

**THE HISTORY OF
HOPEWELL PRESBYTERIAN
CHURCH**

Violet G. Alexander —

Charlotte, S. H. C.

Nov. 1949.

1226 Myrtle Ave.

See "notes" in back of book.

"S. B. A." indicates S. B. Alexander —

THE HISTORY OF
HOPEWELL PRESBYTERIAN
CHURCH



HOPEWELL PRESBYTERIAN CHURCH

THE HISTORY OF HOPEWELL PRESBYTERIAN CHURCH

FOR 175 YEARS
FROM THE ASSIGNED
DATE OF ITS ORGANIZATION
1762

By
CHARLES WILLIAM SOMMERVILLE, Ph.D., D.D.

Prepared for publication

By
JANE D. CARSON, M.A.
BETTY GUY SOMMERVILLE, A.B. *his widow.
from Va.*

(over)

PUBLISHED, 1939

BY

HOPEWELL PRESBYTERIAN CHURCH

Committee for the Church

J. F. HOUSTON, *Chairman*

J. G. MCELROY

J. F. PATTERSON

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 p. 95 - Alexander -
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 n. 108 + 110 - " "
 n. 209-10 - "Rose-dale" -
 n. 227 - Important -

TO THE CHILDREN OF HOPEWELL

Whose greetings around the pulpit in childlike
 simplicity heartened their pastor for new effort

To feed His lambs, to tend His sheep,

This history of the church of their fathers

is dedicated

S. B. A.

References - n. 124 - Davidson -
 pp. 126-127. Davidson Gleason -
 n. 200 - Good Roads - S. B. A. -
 n. 248. Meck. Dec. of Independence -
 n. 249 - Brerard -
 pp. 285-86 - Hopewell graveyard -
 n. 317. Davidson graveyard -
 n. 265. Marriage of John McKitt A -

(over)



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Will of James Alexander —
 (Father of John McKitt Alexander)
 p. 265 - a "certified" copy.

Will of John McKitt Alexander —
 p. 266 - 70.

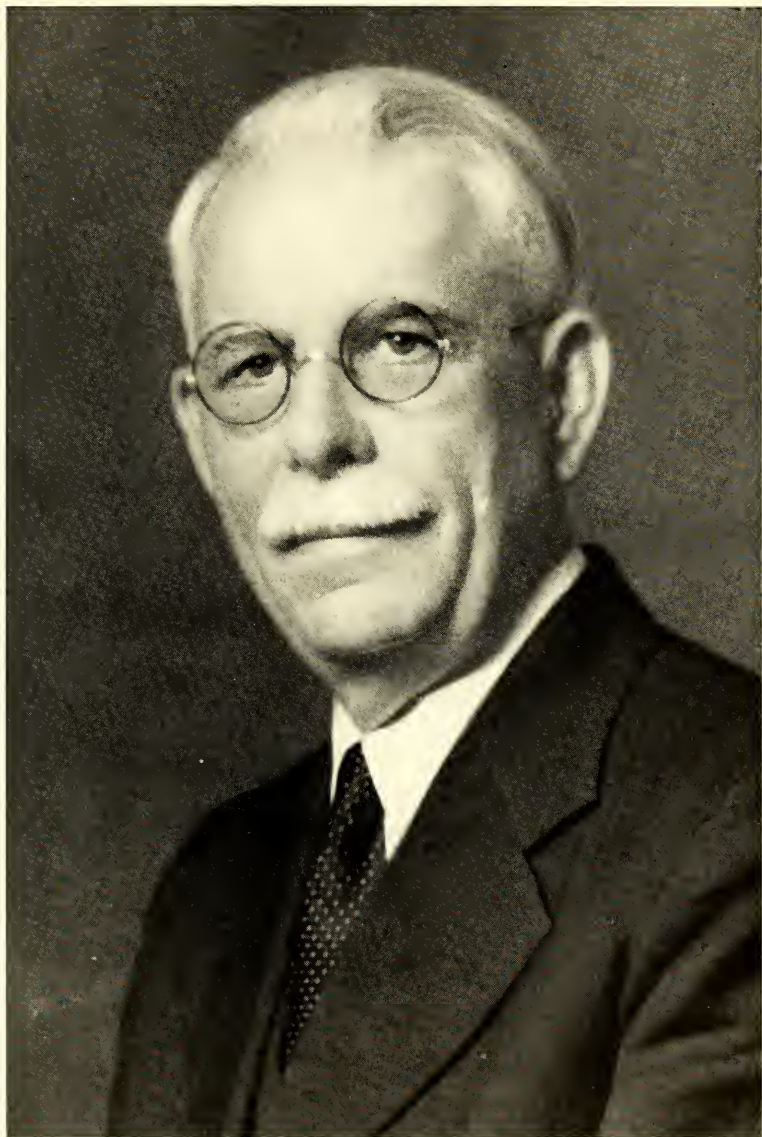
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note - marriage of John McKitt Alexander.
See p. 265 - Sept. 1862.

THE members of Hopewell Church and Congregation will ever revere the memory of Dr. Sommerville, for twelve years their beloved Minister. A great Christian, a great Bible Teacher, a faithful Preacher of the Word, a thoughtful, kind, sympathetic Pastor, his work was great and brought them untold blessings.

In Memoriam



REV. CHARLES W. SOMMERVILLE, D.D.

Pastor of Hopewell Church

November 7, 1926—May 7, 1938

AUTHOR'S PREFACE

THIS history of Hopewell would never have been attempted but for the providential prompting climaxed in the influence of Rev. Samuel Williams Moore, D.D., devoted son of the church.

The writer had realized from brief acquaintance with his people at the first that the history was needed, but he excused himself from the task, shrinking from what was involved and being already to the limit of strength occupied with the teaching and preaching he loved, and to which he wished to give exclusively all time and all care. The Woman's Auxiliary, through its president, Mrs. Jo Davidson, and historian, Miss Estelle Barnett, had made a beginning. In 1935 Dr. Moore brought to the session's attention the need of preparation for proper observance of the 175th anniversary of the church's organization. From that time on, the history quickened pace and gradually absorbed every hour of time not used for college and pulpit preparation.

The people have fully coöperated and have during these years contributed from tradition, memory, and first hand knowledge, most of the data recorded. A week spent in Dr. Tenney's collection at Montreat, with the obliging assistance of Dr. and Mrs. Tenney and Miss Helen Cunningham, made available a wealth of material. Search in the Congressional Library, the help of Dr. R. B. Woodworth on a visit to Union Seminary's Spence Library, correspondence, and visits to localities, cemeteries and homes gave many details and corrections. For all such assistance thanks are given. It is hardly possible to mention the name of every person who has helped the author, and not safe to list them lest even one should be left out. Most of them are mentioned throughout the volume as suits the connection. No such name has been knowingly omitted and indebtedness to all is here acknowledged.

In the matter of proper names no responsibility is assumed by the author. Although great care has been used in the desire for accuracy, there has been large opportunity for errors, particularly as to dates, in spite of exacting and tedious supervision. The records themselves vary—family Bibles, legal papers, church minutes, and old books; inscriptions and epitaphs have been taken down by voluntary—not trained—copyists, often one writing as another read the none-too-clear legend.

Deeply sensible of the many imperfections of his work, the writer finds comfort in the plea of John Van Lear Macmahon in his *History of Maryland*, when he had finished it:

“Let him that can't commend it,
Mend it!”

CHARLES W. SOMMERVILLE.

died May 7 1938.

(over)

INTRODUCTORY NOTE

IN arranging for publication the unfinished manuscript of Dr. Sommerville, we have tried to make the book as nearly as possible what he had planned. The part of the narrative which he had completed has not been changed; for the remainder, he left such full notes that the language is practically his own. Contributions of special, rather than general, interest are included in the Appendix, together with lists, tombstone inscriptions and other material not in narrative form. In deciding what to include and what to exclude, we have been guided by our understanding of the author's conception of the relative importance of the material.

Whenever possible, contributions are to be found exactly as given to the author; some deletions were necessary to avoid repetition or to bring the book within the limits prescribed by the cost of publication. Much of the genealogical material in Chapter Six, "Old Families," has been rearranged so as to fit into a uniform scheme of narrative, planned for the convenience of the general reader rather than for the genealogist.

In posthumous works of this kind it is difficult to avoid errors in acknowledging sources of quoted material. Direct quotations, and also sources wherever Dr. Sommerville clearly indicated them, are given as they occur in the original manuscript. Unfortunately he had not checked book and page references. Where we have had access to the material, we have done so; in all other instances, we have followed the notes.

JANE CARSON

+ BETTY GUY SOMMERVILLE

*his widow -
from Va.*

CHARLOTTE, N. C.

May 1, 1939

*Dr. Sommerville died before he
had finished this history -
His widow tried to edit and
publish it - but as she was from
Virginia and did not know this
Hopewell section - it is poorly done.*

CHAPTER I

THE BEGINNINGS AND JOHN THOMSON

The far background of North Carolina has small interest for our survey—1587, Virginia Dare, Roanoke Island, —1702, the settlement of the first explorers in western Carolina. Our concern is with a religious movement.

Presbyterianism in North Carolina had a three-fold origin, three roots from the deep soil of the history of man's struggle for God-given rights. That irrepressible conflict lies back of and gives explanation to the history here written. The three avenues of entrance were:¹

1. The Sea Coast and the Virginia Line. The first permanent settlements had been formed by fugitives from Virginia, some from the intolerant laws against Non-conformists, some because lawless themselves. Puritans, driven from Virginia, settled along the seaboard; a colony of Huguenots, 1707, on the Trent River; one of Palatines, 1709, at New Bern; each maintaining the habits, customs, and religious services of the fatherland.²

2. The Cape Fear River and the Coastal Plain. Many years previous to Culloden, 1746, and after Culloden, Scotch Highlanders—all Presbyterians—came along the Cape Fear in large companies, and settled in Cumberland County. In a few years Gallic was being spoken in Moore, Anson, Richmond, Robeson, Bladen and Sampson. The Scotch brought no ministers with them from the homeland. It was to these people that Rev. James Campbell came in 1758, to minister to them for twenty years.

3. Over the lower Virginia Border and later over the entire Western Line—The Scotch-Irish. The settlement of the Scotch-Irish and Scotch in North Carolina was largely accelerated by the patroonage of the Scotchman, Gabriel Johnson, governor 1734-1752. He bears the reputation of having done more to promote the settlement and prosperity of his state than all its other colonial governors combined. Since he encouraged Scotch emigration to America, in 1748 there was charged

¹ *Synod of North Carolina Centennial Addresses*, 1913, p. 31.

² Foote, *Sketches of North Carolina*, pp. 78-80.

Hanna, *Scotch-Irish*, II, 32.

against him an inordinate fondness for Scotchmen and particularly for Scotch rebels.³

Why did they emigrate to America? The question is briefly answered⁴ as due to the reaction of the Scotch-Irish of Ulster to the treachery of the British Crown. After the death of Elizabeth, James I in 1605 took the lands of the Earls of Tyrone and Tyrconnell in North Ireland and offered them to such of his Scotch subjects as would move over and manufacture woolen fabrics. He included in the offer certain Puritans of England and Huguenot refugees from France. His terms were very liberal; they were to be practically tax free and to pay no export duty on their goods. Thousands moved into Ulster County and began to raise sheep, manufacture woolen goods, and build mansions. But discord was inevitable, for these people were Calvinists, dissenters from the established church. The king broke his contract in respect to taxes on exports, and then levied a burdensome tax on their property. In course of time their lands were confiscated. The people were outraged; some began to leave Ireland, having lost confidence in their king and his word. Hanna gives as additional reasons for their emigration: religious persecution by the Episcopal authorities, most galling and outrageous; a system of unjust and unwise landlordism which served to discourage thrift and enterprise; prohibitory discrimination against the trade and manufactures of Ulster in favor of those of England; the enforced payment of tithes to the Episcopal clergy to sustain a theocracy which Presbyterians believed to be contrary to the laws of God, and to be destructive of their own rights and liberties.⁵ The hope of religious and civil liberty brought them to the American wilderness. They entered America by two routes: Philadelphia and Charleston. The two streams met in North Carolina and then turned westward "beyond the mountains" into Tennessee. The stream from the Delaware overran the Cumberland and Shenandoah Valleys into Southern Virginia, and thence into the prairies between the Yadkin and the Catawba. Before 1750 the emigration hither was slow, but after 1750 they were coming at the rate of 12,000 a year, so that in Revolutionary times

³ Hanna, *op. cit.*, II, 37.

