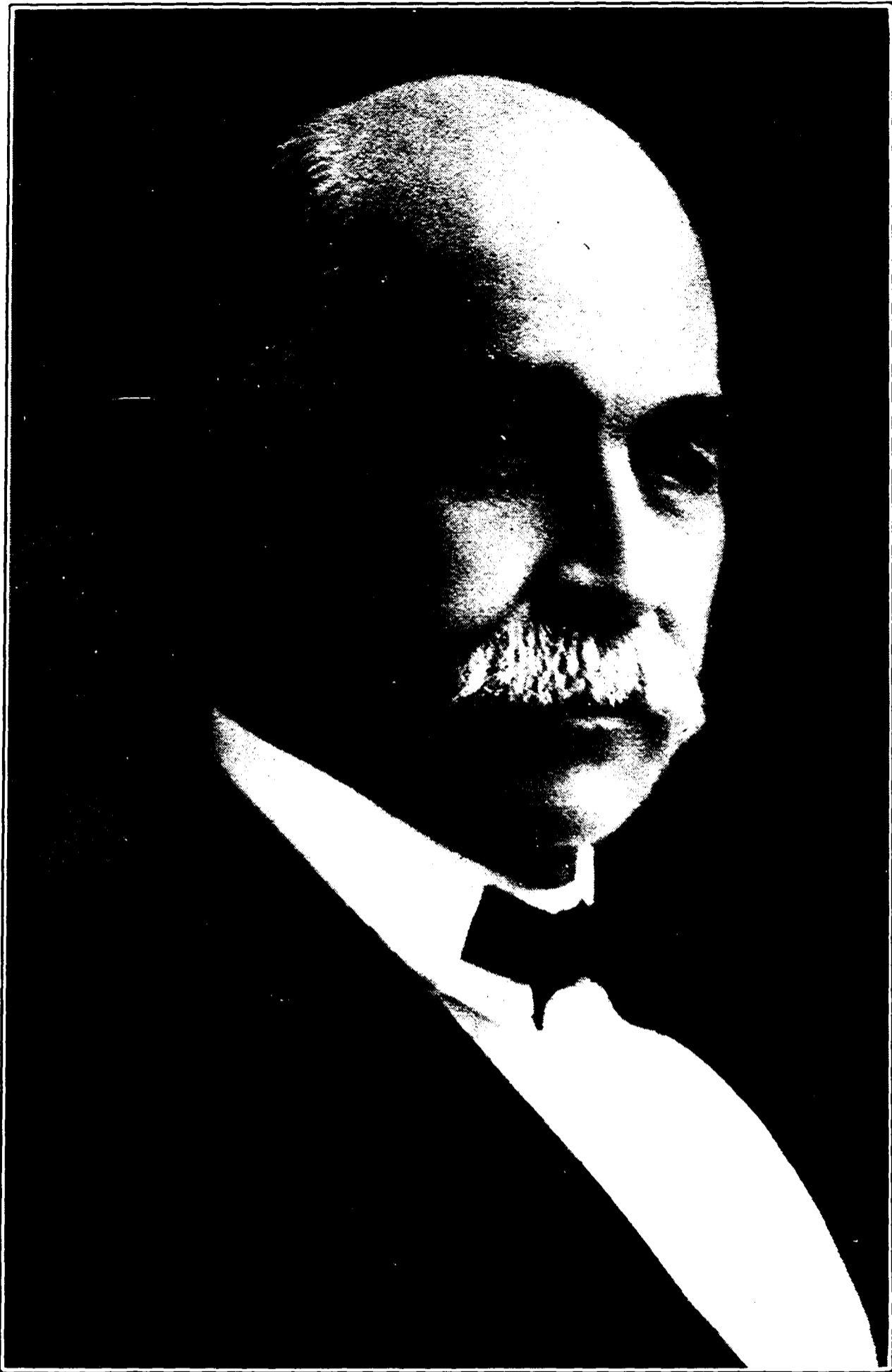
until his death, a few years ago. He was recognized as one of the ablest judges on the supreme bench in the history of the State. He and Mary had ten children: Barber D., Mary Ruffin, T. William B., Timothy E., Neill, Mayes, Bartlett, John A., and Joseph L.

BENJAMIN COOPER AND HIS DESCENDANTS

The third son of Rev. William Cooper was Benjamin Cooper, who came with his father to Monticello in 1814. He was born in 1807, in Sampson County, North Carolina. He married Nellie Dickerson, and they had: William Cooper, 1828; Joseph, 1830, who was killed in a battle in the Civil War.

This William Cooper married Cynthia Whichworth. She was born in 1829. After her death William married Miriam Prestridge, December 23, 1852. To them were born: William A., who married Estell Garrett; Walter A., Hattie (single), now living in Monticello, Mississippi.

Walter A. and Estell have children: Lee, Denham, Thomas, Ray Kimball; Mary Louise, who married T. L. Jolly; and May M. and Wyatt Atwood. These all live in Monticello, Mississippi.



HON. J. T. ALDERMAN
Henderson, N. C.

Grandson of Penelope Cooper, a granddaughter
of the original Fleet Cooper.

