

Article about Historic Warnersville



An Important Article on Warnersville

This article describes the development of Warnersville, a community created after the Civil War for recently freed, and then homeless and impoverished former slaves.

The author of the following article on the African-American settlement of Warnersville, Ms. Nell Craig Strowd (1902-1988), was a native of Gastonia, North Carolina. After attending the Woman's College (now UNCG), from which she graduated in 1923, Ms. Craig served as a staff reporter for the *Greensboro Record*, often writing feature articles as well as pieces for the society column. She was next appointed director of the News Bureau at the Woman's College and served in that capacity for four years. In 1945 she married Bruce Strowd, and in her later years she lived in Chapel Hill. Active in civic and political affairs in Orange and Chatham counties, she was also a co-editor of *History of Chatham County, 1771-1971*. She died in Chapel Hill and is buried in the Old Chapel Hill Cemetery.

Those interested in the history of Warnersville, and especially the prominent role of Harmon Unthank as leader of this important African-American community, owe Nell Craig Strowd a great debt, for without her interest and efforts much of what follows would have surely been lost.

Except for a couple of unimportant passages, Ms. Strowd's article on Warnersville is presented in full. Some notes have been added, providing US Census information on early Warnersville residents as well as other information.

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by Means of Modest Charges and Long-Term Payments Started After the Civil War. *Daily News* (Greensboro), June 1, 8-9, sec. A.

Warnersville by Nell Craig (1941)

Industrious Community

. . . one of Greensboro's largest negro settlements is today in the stable, industrious, educated, well behaved quality of its citizenry a memorial to the worth of the enterprise.

Begun two years after the close of the Civil War, [Warnersville] was sponsored by "The Association of Friends of Philadelphia and Its Vicinity for the Relief of Colored Freedmen." It was a unique undertaking for helping negroes, who had just been released from slavery and were not only without funds but also without means of earning, to become home owners. Launched by Yardley Warner, a Friend from Germantown, Pa., who came to Greensboro and lived as a pariah with the negroes in their community, started a school for them and taught in it, helped establish their church [and] encouraged them to plant vegetables and fruit trees and vines to meet their kitchen needs, the settlement, then south of Greensboro outside the city limits, was called Warnersville as a tribute to its founder.

The tract of land, containing 35 1/2 acres, according to courthouse records of the transaction, began, lifelong residents of the section recall, at about what is now known as Five Points and extended to "Donald's Hill" southerly, with Cedar street as the approximately eastern line.

Subdivided into Acre Lots

It was subdivided into acre lots, the size being this large in order that families might raise the major share of their provisions, and sold to negroes who had themselves so recently been property and denied privileges of ownership. Records of 25 of these transactions were found in Guilford county courthouse. All were to individuals except one which was made in 1882 to "St. John's lodge No. 12, F.A.A.O. York Masons" for the amount of \$150. A negro lodge property is still in existence in this community, although it no longer bears the name of Mason.

No records seem to be in existence, either here or in Philadelphia, to show by what terms payment was made. The transfer went on over a period of years, first of the deeds bearing date of 1868 and the last several that of 1888. The recorded prices were by no means uniform, several being as low as \$25, and the highest being in the amount of \$400.

The entire tract, made up of two units, was acquired by Yardley Warner at a cost of \$2,260, and was transferred to Elliston P. Morris, Anthony M. Kimber and Richard Cadbury,¹ trustees of "The Association of Friends of Philadelphia and Its Vicinity for the Relief of Colored Freedmen" by Warner and Hannah, his wife, in two deeds dated June 13, 1867. For the smaller tract of one and one-half acres, the sum of the consideration is left blank, and for the larger, containing "34 acres, more or less," the consideration is \$1; hence the supposition that Warner was acting as agent for the freedman's association in the transaction.

