

JEREMIAH MOORE, 1746-1815

By William Cabell Moore

Jeremiah Moore, the noted Baptist minister and evangelist, according to his sons Francis¹ and ² and Ammishaddai,³ was born in Prince William County, Virginia, on June 7, 1746, and died at his home, "Moorefield," near Vienna in Fairfax County, Virginia, on February 23, 1815.

His ancestry is not known with certainty, but according to family tradition his father was named William and his mother Angelina French Moore and they lived in Prince William County at or near Dumfries. Of William Moore's origin there is still some question. According to one of Jeremiah's descendants,⁴ his father, William, is descended from John Moore, who came to Virginia from England in 1620, and from John's son, Augustine, both of whom lived in the Old Pocason district in Elizabeth City County in the seventeenth century.⁵ and ⁶ In another branch⁷ of the family there is a tradition that William was the son of a John Moore who came to America from the northern part of Ireland and located in South Carolina, and that a member of this family was Governor of South Carolina in the early part of the eighteenth century.

It has not been possible to obtain dates and data pertaining to Jeremiah's parentage, as most of the court and other records in Prince William and Stafford Counties prior to 1865 were burned or carried off during the War between the States, and very few family or official records remain. Francis Moore, in the articles above referred to,¹ and ² does not mention his father's parents by name, confining his remarks about them to the single statement that they "though not wealthy were respectable." Apparently Jeremiah became estranged from his father and his father's family when he entered so heartily into the activities of the Baptist Church, at that time outlawed and looked down upon by the better classes in Virginia, or Francis certainly would have said something else about them.

Nor is anything known about Jeremiah's youth or his education. Semple, an early Baptist minister of King and Queen County, in his book published in 1810,⁸ says that Jeremiah had not the advantage of a "refined" education. However, it may be assumed, that he had a fairly good education or it is not likely that he would have been a lay reader in the Episcopal Church.⁹ Examination of extant writings of his indicates that he was well trained in English composition. He, like many others of his day, including George Washington, did not spell well, but he wrote a good hand, wrote clearly and accurately and had an excellent command of English. Semple says, "he published several treatises in defense of his principles." A copy of one of these is now in possession of Mr. R. Walton Moore, of Fairfax C. H., a great grandson of Jeremiah, and others are among the papers of the Virginia Baptist Historical Society at the University of Richmond, in Richmond, Virginia. Their titles are peculiar, one is "The Doctrine of Universal Conditional Salvation Examined: and Its Opposition to the Divine Perfec-

1 Moore, Francis: Obituary Notice in "The Latter Day Luminary," a Baptist Journal published in Phila., Vol. 1, No. 10, Nov., 1818, pp. 518-20.

2 Taylor, James B.: "Virginia Baptist Ministers," 1st Series, 3rd Ed., Sheldon & Co., N. Y., 1860, p. 216.

3 The old Bible of Ammishaddai Moore, of "Moorefield."

4 Ritchey, Mrs. Jessie Virginia Elgin, of New York, Moore Family Notes.

5 "Moore Family": William and Mary Quarterly, Oct., 1900, Vol. 9, No. 2, pp. 126-7.

6 Tyler, Dr. Lyon G., William and Mary Quarterly, July, 1893, Vol. 2, No. 1, p. 14.

7 The descendants of Jeremiah's son Francis.

8 Semple, Robt. B.: "History of the Rise and Progress of the Baptists in Virginia." John O'Lynch, Richmond, Va., 1810, p. 309.

9 Meade, Bishop Wm.: "Old Churches, Ministers and Families of Virginia." J. P. Lippincott & Co., Phila., 1857, Vol. 2, p. 215.