⁴ Judge Henry A. Grady, speaking before the New Hanover Bar Association, May 14, 1929.

⁵ Hanna, *op. cit.*, p. 15.

they made up one-third of the whole colonial population. The counties lying west of the Yadkin owe their existence largely to these Scotch-Irish.

* "There is, perhaps, no more historic region in America than Mecklenburg County, and in that county no spot so conspicuous for men of daring and chivalric deeds in Revolutionary times as the Hopewell settlement."⁶ Hopewell's history is noble and rich, but not singular. It is of the common heritage of Rocky River, Sugaw Creek, Hopewell, Steele Creek, Center, Providence, and Poplar Tent—the ante-Revolutionary Pleiades, glorious cluster of Scotch-Irish sisters, one in origin, in characteristics, in influence.

There needs to be written one history of the seven as a whole. Of these seven Mecklenburg churches, a pastor of Hopewell' has said: "Their influence in church and state for one hundred and fifty years had been very great. . . . [They] were the first in the order of time. When they were organized there were no town churches in the state. In Fayetteville there was no Presbyterian church until 1800, none in Salisbury until 1826, and none in Charlotte or Wilmington until long after the Revolutionary War." For a long period they were the first in the order of importance. In members, wealth, and influence they surpassed all the town churches of that day.

The best schools were then located in these country congregations; e. g. Providence Academy, begun 1800; Rocky River Academy started by Dr. John McKamie Wilson in Buffalo Congregation; Dr. David Caldwell's institute at Thyatira; Dr. McCorkle's begun in 1785; Queen's Museum in Charlotte, 1771.

The synod of the Carolinas was organized 1788 in a country church, Centre, and for thirty-seven years, once excepted, met in one of them. The contribution made by these and other country churches to the great organizations of the city is illustrated by one case cited by that pastor of Hopewell of a certain church that grew from thirty-one in 1873 to eleven hundred and more in 1919. Of its twenty-five deacons twenty-two were born and reared in country churches, and of its twenty-two elders all were so, the pastor included.

⁶ Dr. J. B. Alexander, affectionately known as Dr. "Bunk" Alexander, *Biographical Sketches*, p. 31.

⁷ Dr. W. E. McIlwain in his address "The History of the Presbytery of Mecklenburg from its Organization October 16th, 1869, to October 16th, 1919," printed in *The Semi-Centennial of Mecklenburg Presbytery, 1869-1919*, pp. 25 ff.

Hopewell's first preacher was a missionary, the Rev. John Thomson; her birthplace was the home of Richard Barry and Ann Price Barry, his wife. In her first session was ^xJohn McKnitt Alexander, and her first pastor was Rev. Alexander Craighhead; her first site was where she now stands. Fire has left unknown the exact date of her birth.

JOHN THOMSON^s

John Thomson is the name worthy to stand first on Hopewell's long scroll, "the name of one who was diligent and active from 1715 to 1753, but who disappeared from public view and sank into the grave almost unnoticed and unknown,"⁹ one barely mentioned in the researches of the great Dr. Foote, Rev. E. W. Caruthers, Sprague's *Annals*; and to this day not a stone tells where he is buried.

Should this account of Hopewell's founder lead to the placing of his name at its merited position, to setting suitable markers at his grave in Baker's Graveyard, and at his preaching station under the great tree at Richard Barry's home, simple justice merely would be done him after long neglect.

IN IRELAND

Rev. John Thomson, the first missionary and Gospel pioneer in the Catawba-Yadkin region, was born in Ireland, County Down, by the river Foyle, in 1690, baptized in 1691, and married sometime before 1713. He was educated at the University of Edinburgh, receiving the M.A. degree, but not that of

^s The name is so spelled—no "p"—in Sprague's *Annals*, Foote's *Sketches* and the *Minutes of the Synod of Philadelphia and New York*. In Prof. Rockwell's sketch it is spelled so. In Hodge, *Constitutional History*—"Thompson".

Data for this sketch taken from: J. D. Eggleston, *Farmville* (Virginia) *Herald*, May 24, 1934; French and Armstrong, *The Crockett Family*, p. 195; Hanna, *The Scotch-Irish*, II, 38, 39, 59; Hodge, *Constitutional History*, I, 152 ff; E. F. Rockwell, *Dawson's Historical Magazine*, August, 1869, XVI, 78-82; James Power Smith, Jr., *Presbyterian of the South*, Nov. 2, 1931; W. H. T. Squires, *Union Seminary Review*, XXXII, 152; Webster, *History of the Presbyterian Church*, p. 355; *Minutes of the Presbytery of Philadelphia*, 1715, pp. 40 ff; Mrs. Walter Clark of Charlotte, facts secured from *Records of the General Synod of Ulster, Ireland*, 1691-1821, I, 254, 294, and from the original *Minute Book* deposited at the Presbyterian Historical Society, Philadelphia.

⁹ Rockwell, *op. cit.*, p. 78.

V.D.M.¹⁰ June 17, 1712, he was "entered on Tryalls in order to Licensing," and by Ardmagh presbytery was licensed June 23, 1713.

PASTOR

Having come to New York in the summer of 1715, he presented through Rev. George McNish, a letter to the presbytery held at New Castle in September, desiring the advice and assistance of the presbytery, who refer to him as "Mr. John Thomson probationer, lately come into this country." In reply to the "motion made by the people of Lewistown concerning their being supplied with another minister . . . there never having yet been a pastoral relation . . . the presbytery suggested one Mr. Thomson now arrived at New York, with his wife and family, concerning whom Mr. McNish will . . . give you further advice."¹¹ The following September the presbytery, in session in Philadelphia, appointed a committee "to take his trials" and to ordain him the first Wednesday of April, 1717, as pastor of Lewis-Town, Delaware.

The prospects at the little village of Lewes that straggled away into the marshes behind Cape Henlopen, were far from flattering. "The Presbyterians and churchman had attempted to do something, but the people being poor and the pension small they gave out for want of pay." Nevertheless John Thomson held on for twelve years. He saw a brick church built in 1723,¹² and in spite of "want of support" did not resign until September, 1729. As pastor of Lewes, he became a charter member of New Castle Presbytery and of the first synod in America.

¹⁰ V. D. M. seems to have been equivalent to D.D. with us. "It was customary in their day, when a minister signed his name to a formal document, to append the letters V. D. M.—the initials of three Latin words, Verbi Dei Magister," says Jos. A. Waddell, LL.D., in his "Address at the Celebration of the 150th Anniversary of the Augusta Stone Church, Oct. 18, 1899," printed in *First Presbyterian Church, Staunton, Va., 1804-1903*, p. 35.

¹¹ *Minutes of the Presbytery of Philadelphia, 1715*, p. 41.

¹² The first two Presbyterian Churches in Delaware were in Sussex County—Lewes and Cool Spring. In October 1926, the Cool Spring Church celebrated its 200th anniversary. The state archivist in an address there said: "John Thomson I have no doubt was fully enlisted in the establishment of the Cool Spring Church, and the second church at Lewes, built of brick during his pastorate shows his initials J. T. and date, 1728, on the eastern end."—*The Crockett Family*, p. 195.

After leaving Lewes he preached for a time at New Castle, Delaware, where Samuel Davies was then a child of five years, and for three years full of dissensions at Middle Octorara, a small field in Lancaster County, Pennsylvania, of poor Scotch-Irish recently arrived.

In 1732 he moved across Lancaster County to Chestnut Level, where he remained until 1744, and was one of the organizers of Donegal Presbytery that year, Old Side. His financial affairs were so distressing that the new presbytery ordered in 1733 a collection in all the churches for his relief, for which he recorded his appreciation. In turn he himself in later years took collections for the benefit of struggling Virginia pastors.

PRESBYTER

"The leading man of the Old Side" first became prominent in the synod by bringing forward a resolution (1727) advocating the adoption of the Westminster standards as the creed of the Presbyterian Church in America.

In the original presbytery formed at Philadelphia 1706, and in the first synod, (subdivided into the presbyteries of Philadelphia, New Castle, Snow Hill, and Long Island) there was no written constitution as Mecklenburg and all our presbyteries now have and to which all ministers subscribe as now required for formal admission to the ministry. In 1706-1717 the organization was strictly Presbyterian, "as exercised by the Presbyterians in the best Reformed Churches," but there was no authoritative standard of government and discipline. The deficiency was felt, but not until 1721 was a move made to adopt a formal constitution. It met with protest, however, and there was some feeling evidently, for when a year later the protest was withdrawn, "The synod was so pleased . . . that they joined . . . in prayer . . . and joyful singing Psalm 133. There was peace."¹³

When in 1728 John Thomson again presented to synod an overture having reference to the subscribing of the *Confession of Faith*, it was received as "a very important affair," was deferred until the next meeting, synod "recommending it to

¹³ Baird's *Digest*, p. 27.

the members . . . to give timeous notice thereof to the absent members," and finally adopted the following year.¹⁴

That Thomson was a prominent member of Philadelphia synod appears from his appointment on important committees. Thus in 1738 he was on a committee to wait on the Governor of Virginia. He was on synod's commission, 1739, and attended most of synod's meetings until 1753. His wide range of service is seen in a curious instance in the records of synod in 1750 in the omission of the name of Rev. Hector Alison, a young man blamed for having hastily promised marriage. The lady was willing to release him, but she had a scruple whether it was lawful for her to do so. The synod decided it was lawful, and called up the young man, and directed John Thomson to rebuke him in the presence of the synod ". . . it being necessary to show our detestation of such rash proceedings in young people." He submitted, and Thomson and Rev. Cathcart were directed to go with him to the young woman, to endeavor to settle the affair. They reported that they went and that the parties subsequently made a mutual release.

MISSIONARY

In 1716 Spotswood made a picturesque journey over the Blue Ridge into the valley beyond. He called the river he discovered the "Euphrates," but the long hunters had known it for years by the Indian name, "Shenandoah," "Beautiful Daughter of the Stars." Ten years later the first log cabin was built in the Valley

¹⁴ This "important affair" of John Thomson's, a measure of his calibre, is given in full in Baird's *Digest*, pp. 28, 29, and is treated at length by Hodge in his *Constitutional History of the Presbyterian Church*, I, 149-216. Hodge calls the adoption of the Westminster standards in 1729 "the most important event during this period of our history," one which "has exerted an influence in our church which is still felt in all her borders." That its adoption was largely due to John Thomson is plain from the fact that at least as early as 1724 his presbytery of New Castle had begun to require the adoption of the Westminster Confession by their candidates. Thomson's paper is "the overture which led to the formal adoption of the Westminster standards by the Presbyterian Church in America." That John Thomson's accomplishment was no fore-gone conclusion appears from a letter, April 2, 1729, of Rev. Jedediah Andrews to Rev. Dr. Coleman of Boston, in which he writes: "We are now likely to fall into great difference about subscribing the Westminster *Confession of Faith*. An overture for it drawn up by Mr. Thompson of Lewes-Town, was offered to our synod year before last . . . Measures were taken to stave it off, and I was in hopes we should have heard no more of it. But last synod it was brought up again, recommended by all the Scotch and Irish . . . All the Scotch are on one side and all the English and Welsh on the other to a man."

by a Welshman from Pennsylvania, Morgan Morgan. He was soon followed by increasing multitudes of Germans and Scotch-Irish.¹⁵ Philadelphia was the favorite port of debarkation. The Pennsylvania authorities encouraged settlements of Scotch-Irish along the western and southern borders of that colony as insurance against Indians and the Catholics of Maryland. The richest lands along the Susquehanna were soon patented, and Joist Hite led the first colony across the narrow neck of the Baltimore grant to the Fairfax lands of Virginia. He settled on the Opequon above Winchester.

