

CHAPTER FOUR
HENRY HORNE, SR.

By his own reckoning, Henry Horne, Sr., was born on November 21, 1716.¹ At least, this is the date that he gives the Quakers to enter into their records of his family. He was one of the youngest children of William and Margaret Horne, born when they still lived in Chowan-Bertie Counties, probably on the place known as The Banks of Italy.

Around 1736, Henry married a young lady named Ann. Her last name is believed to have been Purcell.² Ann was born on April 1, 1723³, which would have made her around 14 when she married Henry. Henry and Ann had slew of children: William (born on March 30, 1738), Esther (born on April 6, 1740), Isaac (born on May 7, 1742), Henry, Jr. (born on May 10, 1744), Jacob (born on March 10, 1748), Mourning (born on March 10, 1748), Phebe (born on September 14, 1749), Joel (born on August 14, 1751), Thomas (born on March 24, 1753), Charity (born on November 19, 1755), Selah (born on February 13, 1758), Demarias (born on May 31, 1760), and Jeremiah (born on November 1, 1763).⁴ We can thank the Quakers and their incredibly detailed meeting minutes for those exact birthdates, a rarity in the pre-Revolutionary South.

Henry, Sr., was a Quaker. There are no known records showing that his father, William, was a Quaker. Unfortunately, the published Quaker records begin in 1750, which was at the end of William's life. So, it's quite possible that William Horne was a Quaker, and we just can't tell. Some family researchers have said he was, and it would make sense. The area of Virginia where he was born (Nansemond County), was a hotbed of Quaker activity, and the Quakers founded a meeting house in Chowan County in the late 1600s. Right now, however, we have nothing concrete to go on.

So, at the moment, it appears that either Henry was attracted by the Quaker faith and joined the church, or else he joined as a prerequisite for marrying Ann.

A Brief History of the Quakers

The Quakers, or Society of Friends as they are formally known, is a denomination in the Christian church, dating back to England in 1648. Founded by George Fox as a non-conformist breakaway from the more strict Puritans, Quakers had a theology that ran contrary to both the

Puritans and the established Church of England (Anglicans). Fox believed that all people had a direct access to God, and could experience him at any time, not needing a pastor or priest to intercede for him or her. Fox rejected the doctrine of Sola Scriptura (the Bible alone is the Word of God) and stressed the importance of Jesus as the Word of God.

Quakers also rejected the idea of sacraments or creeds, and had no formal minister. All people were ministers, according to Fox. When Quakers met, they sat in silence, until "moved on by the Holy Spirit," and stood up and either said or sang whatever they felt. Whenever someone was recognized as a minister in Quaker records, it was because that person had a spiritual gift that the entire assembly felt it needed at every meeting.

Quakers dressed plainly, rejecting the more flamboyant style of clothing worn by both Anglicans and Puritans. They did not, however, go to the extreme of the Amish. They also practiced non-violence, abhorring war, although many did fight in the American Revolution, seeing that conflict as a necessity to end the persecution of their faith.

Quakers derived their name from George Fox's statement during one of his trials that "all men should tremble before God." The name was used at first as an insult, but the Society of Friends actually liked it, and began calling themselves that.

They were a tight bunch. While Quakers welcomed new members from other denominations, they frowned on members associating formally with non-Quakers. Members would be dismissed and shunned for marrying non-Quakers.

Many Quakers came to the American colonies to get away from the persecution back home. They were the charismatics of their time. Imagine how charismatics are looked at today by Episcopalians and Baptists ... except the Anglicans and Puritans would just shoot the Quakers instead of merely rolling their eyes. Many Quakers came to New York, North Carolina and Virginia before the founding of Pennsylvania as a refuge for the denomination.

While the Quakers still exist today, they had their heyday during the early part of the 18th Century, during that era's mass revivals.⁵

===

On June 1, 1757, Henry, Sr., requested to come under the care of the Society of Friends meeting in Piney Woods. Pine Woods was the Quaker meeting in Bertie County, although Henry was listed as living in Edgecombe County in the Piney Woods Quaker records. No record has

surfaced yet to show whether Henry belonged to the Quaker church prior to this date.

