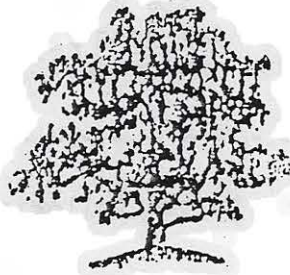


THE CHASTAIN TREE



Official Organ of the Pierre Chastain Family Association
organized 31 August 1975
"For Chastain descendants everywhere"

Vol. I, No. 2

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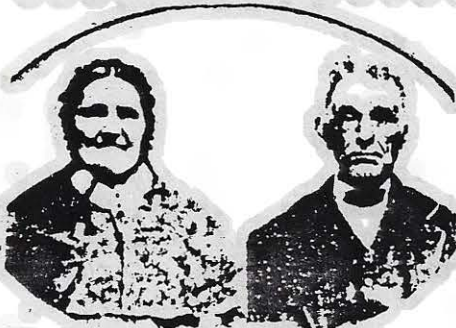
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In this Bicentennial year of 1976 we celebrate the 200th anniversary of our nation's birth. Our ancestors were amongst those who fought for freedom, or otherwise served their country; some of them as ministers of the gospel - fighting for religious freedom - freedom from persecution of the Established Church. Rev. Rene Chastain, Jr. (1741-1823) was one of these. In this issue we honor him and the Buckingham Baptist Church which was constituted in 1772 and which he served as their minister for 53 years from its founding until his death. Buckingham Baptist Church has been an active church from the date it was constituted to the present; a period of over 200 years. We honor all its pastors, past and present, and its members who have had a part in its heritage.



Magdalene Sarah/Rene Chastain
Chastain /tainer Carter

Rene Chastain Carter was born 21 March 1794 in Buckingham County, Virginia, son of Joseph Carter, Sr. and Magdalene Chastain. Magdalene Sarah Chastain was born 23 February 1801, also in Buckingham County; daughter of Martin Chastain and Elizabeth Benicia Ayers. Magdalene Chastain, wife of Joseph Carter, Sr. and Martin Chastain were brother and sister; children of Rev. Rene Chastain, Jr. and Anne Ford. About 1801 the Joseph Carter and the Martin Chastain families migrated to that part of Montgomery County, Kentucky which, in 1811, became Bath County. It was here that Rene Carter and Magdalene Sarah Chastain were married on 6 September 1819. Immediately thereafter they departed, on horseback, for Cynthiana, Posey, Indiana, where Rene's brother, Benjamin Ford Carter and wife, Rachel Catherine Williams had previously removed in 1813. Rene settled on land adjacent to Benjamin's which belonged to their father, Joseph Carter, Sr. and which Rene purchased from him on 16 April 1829. It was on this farm they had their children - 9 boys and 3 girls, only one of which died in infancy. Rene Carter died 14 June 1873. Magdalene died 5 February 1880. They are both buried in Liberty Cemetery, Cynthiana, Indiana; as is Benjamin Ford Carter and his wife, Rachel Catherine. Several of the children of each couple are also buried there. The Rene Carter farm is still in possession of his descendants.

DEATHS: Dr. O. Jack Chastain, Sr. died February 11, 1976 at Mineral Wells, Texas and is buried in the Waco Memorial Park Cemetery in Waco, Texas. He married Bessie Naomi Belchamber on 1 May 1923 at Muskogee, Oklahoma. She died September 11, 1970 and is also buried at Waco. He was a son of Elam Frazier Chastain and Nancy Margaret Williams and a descendant of Abraham and Mary (Robertson?) Chastain. Our sincere condolences to his son and daughter, Dr. O. Jack Chastain, Jr. and Louise Bledsoe.

MEMBERSHIP: We have set a goal of 100 members for our first year. Come on - join us. Help us. If each member brings in one new member this year we will meet our goal.

ANNUAL REUNION: Our first annual reunion will be held Sunday, September 5, 1976 (Sunday before Labor Day), at Springfield, Missouri. Watch our next issue for specific time and place.

MEMBERSHIP APPLICATION: Some of our members still have not returned their membership applications. Please do so. We need them to complete our files.