Conveyed to Trustees

A year and a half had elapsed between the initial purchase by Yardley Warner and the date of conveyance of the property to the trustees of the association. The 34 acres had been purchased by Hugh Rice through his attorney, John A Gilmer, and was located in the deed, dated December 5, 1865, as "that tract or parcel of land lying and being in the County of Guilford on the waters of South Buffaloe Creek, known as the Bunch tract of land adjoining the lands of Levi Houston, deceased, Isaac Weatherly, deceased, and others, bounded as follows, to wit: Beginning at a post oak on Houston and Weatherly's line thence north 82 poles, thence east to the public road leading to Parson's Mill from Greensboro, thence with said road south to a point on Weatherly's line, thence west to the beginning corner, containing by estimate 34 acres more or less."

The adjacent smaller parcel, under date of May 28, 1866, was purchased from James M. Garrett, the deed locating it as "that tract or parcel of land lying in the county of Guilford, and the state of North Carolina, bounded as follows: Beginning at the southwest corner of James M. Garrett's lot No. 5, near the edge of the country road running north 15 degrees east 10 poles to a stone, thence east 24 1/2 poles to cross street, thence south to the dividing line between lots Nos. five and six, thence west with the said dividing line to the beginning corner stone, containing one and one-half acres more or less."

Warner On Scene Quickly

Inauguration of the mission of rehabilitating the negro freedman, to which he dedicated his life, must have moved slowly for a zealot like Yardley Warner. Weary Confederate soldiers had hardly made their way on foot to their despoiled homes after the surrender of Gen. Robert E. Lee to Gen. U.S. Grant at Appomattox on April 15, 1865, before Warner was on the scene to decide what could be done for the negroes, confused by a condition new to them, and without means to subsist in their state of freedom. In the midst of the war, Warner, traveling with a pass issued by the secretary of war, had in 1863 penetrated the lines of both armies to study the plight of the negroes and arrange for some of them to go into northern states where Friends helped them to begin a new life. In the first summer after the close of the war, he came into North Carolina to continue his work for the Association of Friends, and by fall of that year he is thought to have established his first school for negroes in Greensboro.

Greensboro was probably selected because the generous proportion of Quakers, who had always practiced the doctrine of human freedom, in that and surrounding communities, made it an easier place in which to establish an unpopular philanthropy. To realize the difficult path which Warner had hewed out for himself, it is only necessary to try to recapture from traditional tales of one's heritage something of the bitterness which existed in the south at that time and was to leave the former confederacy with a wry mouth for decades to come. It was a bewildering time for freedmen and their former masters alike, and by mutual consent many of the negroes remained in the slave quarters into which they had been born, at least until they could become conditioned to their new and mystifying freedom. Others, however, without land or the means of acquiring it, without bread-winning labor or the direction of their lives to which they had grown accustomed, went out to enjoy the unfamiliar state of freedom. Homeless poverty was their lot, and this was the circumstance which the zealous Warner set out to remedy. Home ownership, he believed, would give anchorage to the confused freedmen, providing them with a sense of security, encouraging them in industry and thrift.

Eyed with Misgivings

The experimental project which the Philadelphia Quaker set up south of Greensboro to provide little freeholds for the black men must have been eyed with misgivings and disbelief by the people of the little southern town, who were bound by their heritage to think it doomed to failure. By that same heritage, sharpened by the bitterness of their own lives at the time, they were certain, too, to have looked with distrust and disdain on the man who not only sold land to their former chattel, but lived himself among them and taught their children with the aid of white women whom he brought from the hated north and England.

But, if they thought the project was doomed to failure, they were mistaken. Inspiration of Warner doubtless helped [the] determination of the new freedmen to make a life for themselves . . . , and leadership of one of their own race was beneficial. Harmon Unthank, himself a former slave, was that leader of their own race. Older residents of that section, who were toddlers when their fathers bought lots from the Philadelphia Friends, still refer to him as "the boss." Unthank himself was one of the early purchasers of a lot on the sub-division, a courthouse record in 1871 showing that he acquired one of the association's tracts for the sum of \$50. Three years later, he built on this land, on what is now McCulloch street, a large two-story house, which still stands there and . . . only recently passed from possession of the family by sale. His son, Jasper, is recorded as purchasing two of the lots, one in 1869 for \$95, a second in 1887 for \$60.