tions of the Supreme Deity as they are Revealed in the Sacred Scriptures, Stated in a Series of Letters to a Lady in Alexandria." These letters, nineteen in number, fill fifty-six pages of fine print, are well written in excellent English, clearly and vigorously expressed, and present a careful discussion of the subject of salvation. Another article, "An Enquiry into the Nature and Propriety of Ecclesiastical Establishments," with an introductory letter, dated Nov. 5, 1808, to President James Madison, is addressed to Howard Griffith, Esq. Another, a sermon, "The Jerusalem which is Above," was printed in 1810. There is also in existence a two page letter¹⁰ dated July 12, 1800, from Jeremiah to Thomas Jefferson on the subject of the limited suffrage then the law in Virginia. The writing is clear and good and Jeremiah's statements are well and forcefully expressed. Mr. Walton Moore at one time had an address written by Jeremiah and used by him when he was president of the Kettocton Baptist Association, in which he discussed current and future events and predicted that much blood would be shed in this country as a result of slavery unless something was done to abolish this institution. There is said to be also a small volume containing a friendly correspondence between Jeremiah and Thomas Jefferson on the subject of baptism, in which they discussed their respective views with equal ability,¹¹ but at the present time it is not possible to locate this volume. Jeremiah's only other written works extant at the present time are some spirited verses¹² composed by him in 1809 in honor of his friend, the Rev. John Hickerson, shortly after Mr. Hickerson's death, and his will which is remarkable in some respects. Examination of these works indicates that he had an unusually good mind and that his education was good for the time in which he lived.

The next authentic information about Jeremiah is that he was married¹³ Nov. 1, 1765, at the age of 19, to Lydia Renno, daughter of Francis Renno,¹⁴ of Prince William County, Virginia. Francis Renno, the father of Lydia, was descended from Louis Renno (or Renneau), who came to Virginia from France and was naturalized Oct. 2, 1688.¹⁵

Francis relates in some detail how his father became converted to the Baptist faith. According to this account, Jeremiah, who was brought up in the Episcopal Church, was religiously inclined from his youth, and at an early age was a lay reader in the Church. Bishop Meade¹⁶ states that he performed this office at Quantico Church in Dettingen parish, and another writer¹⁷ says that he was "once lay reader in the Church of England at Acquia Creek." But, continues Francis, after hearing David Thomas, a Baptist minister, preach, his religious views became unsettled. He considered the matter seriously for about a year, and in 1772, when twenty-six years of age, gave up his office in the Episcopal Church, giving up with it a salary of 2400 pounds of tobacco a year, and became a member of the Baptist Church at Chappawamsick then under the ministry of this David Thomas, who, we are told,¹⁸ was a man of vigorous mind and classical education, and undoubtedly of unusual attainments,¹⁹ which explains his

¹⁰ Manuscript Division, Congressional Library, Washington, D. C.

¹¹ Bull, Mary Alice Hunter (granddaughter of Col. George Washington Hunter): "Records of Hunter of Hunterston, and Descendants," Gibson Bros., Washington, 1902, article on Jeremiah Moore, p. 55.

¹² Semple, R. B.: *Ibid.*, p. 317.

¹³ Taylor, James B.: *Ibid.*, p. 216, and old Bible of Ammishaddai Moore.

¹⁴ County Records of Prince William Co., Va., Will of Francis Renno, dated Oct. 18, 1794, probated Oct. 2, 1797, and recorded in Will Book "H" pp. 224-227.

¹⁵ Prince William County Minute Book of 1752-53, p. 174, June 27, 1853.

¹⁶ Meade, Bishop Wm.: *Ibid.*, p. 215.

¹⁷ Jackson, Eugene B.: "The Romance of Historic Alexandria," Harry W. Wade, Alexandria, 1923, pp. 45-46.

¹⁸ Thom, Wm. Taylor: "The Struggle for Religious Freedom in Virginia—The Baptists," Johns Hopkins Press, Balto., 1900, p. 11.

¹⁹ The Rev. David Thomas was an A. M. of Rhode Island College, now Brown University. He was the author of a little book: "The Virginian Baptist: or a View and Defence of the Christian Religion, as it is professed by the Baptists of

influence over Jeremiah. When Jeremiah joined the Baptist Church his son says that he lost the friendship of many of his acquaintances, many of whom, were Episcopalians and some were enemies of the Baptists. Shortly after becoming a Baptist he began to hold services in the neighborhood where he lived, commencing a ministerial work that carried him into many states and occupied him for the rest of his life.

He was evidently indefatigable, courageous, determined and very industrious, for it was stated by Semple in 1810:²⁰

"In 1795, Mr. Moore preached at a General Committee in Louisa, where the compiler heard him observe that he had travelled and preached distances sufficient to reach twice around the world," and, Semple added, "he has lost no time since then."

This, considering that he travelled on foot and on horseback, was quite an accomplishment in itself.