He tried to be a good Quaker, and apparently was successful to a point. Twice, he was recommended by the assembly to be a minister, meaning he had some gift that the assembly recognized as crucial to their worship services. The first was in February, 1759, when the Piney Woods assembly recommended him. The second time was in Rich Square. Rich Square met in Edgecombe County, a lot closer to Henry's home, so he transferred his membership. On August 1, 1762, they recommended Henry to be a minister in that assembly. We can only guess what his gift was. Perhaps he had a great oratory voice and was good at reading the Bible aloud. Or perhaps he had a great singing voice. Or maybe he was just a very reassuring man and put people at ease with what he said.

Even though Henry was a good Quaker, he was not doctrinaire about his religion. Certainly not doctrinaire enough to insist that his children follow Quaker standards. His son, William, was dismissed for marrying a non-Quaker. So was daughter Mourning. Both sons Henry, Jr., and Isaac were kicked out, although the records don't say why.

Finally, in 1774, a major rift occurred between the Rich Square Quaker assembly and Henry Horne, Sr. On November 19, 1774, the meeting criticized Henry for not condemning his daughter's marriage to a non-Quaker. The records don't say which daughter, but Phebe and Charity were his oldest single daughters at the time. Worse, the wedding happened in Henry's own home! Horrors! Henry apparently did not apologize, nor disown his daughter, for in June, 1775, he and his wife Ann were kicked out of the Quaker church.

Henry and Ann tried to mend fences. On June 16, 1775, they condemned their breach of discipline (but not their daughter's marriage), and the meeting deferred their dismissal. The issue kept getting worse, however, and finally, on February 17, 1776, Henry and Ann were dismissed, once and for all. The situation was severe enough that Rich Square also dismissed Henry's sons Jacob and Joel, and his daughters Phebe and Charity. Somehow, Henry's sons Thomas and Jeremiah remained out of the squabble. Only Jacob returned to the Quaker church. The rest went their own separate ways.

It didn't take Henry Horne, Sr., very long to divorce himself from Quaker theology. Being free from the Quakers also meant he was free from the doctrine of non-violence. So, he took up a musket and the Patriot cause, and joined the North Carolina militia during the American Revolution. At the moment, it is unclear which unit he served in, and if he saw any

action.

He also divorced himself from the Quaker theology of anti-slavery. By the time he died in 1797, Henry Horne, Sr., owned seven slaves. But while he may have embraced the Southern concept of slavery, Henry did not embrace the Southern treatment of slaves. He treated them very well, and looked forward to being able to grant his slaves their freedom. In his will, Henry stated that two of his slaves were to be freed upon his death. The other five were to be freed if the laws of the land changed. Otherwise, they were to remain with the family and not to be sold for a profit.

Henry learned how to be a good neighbor from his father, William. On February 7, 1742/43, he witnessed the will of Owen MacDaniel. In 1751, Henry served as witness to the sale of land by George Stephenson to Needham Bryan. He must have been fairly close to George Stephenson, because on June 25, 1753, he was testator to his will. Together with his brother Thomas, Henry was testator to the will of Sarah Wall on November 2, 1754.

During the Revolution, Henry's son Thomas moved to Dobbs County. Following the Revolution, his sons Henry, Jr., Jacob and Jeremiah also left Edgecombe County for Dobbs County. Henry, Sr., went with them. Why not? He still had one last adventure left in him.

Again, there has been some dispute among Horne researchers as to whether the two Henry Hornes in Dobbs County are the same as the two who did so many glorious things during the American Revolution up in Edgecombe County. The Quakers come to our rescue here!

From the Quaker records we know that the Henry Horne, Sr., who lived in Edgecombe County, had two sons named Thomas and Jeremiah. According to the Quakers, on April 19, 1777, Thomas Horne and his wife Selah, request a certificate of transfer from the Rich Square Monthly Meeting, in Edgecombe County, to the Contentnea Monthly Meeting, which was held in Dobbs County (later Wayne County).⁶ On December 21, 1782, Jeremiah also requests a transfer from Rich Square to Contentnea, as did brother Jacob.⁷

From his will, we also know that the Henry Horne who dies in Wayne County had two sons named Thomas and Jeremiah. The Quaker records dovetail perfectly with the will, proving that the Thomas and Jeremiah of Edgecombe are the same as the Thomas and Jeremiah in Henry Horne's will.