Unthank as Sales Agent

No doubt Unthank became sales agent for the association in the home ownership undertaking, for Warner remained only a few years and went on to establish other negro

schools in this state and Tennessee. Certainly by his own example of industry and thrift, "the boss" encouraged his fellow freedmen in developing a stable type of citizenry, which has, through successive generations, worked diligently and been self-supporting, educated its children in public schools and in colleges, and stayed out of police court and jail.

Today in visiting the section, which has long since become a part of the incorporated part of Greensboro and is one of the most populous sections, it is difficult to go back in retrospect to the days of its genesis in a wooded country tract, or to trace mentally the steps of its early development.

Fortunately, a word picture of Warnersville, which must have been written less than a quarter century after John Barringer bought the first lot in 1868, has been preserved. Henry Stanley Newman, an English Friend, visited this country, and his journey through North Carolina was described in letters which he wrote back and had published in *The Monthly Review*. The clipping bears no date, but the visit is thought by local Friends to have taken place about 1890.

How Englishman Saw It

"I have been today to Warnersville," wrote Newman, "visited the coloured people in their houses, examined their garden plots, seen their school house and their church, and can bear testimony to the thriving character of their population. They number between 500 and 600 people, all coloured. Warnersville has extended far beyond the original purchase of Yardley Warner when he commenced the project about 1869. They have about 200 coloured children attending their school. They have a good house as a residence for the school teacher, who has two well qualified assistants. I find that in the adjoining city of Greensborough there is a very friendly spirit between the white people and the coloured. Coloured men are occupying several public offices, and a number of them are successful men of business, managing their own stores."

That success had not been acquired without diligent application of thrift and industry. Unthank's only living daughter, Alice V. Reynolds, wife of a Winston-Salem school principal, recalls, "My father went to work at 6 a.m. and worked until 6 p.m. He arose at 4 a.m. and worked his garden which supplied his family, the neighbors who had none, and all that the children could sell to make their own money. That's the way we dressed ourselves. We had every fruit and berry that grew. I got up every morning and set out plants until time to go to school. He had considerable land and used large tracts for a garden."

Wonder as to how people who were so recently released from slavery without a dollar in their possession, could find the means to pay even the small charge which the Friends made for the land and be able to build houses on their lots was set at rest by the statement of Mrs. Reynolds that her father, a carpenter, worked at a spoke and handle factory for 30 years, and the further recollections of Hannah Moody Payne, 76 year-old woman who still lives in Warnersville, although not on the tract originally bought by her

father, that most of the men worked in this factory. It was operated by McMann and Crane, who had been officers in the union army and stopped off in Greensboro after the war. Wagon spokes[,] handles and dogwood shuttleblocks[,] were made in this factory by the labor of negro men. An interesting sidelight is that this Greensboro product was used by the English in their wagon trains during the Boer war.

Talked With Unthank

Newman's account speaks of Unthank: "As I entered Warnersville I spoke to a middle-aged coloured man, and found it was Harman (Harmon) Unthank, an old slave and special friend of Yardley Warner, who has had the management of the property from the first and ever since the surrender has been a member of the County School Board. One day he was asked what was the name of the coloured settlement, and he did not know what to say. But when he went home it occurred to him to call it Warnersville, and next day, being himself a carpenter, he got a board, and asked one of the teachers to paint on it in large letters Warnersville. The board was then fixed on a post at the schoolhouse. The name got into the newspapers, and the town has since held fast to the name in honor of its founder."

In contrast to that visit is one paid some 35 years later, when the widow of Yardley Warner came from Philadelphia to North Carolina to attend a memorial service for him at Springfield meeting, where his grave is marked by the simple stone that the unworldly Quakers seem to favor. Notes that the 80-year-old Anne E. Warner made following that visit in 1926, when she planned to write a biography of her husband, were sent from Philadelphia by her son, J. Yardley Warner, with other materials for information in preparation of this article.

