

The History of
Cedar Grove
United Methodist Church

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The 150 year history of Cedar Grove has been a progression towards a centralized church and state, and a decline of the influence of the congregation and community. It has been an evolution from an individualistic to a corporate society. The individualism rooted itself before the Civil War. The Methodist Protestant Church (Cedar Grove's denomination) formed due to their concern for individual rights. Southern religion dwelt on emotional experiences, evidences of contact with God. The primary political structure was the farm, because people had little contact outside of that environment. This individualistic culture settled the frontier and thrived for thirty years until the Civil War destroyed it. As the world crumbled around them, the church structure survived the social and political ruin, and provided the people of Cedar Grove with guidance. Since the Church was the major structured authority in the South, the Methodist Protestants began to centralize in order to eliminate an unorganized scramble of numerous congregations going their various ways. The government moved in the same direction when the economy collapsed in the 1920s and '30s. The crisis was nationwide, and the only way out was in a united effort which would prevent individual efforts from working against each other. This centralizing of authority carried over into World War II and kept increasing throughout the Cold War. Today, the intense centralization of church and state is a discomfoting reality for the people of Cedar Grove.

In her 1952 "History of Cedar Grove", Nell Moore wrote, "In the year 1822 the John B. Morris family traveled in covered wagons from

Abbeville County, S. C. to Henry Co. Georgia and purchased land lot No. 11 in the Fifteenth District from the original land grant holder, one Henry Meachamp, Sr. on Nov. 21st of that year."¹ She lists Morris as one of the founders of Morris Church (later Cedar Grove) and four of his sons, Rev. G. Warr Morris, Rev. Elijah Morris, Garrett L. Morris, and Joseph Morris, along with Allen J. Cook and John Moore.² But in 1828 when the log chapel was erected and dedicated, Joseph (who was not Joseph, but a younger John B.) was 12, Garrett 10, G. Watt 7, and Elijah 2. Cook was 10, and although Moore was 14, he had not yet arrived from Ireland.³ Nor is it certain that all four Morris boys were sons of Morris. In the 1820 census of Abbeville County, the household of John Morris lists only two boys, both over 16, and none under that age, but at that time both John B. and Garrett were under 10. However, immediately following Morris on the census list is the household of Pleasant Morris, perhaps a sister-in-law. She lists two boys under ten. Three names above Morris is the household of Phillip Cook.⁴ Young Allen J. could have come from this family. At any rate, portions of two or three of these families migrated to Henry County, Georgia in 1822, where six years later they built a church.

This was a period of American history when frontier land was sold at remarkably low prices, provided that portions be homesteaded. In 1821 unsettled Henry County was divided into land lots of 220 acres and offered in a land lottery.⁵ Henry Meachamp Sr. took land lot 11, but within the year had to sell it. Morris bought it, and the family set up camp in a clearing until shelters could be constructed. They lived as pioneers, feeding themselves on the land's wild resources until they could clear forest, plant their crops, and gradually settle into farm life. The

family resumed the agricultural chores, and after six years completed their permanent home.⁶

Southern families like the Morrises were tightly organized, each member with an understood position of authority and set of responsibilities. John Morris was head of the household, and organized the estate. While women often did "men's work", such as plowing, men seldom lowered themselves to work they considered a woman's responsibility, so Morris yielded the authority of these household duties to his wife, who carried the second position of authority. The children followed in rank with their respective chores, and the slaves (Morris never owned more than three) filled the bottom position.⁷

Within a decade the Morrises saw their country settle from a frontier to an agricultural community. By 1820 the Cherokees had been driven across the Chattahoochee, and by 1838 would be in Oklahoma.⁸ With the population increase following the land lottery, DeKalb County had to be formed in 1822 from portions of Henry, Gwinnett, and Fayette Counties.⁹ By 1830 the population of DeKalb was 10,074, or 37 people per square mile. This population remained about the same for fifty years.¹⁰ Morris answered his civic call in the new county by becoming a justice of the peace in 1826.¹¹

Morris not only pioneered DeKalb County, but also the Methodist Protestant Church of Georgia. Methodist Protestants splintered off of the Methodist Episcopal Church, forming their own denomination in 1828, the same year Morris Church was built. They had not wanted to create a new church, but reform the old one. They demanded that the laity be represented at annual and general conferences, and objected to the unchecked power of Bishops. When the Bishops demanded that they cease their

calls for reform, they refused and were expelled from the Methodist Episcopal Church. When the Methodist Protestants adopted their constitution in 1830, the laity had equal representation with the clergy at all conferences, ministers were on an equal basis, and there were no bishops.¹² Although the conflict centered in Baltimore, the sympathy for those expelled was nationwide. Georgia established twelve Methodist Protestant churches that year, and one of them was built by the Morrises.¹³ Other than these governmental changes, the Methodist Protestants were as Wesleyan as the Methodist Episcopalians in their doctrine and the expression of their faith.

By 1828 a uniquely American style of religion had developed on the frontier. Although the Southern ancestors had been predominantly Scotch-Presbyterian or Church of England, by 1800 that heritage had been forgotten, with only 5% of all Southerners aligning themselves with a particular faith.¹⁴ The European styled denominations had failed to progress beyond the coastal cities because their religion only suited the needs of a cultured society.¹⁵ Around 1800 the Second Great Awakening swept the country, feeding the religious needs of the American frontier. The dynamo of the movement was the camp meeting, held in familiar woodsy settings and characterized by dramatic emotional conversions. One person described the new converts as being "seized with the 'jerks, running, dancing, and barking, and, most commonly with attacks in which with piercing screams they fell on the floor or ground' seemingly dead..., the sobs, shrieks, or shouts, bursting from persons under intense agitation of mind, the sudden spasms which seized upon scores, and unexpectedly dashed them to the ground."¹⁶

Although these wild gesticulations subsided somewhat, outward

emotional expression became established as necessary symbols of faith. The 1851 minutes of the Georgia Annual Conference of the Methodist Protestant Church contain an obituary for Rev. Thomas O. Adair who had died at age 31. A fellow preacher wrote the obituary, reporting Adair's death bed words and the accompanying actions. "'Oh brother, if you could once see the glorie of the upper world as I do, this earth could offer you no charmes!" He then spent some minutes shouting and praising God.... And with lifted hands he prayed, 'Lord give me patience and resignation to thy will.' which were the last words he spoke."¹⁷ The jerking and barking of 1800 had evolved into shouting and praising by 1851, but both describe the type of outward emotional expression of individual faith that was typical in the South when Morris Church was built.

As the Southern frontier settled into agricultural communities, a social structure developed, based on agricultural prestige. Large plantation owners claimed the top of the social order, followed by farmers like the Morrises who owned small amounts of land, followed by poor whites who owned no land. The Black slaves occupied the bottom of the caste system.¹⁸

The Panthersville area (the small militia district in southwest DeKalb County containing Morris Church) was largely middle class in 1860. A Southern householder valued over \$10,000 was considered fairly wealthy, and Panthersville contained only eleven men worth more. The younger John B. Morris approached that figure with \$9,085, Garrett was worth \$5,300, and Elijah, with \$4,000 was just under the Panthersville average of \$4,200. George Watt (he and Elijah were both preachers by this time) had only \$1,100, Allen J. Cook valued himself at \$3,000, and John Moore at \$3,600.

Social position could not always be based on land. Even in the highly agricultural Panthersville District, 10% of the heads of households were employed outside of the farm. Most of these owned no land, but received enough of an income to maintain a middle class lifestyle. Neither James C. Avery, an M. D. worth \$20,800, nor Charles Murphey, an attorney whose wealth of \$43,000 made him the richest man in the Panthersville District, owned vast plantations, but were no doubt members of the upper class, and exceptions to the agricultural based caste system.¹⁹

But five years later the Panthersville District was in ruins. On November 14, 15, and 16, 1864, the 17th Army Corps of Tennessee, a Division of Sherman's forces, marched through the farms of Panthersville.²⁰ Nell Moore relates a story from that time.

"...during Sherman's march through Georgia, a regiment of the Union Army camped on the hillside around the Morris Church....

When the enemy's soldiers came to the Morris well for water, Huldah, with a prayer in her heart, went to the officer telling him of the illness there and asking for protection for the night.... The officer promised to send a guard for the home, which he did, and as Huldah took up her vigil inside the front window, and watched the armed figure move back and forth in the cold moonlight she thanked God for her good fortune and wished for the day."²¹

Huldah Morris' story of Union mercy conflicted with the story in the census of 1870. From 1860 to 1870 the average value of personal estates was deflated by 80%, and the average cash value of the farms dropped 44%. The people of Panthersville lost over 70% of their livestock, wheat and corn were down 60%, cotton, wood, and sweet potatoes were down 80%, and the loss in butter production was 93%.²²

The Georgia Annual Conference was surprisingly silent about the war, making no official pronouncements. Their attitude would seem to indicate that they felt no patriotism, and considered the war a nuisance to the church. In 1861 the Southern Methodist Protestants decided to hold their General Conference in Montgomery, Alabama, because, "in the present condition of our country it is impracticable to hold the General Conference ...in the city of Georgetown, District of Columbia...."²³ The 1864 Georgia Annual Conference failed to meet because of Sherman's march, but the only comment in the minutes the following year was a footnote on the bottom of the opening page that read, "Note - The conference failed to convene at Browns Church, near Social Circle in 1864 pursuant to adjournment, in consequence of Sherman's expedition over the territory at the time. The session in 1865 will therefore include the two years 1864 and 1865."²⁴ Even when destruction came to their land, the church maintained the principle of staying out of social and political affairs.

But their true emotions surfaced in the obituaries they wrote. In the 1861 minutes the obituary of P. Ogletree read, "Brother Ogletree spoke often and earnestly of the troubled state of his country, and though an ardent supporter of his country's honor...his daily prayer was that peace might return to our borders and the chastisement we are suffering for our sins might be removed."²⁵ A later obituary for Rev. B. R. Bray, a chaplain in the Confederate Army read, "The sufferings of his bleeding country deeply effected his heart.... He remained in Vicksburg during the seige of that unfortunate City. After its surrender he returned to his family greatly emaciated and in a state of extreme nervous frustration. He said that the pestulential atmosphere, the want of food, the...frustrations endured, had reduced him to his present situation; but, thanks to much

suffering had been able to see his home once more.... He had frequently expressed a desire to live long enough to witness the deliverance of his country from abolition...."²⁶

To add to the weakened condition of the South following the War, vicious money lenders descended on the South, establishing a ruinous credit system.²⁷ Any meager profit went to the pocket of the loan shark. In order to improve the desperate conditions, some Southern leaders tried to lure northern industrialists to the South by giving them tax incentives, burdening the Southern farmers with the lions share of the taxes.²⁸

Adding to the Southern crisis following the Civil War was the perplexing problem of what to do with the newly freed slaves. The white South had no obvious immediate answer. Segregation came gradually over a generation. Nell Moore tells that at the Morris Church before the War, "Negro slaves went to church with their masters and occupied rear seats provided. They repented and praised God at the same altar and went home to plough the good earth together and wait for the Lord's blessings, spiritual and material. The Black slave also took his turn at death with the white man and many of them were laid to rest on the hill where his masters too now lie burried."²⁹ It is not known when the last Black person was buried in Cedar Grove Cemetary, nor when the last Black person worshipped in the church before it became segregated, but before the war, the whites were not threatened by the presence of the Blacks in their church. After the War, this attitude began changing. In 1866 F. H. M. Henderson (who would one day be pastor of Cedar Grove Circuit and eventually be buried at Cedar Grove Cemetary) was Chairman of the Committee on the Interests of the Colored People for the Georgia Conference. In an effort to deal with the Black question, his report to the conference recommended;

"1st That we tender to the colored people the use of our church houses when it will not interfere with any worship of the whites.

2nd That the Com. on Boundaries be instructed to lay off colored missions as far as practicable; and that the stationing committee supply those missions with preachers as far as possible.

3rd That our ministers be instructed to preach to them separately and organize them into societies and churches provided they adopt our book of discipline.

4th That this conference endorse all efforts to improve their condition by literary and religious instruction and cherish toward our former slaves the kindest Christian feeling."³⁰

In the 1870s the white South gradually concluded that the solution was total and complete segregation. The Georgia Conference minutes before and after the War recorded the appointments of Black ministers to Black charges, but in 1877 the Conference gave their President authority to organize the "colored charge into an independent annual conference to be called the Colored Annual Conference of Georgia."³¹

Even though Southern institutions were segregating, many white households still listed Black members. In Panthersville in 1880, Mat Richardson worked as a servant for Allen J. Cook. Charles Morris was Garrett Morris' Black servant, and Wiley Linch was a farm laborer in the household of the younger John B. Morris.³² But eventually segregation filtered down to the personal level.

With the upheavals following the War, the Panthersville district was reshaped. Farm families uprooted by the War had to find new land. The Moores, Morrises and Cooks remained in the area, but they were joined by Gunnins, Lynches, Farlows, and Petermans. While the population in-

creased 40% from 1860 to 1870, persons employed outside the farm increased 130%. There were more schoolteachers, carpenters, brick masons, and millers. There were ditch diggers, and even a general of a chain gang. Some men commuted to Atlanta to work as grocers, printers, or railroad men.³³ The changed population resulted in a new church, and in 1872 Garrett Morris donated a piece of property on land lot 22. A \$200 frame chapel and a school building were built by the fifty members, but the old name no longer described the new generation. Nell Moore writes, "After some months Rev. Lige Morris planted a grove of Cedar trees. In informal discussion, 'Cedar Grove' was suggested as a name for the new church and the name stuck."³⁴

With all of the cultural transformations, the Methodist circuit rider system survived the chaos and provided one of the few institutional orders in the war torn South. Every November at Annual Conference, the preachers of Georgia were appointed to their circuits for the following year. They would have a "charge" of a handful of churches, with a rough membership of 200-300. The preacher rotated from church to church, leaving the responsibility of the vacant pulpets to the church's class or lay leaders. The class members were responsible to the class leaders, the class leaders responsible to the preacher, and the preacher responsible to the conference.³⁵ George Watt Morris and his brother Elijah were both appointed to the DeKalb Circuit, which contained the Morris Church, during the Civil War. In 1860 they had 201 members to work with, 21 of whom were Black. There were five churches on the circuit valued at \$500. As we have seen, Elijah was worth \$4,000 that year, and George Watt was well below the Panthersville average at \$1,100. Their salaries did not help. In 1858 the total salaries paid to the DeKalb ministers was \$77.00, but

that was considerably higher than the \$17.34 paid in 1854. By 1875 the DeKalb Circuit was paying their circuit riders a total of \$159.20.³⁶ Morris Church and later Cedar Grove was probably a comparatively important church. While DeKalb Circuit constantly changed its boundaries, containing at various times Clifton, New Hope, Owl Rock, Stockbridge, Anvil Block, Atlanta Station, and probably others, Morris Church never changed circuits. Later, when the church changed its name, the name of the circuit was changed to Cedar Grove Circuit. Even though the entire circuit could send only one or two delegates to the Annual Conference, they were usually from Morris/Cedar Grove. The Conference occasionally held its annual meetings at Cedar Grove, and some of the current members can remember the cold November meeting they hosted in 1937. Many of the presidents of the Annual Conference, men such as F. H. M. Henderson, R. S. McGarity, C. B. McDaniel, J. M. Reynolds, W. M. Hunton, and even G. W. Morris, had been ministers of the DeKalb circuit. It is difficult to say if the prestige of Morris/Cedar Grove Church extended beyond religious influences, for the churches of that time generally believed in staying out of social and political matters, but in 1873-4, Rev. Elijah Morris served a term in the Georgia House of Representatives from Henry County, his place of residence.