CHAPTER XVIII

OTHER DESCENDANTS OF FLEET COOPER IN NORTH CAROLINA

We rise by the things that are under feet;
By what we have mastered of good and gain;
By pride deposed and passion slain,
And the vanquished ills that we hourly meet.

J. G. Holland.

J. T. ALDERMAN

ON his mother's side J. T. Alderman, born June 26, 1853, was the son of Penelope E. Howard, who was born May 1, 1834. She was the daughter of Thomas Howard and Penelope Cooper, married in 1817. Penelope was born in 1797, of Fleet Cooper, Jr., and Sarah Scott, his wife. On his father's side J. T. Alderman was the son of Rev. A. Biggs Alderman, born July 15, 1780, and married Ann Newton, in 1800. This was John Alderman, Jr., the son of John Alderman, Sr., born 1742; married Mary Cashwell in 1770. John, Sr., was the son of Daniel Alderman, born 1711, and married Abigail Harris in 1740. Daniel Alderman was the son of Thomas Alderman and Mary Segrove, who married in 1703. Thomas was born January 11, 1683, and died in 1715. He was the son of William Alderman, born in 1640; married Mary Case in 1679, and died in 1697. Mary Case

was the daughter of John Case and Sarah Spencer, and was born June 22, 1660, and died August 22, 1725. Sarah Spencer Case, her mother, was the daughter of William Spencer and Agnes Spencer. Sarah was born in 1636, and died in 1691. Her father, William Spencer, was born in 1572, and died in 1640.

This J. T. Alderman is a cousin of the late Dr. A. E. Alderman, president of the University of Virginia. Like his distinguished relative, he has given his life to educational work. He has also served as state senator in the North Carolina legislature. He is the moderator of the Tar River Baptist Association; chairman of the Baptist Historical Commission of North Carolina. Dr. Paschal dedicated his *History of North Carolina Baptists* to Hon. J. T. Alderman, who had prepared so much of the material for the history. In token of the appreciation of his help in preparing this manuscript, his picture adorns a page of this book.

Flora Cooper and Mrs. A. G. Moore, of Greensboro, North Carolina, are descendants of Fleet Cooper, Sr., through Jacob Cooper, son of Rev. Fleet Cooper, who married Sallie Butler, in 1798, in Sampson County, and moved to Georgia in 1840; Thomas Cooper, 1839-1910, of Company I, 46th N. C. Infantry, Confederate Army, married Sarah Judson Autry, 1844-1927; Flora Cooper, born 1883—; Georgia Cooper, born 1876—, she married Adolphus Green Moore, June 19, 1901, a business man in Greensboro, who died in 1928. To them were born:

Maurice who married Charles R. Vance, son of Dr. James I. Vance, Pastor First Presbyterian Church of Nashville, Tennessee; Beverly Cooper Moore, graduated University of North Carolina, 1931, with many honors; Sarah Scott Moore, 1914—, the baby daughter of Mrs. Moore; Jacob Cooper and wife, Sallie Butler Cooper, had four sons: Nixon, Dixon, William, King, and Suke. He was a planter in Sampson County, but removed to Georgia in 1840; William King Cooper settled near Waycross, Georgia, while Suke went to Tennessee; Juanita Cooper was the third daughter of Thomas Cooper, born 1878, and married J. T. B. Shaw, September 12, 1900, died September 13, 1930, leaving one son and three daughters.

Dr. G. M. Cooper, of Raleigh, born April 24, 1876, married Commelia Powell, of Clinton, North Carolina, November 7, 1907, and lives in Raleigh, where for many years he has been president or member of executive staff of the State Board of Health. He is a son of A. J. Cooper and wife, Eliza Britt Cooper. A. J. was born 1849, married in 1875, and died at Clinton, November 25, 1920. Eliza Britt Cooper was born 1852 and died 1930. He is the grandson of John D. Cooper, who was born 1823, married 1847, and was killed in the battle of Port Gibson, the same battle in which Joseph Cooper, brother of R. C. Cooper was killed. The wife of John D. Cooper was Elizabeth Veal Johnson Cooper, 1826-1893. John D. Cooper was the son of Daniel Cooper, 1785—, and Zylpha Stevens; and Daniel Cooper was a

son of Fleet Cooper, Jr. Dr. and Mrs. Cooper have three living children: John Phil Cooper, student at the University of North Carolina, ———.

Miss Clara B. Wilson, of Elizabeth City, is a descendant of Fleet Cooper, Sr., through Wilson Cooper, grandson. Wilson's grandson was Benjamin Wilson Cooper, 1801-1870, married Margurete Stanley, 1814-1856; and their son William Harrison Cooper, 1841-1930. He married Martha David, 1844-1925. She was the daughter of Sanford Davis and Elizabeth Nichols.

Rev. W. F. Cooper, of Daughton, is a descendant of Fleet Cooper, Sr., through William Cooper, C. A. Cooper, W. E. Cooper, etc. Also James Crawford Cooper, of Oxford, through Wilson, Robert, and James Crawford, first, second and third.