Semple, who knew him personally, and had heard him preach, describes him, as follows:²⁰

"In point of talents Mr. Moore certainly stands in the front row of Virginia preachers. His person and voice are extremely advantageous; his style is strong and energetic, and, indeed elegant, especially as he has not had the advantages of a refined education; his ideas are brilliant and flow upon him so abundantly that by some of his friends it has been thought rather a hurt, as at times it prevents him from making so clear an argument as he might otherwise do. He is well versed in the Scriptures and often gives lucid explanations of mysterious texts. * * * His talent for pulpit satire is probably equal to any man's in Virginia. This he is thought sometimes to throw out too lavishly upon his opponents. * * * It is doubtful if any preacher in Virginia has run a more honourable course than Mr. Moore, honourable to his God, honourable to himself, and honourable to his people."

William Wirt (1772-1834), the distinguished lawyer, and one time Attorney General of the United States, who was born in Hyattsville, and spent part of his life in or near Washington, writing to his friend, William Pope, had this to say of his preaching:²¹

"I have a great partiality for the Baptists. My first favorite preacher in early life was a Baptist. His name was Jerry Moore: and a powerful man he was. Not refined, but rough and strong, of copious and even impetuous volubility, keen, acute, witty, full of original observation, and as a reasoner I have seldom heard him surpassed. He was a most interesting preacher."

Wirt in his youth also came under the influence of David Thomas, whom he describes as studious and devout, and who, he says, made a "dead set" at him, and, continues Wirt, "if my physician had not sent me South, I should either have died in a lunatic asylum or become a Baptist preacher," so persuasive was this David Thomas, the same who converted Jeremiah.

During the early years of his ministerial work it was a violation of the law to preach any doctrine that did not conform to the tenets of the Church

Virginia. In three parts. Containing a true and faithful account (1) Of their Principles: (2) Of their Orders as a Church, (3) Of the principal Objections made against them, especially in this Colony, with a serious Answer to each of them. Printed by Enoch Story, living in Gay Street, Baltimore, 1774." He was a "Regular" Baptist as distinguished from those called "Separates," and objected to unusual noises and other physical manifestations, such as were common among the Baptist ministers of that time. It is said that at the present time there are but two copies of this book in existence, one, the best, at Johns Hopkins University.

²⁰ Semple, Robt. B.: Ibid, p. 309.

²¹ Kennedy, John P.: "Memoirs of the Life of William Wirt," Lea and Blanchard, Phila., 1850, Vol. 2, p. 386.

of England. This law, enacted by the Virginia Assembly in 1642-3, according to Henning's "Statutes at Large," Vol. 1, p. 77, reads:

"That all ministers whatsoever which shall reside in the collony are to be conformable to the orders and constitutions of the church of England, and the laws therein established, and not otherwise to be admitted to teach or preach publickly or privately."

Because **Jeremiah** preached a different doctrine he was three times apprehended by the Crown and committed to jail in the town of Alexandria.²² In one instance he was sentenced "to lie in jail during life"²³ and on another occasion: "To lie in jail until you rot." **Jeremiah** himself spoke of this in his article, "The Nature and Propriety of Ecclesiastical Establishments," saying:

"I have felt the effects of the ecclesiastical establishment and have been told by the Judge from his seat 'you shall lay in jail until you rot,' when my crime was no other than that of preaching the Gospel of Jesus Christ, as the indictment read on the trial will now shew."

The mittimus, or warrant, for his arrest on one occasion is quoted by Semple, who said:²³

"In 1773, while he was preaching in the bounds of the Church called Difficult, a magistrate, attended by the rector of the parish, had him arrested by a constable and ordered to prison. His mittimus was written in these remarkable words: 'I send you herewith the body of **Jeremiah Moore**, who is a preacher of the Gospel of Jesus Christ, and also a Stroller.'"

This mittimus was said by his son Francis to be in the hands of his family at the time of his death. The use of the word "stroller" would seem to indicate only that he went about from place to place, which was a fact, but it also is undoubtedly used in a disparaging sense. Semple continues:

"At another time, a lawless mob, headed by two magistrates, seized Mr. **Moore** and another preacher who was with him, and carried them off to duck them. After they had ducked Mr. **Moore's** companion, they discharged them both. These, added to the scoffs and ignominious reproaches unjustly thrown upon him, were a part of his early sufferings in his Master's service."