The Church found it difficult to stay out of social and political matters. Dealing in spiritual matters meant condemning the ways of the world. To be spiritually whole meant to have no moral deficiencies, and the best way to insure good morality was to rid the culture of the forces of temptation. In order to clean up the world, the Church had to dirty its hands in social and political matters. The theory is summed up in this 1892 proclamation of the Temperance Committee of the Georgia Methodist Protestant Conference. "United in one earnest and prayerful effort, as

parents, as countrymen, and as followers of Christ, let us strike down this evil [alcohol] that menaces every home and every sacred institution of our land, and thus hasten the universal reign of our Lord over the children of men."³⁷ In order for the Lord to return, and establish his Kingdom, the Church felt it could meet God half way by cleaning up the world. Even though they were against involving themselves in social and political spheres, the Church did so, rationalizing that their actions were based on spiritual concerns - making the world clean enough for Christ's return.

Being the watchdog of Christian morals had its roots in the Church before the Civil War, but they were on more of an individual basis. Each year in the decade before the War, misconduct charges were made, and trials conducted for individuals by the Georgia Conference. In 1853 the Committee of Theology examined the character of Brother P. Lingo, accused of being a universalist. They found him guilty but only scolded him, with instructions to discontinue discussion and defense of the "Doctrine of the Destructionist."³⁸ In 1854 S. W. Fowler was found guilty of immorality and malpractice in office, and his credentials demanded.³⁹

After the War, charges against individuals decreased and the Church made more and more pronouncements, offering guidance for the social behavior of all persons. The individual was beginning to be lost in the masses. The prime example of the Church's involvement in social issues was the temperance committees which succeeded in pressuring Georgia and later the United States to prohibit alcohol. After their Georgia success, the Georgia Conference Temperance Committee tackled tobacco, but failed to receive the entire support of the Conference. The 1906 Temperance Committee suggested that the Church work for the abolishment of cigarette smoking,

and added, "our pastors could be more effective in this if they would refrain from the use of tobacco in every form."⁴⁰ Also in that decade a new "monster" had found its way into the culture - Coca Cola. The Temperance Committee of 1911 said that whiskey, near-beer and Coca Cola were the "worst forms of intemperance we have to deal with, that it causes more sorrow, blights more lives, widows more wives, orphans more children, erects more Gallowses, digs more graves than any other agency of the devil."⁴¹

Coca Cola was only one of the symptoms of a new culture. The South had actually recovered enough from the Civil War to claim a certain amount of affluence. The 1911 Annual Conference President reported, "I am very much gratified to be able to say this has been a prosperous year for our church in Georgia...."⁴² But the Church was also wary of the prosperity, for people participated in leisure activities which distracted them from the Church. A Sabbath Observance Committee was formed and in 1913 voiced the church's displeasure. "Whereas there seems to be much of that spirit of lawlessness prevailing during these prosperous times, namely Sunday picnics, going to Soda Founts, going abroad on long trips by rail and motor for pleasure sake, be it resolved, that we feel the need of urging each and every citizen, and pastor as well, to co-operate together and secure a more loyal regard for the observation of this day of rest."⁴³

Even though the church took conservative stands on the new social conditions brought about by prosperity, it was not uninfluenced by some of the ideals of the new age. When child labor laws were introduced in the country, the old attitude that children were to be seen and not heard, and preferably not seen, was beginning to crumble. In 1912 the President of the Georgia Conference appealed to the members to begin a separate

young people's organization. "We must utilize our young people or lose them to those who will do so. This may appear too modern to some of us, but it is no less essential."⁴⁴ In 1920 Cedar Grove organized the Christian Endeavor Society for their youth, and it went by that name until the Methodist Church was formed in 1939, when it became the Methodist Youth Fellowship.⁴⁵ By 1924 the Conference reported that the "Young peoples work is in excellent condition."⁴⁶

Another indication that the Church was changing its attitudes along with the culture was the increasing involvement of women in the conference during the time when American women were campaigning for the vote. 1924 was the first year female delegates attended Annual Conference, and the Conference subtly changed the title of laymen to lay delegates.⁴⁷ A surprising development only one year later was the presence among the honorary members of a "Rev." Mrs. Leila B. Fountain.⁴⁸

As the need for a strong organization became increasingly important for the church in the years after the Civil War, the leaders of the Methodist Protestant Church felt a weakness in their form of government. In 1851, when one of the founders of the Methodist Protestant Church died, the minutes of that conference contained a fiery obituary, condemning the Methodist Episcopal Church and justifying the Reformers. The issue of individual rights was still important.⁴⁹ But after that year, nothing is mentioned about the split or its issues. The Methodist Episcopal Church began changing some of the policies that the reformers had objected to in 1828, such as granting lay participation in the conferences.⁵⁰ As early as 1876 the Georgia Conference of Methodist Protestants sent out feelers to the Methodist Episcopal Church, exploring the possibility of union.⁵¹ As the Methodist Episcopal Church relaxed some of their previous positions, the Meth-

odist Protestants began regretting their lack of central power. In 1898 a report to the annual conference expressed concern over the poor support of the church's general interests. "We regret to note...that there exists a far too general disposition to ignore or slight these general connectional enterprises.... We also, believe that only under the pressure of such great undertakings can our denomination be welded into one great connectional organization and thus be saved from that constant drift and trend towards a selfish and destructive, independent, local congregationalism."⁵² There was a possibility of joining with the United Brethren in 1913 that fell through,⁵³ but in the late 1920s the representatives of the 200,000 Methodist Protestants began working with both the Northern and Southern Methodist Episcopalians, resulting in the 1939 formation of the Methodist Church, a powerful centrally organized body of over six million Americans.⁵⁴ Following the 1938 minutes of the last Georgia Conference of Methodist Protestants was an appendix titled, "The Story of Methodist Union - With Questions and Answers." It summed up the reasons for joining with the Methodist Episcopalians by saying, "It has been generally conceded that the Methodist Protestant Church would have made better progress throughout its history if there had always been the present superintendency of the President of the General Conference, or something similar to the Episcopacy in the other Methodisms."⁵⁵

Centralization of power not only took place at church levels, but also within government. The South survived the rough years following the Civil War, and enjoyed a few years of prosperity, but they were not to last. In 1919-20 the farm market collapsed.⁵⁶ 100 years of planting the same crops in the same furrows finally caught up with the South. Streams and rivers were filled with red topsoil, swaths of land were left naked

by indiscriminate lumbering, and the boll weevil destroyed the cotton. Farmers who lost their land had to work as sharecroppers on farms fortunate enough to survive the crash.⁵⁷ When the Great Depression hit the country, the government decided to pool the resources of the country, directing their use from one central location to prevent overlapping, unproductive efforts. The rise of facism in the world meant an additional need for centralization as the country prepared for war.

The Southern lifestyle was drastically altered by the hardships of the '20s and '30s. The New Deal introduced crop rotation and mechanized farming, asphalt roads replaced roads of red clay, and soon the new roads were lined with telephone poles carrying power to each farm. While this helped the Southern farms, it only further displaced the sharecroppers. Mechanization meant less work for them, and the cities overflowed with the unemployed. After Pearl Harbor, many of the sharecroppers joined the service, and those who remained in the United States migrated to the cities, finding jobs on the new assembly lines. By the time the war ended, the Southern farms were modernized, and the industries established in the cities, so the former sharecroppers returning from the war found jobs in the factories and left their rural background behind. The availability of jobs in the cities, coupled with the modernization of the farms also freed the children of the farm owners. No longer were they tied to the land, but could now leave their farms with no one suffering. The large agricultural household was becoming extinct. With the migration to the cities, Atlanta mushroomed, covering the Cedar Grove farmlands with suburban dwellings. The members of Cedar Grove were no longer farmers, but the new breed of city workers, still with the dirt of the farm clinging to their city shoes. Even today, the background of the adult members

of Cedar Grove is predominantly rural. In addition to those who grew up in the rural Cedar Grove community, half of the suburban arrivals grew up on farms, and over 80% of their parents have rural backgrounds.⁵⁸

This movement from the pre-war rural to the post-war suburban culture has demanded enormous adjustment. The large clans of Cedar Grove have been replaced by the small family unit of father, mother, and two or three children. The families no longer work together on their land, with each member responsible for a set of chores, but today one or two representatives of the family, usually the father and sometimes also the mother, support the rest of the family. The families are no longer independent and individual, able to support themselves off of their land, but are now interdependent and corporate, supporting themselves by working within the highly centralized American corporate society. They work for Delta, General Motors, Sears & Roebuck, Southern Bell, and Western Electric, corporations that are worldwide. The world of Cedar Grove no longer covers just the Panthersville District, but the entire globe.

Living in the connected world is a mixed bag for the people of Cedar Grove. For the most part they have material security, mobility, multiple interests and a variety of social activities. In general, they believe their lifestyles are correct for this day and age, and they would not want to give up what they have worked for. But they are confused and frustrated by the insurmountable problems of the connected world. They helplessly face poor education, crime, turbulent race relations, governmental corruption, pollution, immorality, energy shortages, inflation, and their list continues.⁵⁹

Part of their frustration is with the church. They have faith that the Church can answer most or all of today's problems,⁶⁰ but they feel the

Church is neglecting its responsibility to be their champion, and fight these evils. Most express disappointment in some of the recent developments in the Church,⁶¹ and want some of the characteristics of the past revived,⁶² a past that did not have such problems. They want a revival of the optimism that they used to feel in the Church.

An era that some of the members long for is the time before World War II, when groups like the Ladies Auxiliary sent flowers and cards, or made quilts for the sick. They contributed to charities the money they made from socials and pageants. The Auxiliary had committees on Mission Education, Christian Education, Benevolence and Stewardship, Spiritual Life, Literature, Thank Offerings, Young Peoples Union, Life Membership, Temperance and Christian Citizenship, and Pastors Aid. Yet they were a small group, interested in helping the community, not with enormous, impersonal campaigns, but with small touches. In the meeting of the Ladies Auxiliary of April 19, 1939, "It was announced that there was a faithful member of our Sunday School that was unable to attend Sunday School any more until they got them some shoes to wear. A donation... .75 was made to send for this purpose."⁶³

Another era remembered is the period following the War when Cedar Grove and churches all over the country experienced a boom, expanding its membership and welcoming suburbia. In those days, biggest meant best, for one conquered by combining strengths as in the Depression and the War. In 1961 Cedar Grove broke ground for a larger church, tearing down the small chapel erected in 1872, and plans were included for later expansion. The churches were swollen on Sunday mornings. It seemed the churches could do no wrong, people all over the country were turning to God, and the problems of the world were being conquered by combined efforts. But in

the '60s it all went sour. Vietnam, the population explosion, threat of nuclear holocaust, ushered in an age of pessimism for a world beyond control.

Today the people of Cedar Grove want the Church to give them hope, like it did in the old days, but the things hoped for are much bigger than in the old days.

For John Morris, the problems were restricted to the Panthersville District, and usually just his farm. God worried about the rain, and Morris worried about seeing that the chores were accomplished. Farm life continued in much the same way for 100 years despite the hardships of the Civil War and the prosperity at the turn of the century. But the Civil War jolted the Southern society off its foundation, leaving only the Church to provide order. The Church responded by centralizing, condemning congregationalistic tendencies and independent attitudes in order to provide its people with a common structure in which they could put their faith. The government did the same thing when the economy collapsed. Today both church and state are highly centralized, and the individual is lost in the crowd. Today optimism is difficult to maintain, because the problems of pollution, overpopulation, crime, poor education, and the many others that have arisen out of the connected world can only be solved by the connected world, and an individual alone is helpless. This impotent feeling causes the people of Cedar Grove to long for the good old days when an individual could feel a sense of accomplishment and progression towards a goal. The people of Cedar Grove cannot return to the way things were, because their world is too big. As Cedar Grove approaches her 150th birthday, she faces perhaps her greatest trial. She will have to find a way to maintain individualistic identity in a world of featureless faces.

Endnotes

- 1 Nell Moore, "History of Cedar Grove Church," p. 1.
- 2 Ibid.
- 3 Census Records, Henry and DeKalb Counties, Georgia, 1860.
- 4 Census Records, Abbeville County, South Carolina, 1820.
- 5 E. A. Ford, A. M. Ford, eds., The Collection of the DeKalb Historical Society, Vol. I, (Decatur, Ga.: DeKalb Historical Society, 1952), p. 3.
- 6 Moore, p. 1.
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- 8 John A. Krout, United States to 1877, 7th ed., (New York: Barnes & Noble Books, 1971), p. 92.
- 9 "Georgia's Official and Statistical Register, 1961-62" p. 934.
- 10 Census Records, DeKalb, 1830-80.
- 11 Ford and Ford, p. 19
- 12 Thomas Hamilton Lewis, Handbook of the Methodist Protestant Church, Baltimore: Methodist Protestant Publishing House, 1925), p. 21.
- 13 Edward Jacob Drinkhouse, History of Methodist Reform, Synoptical of General Methodism, (Baltimore: Board of Publications of the Methodist Protestant Church, 1899), pp. 224-5.
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- 15 Samuel S. Hill Jr., Southern Churches in Crisis, (N. Y.: Holt, Rinehart and Winston, 1966-7) p. 57.
- 16 Francis B. Simkins, A History of the South, (New York: Knopf, 1953), p. 76.
- 17 Methodist Protestant Annual Conference of Georgia Minutes, 1851.
- 18 McKean, p. 9
- 19 Census, DeKalb Co., 1860.
- 20 Official Civil War maps of the United States Government, Savannah campaign.