The first meeting house south of the Potomac and west of the Blue Ridge was probably built at Tuscarora, near Martinsburg, West Virginia. This log cabin was the mother church of Southern Presbyterianism. There is no record that Thomson preached at Tuscarora, but it is unlikely that he omitted that historic church. He did preach at "Salem Chapel," now Cook's Creek, in Rockingham County. West of the Blue Ridge conditions were worse than in the east. Not until 1740 did the first pastor arrive, and for many years after the destitutions were acute. The first clergyman to penetrate the Western wilderness was Rev. Samuel Gilston, whom Donegal Presbytery sent to Opequon in 1736. His visit was brief, but it shows that Donegal Presbytery had an interest in the Virginia pioneers who had so recently left their borders.

When the presbytery met the following year (1737) a petition pleading for ministers was received from the Scotch-Irish settlement at Beverley Manor, near Staunton, then in Orange County.¹⁶ The presbytery received the petition hospitably, and there was certainly one member of the court who heard the appeal with keen and sympathetic interest—Rev. John Thomson. He promptly proposed that a member of the presbytery be sent to the "back parts of Virginia." The presbytery heartily agreed and appointed John Thomson to make the long and hazardous journey. Since the following winter was unusually severe and "provender was scarce," the presbytery excused him. But Thomson was in earnest and the following winter (1738) he travelled

¹⁵ From 1729 to 1750 it is estimated that 12,000 came annually from Ulster to America.

¹⁶ The petition was drawn and presented by the grandfather of John C. Calhoun, John Caldwell, an elder in the Chestnut Level Church, who was promoting a Scotch-Irish colony along Cub Creek in the back parts of Brunswick and Amelia Counties.

up the Shenandoah, crossed the Ridge at Rock Fish Gap into Piedmont Virginia and crossed the James to the tobacco fields of the Southside. No doubt the movements of the pioneer clergyman were directed by the influential layman, John Caldwell.

Meanwhile synod was considering the condition of the Scotch-Irish pioneers in the Shenandoah Valley. Rev. James Anderson, perhaps the most influential minister in synod, a strong friend of Thomson and a protagonist with him for the Adopting Act, was appointed by synod to visit Governor Gooch in behalf of their upland brethren. Gooch received Anderson politely and made a discreet reply, which synod chose to consider eminently satisfactory. While on this visit to Virginia, Anderson visited Colonel John Lewis and preached the first sermon in Augusta County.

Gilston and Anderson were but transitory visitors; not so John Thomson. As a result of his first visit Opequon invited him to become their pastor. He asked the presbytery to release him from his pastorate at Chestnut Level, that he might move to Virginia, possibly to accept the Opequon call, more probably that he might do a larger evangelistic work in the South. Presbytery declined his request, but spent a whole day discussing the spiritual condition of Virginia and especially the urgent appeal that came from Beverley Manor. "Mr. Thomson expressed his willingness, in some degree, to be of service to that people if the Lord should be pleased to call him thereto, and if other difficulties in the way be surmounted."¹⁷

He was again in Virginia in 1743 as a missionary, but not until 1744 was he granted dismissal to make his home in the Valley, entrusted with the "Old Side" missionary operations in "Western Virginia," answering supplications for ministers following Robinson's tour of 1742-1743.¹⁸ On December 19, 1745, he bought three hundred eighty-six acres of land in the Buffalo neighborhood, Prince Edward County¹⁹ and lived there for a time, certainly.

¹⁷ *Union Seminary Review*, XXXII, 154-155.

¹⁸ There had been sporadic missionary effort on behalf of Virginia by Presbyterians in Scotland and Ulster for years. With the settlement of the Valley of Virginia and the Cape Fear and Yadkin regions of North Carolina, there began to come earnest petitions for ministerial supplies to the old synod. With the division into "Old Side" and "New Side" synods in 1745-1758, we find both synods laboring earnestly to supply the need.

¹⁹ Amelia County Deed Book II, 217.

It was as a missionary that he first visited North Carolina in 1744 in answer to the request of "many people of North Carolina" with whom he was in correspondence.²⁰ He seems to have made his home with his daughter, Elizabeth, and her husband Samuel Baker, one of the first settlers on Davidson's Creek near the present Centre Church. From notes in the session book of Centre Church, it is learned that he had a cabin built for himself, for more privacy a short distance from the house of his friends. In this he was taken sick and died September, 1753, and for some reason they cut a hole through the floor and buried him on the exact spot where he had died. An old Mrs. White could point out the part of the graveyard, but not the exact spot. This was the beginning of Baker's graveyard—as early as 1753—while the oldest monuments in the present Centre graveyard do not date back of 1776. No stone marks the grave of the pioneer missionary, and no one can tell the spot, for all old records were burned.

His wont was to visit settlements within a radius of twenty miles from Samuel Baker's.²¹ He had a stand for preaching at the various creeks reckoned first creek, second creek, etc., going west from Salisbury—affluents of South Yadkin; near Concord on third creek; on South Creek at Cathey's (Thyatira) ten miles from Salisbury; at Osborne's meeting house—and a place just below Davidson College, and further south within the bounds of what became Hopewell and Sugaw Creek, the place where stood that "great poplar tree" or "wide spreading oak," at Richard Barry's. Hopewell's birthplace was Richard Barry's yard, near the present home of Mrs. Abner Alexander, under a wide spreading oak or poplar near the Beatty's Ford Road, some fourteen miles north of Charlotte. Miss Barnett records that

²⁰ It does not appear what part of the state the petitions were from; the earliest western settlements were made 1740-1750. It is supposed that he came at solicitation of Moses Winslow, George Davidson (father of Gen. William Lee Davidson) and other settlers on Davidson's Creek, men who had known him in Pennsylvania.

²¹ Dr. Foote, in his sketch of Poplar Tent (seven miles from Concord and fourteen miles east of Davidson College) says: "He preached at Charlotte in the grove at Black Smith Shop, now the grounds of the Presbyterian Church. He preached to the people at Poplar Tent under the shade of a large poplar tree which stood near the place now occupied by the session house and academy. He was never a pastor of a church in N. C. but a missionary to a struggling colony." Rev. William S. Harris, in his *Historical Sketch of Poplar Tent*, pp. 11, 12, says he organized Poplar Tent, 1751, and preached there frequently the summers of 1752 and 1753.

"as early as 1752 Rev. John Thomson held services there." The house is gone and the tree is gone, stump, roots, and all; but its place is quite discernible as indicated to the writer by Mr. Wade H. Alexander, deacon at Hopewell. Without delay the Hopewell congregation should place a marker at the exact spot in the woods, before man and natural forces utterly obscure the birthplace of their historic church.

The missionary went on circuit, horseback, hobbling the animal and camping out. He made these circuits profitable by finding and having surveyed tracts of the best land which he sold to immigrants.

Credit is due him for diligence and prudence in recruiting candidates for the ministry. Henry Potillo was the latest, meeting him on his second tour into North Carolina, 1749. The young Scotchman, twenty-three, felt impelled to preach. Thomson encouraged him to, and suggested that he finish his education in Pennsylvania. Potillo actually started north, but was detained by a serious illness. At the psychological moment he met that other young giant, Samuel Davies, who was preaching on Roanoke River. The discovery of Henry Potillo and the encouragement he gave him to devote his life to active ministry was one of the most potent influences for good in all Thomson's long and useful life.

Alexander McDowell he discovered during his first journey, 1739, into Virginia. He was licensed (1740) and ordained an evangelist in Virginia, "our first candidate for the Gospel ministry," says Dr. Squires. His field was North Mountain in Augusta County and South Branch of the Potomac in Hardy County, West Virginia.

John Craig from County Antrim (1710-1774) was his protegee, the beloved and honorable "commencer of the Presbyterian service in Augusta," the father of Old Stone Church and of Tinkling Spring. Craig was educated at Edinburgh, and was without charge until John Thomson made him a home for three years, recommended him to Augusta at Beverley Manor for the call he himself was declining, and saw him ordained and settled there. Had John Thomson done nothing else, to this day blessings would be invoked upon him for the ministry of John Craig and his orthodoxy.

EDUCATOR AND WRITER

His interest in education was manifested in 1739, when he was one of synod's commission, and dealt with "an overture respecting the erecting a seminary of learning," bringing it forward. After the schism it was again brought up (1743) and a school was established at New London, Pennsylvania, to the support of which the churches made annual contributions. It was in the best sense a free school without fees in languages, philosophy, and divinity. John Thomson was a trustee.

When living in Virginia with his son-in-law, Rev. Richard Sankey, John Thomson established a school in Prince Edward County for the young men of "the back parts of Virginia" which attained large success. In a rough way it might be called a forerunner of Hampden-Sydney College as the Log College of Neshaminy was a forerunner of Princeton. Some lads rode thirty miles to attend, others built cabins and cooked their own food in their eagerness to learn. This seems to have been the school attended by Ephraim Brevard.²² ?

Thomson's views on church polity, unequivocally expressed in his sermons and writings, gave him a prominent part in the controversy resulting in the Old Side and New Side. Dr. Hodge is eloquent in praise of him, "the leading man of the Old Side," and says he was "a man of self command, learning and piety . . . No one can read his writings without being impressed with respect for his character and talents . . . In humility, candour, and Christian temper, Mr. Thomson was greatly superior to his opponents." The New Side leaders were bitter against John Thomson, John Craig, Samuel Black, and Richard Sankey. Thomson's sermon on *Conviction and Assurance* was declared by Gilbert Tennent to be unsound and "no better than Moravian in doctrine," and he was declared to have John Thomson in mind in a furious sermon on an *Unconverted Ministry*.

As he had led in 1729 in securing official creed subscription so in 1741 he is leader, joined by his son (Samuel Thomson) and son-in-law (Richard Sankey) and protege, (Rev. John Craig) in securing action "suffering no man in the eldership nor

²² Dr. Squires quotes the verbal statement of a direct descendant of Thomson, one "Rev. Mr. P'Anson": "This school was probably near old Buffalo Church, a few miles west of Hampden-Sydney, and may have been situated at or near his son-in-law, Rev. Richard Sankey, an advocate of a college in Prince Edward County and later one of the trustees of Hampden-Sydney."

to sit in any judicatory without having subscribed the *Confession of Faith*.”²³

Rev. Charles Augustus Briggs, examining the regularity of Presbyterianism, declaims at Thomson for introducing this important overture, asserting wildly: “He was a narrow and opinionated man. He became the father of all the discord and mischief in the Presbyterian Church.” Which is merely the attitude of the ultra liberal towards the man who instituted creed subscription and the examination of candidates; it is a high commendation of Thomson when one recalls the source of the bitter statement. Ahab called Elijah one “who troubled Israel.” The animus of the title given Thomson may be understood when it is recalled that he had advocated creed subscription by candidates for the ministry, not to say by professors of theology.

From his published writings, the following are extant:

1. *The Government of the Church of Christ* “by John Thomson, minister of the Gospel, 1741” is cited by Dr. Hodge in more than one hundred references, with large extracts. One is concluded with these words: “These few extracts will show the spirit of the work, and the manner in which ‘the notorious’ Thomson thought and wrote on these subjects. Such a man does not deserve to have his name cast out as evil.”²⁴ Rev. Samuel Blair of New Londonderry, in a pamphlet called *A Vindication of Those Opposed to Mr. Thomson*, made reply to *The Government*.