But the young preacher was not to be stopped. Even while in jail he preached through the barred windows, and is said to have attracted crowds. He was not the only Baptist in Virginia in those times who was persecuted and mistreated for his religion's sake. Others also were thrown into jail, ducked, beaten and had their meetings broken up many times, as is testified to by Fristoe,²⁴ Semple,²⁵ Benedict,²⁶ Hawks,²⁷ and others writing at the time or shortly after. Fortunately no one was killed in Virginia in these brawls. As the Rev. John Leland, writing at about this time put it:²⁸

"The dragon roared with hideous peals but was not red. Virginia soil has never been stained with vital blood for conscience sake."

²² **Moore**, Francis: in Taylor's Virginia Baptist Ministers, 1860, p. 216.

²³ Semple, Robt. B.: Ibid., p. 308.

²⁴ Fristoe, Wm: "History of the Kectocon Baptist Association," Staunton, Va., 1808.

²⁵ Semple, Robt. B.: Ibid.

²⁶ Benedict, David: "History of the Baptist Denomination in America," Boston, 1813, Vol. 2, pp. 30-33.

²⁷ Hawks, F. L.: "Protestant Episcopal Church in Virginia," New York, 1836, p. 121.

²⁸ Thom: Ibid, p. 25, quoting Leland.

Finally **Jeremiah** obtained legal license for places in which to preach, and was not disturbed thereafter, but not according to family tradition, until after a trial in which Patrick Henry, always an exponent of religious liberty, had come to his defence. During the course of the trial Henry is reported to have said among other things,²⁹ "Great God, gentlemen, a man in prison for preaching the gospel of the Son of God." When the Judge dismissed him, it is said, he told **Jeremiah** to go his way and that he might preach thereafter without being molested. The law repealing the law of 1642-3 and forbidding interference by the civil authority with religious opinion was not passed in Virginia until 1785, and it was not until June 1790, that the first amendment to the Constitution of the United States was adopted, which reads: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Undoubtedly, **Jeremiah** and his friends played an important part in stirring up sentiment that helped to bring about these laws. It was not until 1785 that he could obtain authority to administer the rites of matrimony.³⁰

While **Jeremiah** travelled and preached over a wide territory and in many states, his principal charges seem to have been in Fairfax County and vicinity. According to Semple,³¹ he was at one time pastor at Difficult, on the road between Falls Church and Leesburg, the church or meeting house being on the farm on which he lived, and in all probability having been built by him for when he sold this farm in 1789 he reserved one half acre and the meeting house thereon for the use of the Baptist Society. At another time, subsequent to 1793, he was the pastor of Back Lick, previously called Accotink. In 1803, as a memorial of his imprisonment in Alexandria for "preaching the Gospel of Jesus Christ," he founded there the First Baptist Church, which stands on the east side of South Washington Street, and became the first pastor of this church. In 1920, a tablet to his memory was placed upon the walls of this church. In 1810 he is recorded by Semple³² as being the pastor of the Frying Pan Church, in Fairfax County, as well as of the church in Alexandria, and he probably continued to minister to both of these churches till his death.³³ The churches evidently derived their names from the water courses or the localities in which they were situated—apparently an early Baptist custom.

In 1802, according to a notice in the "National Intelligencer" he helped to establish the first Baptist Church organized in Washington, for it is stated in the issue of March 10, 1802:³⁴ and ³⁵

"On the first Lord's Day in March 1802, the Reverends **Jeremiah Moore**, Lewis Richards, Adam Freeman and **William Parkinson**, ministers of the Baptist denomination, met pursuant to appointment in this city, and after a suitable sermon delivered by Mr. **Moore** they constituted a church by the name of The Baptist Church in Washington City."

²⁹ Jackson, E. B.: Ibid. p. 46.

³⁰ Fairfax County Records, 1785, Lib. P., p. 525.