Endnotes (cont.)

- 21 Moore, p. 2.
- 22 Census Records of Agricultural DeKalb County, Georgia, 1860.
- 23 Conference Minutes, 1861.
- 24 Conference Minutes, 1865.
- 25 Conference Minutes, 1861.
- 26 Conference Minutes, 1863.
- 27 Thomas D. Clark, The Emerging South, (New York: Oxford U. Press, 1968), p. 19
- 28 C. Vann Woodward, Tom Watson, Agrarian Rebel, (London, Oxford, N. Y.: Oxford U. Press, 1975), p. 109.
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- 30 Conference Minutes, 1866.
- 31 Conference Minutes, 1877.
- 32 Census, DeKalb Co., 1880.
- 33 Census, DeKalb Co., 1870.
- 34 Moore, p. 3.
- 35 Frederick A. Norwood, Story of American Methodism, (Nashville: Abingdon Press, 1974), p. 130.
- 36 Conference Minutes, 1854, '58, '75.
- 37 Conference Minutes, 1892.
- 38 Conference Minutes, 1853.
- 39 Conference Minutes, 1854.
- 40 Conference Minutes, 1906.
- 41 Conference Minutes, 1911.
- 42 Ibid.
- 43 Conference minutes, 1913.
- 44 Conference Minutes, 1912.

Endnotes (cont.)

- 45 Moore, p. 3.
- 46 Conference Minutes, 1924.
- 47 Ibid..
- 48 Conference Minutes, 1925.
- 49 Conference Minutes, 1851.
- 50 Lewis, p. 35.
- 51 Conference Minutes, 1876.
- 52 Conference Minutes, 1898.
- 53 Conference Minutes, 1913.
- 54 Norwood, p. 410.
- 55 Conference Minutes, 1938.
- 56 Clark, p. 14.
- 57 Ibid., p. 15.
- 58 Survey conducted at Cedar Grove United Methodist Church, Oct., 1977.
- 59 Survey question: "what is the major problem facing the country?"
- 60 Survey: 96% believe the Church can answer most or all of today's problems.
- 61 Survey: 80% expressed disappointment in recent developments within the Church.
- 62 Survey: Over 60% questioned want some of the characteristics of the past revived.
- 63 Minutes of the Ladies Auxiliary of Cedar Grove, 1939.

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Table #1: Conference Statistics of Cedar Grove Church

<u>Year</u>	<u>Preacher</u>	<u>Salary</u>	<u>Lay Delegates</u>	<u># Churches on Circuit</u>	<u>\$ of Prop.</u>	<u># Membership</u>
1851	S.C. Masters, Supt. B.S. Anderson & A.W. Mitchell, Assts.	-	-	-	-	-
1852	S.C. Masters, Supt. I. Roper, Asst.	-	G.W. Morris	-	-	-
1853	F.A. Morris, Asst.	\$38.75	G.W. Morris	5	-	245
1854	F.A. Morris, Asst.	\$17.34	G. Morris	5	\$420.00	263
1855	-	-	G. W. Morris	5	-	-
1856	F.A. Morris, Asst.	-	-	5	-	-
1857	G.W. Morris Asst.	-	-	4	\$600.00	250
1858	-	\$77.00	-	4	-	-
1859	G.W. Morris, Asst.	-	-	4	-	-
1860	S.C. Masters	-	D.E. Jones D. Brannon	5	\$800.00	180 white 21 colored
1861	G.W. Morris, Supt. E. Morris, Asst.	-	G.L. Morris	5	-	-
1862	E. Morris, Supt. G.W. Morris, Asst.	-	A.J. Cook	3	-	-
1863	G.W. Morris, Supt. E. Morris & Paines C. Thurman, Asst.	-	-	4	-	-

Table #1 (cont.)

<u>Year</u>	<u>Preacher</u>	<u>Salary</u>	<u>Lay Delegates</u>	<u># Churches on Circuit</u>	<u>\$ of Prop.</u>	<u># Members</u>
1864 & '65	G.W. Morris, E. Morris, T. Masters, Assts.	-	A.J. Cook	5	-	-
1866	G. Morris, Supt. J.G. Mitchell, A.W. Mitchell, S.C. Masters, H. Parks, Assts.	-	Wm. T. Morris	-	-	-
1872	-	-	J.A. Morris L. Simpson A.J. Cook	-	-	-
1875	F.H.M. Henderson, Supt., S.C. Masters, Asst.	\$159.20	B.F. Morris R.F. Moore	4	\$1725.	261
1876	S.C. Masters, Asst.	\$184.89	-	4	\$2,400.	261
1877	J.A. McGarity, Supt. E. Morris, S. Masters, Assts.	\$167.	L. Simpson A.J. Cook	5	\$3,300.	358
1890	R.S. McGarity, Pastor G.W. Morris, Assoc.	\$180.	W.A. Simpson C.B. Moore	1 (Cedar Grove Station)	\$600.	107
1891	R.S. McGarity, Pastor	\$200	B.F. Morris	1	\$700.	109

Table #1 (cont.)

<u>Year</u>	<u>Preacher</u>	<u>Salary</u>	<u>Lay Delegates</u>	<u># Churches on Circuit</u>	<u>\$ of Prop.</u>	<u># Members</u>
1892	R.S. McGarity, Pastor	\$200.	W.A. Simpson	1	\$700.	110
1893	R.S. McGarity, Pastor	\$222.50	H.D. Moore	1	\$1000.	121
-						
1897	R.S. McGarity, Pastor	-	McClure Morris W.A. Simpson	2 (now Cedar Grove Circuit)	\$1000.	150
1898	R.S. McGarity	\$400.	B.F. Morris	2	\$2100.	293
-						
1900	R.S. McGarity	-	J.S. Owens	3	\$3000.	350
1901	R.S. McGarity	-	B.F. Morris	3	\$4000.	363
1902	J.D. Kieth (May-Oct) C.B. McDaniel (Oct--)	\$445.	B.F. Morris	3	\$3000.	331
1903	C.B. McDaniel	\$379.	-	3	\$3475.	-
1904	J.D. Kieth G.W. Morris, Asoc.	\$535.	-	3	\$6791.	329
1905	J.D. Kieth	\$300.	H.D. Moore	1	\$2500	134
1906	J.D. Kieth H.T. Masters, Asoc.	\$735.	-	4	\$4850	396
1907	R.S. McGarity	\$775	H.D. Moore	6	\$6500	463
1908	J.R. Anderson	\$729.	-	5	\$6500	500

Table #1: (cont.)

<u>Year</u>	<u>Preacher</u>	<u>Salary</u>	<u>Lay Delegates</u>	<u># Churches on Circuit</u>	<u>\$ of Prop.</u>	<u># Members</u>
1909	J.R. Anderson	\$774.	-	5	\$8400	508
1910	C.B. McDaniel	-	-	4	\$7100	408
1911	C.B. McDaniel	\$800.	H. D. Moore	-	-	-
1912	C. B. McDaniel	\$765.	-	-	\$7478	394
1913	J.M. Reynolds	\$698.	-	4	\$6750	390
1914	J.M. Reynolds	\$535.	-	4	\$6750	390
1915	J.M. Reynolds	\$464.	-	4	\$6380	380
-						
1918	J.M. Reynolds	-	-	4	\$6250	350
1919	J.M. Reynolds	\$650	H.D. Moore	4	\$7125	273
-						
1921	J.M. Reynolds	\$600	-	4	\$6000	245
-						
1924	W.M. Hunton	\$407	-	3	\$5975	125
1925	W.M. Hunton	\$670	J.L. Stamps	4	\$10,800	277
1926	W.M. Hunton	\$710	E.M. Bond	4	\$11,600	296
1927	J.B. Handley	\$700	C.B. Moore	3	\$10,800	279

Table #1 (cont.)

<u>Year</u>	<u>Preacher</u>	<u>Salary</u>	<u>Lay Delegates</u>	<u># Churches on Circuit</u>	<u>\$ of Prop.</u>	<u># Members</u>
1928	A.G. Lynch	\$232.	-	3	\$8800	200
1929	A.G. Lynch	\$307	-	3	\$8700	209
1930	-	\$414	H.D. Moore	1 (½ station)	\$8750	208
1931	C.D. Martin	\$150	H.D. Moore	1	\$3400 (incl. 50 parsonage)	50
1932	C.D. Martin	\$200	H.D. Moore	1	\$2000	60
1933	F.D. Smith	\$200	H.D. Moore	1	\$3550	59
1934	F.D. Smith	\$200	H.D. Moore	1	\$3450	78
1935	F.D. Smith	\$215	J.S. Bond	1	\$3450	85
1936	F.D. Smith	\$200	R.M. Moore	1	-	83
1937	F.D. Smith	\$208	J.S. Bond	1	\$4000	97
1938	F.D. Smith	\$200	J.S. Bond	1	\$4000	100
1939	F.D. Smith	\$205	J.W. Clark	1	\$4800	109
1940	F.D. Smith	\$647	-	3 (Griffin Dist. Meth. Church)	\$14,250	254
1941	J.F. Thompson	\$703	J.W. Clark	2	\$8900	192
1942	Felix Sutphen	\$1200	J.W. Clark	3	\$11,000	194

Table #1 (cont.)

<u>Year</u>	<u>Preacher</u>	<u>Salary</u>	<u>Lay Delegates</u>	<u># Churches on Circuit</u>	<u>\$ of Prop.</u>	<u># Members</u>
1944	Felix Sutphen	\$1400	J.W. Clark	3	\$11,700	274
1945	E.A. Padgett	\$1350	Arnold Hardin	3	\$11,700	278
1946	E.A. Padgett	\$1475	J.W. Clark	3	\$18,430	302
1947	E.A. Padgett	\$950	J.W. Clark	2	\$16,000	323
1948	Lloyd Jackson	\$1800	J.W. Clark	2	\$21,950	320
1949	Lloyd Jackson	\$1800	J.W. Clark	2	-	327
1950	Lloyd Jackson	\$2100	Mrs. H.F. Stubbs Mrs. R.M. Moore	2	\$28,975	262
1951	Lloyd Jackson	\$2100	J. W. Clark	2	\$29,500	262
1952	Fred O. Shirley	\$2100	J.W. Clark	2	\$28,000	339
1953	Fred O. Shirley	\$2100	-	2	\$28,000	345
1954	Fred O. Shirley	\$2350	Mrs. Annie Mae White	2	\$41,500	351
1955	Cecil W. Grishman	\$1800	J.W. Clark	1	\$23,500	227
1956	Cecil W. Grishman	\$2200	J.W. Clark	1	\$30,000	240
1957	Robert L. Ramsey	\$2700	J.W. Clark	1	\$30,000	230
1958	Robert L. Ramsey	\$2700	R.M. Moore	1	\$55,000	237
1959	F.C. Hicks	\$2700	Joe Dobbs	1	\$65,000	209