2. *Adoption of the Standards of the Church of Scotland*, a tract, answered by J. Dickinson.

3. *An Examination of the New Brunswick Apology*, a treatise on the government of the church, answered by Rev. Samuel Blair.

4. In later years, for his children (says tradition) came a volume of sermons called *The Poor Orphan's Legacy*. It is spoken of as well known and in common use, and was published 1792 by Andrew Baker, a member of his church, Buffalo, in Virginia. It was later published by the Board of Publication, Philadelphia. Several copies are extant in Southwest Virginia.

5. *An Explication of the Shorter Catechism*, by John Thomson, A.M. and V.D.M. in the county of Amelia, Williamsburg,

²³ *Minutes of the Synod of Philadelphia, 1741*, pp. 157-160.

²⁴ Hodge, *Constitutional History* I, 151, 159-162. Princeton University reports possession of a copy.

Virginia, printed by William Parks, 1749.²⁵ It is a neat volume of some 210 pages, a plain but very full commentary after the manner of Fisher's and Vincent's. "It takes rank as the first book written by a Presbyterian in the South. It laid the foundation for the great and growing literature of our church."²⁶

The more one studies the life and labors of John Thomson, the higher he rises in one's esteem. Hard tasks were given him in the presbytery and synod; he never shirked. But such tasks would not have been given a man not believed to be able and willing to meet each requirement. His zeal for missionary work in hard fields was Pauline in its earnestness. He suffered from poverty; he suffered from controversy; in all he was victor. As years pass he appears to be coming into his own. Certainly he deserves a recognition that has not yet been given him. Even Tennent himself after controversy was ended did his works justice, vindicated his sentiments, and spoke of him in terms of affectionate regard. Thomson lived to hear unsolicited testimony to his judgment and to his delight in the promotion of the work of God. Surely his grave and his preaching station at Richard Barry's merit marking.

"Born by the side of the river Foyle, in the north of Ireland where he first opened his eyes, he closed them in the wilderness on the banks of the Catawba. An ocean rolls between his cradle and his grave, emblem of his stormy life."²⁷

JOHN THOMSON'S FAMILY

John Thomson arrived at New York with "wife and child" or "wife and family" but who the brave wife of this young Master of Arts from Edinburgh was, not even tradition makes known. However, with the child it is different. Tradition says that on the same ship with them was Samuel Crockett, son of

²⁵ This *Explication of the Shorter Catechism* is now a very rare book. My revered professor at Hampden-Sydney, Dr. Ben M. Smith, used to have a copy, the property of his grandfather, Wm. Smith of Montrose, an elder in the old Cumberland Church some miles from Farmville and one of the oldest in that part of Virginia. The Presbyterian Historical Society, Philadelphia, reports a copy. The Virginia Historical Society's curator says their copy has been long missing, intimating "a highly respectable book thief." There is a copy in the Library of Congress, and one in the study of Dr. Squires of Norfolk, Virginia, who lent it to me February 18, 1938. It is 7 x 4½ x ¾ inches, bound in pasteboard with leather strip, and with well printed, faded pages. A fuller account of its contents may be found in the Appendix.

²⁶ Squires, *Union Seminary Review*, XXXII, 160.

²⁷ Rockwell, *op. cit.*

James Crockett and Martha Montgomery his wife, a young Irishman born about 1690 or 1694, who played with little Esther Thomson, then about five years old. He fell in love with her sweet childish ways and told her father that he was going to wait for the little Esther "to grow up" if he might. The young father laughingly gave his consent, never dreaming Samuel Crockett would wait. The descendants of Esther Thomson still cling to the tradition. It is fact that Esther Thomson, born about 1710, married about 1732 or 1734 a Samuel Crockett, about twenty years her senior, who died "an old man" in 1750.

Their first child, Samuel, Jr., was born in Prince Edward County, Virginia, 1735. They moved to what is now Wythe County, where Esther Thomson Sayers died Nov. 19, 1770, and it is believed she is buried in the old Oglesby graveyard. She was deeply loved and revered by her descendants.

John Thomson's second wife was Mary McKean Reid, a widow.²⁸

Although sources do not agree completely on the number of his children, certainly there was: Esther, born in Ireland, Samuel, Sarah, born in Ireland about 1710, and Elizabeth. After the death of her first husband, Samuel Crockett, in Wythe County, Virginia, Esther married William Sayers, a young man recently come from Pennsylvania who owned a farm adjoining hers. She died November 19, 1770 and is believed to be buried in the old Oglesby graveyard. Samuel Thomson was ordained in 1739 as a Presbyterian minister in Pennsylvania, where he died in 1787. Sarah Thomson married Rev. Richard Sankey or Sanckey—various spellings—pastor of Buffalo Church in Prince Edward County, Virginia, born in North Ireland about 1700, a man who had been educated at Glasgow University and had come to Buffalo through Pennsylvania, where he had known John

²⁸ Dr. Eggleston quotes a memorandum prepared by Andrew Alexander on the Alexander and Reid families to the effect that "when Thomas Reid I died, his widow married the Rev. Mr. Thomson, who lived in Prince Edward County, Va." This widow was, like Thomas Reid, from Scotland, and was before marriage Miss Mary McKean, a "Highlander of dark complexion." The date of her marriage to John Thomson is not known further than that it was subsequent to 1733, the date of Thomas Reid's death. Thomson's descendants have a worthwhile task proposed them by Dr. Eggleston: to ascertain, exactly if possible, (1) when he was born; (2) exact date of his first marriage; (3) exact name of his first wife; (4) date of his second marriage; and (5) whether he had children by both marriages. These facts, he says, can probably be found, at least in part, in North Ireland.

Thomson. In 1775 Sankey was chairman of the County Committee of Safety and his name is the first of the one hundred and sixty on the famous petition for Religious Liberty, 1776, called "the first dissenters petition that came into the House of Delegates." He was one of the founders of Hampden-Sydney College in 1775 and a trustee until his death. Elizabeth Thomson married Samuel Baker, one of the earliest settlers on Davidson's Creek in the lower end of Iredell County near the present Centre Church. She was left a widow with five children, and in 1753 married Charles Harris of Cabarrus County. The two sons of Elizabeth Thomson and Charles Harris are: Samuel Harris, a teacher in Clio Academy, Iredell County, later a tutor in Princeton, where he died in 1789; and Charles H. Harris, a Mecklenburg surgeon. Mr. Charles Harris died July 4, 1776, his wife following a few weeks later.²⁹

Dr. Eggleston mentions other children: Hannah, who married Roger Lawson of North Carolina about 1753 and moved to Georgia, where their descendant, Roger Lawson Gamble, became prominent; Anne, who married James Cunningham of Lunenburg County, Virginia, and Jane, who married Douglas Baker of Prince Edward County, Virginia.

²⁹ Dr. J. D. Eggleston.

THE REV. JOHN THOMSON, 1690-1753, A.M., V.D.M.

Serving in Virginia and North Carolina

1738-1753

The man who more than others

LED

The Presbyterian Church in America

TO ADOPT

The Westminster Standards

as its Constitution

1729

He was the first pastor of Buffalo Church

Prince Edward County, Virginia

The first Missionary and Gospel pioneer

in the Yadkin-Catawba section of North Carolina

Scotch-Irish of the Old Side, Orthodox,

Author of AN EXPLICATION OF THE SHORTER CATECHISM,

Champion of Presbyterian Polity and

Author of THE GOVERNMENT OF THE CHURCH OF JESUS CHRIST

By him Hopewell was rightly started

“Well started, half done.”

CHAPTER II

ORGANIZATION AND BUILDINGS

The particular beginning of Hopewell was the preaching of the Rev. John Thomson. So far as tradition and incidental evidence go, the organization of the hearers of his preaching into a church was due to the Rev. Alexander Craighead, at Richard Barry's not later than 1762, perhaps much earlier.¹

Origin, organization and grouping are to be distinguished. The steps taken in the formation of those early churches seem to have been first a "settlement," in which families more or less contiguous and conveniently grouped were nuclei for preaching as occasional itinerant missionaries might come. Such would be a "station" or "stand" or an "appointment" in modern parlance. Then followed the formation of a "society" for worship, reading the scriptures, prayer, or more formal ordinances of religion. Such were the first steps perhaps at Richard Barry's, until a more to-be-counted-on group emerged and could be formally "organized" as the third step.

Alexander Craighead², the first Presbyterian minister to reside in western North Carolina, came to this part of the country

¹ This is the date most popularly accepted and is on the bronze marker erected by Col. E. L. Baxter Davidson on the highway.

Footnote suggests a later date: "The foundations for Sugar Creek, Hopewell, Steele Creek, New Providence, Poplar Tent, Rocky River, Centre and Thyatira were laid almost simultaneously. Rocky River was most successful in obtaining a settled pastor. The others received the church organization and bounds during the visit of Rev. Messrs. McWhorter and Spencer, sent by the synod of Philadelphia for that purpose in the year 1764."—[*Sketches*, p. 201] There was some kind of organization, probably, before the synod sent ministers to have them properly organized.

Hanna, enumerating the early Presbyterian churches and settlements of N. C., puts the seven sister churches in two groups: first, Poplar Tent, Sugaw Creek, and Rocky River in 1751; second, Centre, Hopewell, Steele Creek, and New Providence 1755-1760—[*Scotch-Irish*, II, 113].

In her earliest surviving session book (June 2, 1843) in Elder John McElroy's safe, ten pages set aside "for some notice of the rise and organization of the Church of Hopewell," are all blank except for this one sentence: "Hopewell Church was organized at Mr. Richard Barry's, Sr., about the year 1777 or 1778 by the Rev. David Caldwell, John McKnitt Alexander, Robert Ewart, George Cathey, and George Denny were appointed elders and ordained at the same time and place." But such date is manifestly not in agreement with the records of Hanover Presbytery, formed 1755, nor of the synod of New York and Philadelphia, wherein Hopewell is named often far earlier than 1777.

² For greater detail see: Foote, *Sketches*, pp. 163, 183, 185, 186; Webster, *Presbyterian Church in America*, pp. 434-437; Hanna, *Scotch-Irish*, II, 40; Ponton, *Windy Cove*, p. 19.

from Virginia in answer to a call from Rocky River in 1758. His earlier ministerial career is indeed interesting. He was son and grandson of Presbyterian ministers, his father having founded Hopewell Church in Cumberland County, Pennsylvania,³ where Alexander conducted services upon one occasion at least. The younger Craighead was licensed by Donegal Presbytery October 8, 1734, and accepted a call to Middle Octorara, where he was ordained November 18, 1735. The Synod of Philadelphia records September 16, 1736, that he had "last winter adopted the *Confession of Faith* . . . and did disclose his agreement there unto." He was an ardent preacher, devoted to the work of arousing careless sinners; his zeal brought him into trouble with the unenthusiastic, and he was accused of irregularities before the presbytery in 1740. No immoralities nor false doctrines were charged, but such things as new terms of communion, advocating the Solemn League and Covenant, evangelistic work by pastors, and excluding those who opposed the new methods. When Presbytery came to his church to adjudicate the case, Craighead was preaching from the text "They be blind leaders of the blind," making a continuous invective against Pharisee preachers and the presbytery as given over to blindness. The result of the dispute was the withdrawal of the New Brunswick Presbytery from the synod, and Craighead with them. The Synod of Philadelphia was later dismembered into New School and Old School.⁴

About 1749 he removed to the Virginia frontier, Augusta County, and became the first pastor of the famous Windy Cove

³This is probably the source of the name of our church. The Pennsylvania township is yet known as Hopewell, the town Newville. There were other churches called Hopewell; one in New Jersey, one in New York, three in S. C., one in West Virginia, Tennessee and Kentucky. "The name Hopewell was given, it is said, in memory of the old church from which they emigrated."—[Quoted by Miss Maude Waddell in *Charlotte Observer*, March 8, 1931, p. 2].