Newman's description of the Warnersville of about 1890 continues: "In the center of the front line of houses stands the mission house, where George and Emmie Dixon² and Miss Swinborne, of England, resided as teachers of the freedmen after the war. Their names are still held in grateful remembrance. On the walls of the little parlour are portraits of coloured philanthropists like Frederick Douglas. The coloured people are not reckless spendthrifts, but many of them are very saving, and one man who has saved up enough money to purchase four of these lots is described as 'miserly.' The fruit trees are now in abundant bearing, and the tall Indian corn is freighted with heavy ears. The gardening is what we in England should consider rough, but this is by no means peculiar to the coloured people."

This paragraph from Newman's letter further bears out recollections of Unthank's daughter and of Hannah Payne, who refers to "the boss" of the project as "Cousin Harmon." Hannah Payne, even after the passing of 70 years, remembers the mission house where the white teachers lived in the midst of the negroes they risked ostracism to teach. She remembers, too, the schoolhouse which stood on a site now occupied by a two-storied brick business building at the corner of Ashe and McCulloch streets, back of which she lives. The white women lived in two houses on Ashe street. She herself went to the original school and remembers Yardley Warner. How long she attended the

school she does not remember, but when it was torn away, she went to "Bennett school," located at Five Points where St. Matthew's Methodist church now stands. There she was taught by another white man, "Mr. Steele," whom older Greensboro people will recall as the father of Wilbur Daniel Steele. This day school, of course, was the beginning of the present Bennett college.

Later Taught By Negroes

But, back to Warnersville. This 76-year-old woman recalls that the school started by Yardley Warner was later taught by negroes who grew up in the community and went away to be educated. She was a pupil there of two of her cousins, Alice Davis, daughter-in-law of Unthank, and Lizzie Gibson, daughter of Yancey Gibson, who in 1871 bought one of the Friends' lots for the sum of \$25. The two had gone to school at Hampton Institute.

In fact, these new landholders, so recently slaves who in most cases could not read or write, must have been inspired by their benefactor to give their children the advantages of education for the records show that the majority of them not only sent their children to the private schools which the northerners established and the local government later took over, but to the various colleges and institutes which sprang up for higher education of the negroes. Hampton institute in Virginia [and] Livingston college at Salisbury were attended by many, and later when Bennett college was established in Greensboro, still greater numbers studied there as day students. Many of them became teachers in their own community, an instance of the type of service which was apparent in the community from the beginning being extended to the second generation and found currently in Hannah Payne's daughter, Sylvia P. Ruff, who is a teacher in the Moore school of the Greensboro system, and lives with her mother on McCulloch street in the very heart of Warnersville.

60 Per Cent Entered College

"About 60 per cent of the children went to college and returned after graduation to teach the children in Warnersville and in other schools in North Carolina," Alice Reynolds recollects. "Hampton institute was well represented at that time, later Bennett College. Groups of women learned trades, and taught the children free. The men learned trades also."

One more glimpse of the Warnersville of that day is given in the Newman article. This has to do with the important phase of the religious life of the people.

"In the evening," wrote Newman, "I had a meeting with the coloured people in their own church in Warnersville. Dr. Benbow (Dewitt Clinton) kindly introduced me, remarking that I represented the Friends in England, who had subscribed so much after the war to help to educate the freedmen. The people themselves welcomed me as 'Yardley's friend.' The singing was exquisite. They have marvelously beautiful voices, and it reminded me of the Jubilee Singers from Fisk university we used to listen to in

England. I then gave my address. 'You made one good point that just suited our people,' said a shining African afterward. 'What was that?' 'You told us about Jesus being a carpenter, and that he made all labour honourable, and that is just what our people need to understand.' Their coloured pastor, Rev. R.C. Campbell, offered a fervent prayer at the end for the Society of Friends: 'O Lord, they stood by us in the hour of our sorrow and distress and difficulty: do Thou, dear lord, stand by them now, and prosper them in all their efforts. They helped and taught us when we did not know what to do; do Thou help them and give them good success in all they are doing throughout the world for the welfare of their fellowmen. As I bowed and listened I thought that the benediction and prayer of the great coloured race on our behalf was availing before the Throne of Heaven.'