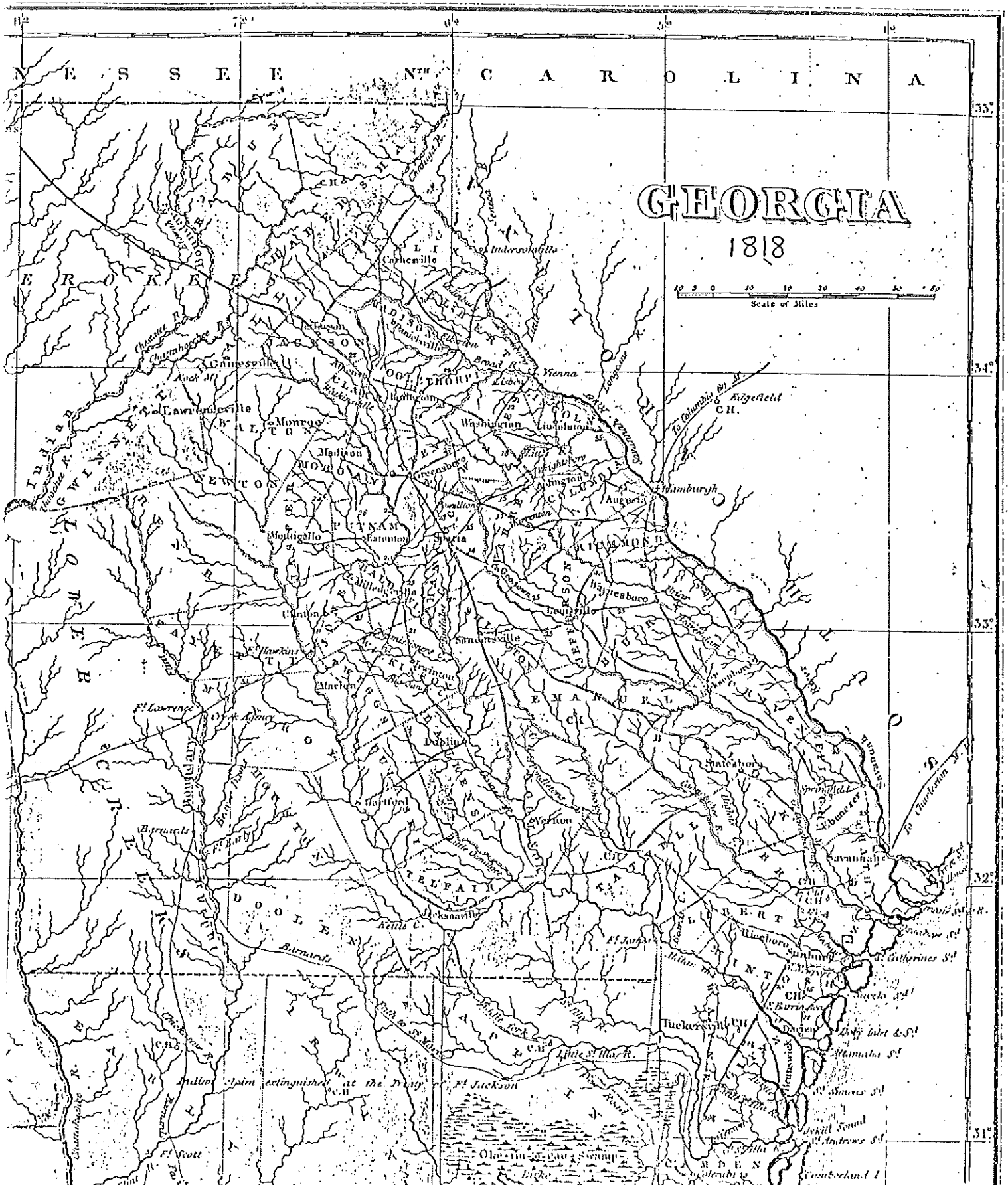
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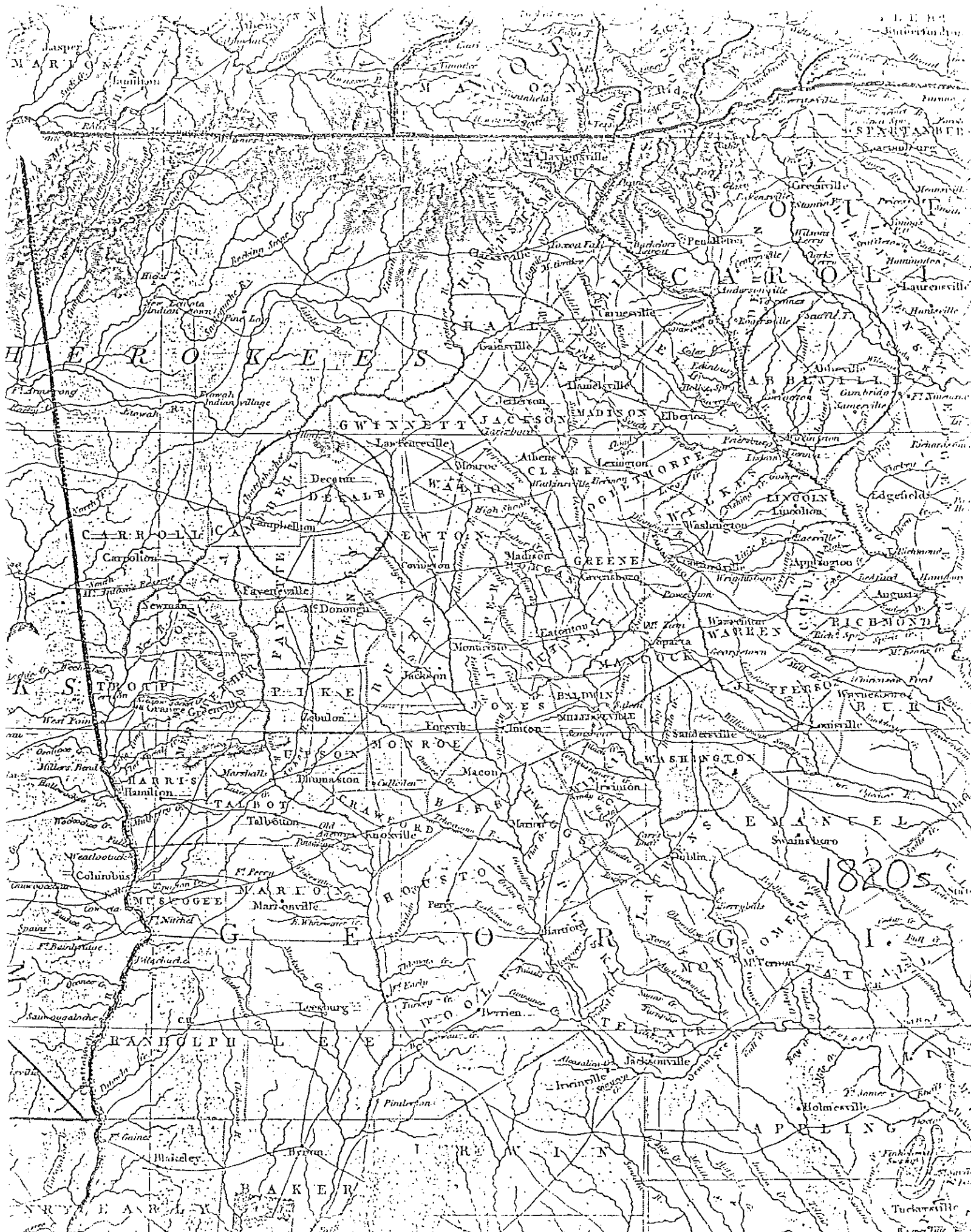
<u>Year</u>	<u>Preacher</u>	<u>Salary</u>	<u>Lay Delegates</u>	<u># Churches on Circuit</u>	<u>\$ of Prop.</u>	<u># Members</u>
1960	Bernard T. Henry	\$3000	R.M. Moore	1	\$63,000	211
1961	Bernard T. Henry	\$3000	Mrs. Carl Dodson	1	\$65,000	218
1962	J. Shelby Cook	\$3077	Mrs. Carl Dodson	1	\$66,000	240
1963	J. Shelby Cook	\$3200	Mrs. Carl Dodson	1	\$88,000	237
1964	J. Shelby Cook	\$3470	Mrs. George Harkness	1	\$88,000	238
1965	D. H. Maxey Jr.	\$3700	Mrs. George Harkness	1	\$88,500	227
1966	LeRoy Smith	\$3700	J. L. Dobbs	1	\$88,500	214
1967	LeRoy Smith	\$3700	I. L. McPherson	1	\$88,000	210
1968	LeRoy Smith	\$3700	R. M. O'Neal	1	\$88,500	217
1969	LeRoy Smith	\$4140	Luther Howell	1	\$89,000	206
1970	Harvey West	\$5085	Luther Howell	1	\$89,000	222
1971	Harvey West	\$5540	Mrs. Carl Dodson	1	\$89,000	252
1972	Harvey West	\$3450	George Harkness	1	\$89,000	254
1973	Harvey West	\$7200	Roy Hatcher	1	\$89,000	276
1974	Harvey West	\$7200	Mrs. Roy Hatcher	1	\$129,000	287
1975	Harvey West	\$8610	Mrs. Elene Dodson	1	\$129,000	301

Table #1 (cont.)

<u>Year</u>	<u>Preacher</u>	<u>Salary</u>	<u>Lay Delegates</u>	<u># Churches on Circuit</u>	<u>\$ of Prop.</u>	<u># Members</u>
1976	Clyde Smith	\$9000	Joe Dobbs	1	\$395,000	287
1977	Clyde Smith	\$10,000	Joe Dobbs	1	\$395,000	293

PHYSICAL, STATISTICAL, AND HISTORICAL MAP OF GEORGIA.





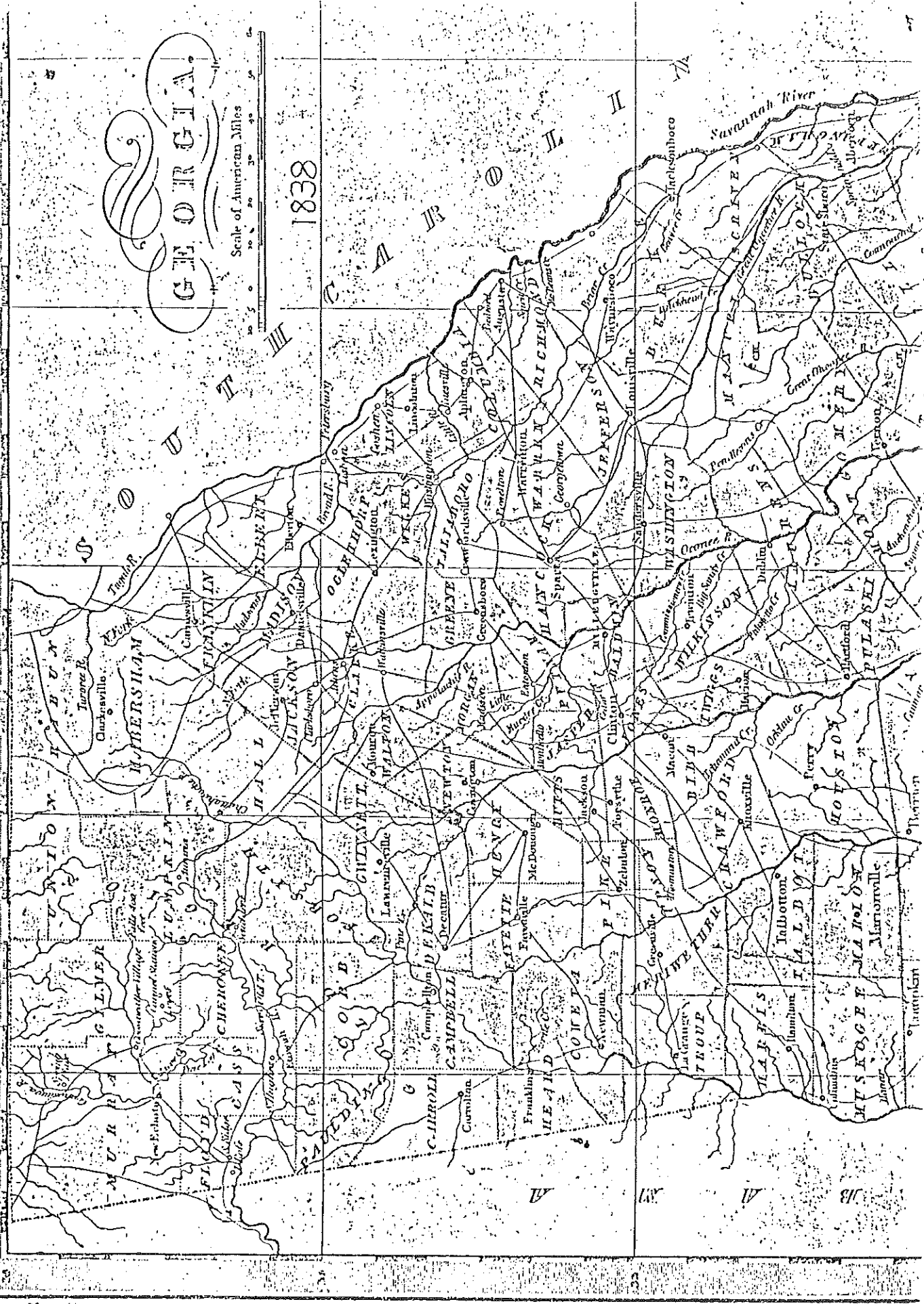
1820s

Longitude West 83 from Greenwich 82 81

GEORGIA.

Scale of American Miles

1838

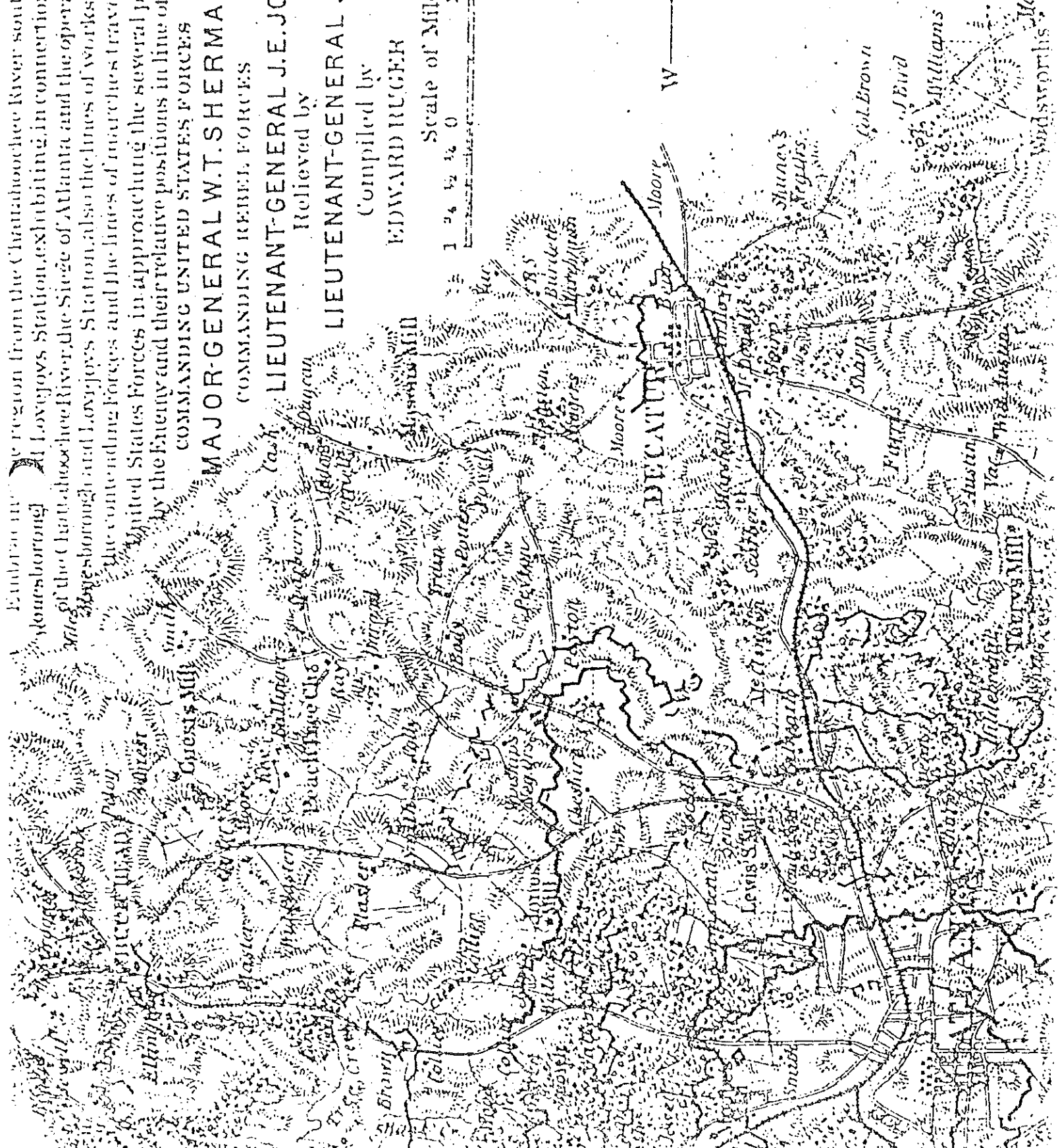
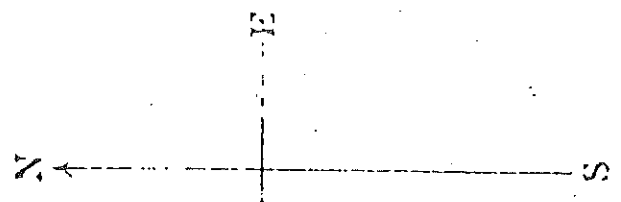
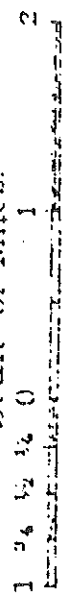