⁴The general religious movement which was Methodism in England and the "Great Awakening" in New England appeared in the Presbyterian Church in the preaching of the Tennents of Philadelphia. The group became so severe in their denunciation of "unconverted ministers" as to arouse bitter opposition. The result was a division into "New Side," endorsing the revival and stressing a born-again ministry rather than a merely educated one; and "Old Side," opposing revivals and insisting on college education for ministers. In 1746 Princeton was established by the "New Side." It was not until 1837 that the entirely different division of New and Old School arose.

Church in the present Bath County, on the Wallawhatoola or Cow Pasture River,⁵ where he and his people had to be fully equipped to meet sudden Indian attacks. General Braddock's defeat, July 9, 1755, threw the Virginia frontiers upon the mercy of the Indians. Inroads were frequent and murderous; terror reigned throughout the Valley. Windy Cove was in a most exposed position. The congregation, such as were able, fled from the frontier to less exposed sections, a part of them going into North Carolina. Craighead passed over the Blue Ridge and came into the regions along the Catawba, the present Mecklenburg County. Here he served, "the solitary minister between the Yadkin and Catawba," until his death in 1766.

Those eleven years in North Carolina were wonderfully fruitful. He served as missionary pastor to the seven ante-revolutionary churches; he organized Hopewell Church; he was the true author of the Mecklenburg Declaration, made nine years after his death.

The aspirations for liberty, which were too warm for Pennsylvania or even Virginia, were congenial to the spirits here. When the hearts around him beat with his, Craighead ceased to be "tinged with an uncharitable spirit," charged on him in Pennsylvania; and the community which assumed its form under his guiding hand, had the image of democratic republican liberty more fair than any sister settlement in all the South, perhaps in all the United States. And his religious creed as to doctrines, and also as to experience, has been the creed of the Presbyterians of Mecklenburg. Soundness of doctrine, according to the *Confession of Faith*, has been maintained by his congregations at all hazards.⁶

Hopewell may thank God for her beginning under such a servant of God and preacher of the Word and lover of presbyterial government as Alexander Craighead. From him and from John Thomson in direct succession has come the truth uttered by its missionary-minded minister, Dr. W. E. McIlwain, that the church that ceases to be evangelistic will soon cease to be

⁵ August 21, 1935, Elder F. M. Sommerville, Clerk of the Session of Rocky Spring Church, Virginia, drove me to Windy Cove. It was fifty-five years after my school days attendance there with my sister and teacher living in the family of Dr. Samuel Brown, pastor of the church, in whose library on Sabbath afternoons catechised out of Ramsey's *Bible Doctrine*, I had my indoctrination in Reformed and Calvinistic theology. What days! What preaching! What singing! What praise and solemn joy in the Sanctuary! The lasting impress of it I lay in humble tribute at the feet of that devoted sister!

⁶ Foote, *op. cit.*, pp. 192, 193.

evangelical, and the church that fails to live abroad will die at home.⁷ The same truth shaped the lives of the noble men and women that went out of Hopewell Academy to the far places of the earth.

The church was organized several years before any building was erected. Since the earliest organization was probably made at the home of Richard Barry,⁸ his house must have been our first shelter until 1765, when the log sanctuary was built on the present church site, a wooded knoll in an eighteen and one-half acre tract,⁹ a mile or more south of Richard Barry's house. The log church had sheds around it to accommodate people who often crowded there from as far off as fifteen miles to attend revivals and camp meetings. Gar Creek near the church is where the churchgoers, says tradition, stopped to put clean shoes on clean feet before entering the sanctuary. Those sheds were mothers' refuges, too, for weary and hungry and crying children. In the early years there were two sermons a day with recess for dinner. People came horseback, some double, and near the hitching posts were the upping blocks of rock or a stump.¹⁰ One of these upping blocks remained until late years; their best specimens may be seen today at Sugaw Creek. The session house is not mentioned, but there was one. It was the Presbyterian way, and some yet remember the frame building immediately back of the brick

⁷ McIlwain, *Semi-Centennial of Mecklenburg Presbytery*, p. 37.

⁸ Information from a faded letter "found in a small box belonging to R. Blythe," dated October 1, 1863, contributed by Mrs. Frank Blythe of Gilead. This letter gives the east end of Mr. Barry's house as the place of organization; the site usually spoken of is a wide spreading poplar or oak at the west end of the house.

⁹ Church property on east side of the road:

a) From John McKnitt Alexander's estate

5 acres given by John McKnitt Alexander but never recorded.

11½ acres, including John McKnitt Alexander's grant, deeded by William Bain Alexander, and surveyed by him or his son, George W. Alexander.

2½ acres of William Bain Alexander's estate—never settled, taken up by Hopewell Church (deeded 1913).

b) ¾ acre given by Will Kerns, and added to north side of the graveyard.
Church property on the west side of the road:

4½ acres in the Manse and Community House tract sold to Hopewell Church by J. William Sample.—[Copied by George Alexander, October 20, 1935].

¹⁰ Miss Estelle Barnett, manuscript History of Hopewell, 1935.

church. Its site should be marked before complete oblivion has swallowed it up.¹¹

The old log church gave way in 1831 to a brick structure, proposals for which were advertised in the Miners and Farmers Journal, published Monday, November 22, 1830.

Mr. Bingham will please give this two insertions:

CHURCH TO BUILD

Proposals will be received on Thursday, the 6th day of January next at Hopewell Church (Mecklenburg County) for building and finishing off a church at said place. The walls to be of brick, on a stone foundation 43 by 65 feet 20 feet high; the roof to be covered with tin; arched ceiling. It is contemplated at present to have four doors, 12 windows 14 by 16 glass and 18 lights each. Door and window sills to be rock, etc.

By the commissioners,

J. McKNITT,¹²

The bricks for the structure erected in 1831 were burned on the farm of Joseph McKnitt Alexander a mile and a half east of the site where Mr. J. B. McCoy now lives.¹³ In the pastorate of Rev. Samuel C. Pharr, about 1860, that building was enlarged, a vestibule and gallery were added, the east side being reserved for the slaves, who continued to attend until several years after the Civil War. In 1886, while Rev. R. A. Miller was pastor, the women provided the cost of the recess for the pulpit, and later the big box pulpit was replaced by the present one.

The year 1926 marked a new stage in the old church's history. Rev. R. S. Burwell, pastor from 1917 to 1925, had labored to interest the people in an educational building. Up to that time the four walls and the roof met the needs of the congregation, but when the newer methods of Sabbath School organization became felt as a practical necessity, the people desired the best for Hopewell congregation. An educational building became the one thing desired. Miss Sallie Davidson and Miss Blandina Davidson made the session an offer of \$7500 for the erection of a Sunday School building, if the congregation would raise an equal amount. The offer was accepted on August 8, 1926; a committee was appointed by the session in consultation with the

¹¹ Remains of the first building still exist. Mrs. Anita Patterson Caldwell went with W. Vance McElroy and the writer to her father's place, Frank Patterson's home, where we saw what is said to be the original frame building of Hopewell, moved there by the pastor in 1831. That day too we saw in the barn on Mrs. Caldwell's farm, oak logs 24 and 20 feet long out of the original church, forming sills and sleepers in the barn.

¹² Miss Violet Alexander states (9-1-37) that Dr. Joseph McKnitt Alexander frequently used this abbreviated signature.

¹³ A letter from Mr. McCoy (9-14-37) reads: "I now own the brick kiln that you have reference to . . . the only one I know of in that section."

deacons to investigate plans for the new building—E. V. Kerns, J. G. McElroy, W. H. Alexander, Mrs. John McAuley, Mrs. J. G. Davidson and Miss Estelle Barnett. The building committee was: J. F. Houston, J. G. McElroy and J. B. Kidd. The building was dedicated October 28, 1928, the Rev. David Miller Skilling, D.D., of Webster Grove, St. Louis, preaching the sermon.¹⁴

Hopewell has no stained windows nor mural memorials, but she is not without her relics and treasured mementoes about which cluster sacred associations jealously sensitive. Articles¹⁵ the visitor might count ordinary are by reason of association, all but venerated by her children. The communion table was a gift of Adam Brevard Davidson, whose grandchildren and great-grandchildren have continued to gather around it. Mrs. Annie Lardner, aunt of Rev. John Wallace Moore and Rev. Samuel W. Moore, gave the pulpit as a memorial to her sister, Mrs. John Wallace Moore. Mr. and Mrs. Robin Davidson, great-uncle of Mr. Tom and Mr. Jo. G. Davidson, gave the pulpit sofa. The two oak chairs were provided by elders and deacons and in former days were head and foot rests for the coffin before the pulpit. The pulpit cushion and two chairs are gifts of Mrs. Andrew Stewart (née Nannie Alexander) of Florida, through Mrs. D. I. Sample; Misses Eugenia and Mattie McElroy gave the silver water goblet in memory of their parents. The piano near the pulpit was the gift of Mrs. Mary Arthur Willson of Baltimore, honoring her sister, Miss Hannah Arthur, long a devoted worker in the Covenant Church there on Union Square; it was received in September, 1937. The donors of the collection plates and of the old silver communion service are not known; the women of Hopewell furnished the individual communion service. Other gifts include: hymn board, call bell and manse walk—Miss Olive Wilson; picture of first seven churches of Mecklenburg—Dr. J. B. Alexander; curtain for choir railing—Mr. Brown; service flag—Red Cross Auxiliary; tables for primary room—Ona Patterson Circle; table for Bible room—Miss Daisy Patterson; table for senior room—John E. McAuley, honoring his father; maps for Bible room and flower stand for church—Miss Bess Hunsuck of Charlotte; pictures for Bible and primary rooms—Bible Class; the piano in the S. S. room—C. E. Society. Many of the furnishings of the modern Hopewell memorialize

¹⁴ Data contributed by Mrs. Jo. G. Davidson.

¹⁵ All donations reported are included below.

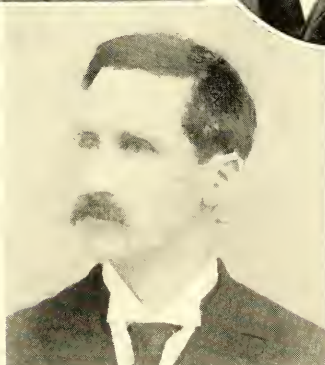
the Davidson name. Col. E. L. Baxter Davidson provided the hard-wood floors, his sisters and the Woman's Auxiliary the carpets, while Miss Sallie and Miss Blandina were the chief donors of the pews, the drapery, and the completion of the building itself. Our plentiful supply of *Psalms and Hymns* and *Gospel Hymns* was also their benefaction, and Col. Baxter Davidson with the help of our men built the massive wall.

HOPEWELL GROUNDS

The old entrance was from the Beatty's Ford Road on the north side of the oldest burying ground.¹⁶ Around that graveyard was a heaped stone wall after the manner observed in Scotland, it is said, and much set by in the associations of old residents. In 1928 the carelessly regarded stone was about to be used for building the hard surface highway then replacing the rough road that passed the church. Providentially just then Col. E. L. Baxter Davidson undertook the enclosing of the grounds, closed the old entrance and opened more convenient ones at north and south positions, and the church gave the stones for the construction of the massive walls that face the church and manse grounds, so saving them from the rock-crusher. They are all there in the new wall, together with sand and the many more donated and hauled by the Hopewell people. The white flints came from the river or from the house of Mr. Franklin A. Ritchie, three or four miles to the northeast. October 21, 1928, the cornerstone was laid by Col. Davidson after the pastor's sermon from Psalm 48:12-13, on "The Towers and Bulwarks of Zion."

Mr. Walter G. Craven, a deacon living in Charlotte, has done much replacing walls where the old piles stood. Led by the Auxiliary, the people have labored to grade and lay off the grounds and beautify them with shrubs, trees and flowers. The stately trees so readily missed by home-comers have largely disappeared due to too close trimming followed by a prolonged dry period. One of them sheltered what many remember as the "hickory tree class" that remained outside when Sunday School was in session.