CHAPTER XIX

DESCENDANTS OF THOMAS COOPER

Knowledge and wisdom, far from being one
Have oftentimes no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge — a rude, unprofitable mass.
The mere materials with which Wisdom builds,
Till smoothed, and squared, and fitted to its place—
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more.

Cowper.

THIS original Thomas Cooper, brother of Fleet, Sr., and son of the original Benjamin Cooper, is the one who was a member of the House of Burgesses, from Winchester, Virginia, before the Revolutionary War; who was a captain, raised to major in that War, hailing then from Pittsylvania County, the western part afterward formed into Henry County; and the one who was a member of the first Federal Convention of Virginia from Henry County in 1788.

This Thomas Cooper had George Washington Cooper, born in 1790, who married Elizabeth Kelly, and lived at Romney (now West Virginia). He died there in August, 1859. This George Cooper and Elizabeth had Ignatius Cooper, November 17, 1832, who married Sarah Jane

Keller, March 25, 1851, and lived at Winchester, Virginia, until his death January 20, 1907. Ignatius and Sarah Cooper had Newton A. Cooper, November 21, 1852, who married Francis A. K. Ashton, November 26, 1873. They lived and died at Winchester, Virginia. They had Grover C. Cooper, July 10, 1888, who was married June 20, 1912, and lives at Winchester, Virginia.

William Howell Cooper, Petersburg, is another descendant of Thomas Cooper, through Drewry Cooper, father of Howell Cooper by Sallie Bailey Cooper. Howell and Sallie had Joseph Henry Cooper, September 21, 1812, in Sussex County, Virginia, and moved to Petersburg, where he died July 10, 1873. His wife was Susan Ann Howell, born April 28, 1834, in Huntsville, Alabama. They had William Howell Cooper, December 10, 1866, in Petersburg, Virginia.

Joseph Henry and Susan Ann Cooper also had Joseph D. Cooper, March 12, 1848, by Rosina Stark, his first wife. Joseph D. married Nannie Martin, and they had Nannie McIlwaine Cooper, Martin Cooper, and Howell Cooper. They live in Petersburg, Virginia.

The late Thomas Cooper, whose widow now and for many years, has lived at Salem, Virginia, is a descendant of this original Thomas Cooper.

CHAPTER XX

THE COOPERS IN TENNESSEE

Live for something, have a purpose,
And that purpose keep in view;
Drifting like a helpless vessel,
Thou canst ne'er to life be true,
Half the wrecks that strew life's ocean,
If some start had been their guide,
Might have long been riding safely,—
But they drifted with the tide.

Robert Whitaker.

DESCENDANTS of John Cooper, son of John and Martha, his wife, had a son named Ezekiel Cooper, who also fought in the Revolutionary War. He was born in 1761, and died in 1821. He removed from Virginia to South Carolina early in life. Ezekiel had a son named William Cooper, 1814-1848, who married Fanny S. Ripper in 1833. She was born in 1815, and died in 1848. They had a son named Noah W. Cooper, who was born March 9, 1835; married February 20, 1866, to Lucinda Jennette, and died August 5, 1897. She was born December 22, 1843, and died June 25, 1926. To them were born twelve children, but here are only six names obtained: Hon. W. B. Cooper, former Lieutenant-Governor of North Carolina, born January 22, 1867; now a resident of Wilimington, North Carolina; Noah W. Cooper, Jr.,

August 17, 1868, lawyer and reformer, Nashville, Tennessee; Wade H. Cooper, December 5, 1874, president of the United States Savings Bank, Washington, D. C.; John P. Cooper, January 30, 1881, Mullins, South Carolina; Mrs. Frosty B. Edwards, November 13, 1878, Mullins, South Carolina; Mrs. Jane Williams, April 1, 1878, Mullins, South Carolina.

Miss Sarah Cooper, Wartrace, Tennessee, is a descendant of Fleet Cooper, Sr., through Michael Thomas Cooper, of Rowan County, North Carolina, who was born December 28, 1806, and removed to Cannon County, Tennessee, where he died in 1874. All of the old histories of Tennessee tell of the political and industrial power of Michael Thomas Cooper.

James M. Cooper and the Benjamin Cooper family of Knoxville, Tennessee, are descendants of the original Fleet Cooper through his grandson, Benjamin Cooper. James M. Cooper, 1872 (married in 1906), veteran of the Spanish-American War, was the son of Matthew Cooper, 1835-1908, and Margurete Hatmaker (married in 1856). He was a Union soldier in the Civil War. He was a son of John Cooper and Hester Sage. John died in 1858, and Hester in 1876.

Charles Henry Cooper, Chattanooga, Tennessee, is a descendant of Andrew Cooper, a brother of Thomas and Fleet Cooper, who left Philadelphia, one going to Virginia and the other to North Carolina. Charles Henry Cooper, April 7, 1888, married Nellie Coralyn Head,

December 25, 1906. They have four children. Charles is the son of Charles Augustus Cooper, 1854–, and Cordelia Elizabeth McDaniel, 1853-1914. Charles Augustus was the son of John Ervin Cooper, 1814, married 1845 Martha Caroline Williams, 1819-1888. He died a prisoner of war, Indianapolis, Indiana (4th Ga. Cavalry). John Ervin Cooper was the son of Joel Cooper, 1786-1870, and Louisa White, 1787-1835. Joel was the son of Andrew Cooper, 1750, who married Mildred Cooper in 1783, and died between 1790 and 1800.