No man can feel the greatest joy
Unless his life is blended
With noble thoughts and noble deeds
To cheer the heart that's mended.

CONTRIBUTIONS WELCOME: It takes money for postage, printing and stationery, as well as for genealogical research and supplies. Your contributions will be used for a good purpose - that of furthering the aims of our association as governed by our constitution and by-laws. Send check to our Secretary-Treasurer, Mrs. Joe A. Buland.

If you know his father and grandfather you may trust his son.
Moroccan Proverb

across the country.
HAVE with other Chastain descendants
is your invitation to share what you
you would like to see printed. This
sketches of your Chastain ancestors
will be returned) and biographical
ly some of you have old pictures (they
-Sure- inclusion in forthcoming issues.
Articles from members are needed for
your eye and ear to one bare fact.
is merely your editor's ploy to catch
:LSEHO EHL JLO
* * * * *

Lives of great men all remind us
We can make our lives sublime,
and, departing, leave behind us
Footprints on the sands of time.
Henry Wadsworth Longfellow,
A Psalm of Life.

SEND NAMES AND ADDRESSES of Pierre Chastain's descendants. We have a long ways to go before we locate all of them.

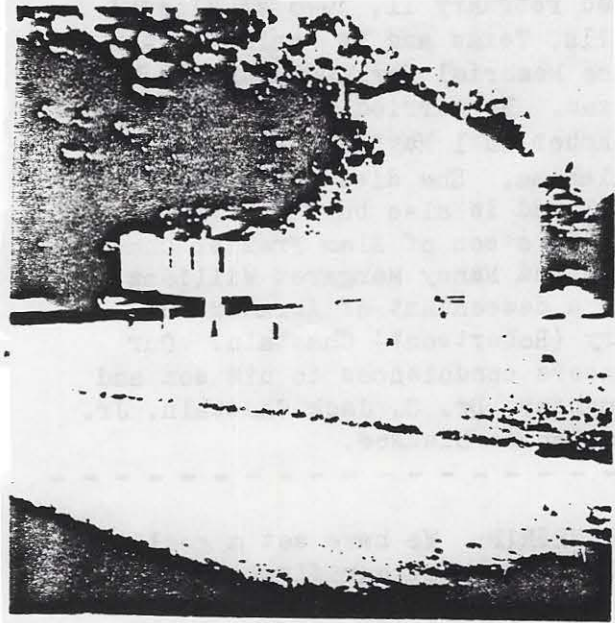
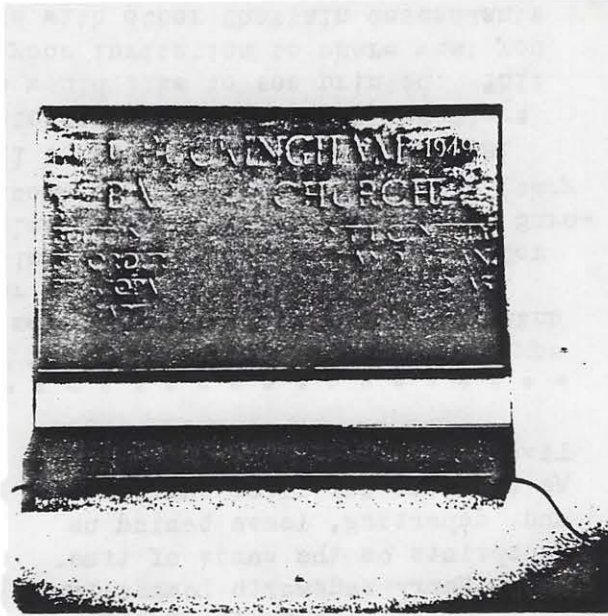
VOLUNTEERS NEEDED: We need chairmen of standing committees, typists, people to do research, people who like to write letters, etc. Write our President.

ZIP CODE: When writing, sending dues or communicating with us, please include your ZIP CODE. Thanks.

I SHALL NOT PASS THIS WAY AGAIN
Through this toilsome world, alas!
Once and only once I pass;
If a kindness I may show,
If a good deed I may do
to a suffering fellow man,
Let me do it while I can.
No delay, for it is plain
I shall not pass this way again.
Etienne de Grellet

Happy the man who thinks of his ancestors with pride, who likes to tell of their deeds and greatness, and rejoices to feel himself linked to the end of their goodly chain.
J. W. Goethe

BUCKINGHAM BAPTIST CHURCH



A Brief Review of 200 years.