¹⁶ Foote, *op. cit.*, p. 200.



SOME PASTORS OF HOPEWELL

REV. E. D. BROWN

REV. W. E. MCILWAIN

REV. R. A. MILLER

REV. R. D. STIMSON

REV. J. C. WILLIAMS

REV. CHALMERS MOORE

REV. R. S. BURWELL

CHAPTER III

THE SUCCESSION OF PASTORS

In the years immediately following its organization Hopewell seems to have been grouped with Centre. Synod's minutes record that in 1765 the two churches called, in vain, Rev. McWhorter; in 1766 they called Rev. N. Kerr and in 1770 Josiah Lewis, a "licensed candidate," but there is no record of an acceptance. When the congregation of Sugaw Creek called Rev. Samuel C. Caldwell, Hopewell united in the call, and he was ordained and installed as pastor of both churches February 21, 1792.

1791-1806—REV. SAMUEL CRAIGHEAD CALDWELL

son-in-law of John McKnitt Alexander
During the time of Mr. Caldwell's ministry, the two sessions of the churches under his care, feeling the pressure that was upon them, formed a union for mutual help. The following paper reveals the spirit:¹

May 15, 1793. The Sessions of Sugaw Creek and Hopewell had a full meeting on the central ground, at Mr. Mons. Robinson's and entered into a number of resolutions, as laws for the government of both churches.

NORTH CAROLINA, MECKLENBURG COUNTY,

May 15th, 1793

We, the Sessions of Sugar Creek and Hopewell congregations, having two separate and distinct churches, sessions and other officers for the peace, convenience, and well-ordering of each society, and all happily united under their present pastor, Samuel C. Caldwell, yet need much mutual help from each other in regard to our own weakness and mutual dependence, and also in regard to our mutual enemies from without. Therefore in order to make our union the more permanent, and to strengthen each other's hands in the bonds of unity and Christian friendship, have, this 15th day of May, 1793, met in a social manner, at the house of Mons. Robinson. Present, Robert Robinson, Sen., Hezekiah Alexander, William Alexander, James Robinson, Isaac Alexander, Thomas Alexander, and Elijah Alexander, elders in Sugaw Creek. John McKnitt Alexander, Robert Crocket, James Meek, James Henry, William Henderson, and Ezekial Alexander, elders in Hopewell, who after discussing generally several topics, proceeded to choose Hezekiah Alexander chairman and John McKnitt Alexander, clerk, and do agree to the following resolves and rules, which we, each for himself, promise to observe.

Then follow five resolutions respecting the management of the congregations, as it regards the support of the minister, inculcating punctuality and precision, and also respecting the division of the Presbytery of Orange into two presbyteries.

¹ Quoted in Foote, *Sketches of N. C.*, pp. 210-212.

Next, there are eight permanent laws and general rules for each Session. The first concerns the manner of bringing charges against a member of the church, that it "shall be written and signed by the complainant," and that previous to trial all mild means shall be used to settle the matter.

2nd. As a church judicature we will not intermeddle with what belongs to the civil magistrate, either as an officer of State, or a minister of justice among the citizens. The line between the church and state being so fine, we know not how to draw it, therefore we leave it to Christian prudence and longer experience to determine.

Other rules follow the *Confession of Faith*.

Dr. Foote describes this union of the sessions as "productive of most happy consequences to the two congregations, particularly during the struggle with French infidelity, and had the effect to preserve the spirit of Presbyterianism, and of sound principles, and free religion." The elders wished to separate political and ecclesiastical proceedings as completely as possible. All the difficulty probably arose from the circumstance that some of the elders were magistrates, and they feared that the two offices might become confused in the public mind.

French infidelity and the great revival of 1800 had their effect on Hopewell, as is seen from its clerk's account, preserved by Dr. ~~J. B. Alexander~~ ^{John B. Alexander} from a manuscript written by John McKnitt Alexander:

The majority of them (the Hopewell people) felt themselves happy in him (Caldwell) as their teacher, and viewed themselves as being highly favored of their Creator in sending them such an earnest and zealous well-wisher of souls, to break the bread of life unto them. But there were a certain few, whom, though they appeared to be very willing to have the doctrines of the Gospel explained to them, yet to have the necessity of inward, practical and experimental religion pressed upon them, and to be warned of the fatal consequences of a neglect thereof, in so warm and pathetic a manner as was customary for the Rev. S. C. Caldwell to do; this to them was very disagreeable; however, it was borne with some degree of quiet until May, 1802, when the late and glorious revival made its first public appearance in Hopewell. The loud cries of penitents, who were convinced of their guilt and danger, pleading for mercy, roused all their slumbering prejudices into wakeful activity. Little else but murmurs and reproaches could now be heard from them. Those loyal cries continuing occasionally to be heard, and frequently taking place under warm addresses, their worthy pastor bore equal, if not superior blame. Consequently their murmur against both the preacher and the penitents became incessant, accompanied with insidious and bitter opposition. This ill treatment the pastor bore with much patience for

several years; but at length, being grieved at heart with this continued and increasing murmur, at the close of the year 1806 he withdrew from those sons of strife, left them to enjoy their silent Sabbaths, and betook himself to a more peaceful habitation.²

Data for the period following Caldwell's resignation until 1818 is lacking; the Assembly minutes, 1789-1818, mention Hopewell only twice, indicating a vacancy there in 1809 and again in 1814.³

1818, September 14—September 4, 1842

REV. JOHN WILLIAMSON, D.D.

Rev. John Williamson became joint pastor of Hopewell and Paw Creek, to serve twenty-four years, Hopewell's longest pastorate.

Dr. Williamson⁴ was the brother of Dr. Samuel Williamson, a president of Davidson College; their father and paternal grandfather were Presbyterian elders. Probably both boys were educated under the teaching of Rev. James Wallis and at South Carolina College. As was true of many Southern ministers, Dr. Williamson lived in the country and built his own house on the farm he bought, "an elegant brick dwelling" near Wilson Davidson's home, now belonging to elder Frank Patterson. There was not a manse in the presbytery at that time.

He moved the first Hopewell Church building to his yard in 1831, and Mrs. Williamson established the first school for young women in that part of the country. The brick house was burned in 1883, but part of the old church still stands in the yard now owned by Mr. Frank Patterson.

In 1829 Dr. Williamson reports no additions to Hopewell, but eighteen added to Paw Creek and baptized; forty-eight infants were baptized. In 1831 Hopewell received twenty-nine new members, making a total of two hundred fifty on roll, and there were thirty-nine baptisms; his post office was "Hopewell, N. C." The next year there were twenty-six addi-

² Alexander, *Sketches*, pp. 4, 5, John McKnitt Alexander's lament over Mr. Caldwell's resignation may be found in the Appendix.

³ "For the first fifty years of Hopewell's existence it was without a pastor for the greater part of the time." Framed card in the vestibule. That blank of half a century has by research been reduced to about thirty-eight years, viz.: 1754-1762, 1766-1786, 1807-1817.

⁴ Data from Howe *History of S. C.*, I, 610, contributed by Dr. Robert B. Woodworth, Burlington, W. Va.; Shaw *History of Davidson*, p. 9.

tions and thirty-two baptisms; the total membership was two hundred sixty-six. (Today it is one hundred ninety.) The total membership in 1833 was two hundred eighty; there were thirty-one new members and thirty-six baptisms; the post office was "Alexandria, N. C."

1843, April—December 31, 1855

REV. HUGH B. CUNNINGHAM, D.D.

Dr. Williamson's pastorate ended with his death September 4, 1842; he was buried at Hopewell, as was his widow three years later. His successor was Dr. Hugh B. Cunningham, who became pastor in April, 1843.⁵ He was from Pennsylvania, an alumnus of Williams College and Columbia Theological Seminary, Class of 1839. He married Dovey Alexander, daughter of Dr. Moses Winslow Alexander, and lived at "Alexandria," which she rebuilt; they had no children. *(daughter - died at 11 yrs old)*

Hopewell's oldest extant records begin with Dr. Cunningham's pastorate; since the same thing is true of Paw Creek, his other charge, it seems fair to attribute to him the credit of instituting regular sessional records. This oldest book is twelve-and-a-half by seven-and-a-half inches in size, of about 200 pages unnumbered and not filled. Reading from the front, one finds *Sessional Records* from June 2, 1843 to April 8, 1857; turning the book over and upside down, *Records of Congregational Meetings*. The *Sessional Records* give many interesting details of the church's history during this period.

That first session recorded was Rev. H. B. Cunningham, James Sample, R. D. Alexander, William A. Sample, D. Harry, clerk, William Monteith, and J. Montgomery. The meetings are mostly records of reception of members into the church by examination or by certificate. The minutes refer to the "Session Room" as the place of meeting. The unusual feature from present day viewpoint is such record as this, October 4, 1844: "The following colored persons after being examined and baptized were admitted to church privileges, viz. Levia Ella, property of Dr.

⁵ Old Treasurer's Book, copied by Misses Elizabeth and May Davidson, shows: "Subscriptions for Mr. Cunningham for 1843, for nine months"; therefore we date his pastorate from April, 1843.

His name is ever "H. B." Diligent effort and correspondence leave the "B" an initial only. Mr. Frank Sample thinks the "H" is for Hugh and that ruling elder Hugh C. Henderson, Mrs. W. A. Jamison's brother, was named for him.

*the present frame
by Andrew - burned
by Davidson - 1949*

M. W. Alexander, and Moses, property of Mrs. S. E. Williamson." April 15, 1845, "Mr. T. W. McKnight and Miss Isabella L. Alexander . . . examined were admitted to the communion of the church, also Lucy a colored person, the property of Mrs. Roscinda Wilson." December 5, 1845, "Five persons, three white and two colored appeared in session . . . examined as to their knowledge and piety were admitted to the communion of the church." September 15, 1848, a number of high names having been written, the record includes "also Charlotte, property of J. H. Kerns; Fanny, the property of G. (?) W. Alexander, Work and Minerva, the property of the estate of Dr. M. W. Alexander, appeared . . . examined . . . admitted to the privileges of the church, the colored man Work being first baptized." Like records constantly occur. When the war was over the language is changed slightly to suit new conditions, but the same kind of record continues; e. g. "March 15, 1863, Miss Margaret Hampton and Sarah Caldwell (colored)" were received on examination, Rev. W. W. Pharr, moderator.

Mr. Thomas A. Wilson having died for the Confederacy, session honored his memory, February 28, 1862; April 24, 1863, it is recorded that "a number of our church members are absent in the army," and for that reason additional elders could not be elected. A vigorous protest to such position is recorded from Rev. S. C. Pharr, and a full answer thereto from the elders.

Session decided an interesting case May 15, 1863, concerning baptism. "Mr. S. Sifford made application to have R. Miller's child baptized at his request, he being in the army though not a member of the church, though the mother was a member at the time of her death and Mr. and Mrs. Sifford who are raising the child becoming responsible. It was baptized."

It is to the praise of God that Hopewell's session was faithful in discipline in the days before and after the war. Absence from worship, intemperance, neglect of giving, dancing, violations of the seventh commandment, striking, profanity and other "unchristian conduct," were faithfully dealt with. Some were proceeded against in formal trial by the session with witnesses, advocate, and formal sentence; some, by personal interview; some by letter. The usual penalty was censure, suspension (limited or final) removal of name from communicant to non-communicant list or exclusion from fellowship.

It is edifying that names of first importance, even elders, appear on the list of offenders, as well as names of slaves, but

not once is there an indication of prejudice, unfairness, nor lack of courage. It was not an easy duty to serve as elder, often persons of high estate resisted or sulked, but it is reassuring to read of confession and repentance and restoration in almost all cases, satisfying evidence of real faith, real conversion, and of the mighty power of the grace of God. Here is the record of a slave—confession, repenting, restored; and here of a master and man of first standing, humbling his pride, confessing his sin and seated again at the table of the Lord. Here are young people shown their error, mending their course and in long years of devoted service vouching the reality of their conversion by heart's obedience. Now and then the event proved the first profession of faith not genuine and a deliberate choice of the world the heart's decision against Christ. Happily such cases have been few.