The Texas, Arkansas, Oklahoma, and Missouri Coopers are descendants of either Fleet Cooper, Sr., or Thomas Cooper. This is true of Rev. O. C. Cooper, Sulphur, Oklahoma, December, 1894, married in 1916. He is the son of Lewis Cooper, 1851-1930, and Mary Ella Cooper, 1862–. Lewis Cooper was the son of Berry Cooper, a descendant of Benjamin Cooper, son of Fleet Cooper. Rev. William Lewis Cooper, 1903, Brownwood, Texas, is a son of William Harm Cooper, 1872, and Lucy Dell Cooper, 1878. W. H. Cooper was the son of George Washington Cooper, 1843-1921, and Matilda Cooper, 1836-1901; and he was the son of Daniel Cooper, a son of Fleet Cooper. Rev. Walter C. Cooper, of Mount Calm, Texas, is a descendant of Thomas Cooper, of Georgia and South Carolina.

CHAPTER XXI

SOME KENTUCKY COOPERS

As unto the bow the cord is,
So unto the man is woman:
Though she bends him, she obeys him,
Though she draws him, yet she follows,
Useless each without the other.

Longfellow.

DAISY COOPER is a descendant of the original James Cooper, who came from England and settled in New Jersey, in 1661. His son, Benjamin Cooper, who married first Elizabeth Kelly, in Christ Church, Philadelphia, in 1720, came to Virginia, and was given a patent to 100 acres of land in Isle of Wight County, November 24, 1725. He later removed to Loudoun County, where his wife died, and he married Sarah Esther Burton, and removed to Bloomfield, Kentucky, where he lived and died. Sarah Burton was born in England, and came to this country at fourteen. By his first wife he had Fleet and Thomas Cooper, and by his second wife he had John Cooper, who married Mollie Duncan, in Nelson County, Kentucky, who died in Bloomfield, Kentucky, in 1838.

Children of John Cooper and Mollie Duncan Cooper:
Blewford Cooper, moved to Jackson County, Missouri;

Henry Cooper, killed by lightning; Tom Cooper, died during Civil War (soldier in prison); Zack Cooper, married Oliva Dawson, Jackson County, Missouri; Benjamin Cooper, married Sarah Ann David, in Louisiana; James Cooper, went to Jackson County, Missouri; Miranda Cooper, married Dugan; Minerva Cooper, married Greer; Lucy Cooper, married Joe King; Margaret Cooper, married Allen King; Sallie Cooper, married Harrison; Fannie Cooper, died unmarried. All the girls lived and died around Bloomfield, Kentucky.

Children of Mary Cooper and Mije Wilson: Benjamin Cooper Wilson, Samuel Allen Wilson, Sarah Margaret Wilson (dead), Emma Wilson, Tom Wilson (married Rose —), Mary Lee Wilson, William Wilson, Leslie Wilson, Zylpha Wilson, David Wilson. Though working in different places, the home address of Mrs. Wilson and the nine children are R. 3, Alexandria, Louisiana.

Children of Sallie Mag Cooper and Eugene Nabors: Sarah Nabors (married J. J. Mullins, Birmingham, Alabama); Susan Nabors, died in childhood; Eugene Nabors, professor of law, Tulane University, New Orleans, Louisiana; Virginia Nabors (dead); Birdie Louise Nabors; Margaret Nabors; Wilfred A. Nabors.

Children of Daisy Cooper and M. J. Hoover (R. 3, Richmond, Virginia): Virginia Cooper Hoover Hodges (400 W. Central Avenue, Orlando, Florida), M. J. Hoover, Jr. (Milton Josiah), William Benjamin Hoover, Sarah Huldah Hoover, Catherine Bird Hoover.

Children of Dr. A. S. Cooper and Anna McQueen: Sarah Ellen Cooper, Albert S. Cooper, Jr., Grundy Cooper.

Children of William (Bill) Cooper and Sadie —: Jean Cooper, William Cooper, Jr.

Children of Thomas Wilson and Rose —: Thomas Wilson, Jr., James Wilson, Alice Neal Wilson (R. 3, Alexandria, Louisiana).

Children of Sarah Nabors and J. J. Mullens: J. J. Mullens, Jr.

Children of Zack Cooper and Olivia Dawson: Roe Cooper (oldest), Bet Cooper (youngest). These two now live at Lee Summit, Missouri; Bill Cooper, Mary Cooper Green, Tete Cooper Shawhan, Tom Ann Cooper Hulse, Benjamin Cooper, Washington, D. C. (Large family). Names probably not according to ages, except Bet and Roe.

Children of Lucy Cooper and Joe King, Owensboro, Kentucky: Mildred King, Lu Belle King, John King, Tom King, Jim King (order probably wrong).