The origins of Buckingham Church are found in the missionary efforts of one Christopher Clarke from Spotsylvania County who visited the area late in the year 1770. At that time he organized in Buckingham County a branch congregation of the Lower Spotsylvania Baptist Church which is now known as Wallers Church in the Goshen Association. On May 7, 1771, the Buckingham branch was constituted an independent church and it sent Rane Chastain, Jr. and William Johnson as delegates to a meeting of the First Separate Baptist Association held at Craigs Meeting House in Orange County on the second Saturday in May, 1771. The next year young Chastain was ordained as the first pastor of the new church.

Thus fully five years before the Declaration of American Independence was proclaimed, when the city of Richmond was only 38 years old, and Winchester, Virginia was still a fort for frontier protection against the French and Indians, Buckingham Church was born. It was the first Baptist Church constituted in Buckingham County which, at the time, was just ten years old.

Buckingham Church was constituted in a period of stirring religious dissent in Virginia. Attendance upon the services of the Established Church was compulsory and the Church and its clergy were supported through state enforced taxation. Leaders of dissenting groups were arrested and jailed, or in other instances were mobbed and physically abused, for holding meetings and preaching - without the required licenses which officers of the colonial government refused to grant to them. Despite the discrimination and persecution, the dissenter cause persisted, and prospered, as in a few years the movement for colonial independence began to gather momentum.

The earliest extant records of Buckingham Church, May 20, 1826, refer to the organization as the "baptist church of Christ, called Buckingham". Thus designated through the ensuing two hundred years, the church has maintained its basic identity and continuous existence while approximately one-third of the 32 Baptist churches reported in Virginia in 1771 have become extinct.

The exact location of the first meeting house used by Buckingham Church is not known. It is thought to have been in the Red Mills neighborhood not far from Gravel Hill, the site of the Buckingham Female Institute.

Morgan Edwards records in his "Materials Toward a History of the Baptist in the Province of Virginia," (Bound volume 1772), that the first meeting house was erected in 1772 on land given by Seth Cason and that "the place of worship is 30' x 20'." (See article on page 6 entitled "Buckingham.") It is likely that the site was not far from the farm home of Elder Rane Chastain, the first minister of the young church. The location of his farm in the Red Mills area has been rather positively established.

The roof of the original building was covered with shakes or wooden shingles and presumably the shed addition was also. It is not known when the shingles were replaced with the present slate roofing. A few of the original shingles have been preserved and, with other memorabilia of Buckingham Church history, are on display for this bicentennial celebration.

After the shed addition was completed in 1836, no major alteration of the building is recorded until 1938-39, when the shed area was partitioned to form five classrooms for Sunday School use. At the same time, termite-weakened floors were replaced; the pulpit remodeled, and new pews installed, along with a central heating system.

Around 1960 some thought and informal discussion about "building" occurred among a few members of the church, but it was not until 1961 that a building fund program was officially started. The fund grew slowly and it was not until the year 1964 that serious consideration was given to plans to build an addition to provide better facilities for the activities. On Sunday July 25, 1965, appropriate "ground breaking" ceremonies were held and the building project was launched. The completed building was ready for use in the spring of 1970.

Over the two centuries which measure its existence, Buckingham Church has had the benefit of the pastoral leadership of twenty men who responded affirmatively to the call of the Gospel ministry. Two of them returned to the field for the second time.

The first four ministers, in terms of years of pastoral service, accounted for 115 years in the existence of the church. Their names in order of their succession are: Elders Rane Chastain, Pondexter Patterson Smith, William Moore and William H. Taylor.

The combined periods of pastoral service of Elder Chastain for 53 years and of Elder Taylor for 42 years cover 95 years in the life of Buckingham Church. In planning for the dedication of the newly constructed wing to the church building, it has been thought fitting to name the annex in memory of those two men in recognition of their long and devoted service and the strong moral and spiritual leadership they gave the church during two critical periods in its history, viz: the period of beginning; and the period of post-war adjustment.