Dr. Cunningham's resignation as Hopewell's pastor was accepted by the session December 13, 1855, with a vote of nine to three; he is last mentioned in the records April 12, 1856. In 1859 he was in Charleston, S. C., as editor of *The Presbyterian*, Rev. S. C. Pharr having succeeded him at Hopewell. He was president of Oglethorpe University 1868-1870 and died in Ohio in 1877, aged seventy-five.

Between the resignation of Dr. Cunningham in 1855 and the coming of Dr. Pharr in 1857, Hopewell was served by Rev. Samuel Williamson, D.D., brother of the former pastor, John Williamson, and president of Davidson for a short time.

1857, August 25—May 25, 1866

REV. ~~SAMUEL~~ CALDWELL PHARR⁶

Elder T. W. Stewart occupies his former home. He was son of Rev. W. S. Pharr and Jane Caldwell, therefore grandson of John McKnitt Alexander, born near Sugaw Creek Church, March 19, 1825, graduated from Davidson at the age of fifteen, studied at Princeton and graduated from Union Seminary, 1848. Concord Presbytery ordained him pastor of Thyatira and Franklin, North Carolina, 1867-1873. In 1874 he joined the Methodist conference.

⁶ *Union Seminary Catalogue* p. 74. No. 215.

+ Rev. Samuel Caldwell Pharr's daughter, Cynthia, now Mrs. James Pat Garner, 801 North Pine St., Charlotte, and her sister, Mrs. Maggie Morrison, who was born in her father's home in Hopewell, gave data; Congregational Records.

August 5, 1856, Colonel B. W. Alexander, F. M. Kerns and E. C. Davidson were named a committee "to secure a parsonage for Hopewell Church." J. A. Wilson, A. R. Henderson, J. R. Alexander, A. A. Alexander and Robert Henderson, Jr., were appointed "to buy and fit up the parsonage." Rev. Mr. Humphries was written to to come immediately and commence preaching. Dr. B. S. Alexander, Dr. W. S. M. Davidson, J. F. Harry, and H. F. McKnight were a committee to take up subscriptions for the church. The trustees of the Davidson fund were ordered to pay to "the treasurer of the Congregation," \$40.00 as the contingent fund to be appropriated by order of the session. Dr. Williamson moderated session meetings, August 24 and September 5, 1856, probably as supply.

August 25, 1857, the congregation "met for congregational business to elect a pastor." Rev. S. C. Pharr, D.D., was elected at a salary of \$800.00; A. B. Davidson, Colonel B. W. Alexander, and J. R. Davidson were appointed to prepare the call, \$300.00 to come from the Davidson fund. The trustees were ordered to report annually to the congregation the state of the funds in their hands. E. C. Davidson, R. B. Monteith, and J. F. McCoy were appointed to raise the salary.

September 19, 1859, J. F. Harry, J. R. Davidson, Andrew A. Alexander and F. A. Wilson were elected elders; and A. M. Barry, J. F. McCoy, J. D. Kerns, and C. F. Campbell were elected deacons. The first three new deacons were directed "to distribute seats to persons who have not yet been provided with seats."

These first three deacons-elect refusing to accept, on November 24, 1859, R. B. Monteith, W. B. Harry, and John M. Houston, were elected deacons. February 3, 1860, "A. B. Davidson was elected agent and treasurer of the congregation to take charge of the Trust Fund and to invest it."

Paw Creek asked, September, 1864, and got a third of Rev. S. C. Pharr's time.

October 31, 1865, J. M. Houston, R. F. Blythe, J. D. Kerns, and A. A. Alexander were elected elders; and J. N. Blythe, D. P. Sample, J. S. Henderson, and Jas. M. Wilson, deacons. The deacons-elect declined to serve, so February 1, 1866, John Simpson, C. N. Blythe, S. J. McElroy, and J. A. Wilson, were elected. March 18, the elders-elect and John Simpson, and J. A. Wilson, deacons-elect, were ordained.

In 1866, Hopewell, vacant, reported two hundred nineteen members; Mallard Creek, two hundred twenty-three; Rocky River, three hundred eighty-three; Steele Creek, three hundred nine; Ramah, one hundred twelve.

May 12, 1867, "it was agreed that we employ a minister of the gospel as a supply for twelve months." Here nine leaves have been cut out, 1867-1880.

Mrs. Garner has an item of her father's salary yet uncollected. It reads: "It is hereby certified that The Confederate States of America are indebted unto Rev. S. C. Pharr or assign in the sum of fifty dollars, etc., etc., 7% after May 1, 1863, No. 2745 July 30, 1863."

1867, November 9—April 10, 1874

REV. JOHN CUNNINGHAM WILLIAMS

(March 15, 1819—December 22, 1874)⁷

The first manse was built and occupied by him, now Mr. Andrew R. Henderson's home. The land was given by Robin Davidson and the congregation built the house at a cost of \$3,000. Rev. J. C. Williams, the youngest son of Leydal Williams, Esq., was born near Laurens C. H., S. C. When in his tenth year his father removed to Abbeville district, within half a mile of Due West. In February of that year he began the study of Latin as a pupil of Rev. John S. Pressly of the Associate Reformed Church, who for many years taught there a classical school which eventually grew into Erskine College, the seat and center of education for that whole denomination in the South. In April, 1839, J. C. Williams entered Athens College, Georgia, for one session. In January, 1840, he entered Erskine College and in 1842 he was graduated, one of seven members—all ministers—in the first class of that institution. The last year in college he made a public profession of his faith in Christ, and was baptized. In May, 1843, he began his theological studies under Rev. Hugh Dickson and Rev. W. H. Barr, D.D., as a candidate for the ministry under the care of the presbytery of South Carolina, and on the 27th of April he, together with James Gibert, Edmund Anderson, and C. B. Stewart, was licensed to preach the Gospel. July 2,

⁷ Data from McIlwain, *Historical Sketch of Mecklenburg*, pp. 57, 58; Rev. John Douglas, March 18, 1875.

1844, Mr. Williams was united in marriage with Miss Elizabeth A. R. Chiles, a niece of Mrs. Hugh Dickson whom she and Mr. Dickson had adopted and reared as an only daughter. June, 1847, he was ordained and installed pastor of Greenville Church, so long and faithfully served by Rev. Hugh Dickson.

In the fall of 1867 he made his first visit to Hopewell Church, North Carolina, and preached for them a few weeks. In October, 1868, he united with Concord Presbytery, and was installed October 17th, 1868. He won the esteem and confidence of the entire congregation. He was a shepherd whose voice his sheep soon learned to love. They harmoniously united on him, and were ready to coöperate with him in every wise measure he recommended for the advancement of the Redeemer's Kingdom. His labors were not only appreciated but greatly blessed in the building up of the Hopewell Church. Prominent features of his character were sincerity and integrity of heart, accompanied with genuine humility—usually more ready to receive counsel than to give it, and showing more deference for the opinions of others than pertinacity in maintaining and enforcing his own. He was warm and earnest in his pulpit ministrations, especially in his appeals to the unconverted. His discourses were marked by sense and in strict accordance with the "truth as it is in Jesus." To his family his name is as ointment poured out—a sweet smelling savor. He still lives in their hearts, and will live. From his apparent strength and vigor of constitution we might have thought he would have continued with us for many years longer. In the month of July, 1873, in the pulpit, and in his usual health, just before he had risen to announce his text, he was suddenly stricken down with paralysis in the presence of his devoted congregation, and they thought death had then done its fatal work. His sermon for that day was on Psalm XIX, 8: "The statutes of the Lord are right, rejoicing the heart." But the lips were spared for more than a year, and he so far recovered as to be able to converse intelligently, to move about with the aid of his staff, and occasionally ride to church. This partial recovery, however, was a respite which only excited hopes never to be realized. After a long season of watching and waiting the end came. At Davidson College, where he had only recently removed, he suddenly passed

away; and there his body was buried, later to be interred at Hopewell. He died December 22, 1874, in the fifty-sixth year of his age and the thirtieth year of his ministry. Two sons and two daughters survived him.

1874, April 17—August 15, 1875

REV. JOHN DOUGLAS⁸

The successor to Mr. Williams was an alumnus of South Carolina University, and of Columbia Seminary, 1835, and in the Old School-New School division of 1838, he served with Dr. George Howe of the faculty and others on the committee that effected the reunion in the synod of South Carolina and Georgia. During the war he is mentioned as preaching to the soldiers on James Island. From 1866 to 1879 he was pastor of Steele Creek.

1875, June 18—December 1, 1881

REV. WILLIAM ERSKINE McILWAIN, D.D.⁹

This the first pastorate of this truly great man of God is remembered by two of his works: originating Hopewell Academy, from which issued ministers, missionaries and thirty-two doctors; and starting the Williams Memorial Church; not to mention his compelling influence in arousing the synod of N. C. to her great home missions and orphans work. He lived in the first manse, was trustee of Davidson for years, and wrote pamphlets and booklets of value.

Rev. William E. McIlwain was a student at Washington and Lee University and Erskine College, and graduated from Columbia Seminary, May, 1875. He was originally a member of Six Mile Creek Church, South Carolina; transferred his membership to Lexington, Virginia and thence to Providence Church, Mecklenburg County, North Carolina. He was received as a candidate for the ministry by the Presbytery of Mecklenburg at Sugaw Creek Church, April, 1873, and was licensed at the First Church of Charlotte, May 24, 1874. Immediately after, he was engaged by Rev. John C. Williams, pastor of Hopewell Church, to serve this church during vaca-

⁸ Louis A. LaMotte, *Colored Light*, pp. 68, 75, 76, 140, 298, 347.

⁹ Taken from pamphlet, *Historical Sketch of the Presbytery of Mecklenburg* by Rev. William E. McIlwain, pages 53-58.

tion from the seminary. While at the seminary he received and accepted a call from Hopewell Church, and in June, 1875, was ordained and installed the same day as pastor. This relation continued until 1881, when failing health compelled a dissolution. In December, 1881, he was elected evangelist of the presbytery.

The two selections which follow are taken from the writings of Dr. McIlwain after he had left Hopewell; they give a valuable retrospective estimate of his work here.

“AMONG THE CHURCHES”¹⁰

This is the day of rapid transit. I left Pensacola, Florida, at noon on Monday, after the 3rd Sabbath of August, 1896 (?) and after traversing the states of Alabama, Georgia, and South Carolina, arrived in Charlotte, North Carolina, for breakfast on Tuesday morning. On Tuesday evening I drove out twelve miles on the Beatty's Ford Road, which leads in the direction of Davidson College. Here I found myself on familiar ground, for here is located that venerable revolutionary church, known as Hopewell. Here I was first privileged to preach the gospel as a licentiate of the Presbytery of Mecklenburg supplying, during my vacation from the seminary, the pulpit of Rev. J. C. Williams, then an invalid. In June of the following year I returned to this church and served it as my first pastorate. These were busy years, the territory was large, eight or ten miles square. The country was thickly populated and the great mass of the people were members or adherents of the Presbyterian Church and therefore dependent upon it for pastoral care. There are three Presbyterian churches occupying this territory today, and still the Hopewell field is one of the largest in the Presbytery, and it is a source of great pleasure to me to know that this church, which has outlived a century, shows no sign of disorganization. In the last twenty years it has contributed about two hundred members to aid in the formation of two new churches, Huntersville and Williams Memorial, organized within its original territory and transferred by certificate many members to our two churches in Charlotte, to Statesville, Davidson, and other churches. I remember that seventy members were transferred in one day to form the Williams Church, yet after such unusual losses it reported last spring eight elders, eight deacons, one hundred and sixty-one in the Sabbath school and two hundred and fifty-six members. Since the spring meeting of Presbytery, under the earnest preaching of Rev. W. M. Black, Synod's evangelist, there had been a precious season of grace resulting in the addition of sixty or seventy new members so that at present it has over three hundred members. And not only has this old country church become a mother of churches, but a mother of ministers and missionary labors. If I mistake not this church has more representatives on the foreign field than all the other churches of Presbytery com-

¹⁰ Mrs. Tenney's Scrap Book of North Carolina, supposedly by Rev. William E. McIlwain, for *The North Carolina Presbyterian*.

bined, and I am happy to learn that more of her sons and daughters are seeking the ministry and the missionary service. Years ago this church built an academy, established a classical school, and maintained it for years at large expense. This school is still doing good service under the efficient management of Mr. L. K. Glasgow. At one time under control of Professor H. A. Grey it had seven representatives at Davidson College. During my brief visit I learned that Rev. R. D. Stimson, the pastor, is faithfully and efficiently serving this church and is greatly beloved by his people.