Children of Benjamin Burton Cooper and Sarah Ann David: Benjamin Cooper, married Lula West (wife dead), R. 3, Alexandria, Louisiana; Mary Cooper-Wilson (husband dead), R. 3, Alexandria, Louisiana; Thomas Duncan (died unmarried); Sallie Mag Cooper-Nabors (husband dead), Mansfield, Louisiana; David K. Cooper (bachelor), R. 3, Alexandria, Louisiana; Grundy Cooper (married Alice Neal, after her death married Aza James,

no children), R. 3, Alexandria, Louisiana; Birdie Cooper Pierson (no children), 417 Marion Avenue, Aurora, Illinois; Daisy Cooper Hoover, R. 3, Richmond, Virginia; Albert Sidney Cooper, M.D. (married Anna McQueen), Mansfield, Louisiana.

Children of Benjamin Cooper and Lula West Cooper: John Cooper, died in childhood; Zack Cooper, died in childhood; William Cooper (married Sadie —), R. 3, Alexandria, Louisiana.

Rev. M. J. Hoover, whom Daisy Cooper married, is pastor of Highland Springs Baptist Church, Richmond, Virginia. He holds degrees from Richmond College and the Louisville Seminary, and D.D. degree. He has educated all of his children at college, and kept up his own studies while making extra money in real estate, at the same time making good in the pastorate. He is a past master diplomat, and has a fine family.

CHAPTER XXII

WEST VIRGINIA COOPERS

A great genius will sincerely acknowledge both his defects and perfections. For 'tis a weakness not to own the good or the ill that is in us.

La Rochefoucauld.

THE West Virginia Coopers are descendants of Thomas Cooper, Sr., member of the House of Burgesses, from Frederick County, Virginia. The following is from the records of Hampshire County, Romney, West Virginia:

On Aug. 6, 1772, Thomas Cooper and his wife Mary and their son Joseph received a deed from Capt. Martin, of the King's Royal Artillery, for a certain tract of land which had been granted to Capt. Martin from Thomas, Lord Fairfax. Book 3, page 100.

On Sept. 25, 1799, Thomas Cooper, Sr. And his second wife Rebeccah gave a deed for a piece of land to their son Thomas Cooper, Jr.

WILL OF THOMAS COOPER, SR.

In his will he provides for his sons Thomas Cooper Jr. Joseph Cooper and Joel Cooper and a number of Daughters, he leaves his second wife Rebeccah the plantation on Tear Coat Creek, which is to be divided among his four sons when they become of age, the will was probated by his wife Rebeccah, Dec. 16, 1799.

The four sons that were named in the will are thought to

be Eligah Cooper, Harrison Cooper, Addison Cooper and George Washington Cooper all born on Tear Coat Plantation Near Romney, W. Va.

George Washington Cooper was born near Romney about 1790 and died and buried at Paw-Paw W. Va. about 1865.

Children of George Washington Cooper and his first wife Elizabeth:

Sharon Cooper Born near Romney, W. Va., 1827. Died near Romney Aug. 1859; Megg Cooper Born near Romney, W. Va. Salem Cooper Born near Romney, W. Va.

Ignatius Cooper Born near Romney, W. Va. Nov. 17, 1832 died Winchester, Va. Jan. 20, 1907.

Ignatius Cooper Married Sarah Jane Keller Mar. 25, 1851 Near Mt. Olive, Va.

Sarah Jane Keller was the daughter of Aberham Keller and his wife Lydia Hottle (Immigrants from Switzerland to America).

Ignatious Cooper and Sarrah Jane Keller Cooper's children are as follows:

Newton Aberham Cooper, B—near Romney, W. Va. Sep. 21, 1852.

Cornelius Cooper, B—Nov. 15, 1853.

Marshall Washington Cooper, B—Jan. 3, 1854.

Allen A. Cooper, B—Aug. 28, 1857.

Lydia E. Cooper, B—July 16, 1859.

Mary C. Cooper, B—Oct. 4, 1862 (D, Nov. 16, 1865.)

Anna R. Cooper, B—Sept. 28, 1864.

Julian F. Cooper, B—Jan. 18, 1867.

Harvey Hottle Cooper, B—Nov. 24, 1868.

Herbert E. Cooper, B—Jan. 24, 1870.

Sarah Jane Cooper, B—May 20, 1872.

Susan May Cooper, B—May 24, 1874 (D, Apr. 18, 1875).

Rose Lee Cooper, B—Jan. 23, 1876 (D—).

Nora D. Cooper, B—Nov. 22, 1878.

Newton Aberham Cooper, B—Romney, W. Va., Sept. 21, 1852; married Francis Adeline Kildorf Ashton, Nov. 26, 1856. (Both are members of the M.E. Church South).