At the same time in a different way, the "bicentennial fact" itself memorializes not only the work of the two early leaders thus honored, but also it testifies to the contributions made by the other men of God who succeeded them.

NOTE: Our thanks go to the present members of Buckingham Baptist Church who so graciously sent us a copy of "A Brief Review of 200 Years," from which the above account has been extracted.

BUCKINGHAM

So called from the county where the meeting house is, 170 miles nwbw from Williamsburg, and 240 ssw from Philadelphia. The place of worship is 30 feet by 20 built in 1772 on land given by Seth Cason. No estate. No salary, except presents. Ruling elders, deaconesses, and the nine christian rites admitted. The families about 200 whereof 68 persons are baptized and in communion. The minister, Rev. Ranne Chastain, who has to his assistants mes. Wm Johnston. This is their present state. They originated from Lower-Spotsylvania into a distinct church, May 7, 1772. The constituents were Ranne Chastain and wife, Joseph Carter and wife, Robert Huddleston and wife, Wm Anderson and wife, Seth Cason and wife, Wm Johnston, Wm Hammonds, John Epperson, George Henry Baker, James Ford, Philip Vest, Benj. Bristol, Benj. Coss, Wm. Peasley, John Arnold, Hanna Hudgins, An. Carter, Sarah Wheeler, Lettuce Hammond, Sara Guthry, Eliz. Sharoon, Eliz. Goss, four negroes. No very remarkable things, except persecutions; and the ministry of Kit Clark who is now a Quaker by which many have been converted, but will not stick to him. The minister is Rev. Ranne Chastain. (Materials Toward a History of the Baptists in the Province of Virginia, by Morgan Edwards, p. 83. Mes was written in 1772.)

BIOGRAPHY OF RANE CHASTAIN.

The parents of Elder Chastain, were both of French extract, but settled in Powhatan county, where he was born, June 28th, 1741. When quite young, he removed to Buckingham, in which county he remained the remnant of his days. Though his education was much neglected, his morals were of the most unimpeachable character. In his 19th year, he was married to Miss Ann Ford, and soon after, under the preaching of Elder C. Clark, was awakened to the exercise of pungent conviction for sin. Such was the sense of his lost condition that he could not refrain from exhorting sinners to repent, although he was himself without evidence of divine acceptance. "I knew," said he, "I should be lost, and they too, if God did not have mercy on us, and therefore, was compelled to tell my neighbors of their danger, for if I was lost, I did not wish them to be lost with me."

At length he rejoiced in Christ, and August, 1770, was baptized. Immediately, he conferred not with flesh and blood, but began to preach Christ to the people. In April, 1772, Buckingham church was constituted, at which time he was ordained. He was at once chosen their pastor, and continued in this office as long as he lived, a period of fifty-three years.

From his first entrance into the ministry, he manifested a zeal becoming this high vocation. At different periods, he supplied regularly, Cumberland, Providence, Mulberry grove churches, &c. The toils and responsibilities of the ministry, were his chief glory. To be useful, was his great concern, and the Lord gave him the desire of his heart, in becoming the means of conversion to hundreds of souls. In his history was evinced how much, under the divine blessing, may be done by a man of comparatively feeble talents, who gives himself to the work. Many pious men, much his superiors in intellectual endowments, would have failed to fill, as he did, the pastoral office. An affectionate spirit, united with persevering patience, are absolutely essential to success, if a spiritual shepherd would feed and preserve from wandering the flock of Christ. These qualities were possessed in no small degree by the subject of this sketch. Not as lording it over the heritage of God, did he serve, but with winning softness of manner, he went in and out among the people of his charge. By his churches, he was tenderly loved. They knew how to appreciate his labors, though it is much to be regretted, they failed to supply such a support for his family as would enable him to devote more time and labor to their spiritual good. This was, to

some extent, the result of ignorance, as they had not been taught their duty with regard to the support of him who labored for them in spiritual things. Their pastor in this particular was doubtless defective. It is an unscriptural delicacy a minister indulges, when he omits to present clearly and faithfully the obligation of a church, to furnish him a competent support. Elder Chastain would sometimes say, if the Lord will keep me humble, the churches will keep me poor. And so it was, for he would often, during the week, be compelled to plough until the hour for public worship, and again returned to the field. He could truly say his own hands ministered to his necessities.