Maintained Law and Order

Newman may have consciously made his point about the Carpenter of Nazareth with the knowledge that most of the black men in his audience worked from 6 o'clock in the morning until 6 o'clock at night as carpenters in a factory run by two Yankee army officers. The building in which he spoke was doubtless the Methodist Church, which Unthank bossed like he did the rest of the community, his daughter recalling this with the comment, "Around the church he maintained law and order at all times."

In fact, the former bondman must have been the dynamo which made the experiment that was Warnersville work. Warner did not remain there long, moving on to other fields -- to England to raise money for his negro schools, to Tennessee and other parts of North Carolina to establish these schools. But the negro "boss" stayed there and, trusted and respected by his fellows, guided them until his death in 1894. That he held the confidence and esteem of the white people as well is manifest in the number of public offices which he held. The Newman account refers to him as being a member of the county school board. His daughter says, "He was interested in every improvement in Greensboro, and was on the board of the First National bank and attended every meeting. He was a Mason. Few things were done for the upbuilding of Greensboro without first consulting him. Albion W. Tourgee, the writer, was one of his intimate friends, and in his book, 'Bricks Without Straw,' my father was one of the characters."

Fact of Unthanks' friendship with Tourgee is not offered as guarantee of the black man's high standing with the white people who were native to the community, for Tourgee, who came in with the second Yankee invasion, that of the carpetbaggers, was despised, and he and his family were either shunned or openly reviled. However, there is sufficient other evidence of Unthank's good repute with the white people, and the Tourgee rating is only indicative of the scope and versatility of his friendships.

Took in Homeless Girls

One of his services to his own race was in taking homeless girls into his home, his daughter recalls. Perhaps that was why he built a house so large for a man of his race at that time. "He was an employment head," this daughter recalls, "and sent many girls

to good homes all over the state."

Hannah Payne recalls that her family lived in the Unthank home until they could get their own two-room house built. Her father, Nicholas Moody,³ through Unthank, a cousin of his wife, heard of the Warnersville project and moved his family there from Surry county, purchasing a lot for \$235, the records of 1872 show.

The 76-year-old Mrs. Payne is the only one of Moody's daughters now living. A list of the names of the original purchasers of the freeholds in Yardley Warner's retreat found her remembering most of them, where their little houses stood, which are still in possession of the families [and] what has happened to the children of those ex-slaves.

Many Names Recalled

For instance, Yancey Gibson's⁴ property on Doak street is today in possession of his granddaughter, Mamie McGibbony; Harmon Unthank's son, Jasper,⁵ lived across the street from him, but none of that leading family is now left in the community; James Jones, who bought a lot in 1872 for \$220, was a Methodist preacher, who brought up a family of educated children, the only living one being Mrs. Cora Hughes,⁶ a leader in her race, who now lives in New York city; Mangum Walker, purchaser in the same year of a lot for \$173, has a son, Charles,⁷ still living in Greensboro; Grace McLean, one of the few women who took advantage of the home owning opportunity, buying a lot for \$25, was twice married, first to Waddy, a singer, who was the father of the late Dr. James C. Waddy, and then to Anderson Nelson,⁸ a teacher in the Warnersville school, later known as Ashe Street and now as J.C. Price school; Allen Hairston's⁹ wife is living now on the same site at the corner of South and Ashe streets which he purchased with Jack Gorrell¹⁰ in 1873; Solomon Williams'¹¹ property is still in the family, and is occupied by Lillian Cummings; Orpheus McAdoo, who in 1878 bought a lot with a house already on it for \$183, had sons who became one of the world's pioneer troupes of negro musicians, touring Europe and establishing an opera house in Melbourne, Australia; and Thomas Jackson's¹² lot, bought in 1884 for \$40, is still in the family.