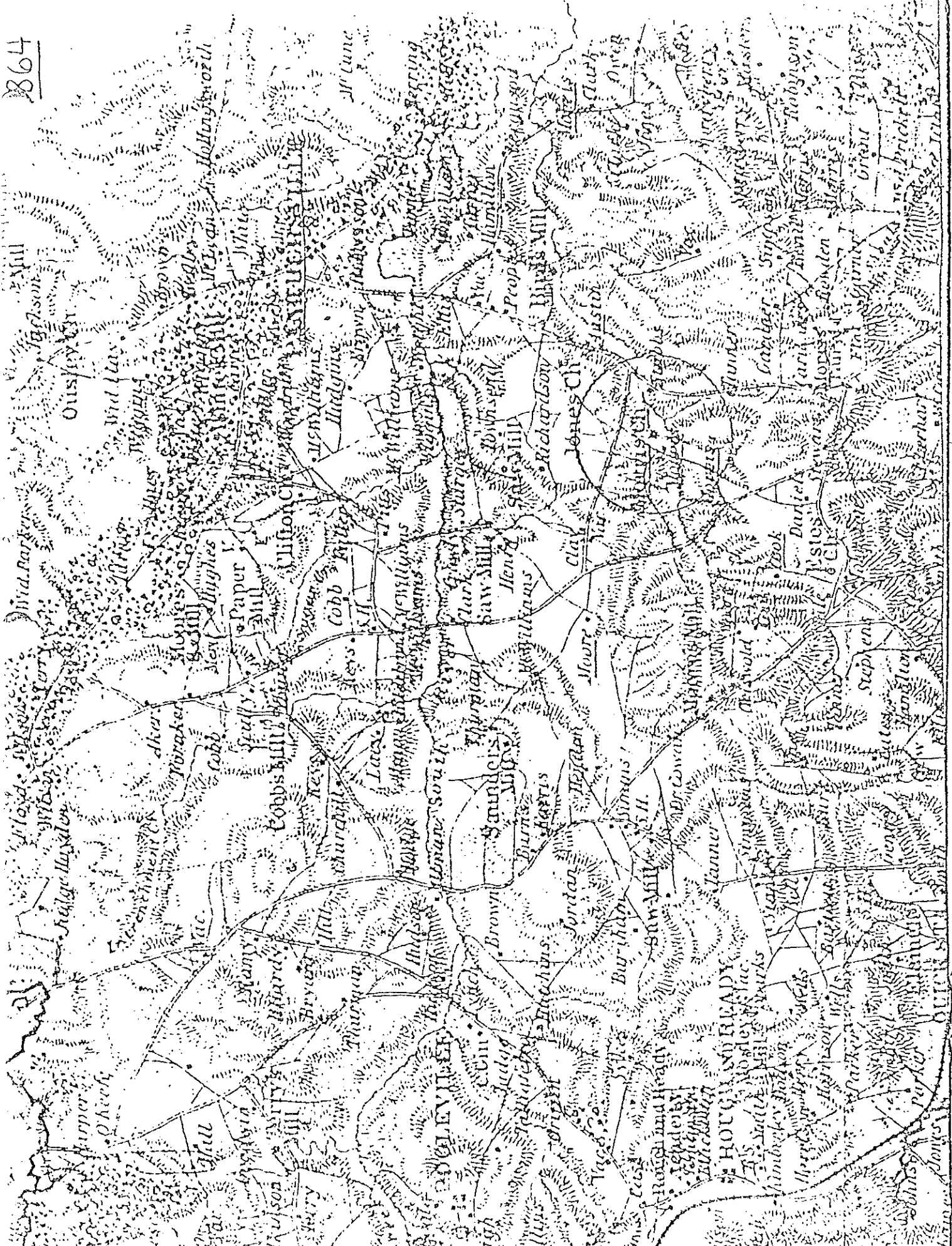
The region from the Chattahoochee River south to the
 (Lowerborough) At Lovejoy's Station, exhibiting in connection, the
 of the Chattahoochee River, the Siege of Atlanta and the operations at
 Lovejoy's Station, also the lines of works erected by
 the contending forces and the lines of marches traversed by the
 United States forces in approaching the several positions held
 by the enemy and their relative positions in line of battle.

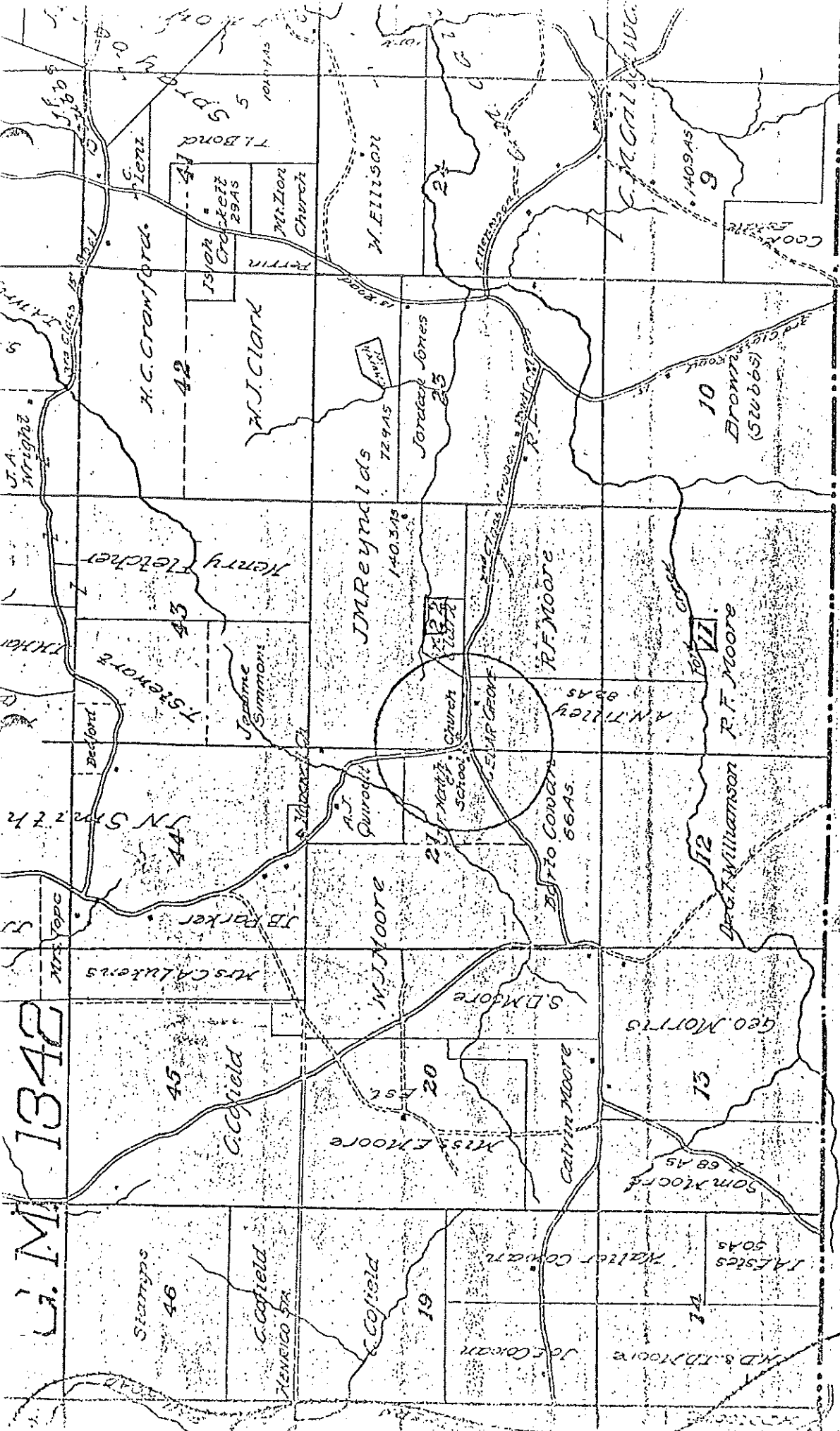
COMMANDING UNITED STATES FORCES
MAJOR GENERAL W.T. SHERMAN,
 COMMANDING REBEL FORCES
LIEUTENANT-GENERAL J.E. JOHNSTON,
 Relieved by
LIEUTENANT-GENERAL J.B. HOOD.

Compiled by
EDWARD RUGER

Scale of Miles.