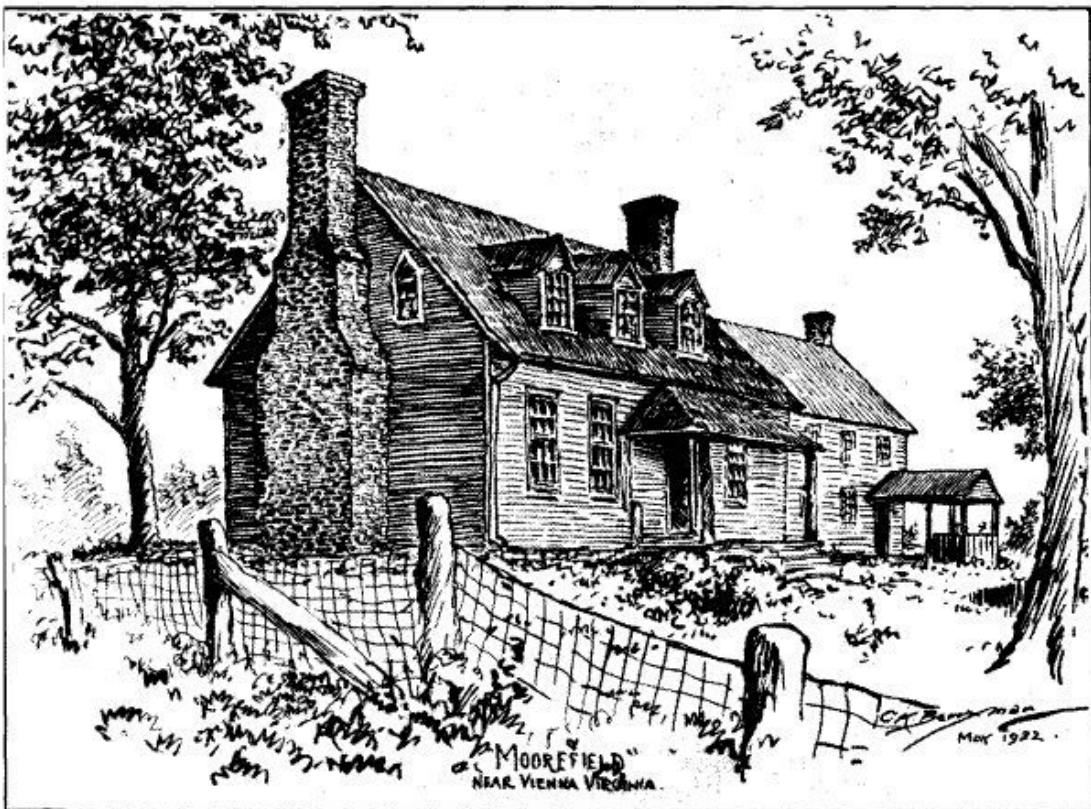
³¹ Semple, Robt. B.: Ibid. p. 298.

³² Semple, Robt. B.: Ibid. p. 298.

³³ Shannon, Harry (The Rambler): "Old Home of **Jeremiah Moore**," "Star" Washington, Part 4, p. 3, July 15, 1917, gives another series of dates for his ministry to these churches as follows: "In a partial registrar of the Baptist Church, and Ministers in Virginia, in the counties of Prince **William**, Fairfax, Fauquier, Culpeper, Loudoun, Shenandoah, Frederick, Jefferson, Berkeley and Hampshire, during the years 1766 to 1809, inclusive, **Jeremiah Moore** was minister at Difficult Run in 1775 (though he was also there in 1773), at Back Lick Church in Fairfax Co., in 1782, at Frying Pan Church in Fairfax in 1791, and at Alexandria in 1803." It is quite possible that **Jeremiah** preached in these places in the years named by "The Rambler," as well as in the years given in the tables in Semple and in Benedict.