Children of Newton Aberham Cooper and Francis A. K. Ashton Cooper:

1. Lillie Ann Cooper, B—Nov. 26, 1876, Gore, Virginia; married Lewis J. Hartman, Apr. 23, 1894. Children: Bulah Hartman, Hellen Hartman.
2. Gracie Lee Cooper, B—April 15, 1879, Gore, Va.; married Robert L. Hartman. Children: Paul Robert Hartman, B—Dec. 20, 1901, Winchester, Va. (Capt. Co. I 116th Inf. N. G. Va.); Edna Lee Hartman, B—Sept. 8, 1903, Winchester, Va.; Francis Hartman, B—April 3, 1906, Winchester, Va.; Ulmont Hartman, B—; Retha Hartman, B—; Henry Hartman, B—; Newton Hartman, B—Dec. 7, 1916, Winchester, Va.
3. Walter Ignatious Cooper, B—May 29, 1882, Gore, Va.; married Edith Robinson, Sept. 13, 1906.
4. Grover Carson Cooper, B—July 10, 1888, Gore, Va.; married Ethel Lovdy Athey, June 20, 1912.

Grover Carson Cooper enlisted in the Virginia State Guard, Dec. 27, 1918, Company Order No. 18, Aug. 13, 1918 the appointment of Grover C. Cooper to Sergeant and commissioned 2nd Lieutenant Virginia State Guard, Sept. 18, 1919.

Ethel Lovdy Athey Cooper, B—Mar. 31, 1889, Winchester, Va., and is a charter member of the Fort Loudoun Chapter Daughters of the American Revolution, National No. 166986.

Children of Grover Carson Cooper and Ethel Lovdy Athey Cooper:

Ethel Athey Cooper, B—May 6, 1914. Member of Lawrence Augustine Washington Society Children of the American Revolution, National No. 22451.

Retha Carson Cooper, B—Mar. 17, 1916. Member of Lawrence Augustine Washington Society Children of the American Revolution, National No. 22452.

CHAPTER XXIII

SOME DISTINGUISHED COOPERS

Shall we not look into the laws
Of life and death, and things that seem,
And things that be, and analyze
Our double nature, and compare
All creeds till we have found the one,
If one there be?

Supposed Confessions.

MYERS Y. COOPER, GOVERNOR OF OHIO

HE is a descendant of the first Fleet Cooper, through Benjamin, whose son moved West after stopping for a time in Monticello, Mississippi, in 1816. Myers Y. was born November 25, 1873, and was the son of Lemuel Young Cooper and Ann Greenlee Cooper. He was educated in the public schools of Lebanon, Ohio; Ohio Normal University, and Lincoln Memorial University, in Tennessee, winning several degrees. He married Martha Kinney, of Cincinnati, (December 15, 1897). He was in the real estate business, and built two thousand houses and sold them without foreclosure of a mortgage. He is a member of the Christian Church, and is a Republican. When he received the nomination for governor in 1928, from the Republican party, his Democratic opponent announced himself "wet." and advocated a repeal

of the Eighteenth Amendment for the sale of light wine and beer. Cooper advocated the enforcement of the laws, especially the Eighteenth Amendment and the Volstead Act. He was elected by a large majority.

ROBERT ARCHER COOPER, FORMER GOVERNOR
OF SOUTH CAROLINA

Born at Laurens, June 12, 1874. Was the son of Henry Addison Cooper and Elizabeth Jones Cooper. Attended Jones High School, and Abbeyville College. Married Mamie Machen, of Princeton, South Carolina, in 1899; she died in 1914. Married Dorcas Calmes, of Laurens, in 1917. He was elected governor two terms, 1919-1923. Made one of the best governors that State ever had. He is now practicing law in Washington, D. C. In religion he is a Baptist, in politics a Democrat. He is a descendant of the Fleet Cooper through Joseph Cooper.

GENERAL SAMUEL COOPER

The first Samuel Cooper fought in the Revolutionary War, in the battles of Lexington, Bunker Hill, Monmouth, and Germantown. He married Mary Horton, and lived in Hackensack, New Jersey, and was related to the first James Cooper who settled there as already stated. The second Samuel Cooper was the son of the first, and was born in Hackensack, June 12, 1798. He graduated at

West Point, and steadily climbed until he became Adjutant General of the U. S. Army. In 1861 General Samuel Cooper, who had been born and reared in New Jersey, and had never lived in the South, resigned his position as adjutant general after having served more than thirty-five years, and accepted a like position in the Confederate Army. He could not say, with Lee, Jackson, Davis, Johnston, and scores of others that he had to choose between his native State and his nation. He could not say that he must defend his native heath against an invading army. Why then, did he do it? He had in 1827 married a granddaughter of George Mason, of Virginia. His wife for thirty-four years had tied him to Virginia more securely than all the ties of childhood.

It has been suggested by Henry Adams, that the grandson of the George Mason who was ambassador to Great Britain from the Confederate States government by appointment of Jefferson Davis, was the cause of the defeat of the Confederacy. In his *Education of Henry Adams* he suggests that if Davis had sent Mason to Russia, and L. Q. C. Lamar to England, that Lamar's fine personality might have won the recognition of the Confederacy by England. If this had been done, France and other European countries would have quickly followed, and so the Confederacy would have won in the Civil War. Mason was a fine man, but did not have the tact required to move England, while Lamar, the most powerful diplomat

connected with the Confederacy, was sent to Russia where nothing could be accomplished by anybody.