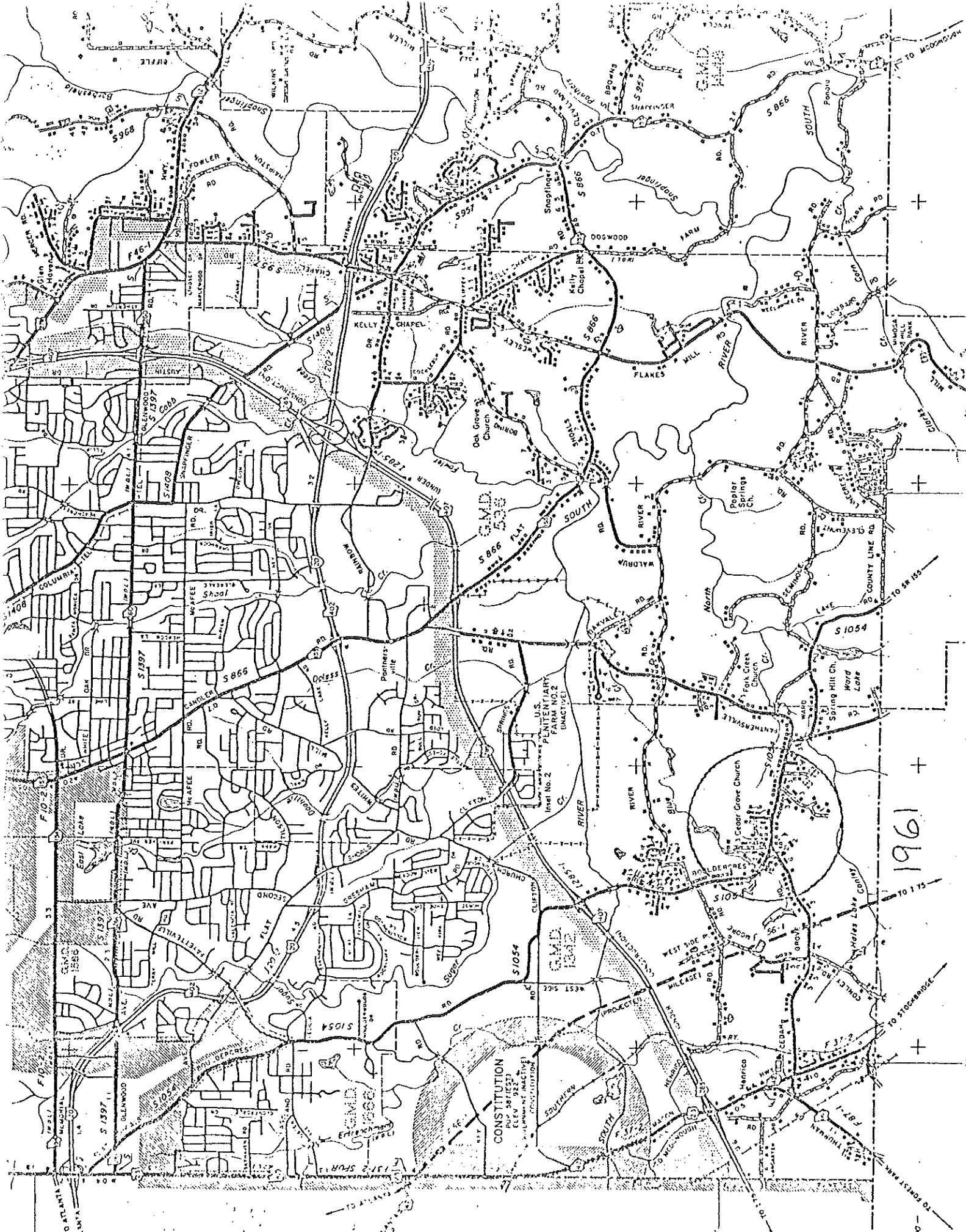




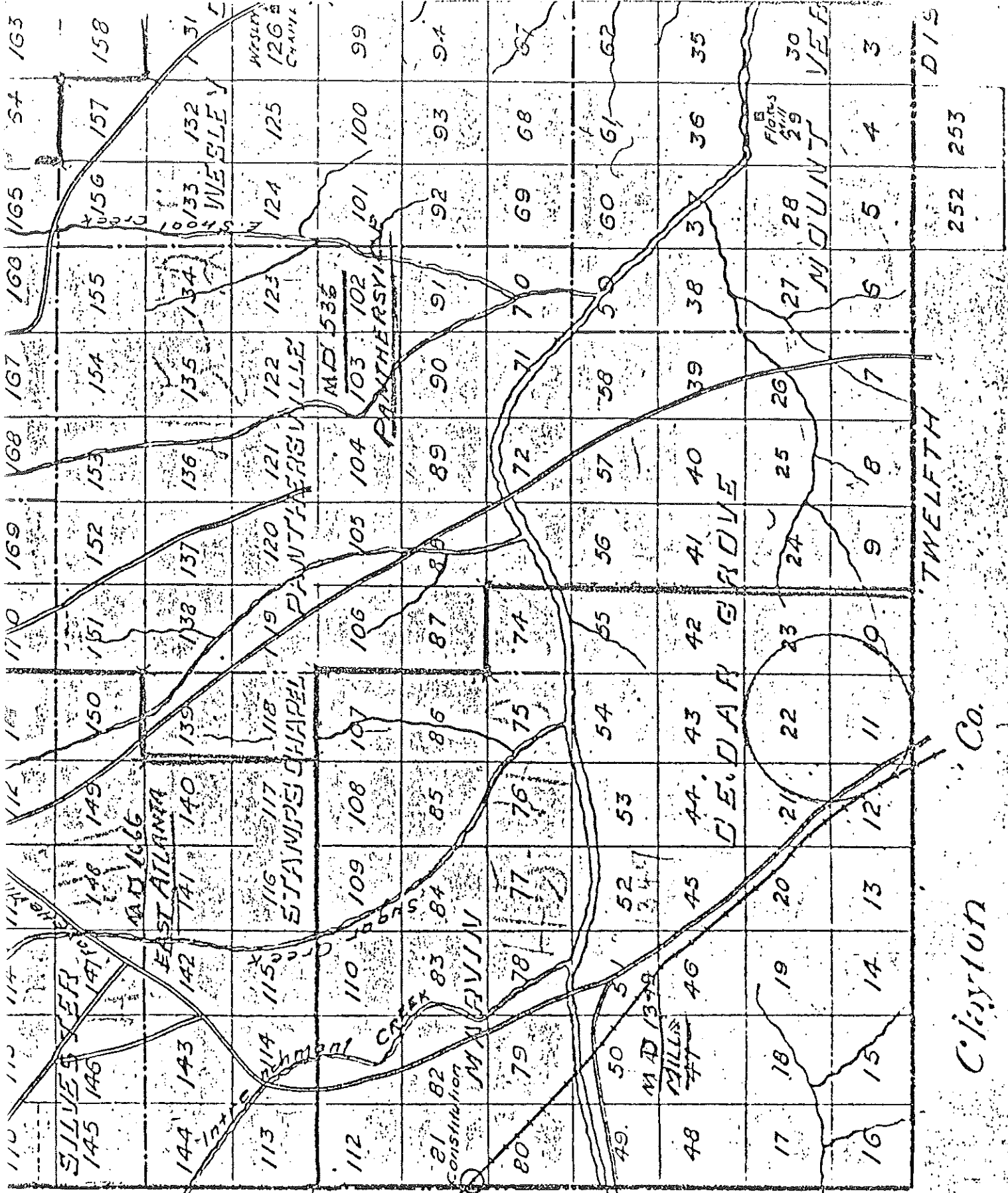
AYTTON COUNTY

1909

G.M. 1342



1961

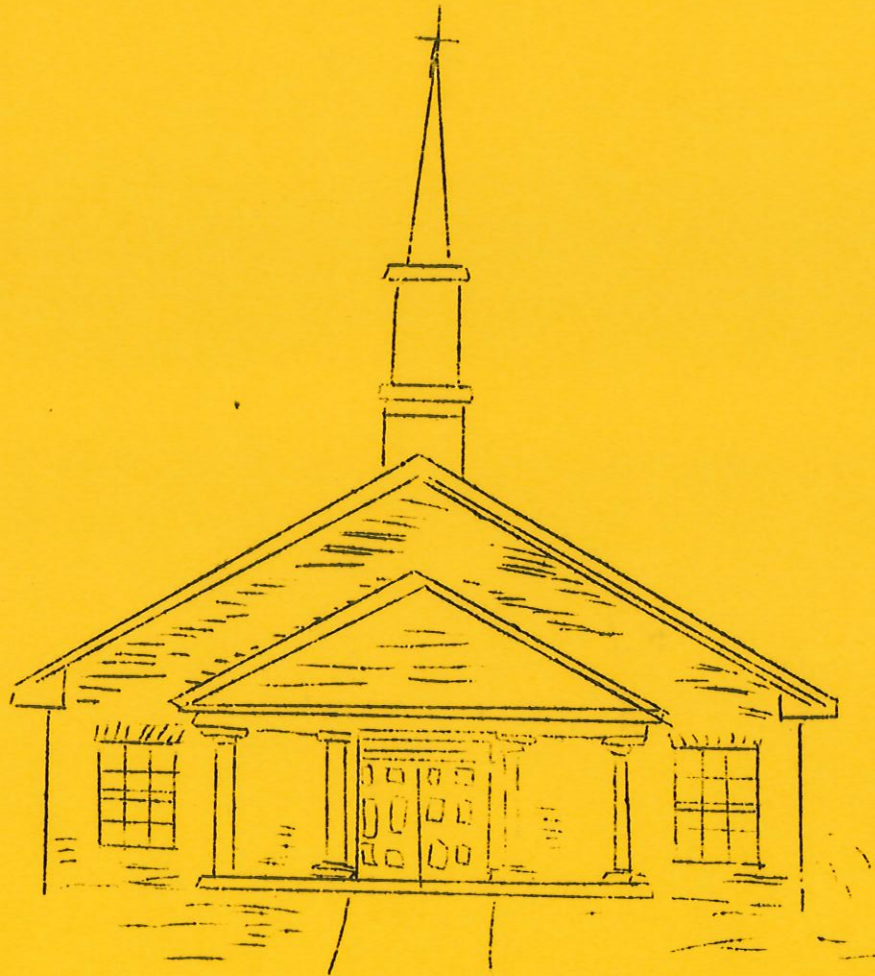


CLAYTON Co.
 TWELFTH DISTRICT

CEDAR GROVE METHODIST CHURCH

Route 1, Conley, Georgia

J. Shelby Cook, Pastor



HISTORY OF CEDAR GROVE METHODIST CHURCH

(J. SHELBY COOK, PASTOR 1961-1964)

In the year 1822 the John B. Morris family traveled in covered wagons from Abbeville County, South Carolina to Henry County, Georgia and purchased land lot No. 11 in the Fifteenth District from the original land grant holder, one Henry Meachamp, Sr. on November 21 of that year. A camp was set up and bonfires were kept all night to keep wild animals at a safe distance until a dwelling could be constructed.

In 1828 the said John Morris purchased the adjoining land lot No. 22 from the original grant holders (note). By this time DeKalb County had been formed and all the area was in DeKalb County. From this plot of land, just where the cemetery now stands, a lot for a church was donated. That same year (1828) a log chapel was erected and dedicated as Morris Church, in the Methodist Protestant Branch of Methodism.

Also in the year 1828 the Morris permanent home was built one quarter of a mile from the church.

Founders of the church are named as the said: John B. Morris, four of his sons, Rev. G. Watt Morris, Rev. Elijah Morris, Garrett L. Morris, Joseph Morris, and Allan J. Cook and John Moore.

A neighbor of that day made the remark that John Morris had three sons who were preachers therefore he had to build a church for them to have a place to preach. Many have since lived to thank God for the vision which led to the building of Morris Church (now Cedar Grove), however that vision took form.

Two other sons, Ben and John went to Texas as young men and John, the third preacher in the family became the father of John Harvey Morris who became a prominent minister in the M. E. Church South of the Texas and Oklahoma Conferences.

The eldest son, G. Watt Morris, was first pastor of Morris Church and served for many years. It has been said that Uncle Watt, in his preaching days, spoke with such ease and fluency that one was reminded of rolling string off a ball. He lived to the age of 93 years, long after the church was moved to its present site. The aged minister made request that he be buried so that his head would be placed on the spot where the pulpit of the old church stood. This was done.

In the days of the log church no heat was provided inside the building. When a member of the congregation became too cold he slipped outside to warm beside a bonfire in the yard.

*(note) I mention the two land lots because land for the original church and the present building were donated from the two different land lots.

In summer the meetings were held under a brush arbor. Fresh green leafed boughs piled on for each day's service furnished cool shade for worshippers.

Negro slaves went to church with their masters and occupied rear seats provided. They repented and praised God at the same altar and went home to plough the good earth together and wait for the Lord's blessings, spiritual and material. The black slave also took his turn at death with the white man and many of them were laid to rest on the hill where his masters too now lie buried.

In 1865 during Sherman's march through Georgia, a regiment of the Union Army camped on the hillside around the Morris Church. A young daughter at the Morris homestead near by, Miss Huldah Morris, felt the responsibility of the house as the men were away wearing Confederate Uniforms, there remaining at home the aged grandfather who was ill and younger children also.

When the enemy's soldiers came to the Morris well for water, Huldah, with a prayer in her heart, went to an officer telling him of the illness there and asking for protection for the night. And here follows one of the few recorded stories of kindness from the Northern Army during the Civil War. The officer promised to send a guard for the home, which he did, and as Huldah took up her vigil inside a front window, and watched the armed figure move back and forth in the cold moonlight she thanked God for her good fortune and wished for the day.

In 1872 a beautiful frame chapel was built on the opposite corner of the John Morris estate from the first building. This lot was donated by Garret L. Morris, then owner of the property. A school building was first built on the lot. Church services were held in the school building for some time before the church building was completed. The church was built at a cost of \$200. Much material and labor were donated.

Many ministers through the years have said that they felt a spiritual nearness in a peculiar way when they entered the church. An older person said he thought this was true because every nail was placed with a loving prayer.

The new church was dedicated in 1872 with Dr. F. H. M. Henderson, a professor at Bowden College, preaching the sermon.

After some months the Rev. Ligh Morris planted a grove of Cedar trees. In an informal discussion, "Cedar Grove" was suggested as a name for the new church and the name stuck.

There were, at this time, about fifty members.

The second Sunday in June 1877, while Dr. Henderson was still pastor, the first Children's Day was observed with the welcome address being made by Will Simpson, then five years of age. In 1954 Mr. Simpson, eighty years of age, was the only person still attending this fine annual celebration who remembered being on that first Children's Day program.

The second Sunday in June has become 'Homecoming Day' in a very real sense to many who took part in the Children's Missionary Program of yesteryear. June 8, 1952 marked the 75th year, the Diamond Jubilee of this celebrated day.

About the year 1880 the first musical instrument was placed in the church. Two young members, Miss Vickie Moore and Miss Fannie Stubbs pledged themselves to the task of selling enough homemade jellies to buy an organ. This was accomplished without too serious objection although these two were the only ones who felt the need at the time. However, many years later, when the song leader, Mr. Ben Morris, wanted to bring his violin to church—well—putting it mildly, this was considered by some, to be a very forward suggestion, not to say sacriligious. Before too long though, all were enjoying the sweet strains of Mr. Morris' violin with his daughter, Rose, accompanying him at the organ.

In 1905 a collection plate was passed inside the church for the first time. Formerly, offerings were handed to a steward before or after the service.

Mr. George C. Morris and Mr. H. D. Moore were faithful pioneers of Sunday School work here. The two served alternately for fifteen or twenty years, until Mr. Morris' death in 1914. Mr. Moore served from that time until a short time before his death in 1936.

About the year 1920 a youth work was organized under the name of the Christian Endeavor Society. Since Unification this group has been known as the Methodist Youth Fellowship.

In 1925 a woman's work was organized under the name of "The Ladies Aid Society" with Mrs. H. D. Moore as the first President. In 1934, when the Georgia Branch of the Woman's Missionary Auxiliary of the Methodist Protestant Church was organized, the name of the local society was changed to "The Woman's Auxiliary." Then in the new Methodist Unification setup, the name was changed to the "Women's Society of Christian Service."

In the summer of 1930 the first Daily Vacation Bible School was held. The term was three weeks. The terms are shorter now but every year, since the first, a carefully planned vacation Bible School has been held. This school has been a great aid to the church in the training of teachers as well as in the training of the children.

This church cooperated with other churches in this area in the building and maintenance of Clifton Youth Training Camp 1932-1942. This was an accredited training school for First and Second Series courses under the direction of the Board of Christian Education of the Methodist Protestant General Conference. Cedar Grove sent from fifteen to twenty-four students every summer and furnished two accredited teachers for the project.

In 1936 six Sunday School rooms were added to the one room sanctuary. In 1948 an annex of three larger rooms were built in the rear of the church. This gave room for ten classes with the Men's Bible Class meeting in the sanctuary.

In 1936 a Men's Brotherhood was organized. From 1938 to 1954 Cedar Grove and Clifton enjoyed the fellowship of being on the same charge. In 1954 Cedar Grove was made a station church by the North Georgia Conference and a full time minister was employed for the first time.

In 1949 a six room parsonage was erected on a lot next to the church. In 1961 a den, valued at approximately \$2000 was added to the six room parsonage. \$100 was donated by the Griffin District. The material was donated by members of the Church and the den was built by men of the church. There was no hired labor.

Since 1952 our church has maintained a nursery during the preaching hour, for the convenience of mothers of young children.

On Mother's Day 1952 a beautiful pot plant, then 70 years old or older was loaned to the church again for the day. This lovely White Arabian Jasmine was owned by Mr. Elmo Moore of Gladview Gardens, Atlanta, and was given to him by his aged Aunt, Miss Lizzie Moore, 50 years ago. The plant was brought to the church for special occasions, weddings, etc., many times and its worth grew with the years as we were reminded of Miss Lizzie and her sister, Miss Ellen, who, with such devotion, brought beautiful fresh flowers to the church every time the doors were opened, for the many years that they were active members here. Also the Elmo Moores, who for twenty years, so loyally aided in the success of special days at the church by their generous floral contributions.

A new brick educational building was completed and "Open House" was observed on a cold, cold Sunday afternoon in February, 1958. Building cost was \$17,500; Merrill Clark, contractor.

Around 1910 or 1912 a piano was purchased to replace the old organ. The young people of Cedar Grove worked for and purchased an electronic organ for the church in the spring of 1960.

In 1962 Cedar Grove was taken from the Griffin District and placed in the Atlanta-Decatur-Oxford District. The Church now has a full Conference Program with all five required Commissiona

organized and functioning--Commissions on (1) Missions (2) Education (3) Membership and Evangelism (4) Stewardship and Finance (5) Christian Social Concerns. The Woman's Society of Christian Service and Methodist Youth Fellowship are active in the local church, Sub-District (Tri-County), district and conference levels. The Official Board meets regularly and does a fine job with the cooperation and help of all its members.

Following is a report of the Building Committee which was made to the Fourth Quarterly Conference April 29, 1963:

The Building Committee held its first meeting November 25, 1962. A called Quarterly Conference, December 2, 1962, gave the Committee authority to employ a structural engineer and develop a sound financial plan for the church building. These were presented to the Church Conference on December 28 and approved. Then on January 27, 1963 they were presented to the Quarterly Conference and approved. On January 28, bids were opened by the Committee. February 14 the Committee voted to let the contract on a cost plus basis with M. W. Buttrill, Contractor.

The ground breaking ceremony, led by Dr. Delma L. Hagood, District Superintendent and the Reverend J. Shelby Cook, pastor, was held February 17, 1963. Construction began the very next day.

A Crusade Committee with I. L. McPherson, Chairman, was appointed to raise \$10,000 in cash by Victory Sunday, April 14, 1963 (Easter Sunday). This Committee was also given the authority to buy all new furnishings for the sanctuary. All cash not used for furnishings was applied toward the building loan. It is fully air-conditioned and has central heating. The new sanctuary is of Colonial Architecture with approximately 2500 square feet of floor space. It has a seating capacity of 250, with two additional class rooms and choir room.

The first service was held in the new sanctuary on May 5, 1963. The Formal Open House was held on Children's Day, June 9, 1963. The educational building was dedicated and the sanctuary was consecrated. Methodist Church buildings must be free of indebtedness before they can be dedicated, therefore, only the educational unit was dedicated on June 9. Services were led by Dr. Delma L. Hagood and the Reverend J. Shelby Cook.