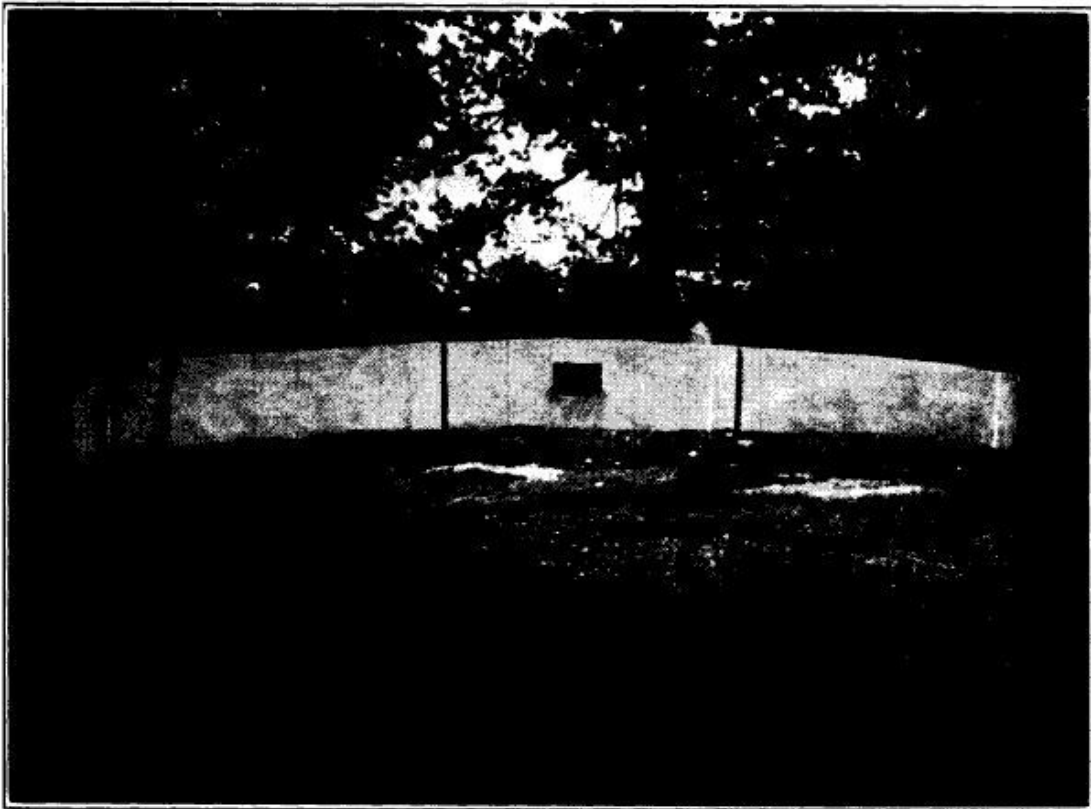
³⁴ Shannon, Harry (The Rambler): "Early Baptists of the District," "Star" Washington, July 22, 1917, Part 4, p. 3, Column 1.

³⁵ Bryan, W. B.: "History of the National Capital," Washington, 1914, Vol. 1, p. 408.



"MOOREFIELD" HOUSE

Pen and ink sketch made in 1932 by Mr. Clifford K. Berryman, of Washington, D. C. Front view, showing on the left, part of the old house in which Jeremiah and Lydia lived.



"MOOREFIELD" GRAVEYARD—AUGUST, 1932

Where Jeremiah and Lydia and some of their children and grandchildren are buried.

This, the first Baptist Church in Washington, stood for a time at the southwest corner of Nineteenth and I Streets. On June 3, 1810, he assisted in organizing the "Second Baptist Church, which was the Navy Yard Baptist Church," in southeast Washington, and for a time preached there regularly one Sunday in each month.³⁶

In spite of his ministerial activities, and the antagonism then existing between the state government and the Baptists, **Jeremiah** was loyal to the Colony and found time to serve with the Virginia troops during the Revolutionary War, at least for a brief period. Records in the Virginia State Library, at Richmond, show that he was a Corporal of Infantry.³⁷ and ³⁸ Another record,³⁹ some years after his death, states that he had not received his bounty land, which seems strange in view of the fact that he was evidently a good business man, even though he was a preacher, for his will shows that at his death he had considerable property for that period.

At what time **Jeremiah** and Lydia moved their family to the place they named "Moorefield," or "Moorsfield," is not known, nor is it known when he purchased this place, for no mention of the date of this transaction is extant either in the family records or in the Fairfax County Clerk's office, but there is recorded in the Fairfax County Clerk's office a deed,⁴⁰ dated April 18, 1787, leasing to **Jeremiah** for nineteen years and five months, 18 $\frac{3}{4}$ acres, lying along the Leesburg road adjoining his land, and another deed,⁴¹ dated Oct. 2, 1789, in which **Jeremiah** sells the land on Difficult Run, 264 acres, "where said **Jeremiah Moore** now lives," and there is a record of a suit in the Superior Court of Chancery in Richmond, evidently brought by **Jeremiah** to clear the title to "Moorefield," which suit was decided in his favor in June 1805, though the deed⁴² to "Moorefield" was not delivered to **Jeremiah** until September 1806, and then only by order of the Court. However, he was living at "Moorefield" in July 1800, at the time he wrote to Jefferson, for his letter to Jefferson was written from "Moorefield." He probably moved to Moorefield in 1789.