But Jackson's son, also Thomas, can speak for himself. Born in 1883, he lives in a neat white frame house on the lot on Orchard street which his father bought from the Philadelphia Friends. Tom left Greensboro when he was 16 to become a cook in an Atlantic City hotel, and after 10 years there and in New York, returned to Greensboro and was head chef at Woman's college for a like period. Now he does landscaping for other people, truck farming and chicken raising for himself. He is too young to remember Yardley Warner or the beginning of Warnersville.

Others listed in Guilford courthouse records as purchasers of Warnersville tracts from the Philadelphia Friends are Jonathan W. McAdoo, Alfred Adams,¹³ Constantine Davie, Charles Albright,¹⁴ James Howell, Charlotte Gibson,¹⁵ Washington Gorrell,¹⁶ Matt Weatherly, Lydia Thompson and Albert Keiser.

Other Home-Owning Projects

Sprinkled among the same records are copies of other deeds from the northern bodies of Friends showing that in smaller scale home owning projects were started in Friendship, Oak Ridge and Jamestown townships. Only a few families were represented in each community.

In fact, the Warnersville enterprise was only one of many established by the hardworking Warner for the benefit of negro freedmen. The son in West Grove, Pa., who bears his name, writes, "My own personal recollection of him is very slight since I was only four years old when he died, but my mother told me that with money collected from Friends in England, Ireland and Philadelphia, he was able to establish 40 normal schools for freedmen in the states of North Carolina and Tennessee, in one of which I was born in 1881, known as Warner's institute."

Memoranda left by the widow who at the time of her death in 1929 was attempting to prepare his biography, includ[ed] an outline of the activities of Yardley Warner from 1873 to the time of his death in 1885, which is indicative of the extensive efforts of this one man on behalf of the negroes.

"1873 -- Visited England with sick brother, travelled round amongst Friends pleading cause of Freedmen's schools. Attended quarterly meetings all over country. Interceded(?) Friends and raised large sums to send to U.S.A. per R. Cadbury.

"Germantown, 1874 -- Southern journey visiting schools in Virginia, Georgia and Tennessee and North and South Carolina. Dalton, Ga., Knoxville, Tenn., Clinton, Friendsville, Morristown, Jonesboro, Tenn.

"1876 -- England again, raised more funds to send back to Philadelphia for colored schools. Engaged in Pales (?) mission, Wales, where he taught children, did temperance work. Married A.E.W.

"1877 -- To U.S.A. In 1881 took charge of Jonesboro Normal school. (This is no doubt the place where son, J. Yardley, was born.)

"1883 -- To Bush Hill, N.C., died 1885."

Warners Always Walked

Bush Hill was a few years after the death of Warner renamed Archdale. Friends there remember from their childhood days the Philadelphia Friend and his English wife and their small sons who lived at Bush Hill, and attended meeting at Springfield.

"They always walked and looked tired and bedraggled," one who was a contemporary of the Warner lads recalls. "The other Friends always had carriages and rode to meeting, but not the Warners. I'm afraid even the Friends were not always as thoughtful as they might have been of these people whose work with ex-slaves made them

outcasts by the other white people."

Warner's work with freedmen there was in teaching a school in a negro community called then, and now, Little Davie. One old negro interviewed there remembers "Mr. Warner" and the school which he taught. Warner's teaching must have been advanced for the time and for the group which made up his classes, for he owned a skeleton which he used in teaching biology, and this he bequeathed to Will Blair who also used it in his own teachings for many years.

Dying of typhoid fever at Archdale, Yardley Warner is buried at Springfield Meeting. The dimming inscription on the modest little stone reads, "Yardley Warner, Born in Bucks county, Pa., 11th month, 2, 1815. Died in Bush Hill, N.C., 1st month, 7, 1885."