Following is the approximate estimated replacement value of our Church Plant:

Sanctuary	\$24,000
Sanctuary furnishings	4,200
Educational Building	30,000
Educational furnishings	3,000
Youth building	3,000
Parsonage and Furnishings	14,000
4 acres land valued at	10,000
	<u>\$88,200 T. O. T. A. L.</u>

Listed below are the building accomplishments and approximate cost of each for the Conference Year 1962-63:

1. Paid off indebtedness on Educational Building	\$ 3,600
2. Tiled floor in Educational Building	800
3. Built Sanctuary	24,000
4. Furnished Sanctuary	4,090
Total amount spent	32,490
Indebtedness incurred	19,000
Total Cash raised	13,490

The Building Committee was: J. T. McGarity, Chairman; Mrs. J. T. McGarity, Roy Hatcher, Merrill Clark, Robert Harkness, M. G. Haley, Frank Reagin and J. Shelby Cook.

In May 1963, the frame church built in 1872 was torn away. The last three rooms (which were added in 1948) were moved to the back of the lot when construction was begun on the new sanctuary. This is now used as our Youth Building.

PASTORS AS REMEMBERED:

1828	- - - - -	Watt Morris
		Elijah Morris
1872	- - - - -	F. M. M. Henderson
1883	- - - - -	J. McD. Radford, Sr.
1892-1904	also 1908 - - - - -	Robert McGarity
1905-1906	- - - - -	John D. Keith
1906-1910	- - - - -	- - - - -
1910-1911	- - - - -	J. McD. Radford
1911-1912	- - - - -	John Anderson
1912-1913	- - - - -	C. B. McDaniel
1913-1914	- - - - -	- - - - -
1914-1923	- - - - -	J. M. Reynolds
1923-1924	- - - - -	- - - - -
1924-1927	- - - - -	W. M. Hunton
1927-1929	- - - - -	- - - - -
1929-1930	- - - - -	A. G. Lynch
1930-1931	- - - - -	C. D. Martin
1931-1932	- - - - -	- - - - -
1932-1940	- - - - -	F. D. Smith
1940-1941	- - - - -	- - - - -
1941-1942	- - - - -	J. F. Thompson
1942-1943	- - - - -	Felix Sutphen
1943-1944	- - - - -	- - - - -
1944-1945	- - - - -	Joel Cannon
1945-1946	- - - - -	Edgar A. Padgett
1946-1947	- - - - -	- - - - -

1947-1951	- - - - -	Lloyd W. Jackson
1951-1954	- - - - -	F. O. Shirley
1954-1956	- - - - -	C. W. Grishem
1956-1958	- - - - -	Robert L. Ramsey
1958-1959	- - - - -	F. C. Hicks
1959-1961	- - - - -	Bernard K. Henry
1961-	- - - - -	J. Shelby Cook

We would not try to list the names of the men and women who have shared in this labor of love in a sacrificial way, realizing that the prayers of the devout and patient spirits may have done as much toward keeping the candle aglow as have those who have been able to consecrate leadership ability to God's Kingdom in this small corner of the earth. Knowing that our Divine Father will take account, we leave to Him the task of recognition and reward.

The church now has about 240 members and an average Church School attendance of around 100.

Sixty or seventy years seems to be the life span of cedar trees in this part of the country and pines come up unbidden; so we now have the prettiest little church you ever saw in the midst of the prettiest pine grove God ever grew—and the name is CEDAR GROVE.

Submitted by:

Nell H. Moore, 1954

(Revised and additions made in 1964; printed for Children's Day, June 14, 1964)

NOTE OF APPRECIATION:

I am indebted to a number of people for the information which made possible this brief sketch of a long and rich church history. Some of those who have already passed are: Mrs. Tavie Moore, Mr. Ben Morris, My Lynn Moore, Rev. John Harvey Morris, Mrs. Oda Moore, Miss Fay Morris, Mr. and Mrs. John Bond, Miss Nannie Bond and Mrs. Mollie Moore. Also many of you of my own generation have been interested and helpful in many ways. You have searched attics and old chests for records, you have made trips with me and for me in search of an approximated date or another minister's name. I am sincerely grateful to all.

----- Mrs. R. M. (Nell Hatcher) Moore



Cedar Grove Methodist, 135 Years Old Marks an Epochal Milestone Sunday

135-year-old church that began as a log cabin as a pioneer life into the program in one of DeKalb County's growing suburban areas.

emphasize the new windiness before they can be with, the church of Cedar Grove could have one only Methodist—will hold homecoming and program will be held on children's Day and a dedication of \$300,000 worth of new ties on June 6.

gun as a church, was to slaves of the year seen the Atlanta-DeKalb County provided by their ministers, the church and the Rev. J. Shefferson pastor.

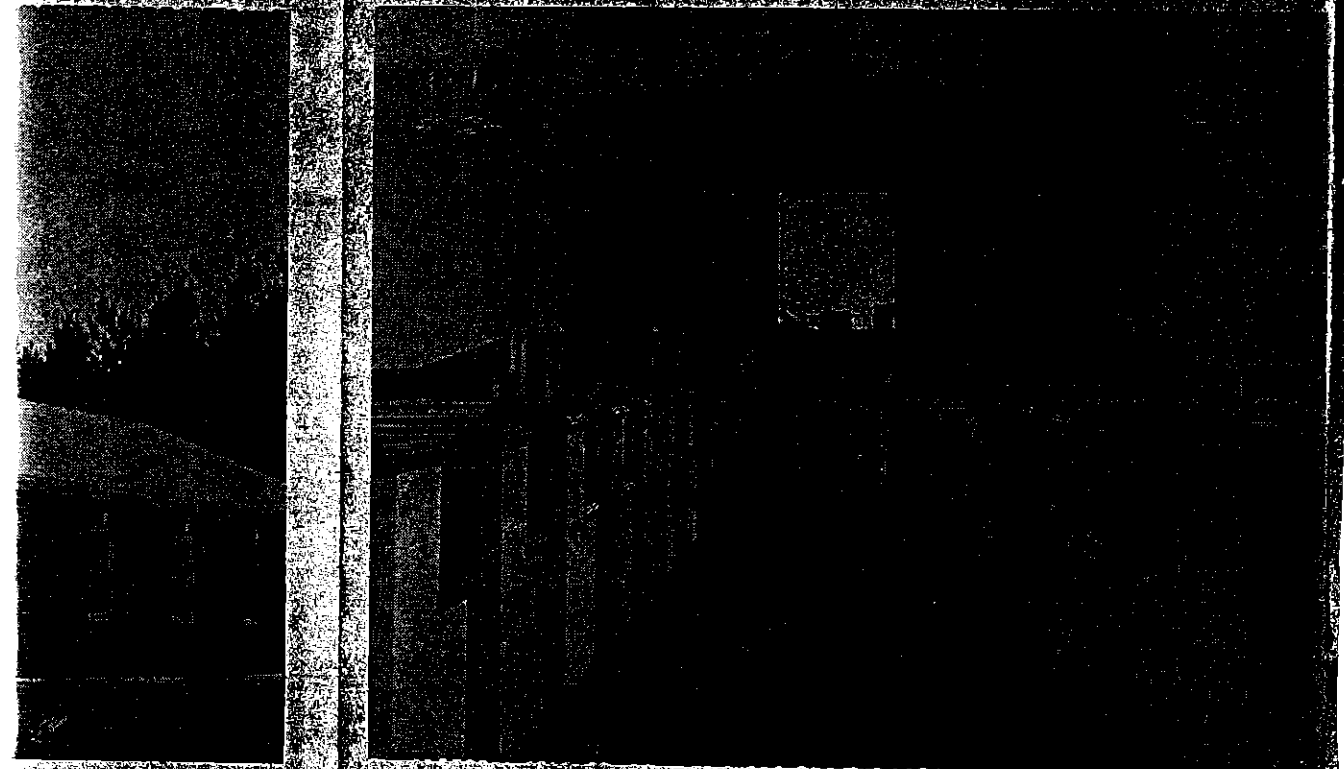
The formal open house will be held for the new and completed sanctuary, which was completed last month. Ground was broken on February 17 and construction was begun the following day.

children's Day services will be held at 10:30 a.m. and 7:30 p.m. on Sunday, June 6. The church will have a special service for the occasion. The church will have a special service for the occasion. The church will have a special service for the occasion.

To Lead Program Services will be led by Dr. H. H. Hagedorn, superintendent of Atlanta-DeKalb County, and the Rev. J. Shefferson pastor.

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have remained in the home. More than 100 people were present at the service. The church will have a special service for the occasion. The church will have a special service for the occasion.



of new sanctuary of Cedar Grove Methodist Church—Photos by Bucher.

DeKalb News
June 6, 1963

A 135-year-old church that began as a log cabin is putting new life into its program in one of DeKalb County's exploding suburban areas.

To emphasize its new found growth, the church—Cedar Grove Methodist—will hold Homecoming, Children's Day, and dedicatory services for \$60,000 worth of new facilities on June 9.

Begun as a log chapel, where Negro slaves occupied rear seats provided by their masters, the church has since grown into a congregation of 240 members with a full conference program.

A \$30,000 sanctuary will be consecrated and an educational building dedicated. Methodist church buildings must be free of indebtedness before they can be dedicated, therefore only the educational unit will be dedicated June 9.

To Lead Program

Services will be led by Dr. Delma L. Hagood, superintendent of the Atlanta-Decatur-Oxford District, and the Rev. J. Shelby Cook, pastor.

The formal open house will be held for the new air conditioned sanctuary which was completed last month. Ground was broken on February 17 and construction was begun the following day.

Children's Day services will be held at 10:30 a.m. The Rev. Malone Dodson, associate pastor of Dalton First Methodist Church, and a former member of Cedar Grove, will preach at 11 a.m. Following the program, lunch will be served at the church.

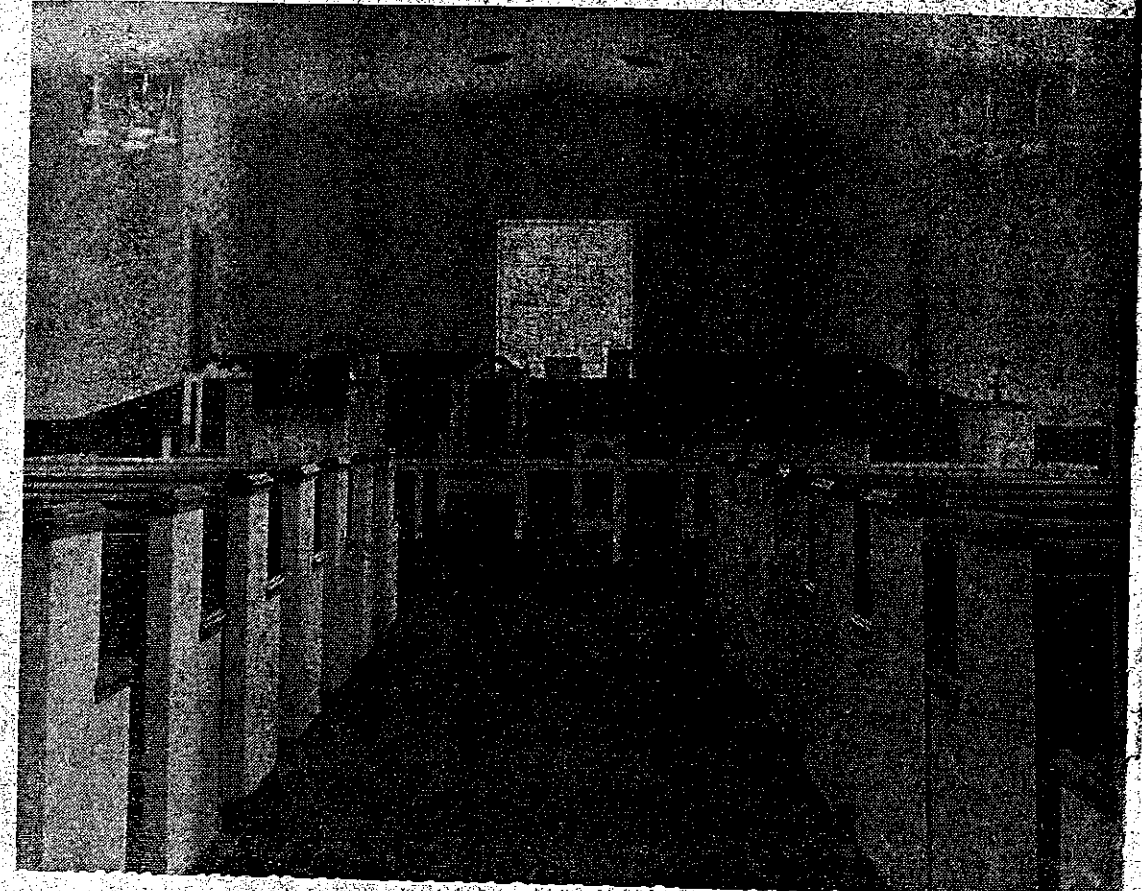
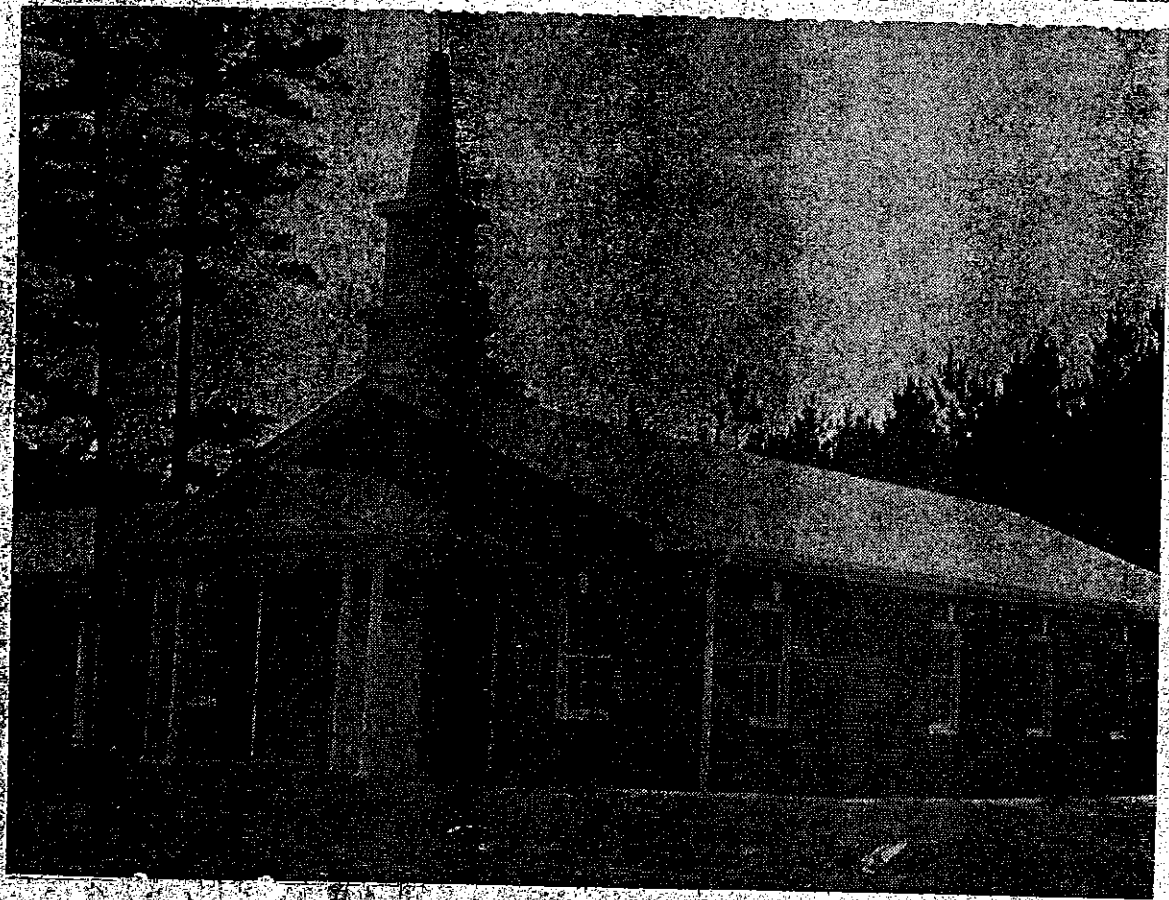
At 2 p.m. the new sanctuary will be consecrated and the educational building will be dedicated. Dr. Hagood will conduct the ceremony and preach the sermon. The educational building which was the first unit of the total new church plant, was built in 1957. The indebtedness on this building was paid in full in December 1962 and construction of the new sanctuary began almost immediately.