"Moorefield" is situated about one mile southeast of Vienna on the old road between Vienna and Fairfax C. H. It is a charming old place, now showing the effect of time, and must have been a delightful and happy home for **Jeremiah** and Lydia and their children. The house, or at least part of the house used by **Jeremiah**, still stands. It is situated on a hilltop, in plain view from the road, an old, gray, frame house, one and a half stories in height, on a brick foundation with a brick chimney at each end. It has dormer windows in the long sloping roof to the front and two small pointed windows high up in the south end, one each side of the chimney. In the yard are old locust trees and old box trees that must have stood there in **Jeremiah's** time, and there are two very old pear trees, one at each corner of the yard in front of the house that also must have been there in his time. There is a spring at the foot of the hill nearby from which the household got their water. The deed to **Jeremiah** shows that when he acquired the place, the "Moorefield" farm contained six hundred acres and that he paid \$6,000.00 for it. Here he lived during the latter years of his life, and here he died in 1815, and here was buried, as were also his wife and some of their children and grandchildren. The graveyard is about one hundred yards west of the house in the direction of Vienna, a plot about forty by fifty feet, in a clump of trees on a knoll, just below and in sight of the house,

36 Rothwell, Andrew: "History of the Baptist Institutions of Washington, D. C.," W. Ballantyne, Washington, 1867, p. 11.

37 Virginia State Library Reports, Vol. 8, p. 316.

38 Virginia State Library, Manuscript Volume, entitled "Revolutionary Soldiers," Vol. 4, p. 263.

39 Journal of the Virginia House of Delegates, 1834-5, Document 44, p. 30.

40 Fairfax County Land Records, Lib. Q, p. 490.

41 Fairfax County Land Records, Lib. S, No. 1, p. 82.

42 Fairfax County Land Records, Sept. 9, 1806, Lib. G, No. 2, p. 398.

in a field through which flows a little stream passing the graveyard and the house on the way to Accotink Creek.⁴³

Some of the furniture that was at "Moorefield" is now in the home of Mr. R. Walton Moore and his sisters at Fairfax, a side board, a dining table, a hall clock, book cases, a desk, and a small table on which it is said Jeremiah used to write his sermons, all fine pieces. This furniture would indicate that he was a man of means. And Mr. A. Moore Jr.'s family at Berryville has one silver tablespoon much worn on one side from use, marked "M" over "J & L." No portrait of Jeremiah and Lydia is in existence. A search for one was made in 1920 at the time when the tablet to Jeremiah was unveiled in the Baptist Church in Alexandria, but none could be found. The only descriptions of him by contemporaries to be found in the present day are contained in Semple's article on the Frying Pan Church, of which Jeremiah was the pastor for so long a time, and in William Wirt's letter to his friend William Pope.

Where he lived before he went to "Moorefield" is matter of conjecture. Taylor⁴⁴ says his son Francis, born in 1768, was born in Fairfax County, but Jeremiah was surely living in Prince William or Stafford in 1771 or 72, at which time he became interested in and was baptized in the Baptist Church at Chappawamsick. In 1789 he was living on Difficult Run, between this stream and Wolf Trap Run, as shown in the Deed of Sale for this place. In 1800, he was living at "Moorefield" though he did not receive the deed to this place till 1806. Presumably he was living in Prince William County until after he became a Baptist, in 1772. Then he seems to have left Prince William and gone to Fairfax County, where he lived the remainder of his days.

His will,⁴⁵ dated, first of August, 1814, and written, as he says, "with my own hand," aside from the fact that it shows that he had considerable property to dispose of and "no debts to pay but ample provision is made to meet," contains a very beautiful tribute to his wife, and several interesting observations. Of his wife, whom he named "whole and sole executrix," he said:

"She shall not be obliged to take out letters of administration, give any security or have any appraisement, whatever the law may say to the contrary notwithstanding, for I have more confidence in her justice, integrity and uprightness than in all the Courts that ever sat in this Commonwealth or elsewhere."