Notwithstanding extreme old age, and some decay of the mental powers, he retained his accustomed clearness of thought, and honest zeal, when engaged in preaching the gospel. At length, after an illness of five weeks, which he bore with Christian patience, he calmly resigned himself to death, in the 83d year of his age, having worn himself out in the service of his Lord and Master. When lingering on the confines of life, he was asked by one of the members of his church, if he wished to recover; he replied, "if my Master has any thing more for me to do, I am willing to stay, but if not, I have no desire to recover," "but, said he, I do not think I have any will of my own, the will of the Lord, is my will." He retained his senses to the close of life, and the last words he was heard to utter, were, "I have made full proof of my ministry."

The following anecdote is related of him: During the imprisonment of several ministers in Chesterfield, he was requested to go down and baptize the converts, who from the prison, had heard the word of life. He went, and on his arrival, was ordered on pain of imprisonment to leave the county. Having refused, he gave notice he should preach at an arbor in that neighborhood. On the day appointed, he attended, and having risen, a man with a bottle of rum appeared, and commanded him to come down, and take a dram, or he would horse-whip him. Mr. C. replied, I do not wish to drink, and as I am not generally tedious you shall not be long detained. His gentleness of manner subdued the lion spirit before him, and he proceeded, and with great pungency, preached the truth. He afterwards said, I felt perfectly willing to receive stripes for His sake, who was so willingly stricken for me. (Lives of Virginia Baptist Ministers, James B. Taylor, 1838, p. 200-202).

.....
OBITUARY OF REV. RENE CHASTAIN, Jr.

Departed this life at his residence in Buckingham county, the Rev. RAINEY CHASTAIN. in the 85th year of his age - Whilst a common practice prevails of eulogizing the dead, it cannot be otherwise expected than that the writer of this should attempt, too, to eulogize the subject of his pen; but it may be truly said, that no language can eulogize, and scarcely any depict in its genuine colors, the merits of this disciple of his Lord Jesus Christ: upwards of 50 years a preacher of his holy word - imitating him in every respect, he went about doing good, calling all unto Christ, and frequently with much effect. Though without a regular education in the sciences of this world, his mind and soul were truly illuminated by the light that cometh from above - he frequently in scripture exposition spoke with a power nearer that of inspiration than anything else.

It may with exceeding fine application be said of him, "Well done thou good and faithful servant, enter thou into the joys of the Lord." (Richmond (Virginia) Enquirer, November 21, 1823).

Behold. I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Malachi 4: 5-6).

MINUTE BOOK - EAST FORK BAPTIST CHURCH

(now Smithfield Baptist Church)

Smithfield is located 35 miles northeast of Louisville, Kentucky in Henry County. Copied by Mrs. Mason Smith, Eland Ballard Chapter DAR, Smithville, Kentucky.

December 3, 1803

Received by letter - VALENTINE CHASTEEN who was dismissed in full membership as an orderly member, both in Civil & Religious Society, a member of the Church of Christ at the head of Pig River in Franklin County, Virginia, when joined to any other of the same faith & order. By order of the Church, September 1802.

October 5, 1805

Received by experience, RANNEY CHASTEEN & his wife, MALLISA - to be baptized tomorrow.

Membership - August 4, 1810

CHASTAINS

George	John	Rebecca
Valentine	Absolom	Mary
Renny	John	Massa
Robert	William	Magdalen
Barnett	Peter	Sally
		Ann
		Sally

First Saturday, October 1813

JOHN CHASTAIN, SR. & wife to be given letter of dismissal.....

First Saturday - November 1814

BARNETT CHASTAIN & wife and WILLIAM CHASTAIN & wife to be allowed letters of dismissal.....

First Saturday - August 1815

RENNY CHASTAIN, wife & son to have letters of dismissal.....

July 1816

PETER CHASTAIN to have letter of dismissal.....

JOHN & WILLIAM CHASTAIN censored for encouraging fighting.....

Member's names drawn off in August, 1818

CHASTAINS George, William, John, Rebecca & Sally.