The North Carolina Prohibitionist, published at Bush Hill on January 29, 1885, carried this brief obituary: "The subject of this notice is Yardley Warner, who died at his home in this place, on the 7th day of this month of erysipelas and fever."

"Deceased had been laboring amongst the colored people of this neighborhood for more than a year. He was a kind hearted Christian, thoroughly devoted to his work, in which he engaged from a sense of duty. Always ready to befriend the poor and oppressed, he was nonetheless ready to give of his means to every laudable enterprise. The afflicted family has the sincere sympathy of the entire community in this, the time of their sore bereavement, in the loss of one so dear to them."

He had taught at Little Davie until three weeks before his death, and the work "in which he engaged from a sense of duty" was taken up by his devoted wife. After teaching at Little Davie for a short time, however, she returned to England, taking her three small sons with her.

The customary sale of one's possessions after death left in the Archdale community a memento of Yardley Warner which gives another picture of him than that of the stern Quaker, who with earnest intensity devoted his life to an unpopular cause and left an intangible but lasting worthwhile memorial in the character of industrious and educated negro citizens of Greensboro's Warnersville section. Bought by Eli Mendenhall at the Warner sale, and given to his own children, this other memento of the humanitarian as a father, it has been placed in the Springfield Museum. It is a Noah's ark, complete with painted animals, lovingly carved by hand from wood by Yardley Warner for his little sons.

Notes

¹Richard Cadbury (1835-1899) was the second son of the founder of the famous Cadbury chocolate company, John Cadbury.

²George Dickson, age 60, professor, born in England, along with wife Eunice of Massachusetts, age 40, were recorded in the 1870 census for Friendship Township, Guilford County, NC, p. 78. Yancey Gibson, noted below, resided with them.

³Nicholas Moody, age 47, worker in the spoke factory, was recorded in the 1870 census for Morehead Township, Guilford County, NC, p. 220.

⁴Yancey Gibson, age 65, farm worker, was recorded in the household of George Dickson in the 1870 census for Friendship Township, Guilford County, NC, p. 78.

⁵Jasper Unthank, age 50, Pullman car porter, was recorded in the 1900 census for Morehead Township, Guilford County, NC, ed 56, sheet 13b.

⁶James Jones, age 27, carpenter, was recorded in the 1870 census for Morehead Township, Guilford County, NC, p. 220. Cora Jones Hughes, Jones' daughter, was listed in his household, age 5 months.

⁷Mangum Walker, age 35, laborer, was recorded in the 1880 census for Morehead Township, Guilford County, NC, p. 237. His son Charles, age 8, was listed in his household.

⁸Grace M. Nelson, age 48, wife of Alexander G. Nelson, was recorded in the 1900 census for Greensboro ward 5, Guilford County, NC, ed 56, sheet 3b. James Waddy, age 19, was listed in the same household.

⁹Allen Hairston, age 30, laborer, was recorded in the 1880 census for Morehead Township, Guilford County, NC, p. 236.

¹⁰Jack Gorrell, age 50, employed in a brick yard, was recorded in the 1870 census for Morehead Township, Guilford County, NC, p. 222.

¹¹Soloman Williams, age 38, laborer, was recorded in the 1880 census for Morehead Township, Guilford County, NC, p. 237.

¹²Thomas Jackson, age 30, laborer, was recorded in the 1880 census for Morehead Township, Guilford County, NC, ed 119, p. 233.

¹³Alfred Adams, age 56, carpenter, was recorded in the 1880 census for Morehead Township, Guilford County, NC, p. 236.

¹⁴Charles Albright, age 34, railroad depot watchman, was recorded in the 1870 census for Morehead Township, Guilford County, NC, p. 220.

¹⁵Charlotte Gibson, age 58, occupation keeping house, was recorded in the 1870 census for Morehead Township, Guilford County, NC, p. 219.

¹⁶Washington Gorrell, age 36, brick mason, was recorded in the 1870 census for Morehead Township, Guilford County, NC, p. 220.