To his son Francis he specifically gave several ecclesiastical books, as he said:

"Not because he is my son, but because he is a preacher, for although preaching is not a losing business, still he that will discharge the duty in the fear of God will find it a heavy check on all worldly interests."

⁴³ Jeremiah left a part of "Moorefield" farm to his son John, conditionally, John died in 1831, prior to the death of his mother, Lydia, who died in 1835; in the partition of the estate after Lydia's death (Fairfax Co. Records, Lib. T, No. 3, p. 443, Dec. 1, 1835) "Lots Nos. 3 & 4, including the Mansion House," were assigned to Jeremiah's unmarried daughters, Betsy L. and Nancy P., who died in 1851, and 1852, respectively; from them the property devolved to their nephews, Jeremiah and Thomas Moore, who sold it to Mr. James Hunter, of Scotland, in 1874. Hunter improved the property, made new additions to the house, replacing old additions, dug a well and made a new road to the house. He, or his heirs, sold to F. H. Cline, who married Florence Moore, a descendant of Jeremiah and Lydia's son John. Cline in 1918 sold to a man named Moran, whose daughter, Mrs. Frank Scott, inherited the property and owns it now, 1932. The graveyard and the right of ingress and egress for the purpose of interment and repairs were reserved to the family when the place was sold in 1874.

⁴⁴ Taylor, R. B.: *Ibid.*, p. 324.

⁴⁵ Fairfax County Records: Will Book K, No. 1, p. 271, probated Mar. 30, 1815. (The original will is lost.)

Of his slaves, he said:

"The situation of the laws at present and the state of this unhappy country generally leaves no opportunity to say anything about that part of my family that are slaves by law. I must leave them therefore to the mercy of my children and hope they will do to and for them what is right."

There is little more to say of **Jeremiah** and Lydia, for little more is known of them, but evidently **Jeremiah** was a determined and courageous man, a notable character, and a great influence for good and for the truth as he saw it, and Lydia was a worthy helpmeet and a good mother.

The children of **Jeremiah** and Lydia were:⁴⁶

1. Jesse, b. Sept. 4, 1766; d. Sept. 26, 1853.
m. ----- Brent, of Winchester, Va.
2. Francis, b. Sept. 18, 1768; d. Feb. 15, 1831.
m. Nov. 8, 1792, Sarah Allnut, of Montgomery County, Maryland.
3. John, b. Nov. 14, 1770; d. July —, 1831.
m. Feb. 1, 1800, **Mary** Hawley, of Alexandria, Virginia.
4. Angelina French, b. Sept. 6, 1772; d. Jan. 23, 1856.
m. Col. George W. Hunter, of Fairfax County, Virginia.
5. Tabitha, b. Sept. 18, 1774; d. Aug. 20, 1778.
6. Elizabeth French, b. May 26, 1777; d. Dec. 18, 1777.
7. Ammishaddai, b. Dec. 3, 1778; d. Aug. —, 1861.
m. Nov. 18, 1813, Susan Lindsay, of Alexandria, Virginia.
8. **William** French, b. May 1, 1781.
m. Mollie Renno.
9. Margaret French, b. May 18, 1783; d. Sept. 7, 1853, "in Washington City."
m. 1804, James Smith, of Alexandria, Virginia.
10. Betsy L., b. Oct. 23, 1785; d. Dec. 16, 1851. (Never married.)
11. Nancy P., b. Jan. 20, 1789; d. Aug. 22, 1852. (Never married.)

To the writer of this article, **Jeremiah** and Lydia were until recently only names, so little did he know of them or where they lived, but when he visited their old home, and began to look into their history, and to learn of them and to picture how they lived and what they did, they became more real and more admirable with each bit of history unearthed about them. It would be interesting to know accurately who were the ancestors of **Jeremiah** and what was their record, but it matters little now, for **Jeremiah** made his own record and he made a good one.

⁴⁶ Names and dates taken from the Bible of Ammishaddai **Moore**, son of **Jeremiah** and Lydia, and from the notes of Mrs. Kate D. Berryman, Washington, D. C., and Mrs. Jessie V. E. Ritchey, New York, great, great granddaughters of **Jeremiah** and Lydia.

Other references to **Jeremiah Moore** in Fairfax County Clerk's office:
Lib. X, p. 318, 1784—Sells interest in land in Kentucky.
Lib. Z, p. 305, 1796—Emancipates negro "Page."