We can apply some simple common sense here (also known in genealogical circles as the preponderance of evidence rule): if the Thomas Horne of Edgecombe County is the same as the

Thomas Horne of Dobbs/Wayne County, and the Jeremiah Horne of Edgecombe County is the same as the Jeremiah Horne of Dobbs/Wayne County, then the Henry Hornes of Edgecombe County are the same as the Henry Hornes of Dobbs/Wayne County.

At any rate, Henry Horne, Sr., and his sons weren't in Dobbs County very long before Dobbs was split in half. Living in the western half of Dobbs, the Hornes found themselves in the newly formed county of Wayne, named for Revolutionary War general "Mad Anthony" Wayne. Once again, Hornes changed counties without ever moving. The remaining part of Dobbs County was renamed Glasgow and Lenoir Counties in 1791.

Henry, Sr., lived in Wayne County the rest of his days, dying there in 1797.

Here is the will of Henry Horne, Sr., reproduced in its entirety:

"Be it remembered that I Henry Horn of Wayne County and State of North Carolina do make & ordain this my last will & Testament revoking & dis...ing all others heretofore made by me.

ITEM I give & bequeath to my wife Patience one feather bed and furniture (to wit) that on which we sleep, One black mare, one hunting saddle, one bridle, two young cows and calves, one sow three pigs, one small pine chest, six earthen plates, two cups and four bowls, two basins, 2 dishes, ten pewter plates, two silver spoons, Table & Tea spoons, 2 iron pots, 1 frying pan, one cotton wheel, one pair cards, one tub, one pail, one pigen, 3 setting chairs, one small pine table, one case of knives & forks, & six pewter spoons, to her & her heirs forever.

ITEM I lend to my beloved & wife the use of my Lands & plantation I bought of Richard ??? during her widowhood but no longer.

ITEM I give & bequeath to my sons & daughters viz William, Ester, Isaac, Henry, Charity, Joel & Demaris the sum of five shillings each.

ITEM I give & bequeath to my daughters (to wit) Mourning, Phebe & Selah, the sum of ten pounds current money to each of them; to them and heirs forever.

ITEM I give & bequeath to my son Jeremiah all that Tract of parcel of Land called the Wiggins place to him & his heirs forever.

ITEM I give & bequeath to my Grandson Josiah Horn, all my wright in the Lands on the North side of Tarriver and above ? Kirby Creek whereon he lives to him & heirs forever.

ITEM I give & bequeath to my Negroes, Will & Jude their freedom & two cows, two

sows & pigs to their only use & benefit in.

ITEM my will & desire respecting my other Negroes (to wit) Isaac, Shadrack, Meshack, Duck or Patience, is that if at any time the law of our country will admit of their freedom, then they shall be free, but until then I do hereby declare them in the care of my Executors and Guardians over them in all cases with equal authority as if I had made an absolute legacy of them , to them, yet not so as to sell them for gain.

ITEM I give & bequeath to my sons Jacob, Thomas & Jeremiah all and every part of my Estate which is not heretofore bequeath or directed, including the land lent my wife after her marriage or decease to be Equally divided amongst them & their heirs forever.

ITEM I do constitute & appoint my Sons Jacob, Thomas, & Jeremiah Horn's executors of this my last will & Testament, ratifying & confirming the same under my Hand & Seal this 30 day of March in the year of our Lord One thousand Seven hundred and ninety seven.

Signed and acknowledged in the presence of Us, HENRY HORN S-E-A-L

Jess Parker

John Doudan

Sara Doudan⁸"

There are some interesting things to note in this will. First, who is Henry's wife Patience? Ann must have died at some point, and Henry remarried, but we have no record of either occurring.

Second, remember that leaving a child a small sum of money, like five shillings, is a sign of respect and affection, not disownment. He left more to the girls he thought needed it.

Third, notice how he treats his slaves. He doesn't see them as mere chattel property. He values them, and wants to free them.

Fourth, this is a huge estate! In his old age, Henry Horne, Sr., was becoming a plantation owner.

Fifth, he leaves the bulk of his estate to Thomas, Jacob and Jeremiah. They had moved to Wayne County with Henry and his son, Henry, Jr. Since Henry, Jr., is not listed as an executor, we can deduce that he had already moved to Onslow County by the time Henry, Sr., died.

The Children of Henry Horne, Sr.