WILLIAM JOHN COOPER

The present U. S. Commissioner of Education, Washington, D. C., was born and reared in Sacramento, California, the son of William James Cooper and Bell Stanley Leary Cooper. After graduating from the University of California, he climbed higher and higher in the educational world until he reached his present position. He married Elizabeth Curtis, of Sacramento, 1908. They have three children: William Curtis, Elizabeth Fales, and John Stanley. They came down through Benjamin Cooper, brother of James Cooper, son of William Cooper, son of Fleet Cooper, 1722-1795, North Carolina.

OSCAR HENRY COOPER

Dr. Oscar Henry Cooper, Abilene, Texas, is a descendant of Major Samuel Cooper, of Virginia. This first Samuel Cooper was a member of the 15th Virginia Infantry of the Revolutionary forces in 1776; was sergeant, and promoted to major; but in 1778 he had a quarrel with his superior. Rather than take abuse or punishment when he believed himself clearly in the right, he resigned from the service. He was given a tract of land on Maumee River, in Ohio, to which he retired. There he married in 1780, and the first son was named Samuel, who grew

up among the pioneers of Cincinnati. He was an officer in Hull's Command in the War of 1812, and was with him in the Battle of Detroit. He was so indignant at General Hull for surrendering Detroit, that he said it out openly that Hull should be cashiered. The soldiers and the administration agreed with Cooper. Hull was court-martialed and sentenced to be shot, but President Madison reprieved the sentence.

This second Samuel Cooper had a son named William Henry Cooper, who left Cincinnati, when sixteen years of age, on account of his stepmother. He went down the Mississippi River to Natchez, Mississippi, and out into the country, worked on a farm and taught school. One of his patrons was Dr. Hurd, who fell in love with young Cooper, gave him a home in his own residence, taught him medicine, and sent him to Louisville Medical College. He returned to Mississippi, and practiced medicine with Dr. Hurd, until he went to the University of Pennsylvania for his degree in medicine. One of his classmates there was Dr. Richardson, of New Orleans, and another was Dr. Robert J. Breckenridge, of Kentucky.

Dr. William Henry Cooper had an older brother, John Cooper, of Mt. Pleasant, Texas, who was an ardent Union man, while the doctor was an ardent Confederate. The doctor became an officer in the Confederate Army, and his brother John joined the Union Army, just as so many in Tennessee did, brother against brother.

In 1851 Dr. William Henry Cooper married Catherine

Hunter Rosser, of Virginia, and to them was born, at Carthage, Texas, November 22, 1852, Oscar Henry Cooper, the subject of this sketch. Dr. Cooper is the president of Simmons University, Texas. He won his A.B. at Yale University in 1872; A.M. in 1876. Attended University of Berlin, Germany; has LL.D. He has been president of Baylor University, Texas, and has spent his life as an educator; also author of several books. As he approaches fourscore years of age his steps are steady, his eyes are clear, and his mind brighter than ever, and his heart beats to the tune of the college bell that has called him daily for sixty years.

CHAPTER XXIV

THE COOPER IDEAL IN EDUCATION

Let your moderation (forbearance) be known
unto all men.

Phil. 4: 5.

IN Southwest Virginia, in Giles County, near Craig County, and not far from the West Virginia line, is Mountain Lake. It is a summer resort where people from the cities spend their vacation, boating and fishing on a lake that stands three thousand feet above sea level. On one side of the lake stands Bald Knob. It is bald so far as trees are concerned, because it is too high and cold for trees. From the summit of that highest peak the writer, in company with two others, watched the sunrise one summer morning. For twenty-eight years I have been trying to adequately describe the beauty and grandeur of that sunrise, but never succeeded. Nor has anyone else done justice to it. Dismissing the attempt to paint with pen the heavens above as the sunlight, first a small coal of fire, growing into a semicircle, then filling the circle, segment after segment, until the lake below was filled with golden glory, let us turn to the lower range of mountains below. From the lofty position where we stood could be seen both sides, top and "bottom" of

Little Walker's Creek Mountain. On the top was the rugged forest with all colors blended by that Matchless Artist whom all earthly artists imitate. On one side of the mountain was a field of wheat, golden, and ready for harvest; on the opposite side was a great drove of fine Hereford cattle, grazing on the luxurious blue grass, and at the foot, like a serpent, rolled New River, with fog rising like a cloud. By the side of the river everything good for man and beast to eat that can grow in that most delightful climate, grew in bountiful luxury. It was a sight worth going thousands of miles to see.

From that lofty mountain peak one Cooper made a prayer that he might climb high enough in the intellectual and spiritual world to be able to look at the questions of religious, moral and social, and of Biblical criticism and interpretation, and see both sides, top and bottom, seeing the truth from many angles, seeing the other man's viewpoint, and being able to lead him to see the truth from all angles.

Some Coopers are Jews, some are Roman Catholics, some are Episcopalians, and some belong to all of the Churches; but most of them are Baptists. In politics some are Republicans, some Democrats, and some are Independents, voting only for the best qualified candidate, regardless of what party he may be affiliated with, and using their own judgment as to the best qualified candidate.