Church met at brother GEORGE CHASTAIN's house, 2 Dec 1820 - again 3 Feb 1821.

April 6, 1822

PETER CHASTAIN & REBECCA, his wife to have letter of dismissal.....

September 15, 1827

JAMES CHASTAIN received by experience.

Source: L.D.S. micro-film, Roll #855036, "Kentucky Bible, Cemetery & Court Records" from collection of Mrs. William Everett Bach, Lexington, KY. Copied by Geraldine Buland, G.R.S., 1100 E. Teresa, Sapulpa, OK 74066. December 1974 at L.D.S. Branch Library, Tulsa, OK

Most of the above CHASTAINS had married in Franklin County, Virginia in the late 1700's. RENNY CHASTAIN was evidently the first of this group to move to Kentucky, first paying taxes in Shelby County 30 Mar 1802. He later moved to Henry County, living on the Floyd's Fork when he first paid taxes 10 July 1806.

RENNY & BARNETT CHASTAIN removed to Washington County, Indiana in 1815. Some of the others came a few years later with some settling in adjoining counties of Scott & Jefferson.

GEORGE, VALENTINE, ROBERT, BARNETT, RENNY, ELIZABETH, MALINDA, & JOHN are believed to be the children of WILLIAM & SARAH CHASTAIN of Buckingham & Franklin Counties, Virginia.

OUR EMIGRANT ANCESTORS

(Continued from Vol. I, No. 1).

After Anne's death, Pierre married, as his third wife, Mary Magdalene Flournoy, daughter of Jacob Flournoy and widow of Antoine Trabue. Her will is dated 2 June 1729 and proved May 1731. In her will she names only her Trabue children: Jacob, Anthony, Magdalene, Judith and John James Trabue. Her brother, Francis Flournoy, is named as her executor. (Henrico Co., Va. Deeds and Wills, No. 1, Part 1, 1725-1737, p. 304-305).

Pierre Chastain died in King William Parish sometime between the making of his will on 3 October 1728 and the probate thereof on 20 November 1728. (Goochland Co., Va. Deed Bk. 1, 1728-1732, p. 42-43).

James Garvin Chastain in his "A Brief History of the Huguenots and Three Family Trees," published 1933, states that Pierre Chastain's first wife was Marie Madaline de la Rochefaucald and that his father and grandfather were both named Rene. (p. 261). Dr. P. M. Agee in his "The Agee Family," published 1937, also states that Pierre's first wife was Mary Magdalene de la Rochefaucald, but that his parents were John Francis Chastain and Frances Jane Reno or Regnault. (NOTE: Neither Dr. Chastain or Dr. Agee give us their source of information and your genealogist has been unable to find any documentary evidence to substantiate the name of Pierre's first wife, or the names of his parents).

Dr. Agee goes on to say that John Francis Chastain and Frances Jane Reno had issue:

1. Elizabeth Ann Chastain, married Dr. Joseph Bondurant. Their son, Jean Pierre Bondurant emigrated to Manakin Town and is the ancestor of the Bondurant family in America.
2. Mary Ann Chastain, married Daniel Isaac Faure. It is she who is "The Widow Faure," mentioned in early Manakin Town parish records. Ancestors of the Faure, Ford, Fore and Force families in America.
3. Judith Chastain, married Anthony Agee in France and are the parents of Mathieu and Mary Elizabeth Agee of Manikin Town. Mary Elizabeth Agee married Pierre Faure, son of "The Widow Faure".
4. Charles Reno Chastain, said to have married and moved to Virginia. Nothing more known of him.
5. Captain Peter Jacob Chastain, married (1) Mary Magdalene de la Rochefaucald; married (2) Anne Soblet and (3) Mary Magdalene Flournoy, widow of Sir Antoine Trabue.

(NOTE: That the Agee's, Bondurant's and Faure's came to Virginia and settled in Manakin Town, as did the Chastain's, is well documented. There are numerous inter-marriages between the Chastain's and these families).

(To be Continued) Elby F. Bowman, Genealogist.

People will not look forward to posterity who never look backward to their ancestors.

Edmund Burke: Reflections on the Revolution in France, 111, 1790