William Horne

The eldest of Henry's children, William married Celia Richardson on August 2, 1758.⁹ They had one child, a son named Nathan, born on April 9, 1759. Unfortunately, Nathan died on January 1, 1760.¹⁰ Celia must have died not too long after that, because on August 1, 1761, William was dismissed from the Rich Square meeting for marrying Mary Thomas, a non-Quaker.¹¹ They married on July 20, 1761, in Edgecombe County.¹² He was restored to membership as a Quaker at Rich Square on June 5, 1762.¹³ During that time, William and Mary had a daughter, Priscilla, born on May 12, 1762.

William's tenure with the Quakers didn't last much longer than that. On May 16, 1767, the Quakers booted him out again; this time, it was for joining another denomination.¹⁴

Esther Horne

Esther married Andrew Ross, Jr., on March 7, 1759.¹⁵

Isaac Horne

Isaac married Elsie Richardson on July 3, 1761.¹⁶ On July 16, 1768, he was asked to leave the Quakers for a non-disclosed reason.¹⁷

Henry Horne, Jr.

Henry is covered in his own chapter.

Jacob Horne

Jacob had a rocky relationship with the Quakers, but seems to have been determined to remain with the faith. He was kicked out of the church on February 17, 1776, along with his

parents, brother Joel and sisters Phebe and Charity.¹⁸ The records do not say that he returned, but he must have. On September 15, 1781, he condemns his marriage to a non-Quaker.¹⁹ Then, on September 21, 1782, Jacob asks for a certificate to join the Quaker church in Contentnea, down in Wayne County, where he was about to move.²⁰

He remains quiet, and mostly out of the Contentnea records, until September 12, 1825, when he joins Jeremiah in asking for a certificate to join the Quaker church in New Garden, Indiana.²¹ He was 77 years old. Not too old, apparently, to make the great trek from his native North Carolina to the unknown of the Mid-West.

Mourning Horne

On March 17, 1769, Mourning was kicked out of the Quaker church for marrying a non-Quaker.²² We're still trying to figure out who she married.

Phebe Horne

Phebe married a man with the surname of Ricks. For this, she was expelled from the Quakers, on February 17, 1776.²³ Her marriage could have been the one that caused the final rift between her parents and the Quakers.

Joel Horne

Joel only appears in the Quaker records once; when he is asked to leave along with his parents. By 1784, he is living in Johnston County, North Carolina, where he appears in the state census for that year.²⁴

Thomas Horne

Of all of Henry's children, Thomas seems to be the most devout Quaker.

On September 21, 1771, Thomas marries a Quaker girl named Celia Vick.²⁵ Their

children were Ann (born on December 25, 1771), Abel (born December 27, 1773), Demaris (born April 29, 1776), Nathan (born July 8, 1778), Joel (born September 9, 1781), Mary (born November 6, 1783), Sarah (born May 26, 1786), Orpha (born December 18, 1788), Sidney (born July 7, 1790), and Thomas (born April 27, 1793).²⁶ Ann, Abel and Demaris were born in Edgecombe County. The rest were born in Wayne County. Notice how close Ann's date of birth is to her parents' wedding date! Not even Quakers were immune from a little fooling around in the back of Dad's wagon.

Thomas stayed with the Rich Square meeting through the fight between them and his parents. He was so orthodox in his Quaker beliefs that he even publicly condemned having attended a non-Quaker wedding.²⁷

Thomas was the first of Henry's sons to move to Wayne County. On April 19, 1777, he and his wife requested certificates to relocate to Contentnea.²⁸ Considering that this is early in the American Revolution, we can surmise that being a Quaker, and a practitioner of non-violence, Thomas wanted to move away from the center of Carolinian rebellion.

The Contentnea records tell us what happened to a few of Thomas' children. The eldest follow in Thomas' footsteps. The younger children ... well, they seem to take after their more non-traditional aunts and uncles.