In 1828, John B. Morris donated the land for the church, having come with his family in 1822 in covered wagons from Abbeville County, S. C., to Henry County. By 1828 DeKalb County had been formed and the church area was in DeKalb. The new log chapel was dedicated as Morris Church in the Methodist Protestant branch of Methodism.

The founders of the church were John B. Morris. Four of his sons, Rev. G. Watt Morris, Rev. Elmer Morris, Garret L. Morris and Joseph Morris, and Allan J. Cook and John Moore (another son of the senior Rev. Mr. Morris, also was a minister).

A neighbor of that day is said

to have remembered to have Morris had the preachers a place to build a church. The oldest G. Watt Morris that spoke of him in his



Exterior and interior views of new sanctuary of Cedar Grove Methodist Church. — Photos by Bucher.

*DeKalb New Era
June 6, 1963*

CEDAR GROVE METHODIST

135-Year Old Church Dedicates New Facilities

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THE FOUNDERS of the church were John B. Morris; four of his sons, Rev. G. Watt Morris, Rev. Elijah Morris, Garret L. Morris and Joseph Morris; and Allan J. Cook and



John Moore (another son of the senior Rev. M. Morris also was a minister).

A neighbor of that day is said to have remarked that John Morris had three sons who were preachers and therefore had to build a church for them to have a place to preach.

The eldest Morris son, the Rev. G. Watt Morris, was the first pastor of Morris Church. It is said that he spoke with such ease and fluency in his preaching days that one was reminded of rolling string from a ball. He lived to be 93, dy-

ing long after the church was moved to its present site. He requested that he be buried so that his head would be on the spot where the pulpit of the old church stood. This was done.

In summer the meetings were held in a brush arbor, and in winter, since no heat was provided inside the log church, a member of the congregation who became too cold slipped outside to warm beside a bonfire in the yard.

In 1865 during Sherman's march through Georgia, a re-

giment of Union Army camped on the hill around the Morris Church. A young daughter at the Morris homestead nearby, Miss Huldah Morris, met a Union officer at the well when the soldiers came for water and asked for and received protection for her sick grandfather. The other men of the household were serving in the Confederate Army.

In 1872 a frame chapel was built about a mile from the original Morris Church. This land was donated by Garret L. Morris. The Rev. Lige Morris planted a grove of Cedar trees and "Cedar Grove" was suggested as a name for the new church. Since that time, most of the cedar trees have died and pine trees have come up in their place. The church had about 50 members in 1872.

THE FIRST musical instrument, an organ, was placed in the church in 1880. It had been bought with proceeds from Miss Vickie Moore's and Miss Fannie Stubbs' homemade jelly sales. In 1905 a collection plate was passed inside the church for the first time. Formerly, offerings were handed to a steward before or after the service.

In 1936 six Sunday school

Subject Files

Churches

Cedar Grove Methodist

DHS
Dunbar

Dunbar - Methodist -
Dunbar Home Methodist Church

History of
Dunbar Home
Methodist
Church
(started
in 1964)

In 1828 a log chapel was erected & dedicated Morris Church, in the Methodist Protestant Branch of Methodism; Founders of the church are named as the said: John B. Morris, 4 of his sons, & Allan S. Colas & John Moore. In the summer, meetings were held under a log shed also. In the days of the log church no heat was provided inside the building. When a member of the

DHS
Dunbar

Dunbar Home Methodist
Church

congregation became too cold he slipped outside to warm beside a bonfire in the yard. Negro slaves went to church with their masters & occupied rear seats provided. In 1865 during Sherman's march through Ga., a regiment of the Union Army camped on the hillside around the Morris Church.

In 1872 a new frame chapel was built on the opposite corner of the John Morris estate from the first building. This lot was donated by David L. Morris, then

DeKalb News/Star 8/13/87
 Mrs. Dantzler works from Hills
 Hobby Shop in Decatur.

'Patchwork Rabbit' Wins Ceramic Award

Betty Dantzler of Decatur was awarded seven ribbons and the highest award in Hobby Ceramics at the twenty-third National Ceramic Manufacturers Association show at the Atlanta Hilton.

Her "Patchwork Rabbit" earned her the "Freddy" Award, given by the Popular Ceramic. Ms. Dantzler works from Hills Hobby Shop in Decatur.

Candidate Comments Good 'Sportsmanship'

In three campaigns, it's never happened to her before and it shows good sportsmanship.

That was the reaction of Betty Aaron, incumbent representative from the 54th district, to a telephone call from opponent Daniel Barnett congratulating her on her re-election.

Barnett came in third in his race against Rep. Aaron and Bobby King.

Avondale Estates Plans Flea Market

Plans are underway for the annual city-wide flea market to be held October 6 in Avondale Estates.

The sale, to include "everything from junk to antiques" will be held in the parking lot of C&S Bank, 52 North Avondale Road.

Persons wanting to reserve selling space may telephone Lee Shelburnt at 299-0101.

Kindermusik Classes Offered At College

Classes in Kindermusik, a specialized form of music education for children ages four through six are being formed for the fall.

Classes are offered through the college's personal enrichment program.

Instruction areas include learning songs, ear training, note reading improvisation and creative activities, acquaintance with orchestral instruments and literature of many periods, movement to music and preparation for instrumental lessons through finger games.

One of the instructors, Frankie Cain, said, "Note reading and ear training are emphasized. Acquaintance with many different instruments is achieved by allowing the students to experiment with the instruments of the orchestra as well as the piano, guitar, autoharp and others. They listen to a variety of music and compose."

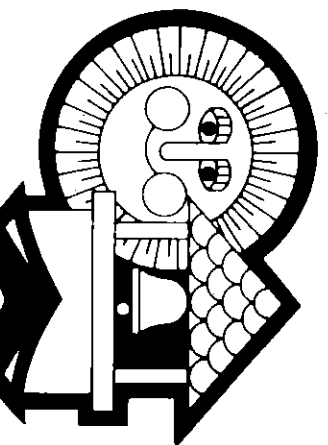
Phone 469-0593 or 469-6570 for more information.

AIRMAN ALVA THOMAS TAKES PART IN EXERCISE

Airman 1st Class Alva L. Thomas, son of Sheila T. Murray and stepson of Richard Murray of Stephenson Road, Stone Mountain, has participated in Crested Cap '84, a short term deployment of the 4th Tactical Fighter Wing from Seymour Johnson Air Force Base, N.C. to Ramstein Air Base, West Germany.

PVT. JEFFREY NEAL PROMOTED IN MARINES

Marine Pvt. Jeffrey J. Neal, son of Cecil and Sarah Neal of Mark Trail, Decatur, has been promoted to his present rank while serving with 4th Marine Aircraft Wing, Naval Air Station, Marietta.



Boys On One Side, Girls The Other At Cedar Grove One-room School

By HELEN ORDNER
 Kids everywhere are savoring the end of summer and preparing themselves for the return to classes.

Schools have changed, but kids have had these same mixed feelings since the days of the one-room schoolhouse, according to Mrs. J.W. Clark. A lifelong resident of the Cedar Grove Community, she can recall the anticipation of going back to school. A far cry from today's children, she spent the summers working with her family in the cotton fields.

Mrs. Clark, who was Fay Moore when she started school in Cedar Grove's one-room schoolhouse in 1899, lived just across the road.

When the big brass school bell, audible for miles around, rang in the early mornings, she and her seven brothers and sisters would leave for classes.

BOYS SAT on one side of the building and girls on the other, back in those days. A partition ran between the two sexes, but it did not prevent their throwing wadded-up paper balls at each other, she recalls.

Girls had a bucket of well water and a dipper on their side of the room, as the boys did on theirs.

Up the hill was a "two-hole privy," a luxury provided only for girls.

Kids "were supposed to be studying" while the teacher taught other classes, Mrs. Clark said. She can recall, though, that seated near the long windows you could see droves of cattle being driven down East McDonough Road (now Bouldercrest) to market, or watch clouds blowing about in imaginative patterns.

The teacher, a Mr. Jackson, sat on a raised stage at the front of the school, overlooking his whole domain. He maintained discipline with the free use of a switch and began classes with morning prayer and Bible readings.

Scholars in those days carried a tin syrup bucket with a cold sweet potato for lunch, or Mrs.

all the brand name fashions to prepare for back to school then, but they had their own rituals.

For special occasions, young Fay's mother would curl her blond hair around paper strips fastened with straight pins. Later, there was a curling iron warmed in the glass chimney of a lamp.

Girls then wore layers of petticoats, "mies around," which were starched stiff and ironed with a flat iron heated in the fireplace — covering their one-piece "beddies."

Middy blouses were the fad, along with high-button shoes. She had one pair for school, one for Sundays. Her father attached new soles to shoes for his eight children.

MRS. CLARK is now a spirited 91-year-old great grandmother and devoted Braves fan, who still lives within a half-mile of her birthplace and the school she attended for seven years.

She still does exquisite needlework which is evident throughout her comfortable two-story home. She had scant time for an interview as she was itching to be in the kitchen where she was in the midst of canning tomatoes.

Her roots are deep within the Cedar Grove community which was settled by her ancestors, the Morris and Moore families. Her life has revolved about the Methodist Church there and the school in its changing roles.

Believed to be the only one-room school still in existence in DeKalb County, it was formed after her grandfather, Garrett L. Morris, decided property for a school for \$25 to the early-day Cedar Grove Methodist Church. It sits on the grounds of the church which was founded by another ancestor, John Morris.

In later years, the school has served as a community center, but membership has dwindled.

Mrs. Clark shares recollections of school days with her former classmate, Maud Moore Hardin of Cedar Grove. Mrs. Hardin's husband, Arnold, and her sister, Ruth Moore Dobbs. They have

school house is uncertain. Those who care for it hope to find a new owner who will move it — a happy ending like the one which emerged recently for the antebellum Towers-Fowler-Thompson house on Rockbridge Road. The church is willing to give it to a new owner.

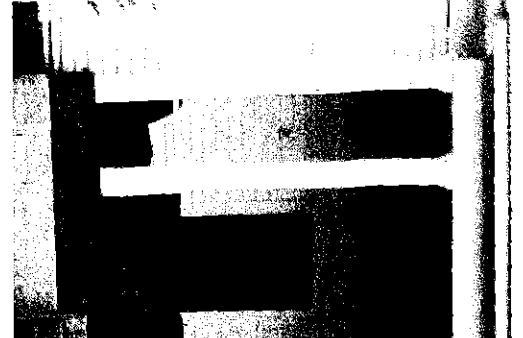
"It's in the way of progress," says Bob O'Neil, chairman of the Cedar Grove United Methodist Church's building committee. The building will probably be demolished no later than October 1.

Anyone who can move the sturdy old building and find a new purpose for it may telephone Mr. O'Neil at 241-6333.



She r

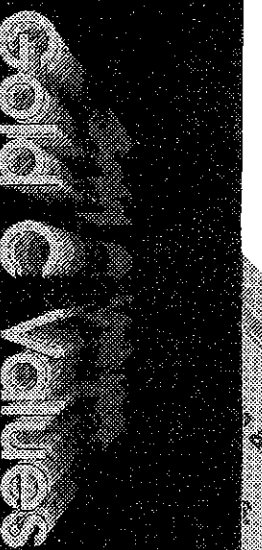
Mrs. Fay Clark is a walking still somewhat rural Cedar C remembers classes in the one hopes that the offer of the Ce building to a new owner will s



Once

Mrs. Fay Clark and her daughter on the porch of the Cedar Grove schoolhouse. The building is soon to be demolished unless a new owner can be found.

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 SIZZLER
 7-ELEVEN

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Prize-winner

Alex Ayers, Stone Mountain High, right, receives the Rickenbacker Trophy from Roger Danz, festival director for the University of Georgia's Jazz Festival of Champions. Stone Mountain and Redan high school musicians brought home honors.

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KIDS DIDN'T go out and buy

new 91-year-old great grand-mother and devoted Braves fan, who still lives within a half-mile of her birthplace and the school she attended for seven years.

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Mrs. Clark shares recollections of school days with her former classmate, Maud Moore Hardin of Cedar Grove. Mrs. Hardin's husband, Arnold, and her sister, Ruth Moore Dobbs. They have seen Cedar Grove change from an insulated community of dairies and farms, as suburbia has continued to edge into its once-open fields.

THE FUTURE of the old



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