It has been said of John Stewart Mill; "Fortunate is he

who, in debate, has for his colleague, John Stewart Mill; for then he has the ablest logician now living as his aid. And thrice fortunate is he who, in debate, has for his opponent John Stewart Mill; for then he will be assured of having his position stated more fairly and accurately than he himself can state it."

If one is to maintain this "excellency of the intellect," he must not enter into a debate or discussion except to give or receive information that will enable both to better see the truth. If both have been to the mountain top, and have viewed the landscape o'er, even if they have not seen the same thing, or drawn the same conclusion, they will not be far apart, and will certainly avoid unpleasant controversy.

One who has climbed the lofty heights and attained the "excellency of intellect," will be patient and charitable with his less fortunate opponent.

CHAPTER XXV

THE COOPERS AND PROHIBITION

Wine is a mocker; strong drink is raging, and whosoever is deceived thereby is not wise.

Prov. 20: 1.

IT was not only the Cooper mothers from 1890 to 1900 who walked the floor, prayed and cried when the midnight oil was burning when their sons, from seventeen to twenty-five, were out, but almost every mother in the country. From ten to past midnight, along all roads, could be heard the hoofs of running horses, the firing of pistols, and the loud halloos of drinking men and boys. If the noise suddenly ceased, every mother in hearing distance wrung her hands and wept, or fainted, lest it were her boy, or her husband who had been killed. This deep and constant anxiety to all the mothers whose sons drank—and most of them did drink—was rightly charged to the liquor traffic.

Some of them belonged to temperance organizations formed back in 1820; but what could they do, unorganized and so few among so many? Day by day in every way the liquor traffic continued to be an increasing menace. One hundred thousand people died in 1890 alone as a direct cause of strong drink. The dealers and manufacturers of liquor and beer gained control of poli-

tics. No man could be elected to any important office without their OK. And if he did not vote and work for their protection after his election, they promptly defeated him in the next election. When a bartender shot and killed, or stabbed to death an officer of the law, money was abundantly supplied by the liquor dealers for his defense, and he was usually acquitted, or given a light sentence, and soon pardoned. When a preacher spoke with passion from his pulpit against this liquor traffic as "the enemy of God and home and native land," he was advised to put on the muffler or resign, and when he did not do so, he was shot down like a dog. Rev. John R. Moffett, of the First Baptist Church, of Danville, Virginia, was an example. His blood cried out to God from the ground, and God heard the cry.

In 1899, when the writer was a student at college, there lived just outside of the city limits of Jackson, Tennessee, a man who kept a bulldog that was a menace to other dogs, and people. Innocent dogs, passing by, trotting along behind their masters' wagons, were often attacked, and badly hurt.

After the bulldog had killed two dogs of one farmer, the farmer decided to do something about it. He sent to Chicago for a German police dog, larger than the bulldog. As he drove quietly by this dreadful place, the bulldog ran over the fence to him, and rushed like a roaring lion at his new enemy. The new enemy waited for orders from his master, who quietly said: "Kill him Bill, kill

him." When the bulldog came near he was caught by the throat, lifted off the ground and shaken like a rabbit. Then the man of the house ran out, and said: "Are you going to let him kill my dog?"

"Yes, your dog has killed two for me, and now he must die."

"Then I will kill you," said the irate owner of the bulldog.

"No, if you touch me, or try to attack me, my dog will eat you alive."

He started back in the house for his gun, but was suddenly stopped by the great police dog, which had already choked the life out of the bulldog, and was going for new game. However, his master stopped him.

So the churches of all denominations got together and organized the Anti-Saloon League (German police dog) and went after the liquor dealers (bulldog). They put him to death legally, and nailed his hide to the Federal Constitution. There was a lull in the camps for awhile, as there always is after a death in the family; but the bulldog was like the famous "cat of nine lives." It will have to be killed eight more times.

The *London Magazine*, of January, 1737, has an article entitled, "A Dissertation on the Gin Act," by "Samuel, the Wandering Jew." England had passed a law prohibiting the sale of gin except in quantities of not less than two gallons. This article was a protest against that law. There has been nothing new said or written since this article in

1737 defending the sale of liquor; but every generation rises up with new advocates who talk and write as though they had just unearthed "new thought" on the subject that was bound to route the "old fossils" who were not capable of thinking for themselves. Poor things, they do not realize how ignorant of history they are, nor that they are "chewing the same old rag" that has been chewed on since 1737 by a "Wandering Jew."

During the lifetime of these nine generations of the Coopers slavery, as an institution in America, has come and gone forever. Also dueling, so long protected, shall show its face no more. Piracy on the high seas, which thrived for centuries, remains but thrillers in the picture shows, reminding us of the age before civilization. Our grandchildren one hundred years from now will wonder that their ancestors could have been so uncivilized as to have tolerated the liquor traffic.

The prohibition of the liquor traffic has been written in the Constitution of the United States because that traffic was the bulldog whose growl and snarling teeth sent terror into the hearts of mothers in the home; paralysis into politicians, banks, newspapers, and preachers who dared trespass on their right to exchange poison for money.

Like Cain of old, they murder their brother, and their "brother's blood cries unto God from the ground"; and God has decreed the doom of the liquor traffic, even though His people must kill it eight more times.

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