Ann married Jesse Parker on February 9, 1794.²⁹

Abel married Elizabeth Outland on November 19, 1795.³⁰ The Quakers are kind enough to record the births of his children in the Contentnea meeting minutes. They are Charity (born October 1, 1799), Rebecca (born April 11, 1802), Elizabeth (born April 2, 1804), Rix (born March 20, 1806), and Mahala (born January 3, 1809).³¹ All of them were born in Wayne County. Rebecca would go on to marry Zachariah Morris on November 19, 1817, in Wayne County.³²

Demaris married David Bundy on February 16, 1797.³³

On February 8, 1805, Sarah was dismissed for marrying a non-Quaker named Elventon.³⁴

Mary followed in her sister's footsteps, married a non-Quaker named Barnes, and was told to leave the church on July 11, 1807.³⁵

Orpha was dismissed on October 8, 1808 ... for marrying "too close kin."³⁶ She had

married David Bundy, husband of her deceased sister, Demaris.³⁷

Finally, Thomas, Jr., was dismissed for marrying outside the church, on August 10, 1818.³⁸

Charity Horne

Charity was kicked out of the Rich Square meeting for marrying a non-Quaker named William Battle.³⁹

Jeremiah Horne

Jeremiah was as faithful to the Quakers as big brother Thomas. He moved to Wayne County in 1782, and joined the Contentnea meeting.⁴⁰ Once there, he met Pheriba Peele, whom he married on May 11, 1783.⁴¹ Their children were Mary (born May 28, 1784), Elizabeth (born November 3, 1785), Henry (born September 23, 1787), Jesse (born May 17, 1790), Piety (born May 15, 1793, died August 22, 1793), Piety (they recycled the name; she was born November 16, 1794), Peggy (August 27, 1797, died April 28, 1801), Christian (born July 30, 1800), Jeremiah, Jr., (born March 30, 1803), and Phebe (born August 13, 1805).⁴²

On December 14, 1817, Piety Horne married Michael Fulghum. Jesse married Michael's sister, Pinninah Fulgum, on December 12, 1818.⁴³

In 1824, another great migration of Hornes began, this time to Indiana, as part of an even larger general migration of Quakers to that state. It began on March 13, when Pheriba, Jesse and his wife Pinninah, Jeremiah, Jr., and Piety requested certificates to attend the Quaker church in New Garden, Indiana. Jeremiah, Sr., stayed behind to take care of business, finally leaving on August 12, 1825, with his brother Jacob.⁴⁴

ENDNOTES

-
- 1 William Wade Henshaw, *The Encyclopedia of Quaker Genealogy, Volume I, North Carolina*, Rich Square Monthly Meeting, pages 216-217.
 - 2 Ann's last name is not mentioned in any documents that I have found. Researcher Robert G. Horne claims her last name was Purcell. Until I find out otherwise, I will go with his theory.
 - 3 Ibid.
 - 4 Ibid.
 - 5 History of the Quakers, <http://en.wikipedia.org/wiki/Quakers>
 - 6 Henshaw, Rich Square, page 242.
 - 7 Ibid.
 - 8 Wayne County, North Carolina, Will Book A-Z, page 47.
 - 9 Henshaw, Piney Woods, page 54.
 - 10 Henshaw, Piney Woods, page 216-217.
 - 11 Henshaw, Rich Square, page 242.
 - 12 Ancestry.com. *North Carolina Marriage Collection, 1741-2004* [database on-line]. Provo, UT, USA: The Generations Network, Inc., 2007. Original data: North Carolina State Archives. *North Carolina County Marriage Indexes*. North Carolina State Archives, Raleigh, North Carolina.
 - 13 Ibid.

14 Henshaw, Rich Square, page 242.

15 Henshaw, Piney Woods, page 54.

16 Henshaw, Rich Square, page 242.

17 Ibid.

18 Ibid.

19 Ibid.

20 Ibid.

21 Henshaw, Contentnea, page 309.

22 Henshaw, Rich Square, page 242.

23 Ibid.

24 Register, page 81.

25 Ibid.

26 Henshaw, Contentnea, page 290.

27 Henshaw, Rich Square, page 242.

28 Ibid.

29 Henshaw, Contentnea, page 309.

30 Ibid.

31 Henshaw, Contentnea, page 290.

32 Henshaw, Contentnea, page 309.

33 Ibid.

34 Ibid.

35 Ibid.

36 Ibid.

37 Marriage to David Bundy reported by Robert G. Horne.

38 Ibid.

39 Henshaw, Rich Square, page 242.

40 Ibid.

41 Henshaw, Contentnea, page 309.

42 Henshaw, Contentnea, page 290.

43 Henshaw, Contentnea, page 309

44 Ibid.