“HOPEWELL CHURCH”¹¹

At the organization of the Presbytery in 1869 this church had one hundred and sixty-three members, and when taken charge of by the writer in June, 1875, it had only one hundred and sixty-five. But I would have none to infer from this that the pastorate of Rev. J. C. Williams was an unfruitful one; for it was anything else. It proved a great blessing to the church. The apparent want of growth is due to the large number of deaths and removals. Brother Williams, and others before, had labored faithfully in this old historic church; and the writer was privileged to “enter into their labors,” as they had entered into the labors of others. “One soweth, and another reapeth.” I was ordained and installed pastor of this church, June 18, 1875. During that year there was no special interest manifested—only two members were received on examination and four on certificate. But in 1876 a more abundant harvest was gathered. Twenty-two were received on examination and thirteen on certificate. In 1877 thirty were received on examination and five on certificate. In 1878 thirty-three were received on examination and four on certificate. In 1879 six were received on examination and seven on certificate. In 1880 fifteen were received on examination and three on certificate. In 1883 thirty-three were received on examination and eight on certificate. To the church during these six and one-half years one hundred and eighty-five members were added, one hundred and thirty-two on examination and fifty-three on certificate. There were a large number of young persons in the congregation, and these the pastor made it his duty to visit in private, and to beseech them to be reconciled to God and to confess Christ openly, at the approaching communion season, if not earlier. These communion meetings were held three times a year, usually began on Friday, and never extended beyond Sabbath evening. In these meetings he was usually assisted by neighboring pastors—Rev. W. W. Pharr, Rev. E. H. Chester, Rev. G. L. Cook, and others. In August, 1877, he was assisted by Rev. J. B. Mack and Rev. J. H. Thornwell, when nineteen persons were received on examination, ten of whom were young men.

At the last communion season, in the fall of 1881, the pastor was assisted by Rev. F. L. Leeper, then of Fort Mill, South Carolina, when nineteen members were received. The church now had two hundred and

¹¹ Taken from pamphlet *Historical Sketch of Mecklenburg Presbytery*, by Rev. William E. McIlwain, pages 32-33-34.

eighty-three, having made a net gain of one hundred and eighteen members in six and one-half years. The church advanced in benevolences from \$120 to more than \$300.

X A classical school was established in 1878, members of the congregation pledging \$800 for its support. In 1880 Mr. H. A. Grey, then an elder in Sugaw Creek Church, became principal, and he made this school a decided success. A new academy has been built very near the church, at a cost of about \$500 and with increased accommodations the school seems to be growing in favor and efficiency. This school had seven representatives at Davidson College last year (1883), and fully as many more are in process of training for that institution. During the pastorate of Rev. J. C. Williams the manse was built at the cost of about \$3,000; and during the next pastorate the value of the church property was increased by the placing of a slate roof upon the church, the building of the academy and Williams Chapel. Rev. F. L. Leeper became pastor, January 1, 1882, and has already been blessed in his work. The church now has nine elders, nine deacons, three hundred and eleven members; and received in 1882, forty-one members; thirty-seven on examination and four on certificate. Rev. F. L. Leeper just before leaving this church to engage in evangelistic work in Nashville Presbytery, was permitted to receive a number of young people into the church.

1882, January 1—August 3, 1884

REV. FRANKLIN LEONIDAS LEEPER

(1846-1935)

He came to Hopewell from Fort Mill, South Carolina, and preached most acceptably at the fall communion season, when nineteen members were added.

A committee was named—J. L. Parks, H. A. Grey, E. A. Sample, R. S. Barnett, and D. F. Dixon—to find a successor to Dr. McIlwain. November 27, 1881, this committee submitted the name of Rev. F. L. Leeper and he was elected. The same day Professor Grey, Dr. D. A. Sample, and William Caldwell were made elders; and J. L. Parks, W. A. Jamison, and D. R. Harry, deacons. The salary for the new pastor was set at \$950 but as only \$714 was subscribed, four assistants were named for the four deacons, and a thorough canvass was ordered. As even then only \$880 was subscribed, Mr. Leeper was called at \$800 a year with the use of the parsonage. No meeting is recorded in 1882 and 1883. The next one, June 29, 1884, was held to receive Mr. Leeper's resignation of June 22, in which he praised Hopewell as "an inviting field, a strong, grand, old church, its people trained from

earliest childhood to love the church and to enjoy the sanctuary privileges." He made an earnest plea for the unchurched elsewhere whose need was calling him away to Nashville Presbytery as evangelist. Mr. Leeper's last mention at Hopewell was August 1, 1884. His later ministry was within the bounds of Nashville Presbytery, where the writer knew him, 1910-1915. He retired 1919, settled at McMinnville, preaching and supplying as doors opened. He died January 15, 1935, and was buried in McMinnville with Masonic rites. He was a good man and retained vigor of mind and body and a youthful spirit to the last. He was of deep convictions and earnest piety.

In Mr. Leeper's first year, there occurred a revival which he described in a letter to his predecessor, Rev. Dr. McIlwain. The methods then used would produce results today.

"It was about the first of January, 1882, that I entered upon the pastorate of this church. Early in the spring, in company with the elders, each in his ward, a round of pastoral visits were begun, partly, that the new pastor might get acquainted with the people, and they with him, and also as a means of spiritual instruction. These visits were purely pastoral, and at the beginning of them it was announced from the pulpit that they would be followed by extra religious services. An hour was spent at each house; the families were gathered, a portion of Scripture was read and expounded, and the visit was invariably closed with a prayer. Thus about two months of earnest preaching from house to house was employed as a preparation for the series of meetings to follow; but only a few visits were made until it became evident to pastor and elder that God's spirit was working with them applying the word. Some of the sweetest experiences of God's nearness and love were enjoyed by the pastor in these family gatherings. Their influence on the congregation was seen in the slow but steady increase of the attendance upon public worship, and in the earnest attention given to the Word preached. As the season for our summer communion approached, a deep earnestness of expectation became more and more manifest, especially among the more spiritual. Brother Walter W. Pharr came to assist me, and from the very beginning the preaching was in demonstration of the Spirit. When the Sabbath of communion came, such was the tide of interest we felt constrained to continue the meeting. For more than two weeks this aged servant of Christ continued, with occasional help, to preach morning and night to congregations which filled both body and galleries of the church. Brother Jas. L. Williams, in spite of bodily infirmities, preached with power in the middle of the meeting, and Dr. Mattoon preached the closing sermons. One of the pleasant features of this meeting was the large congregations of colored people who came night after night. The singing of these vast assem-

blies as they were moved by the Spirit and out of their full hearts offered their tributes of praise will never be forgotten by those who heard it; yet there were no ebullitions of excitement, save only by one poor colored woman on one single night of the meeting. Excitement there was, but it was that of men powerfully moved by great ideas and concerned about great issues. No other instrumentality was used save that appointed by our King—singing, prayer, and preaching. The constant care of the session was not to persuade persons to join the church, but to come to Christ. Whenever the doors were opened a clear statement of what was expected of church members was made, and all warned against hasty action. The results of this meeting will rest as a blessing on this church as long as time lasts, and only be gathered in a full harvest in eternity. All dissensions melted before the rays of the “Sun of Righteousness,” and hearts were bound in love to each other and to the church. There were added to the church thirty-three on examination and one suspended member restored, thus bringing up our roll to more than three hundred members. To God be all the glory, for from Him came all the blessings.¹²

1884, August 1—October 19, 1885

VACANT

The corresponding committee submitted, October 12, 1884, the names of Rev. D. L. Wilson, Rev. J. L. Williamson, Rev. M. R. Kirkpatrick, Rev. L. R. McCormick, and Rev. Roger Martin. A vote showed seventy-six for Mr. McCormick, forty-seven for Mr. Martin. Unanimous vote for Mr. McCormick was lost by one. The deacons had raised only \$536 for the salary by November 2, got it up to \$604 in another week, but owed the former pastor a balance for 1883 and for 1884, \$164 and \$69.62, respectively, and \$16.50 due the sexton. Rev. L. A. McCormick declined the call. So did Rev. W. B. Arrowood, December 14, and Rev. J. L. Williamson; Rev. A. G. Buckner was elected pastor, January 11, 1885, at \$800 a year, but he declined. In the interim Dr. W. E. McIlwain was engaged to supply, February 1, 1885.

1885, October 19—January 18, 1891

REV. ROBERT ALEXANDER MILLER

Rev. R. A. Miller, elected April 19, 1885, was not until October 9, 1885, given the call by Presbytery. May 10, 1885, Williams Church obtained his services on two Sabbaths a

¹² Quoted by McIlwain, *op. cit.*, pp. 46-48.

month, one at morning hour, one in the afternoon with proportionate part of the salary. After repeated efforts a salary of \$824.25 was subscribed.

Dr. Miller was the last pastor to live in the first manse. It was sold, and six acres and a house across the highway from the church were bought from Mr. J. W. Sample for the manse. The "ell" of that house, originally built by Mr. Lee Hunter, stands now nearby.

Minutes of January, 1887, show the pastor's salary reduced from \$800 to \$700 by vote of 21 to 8, pastor agreeing provided he be given a month in the summer for vacation. The church was in debt—John W. Moore had advanced \$128.47, Rev. E. A. Sample for services was due \$17 and S. K. Potts for repairing the parsonage, \$39.12. November 29, 1888, the deacons tried to raise the \$185 owed, but received only \$21.00 cash and \$42.00 promised. In the light of these transactions the faulty method of financing is plain—to attend church was to be taxed, to stay away was to escape the burden. The modern every-member-canvass and teaching of stewardship is better. It was decided, November 29, 1888, to dispose of the parsonage and to procure a new one more convenient to the church. R. S. Barnett, Dr. Craven, D. I. Sample, J. T. Kerns, and J. N. Patterson were the committee for this and to pay the debts due. But the end of the year found the debt unpaid and grown bigger, and the pastor minus \$237.09 on salary already reduced to \$700.00.

A peculiar, unpresbyterian form of government prevailed in which session and deacons were swallowed up in the congregational meeting, over which rarely a pastor but usually an elder or other layman presided. Such meetings gave directions to session and deacons and determined the affairs of the church. The records of these meetings 1843-1920 throw light on the state of the church in many ways. For one thing, they show by contrast the worth of that form of church government we have in the present constitution. In one year, 1891, fifteen such congregational meetings were held!

1889 began with congregational meetings, January 6, and February 11, wrestling with debt and pastor's salary \$182 in arrears, and "after a good deal of talk and confusion the congregation adjourned," J. L. Parks, in the chair, W. D.

Harry, secretary pro tem; and creditors left waiting. October 5, a bank note was added to the obligations. "Those present" were again waited on and \$73 was promised; but on February 2, 1890, the meeting was concerned with the same deficiency, and even the subscription list was short; there was an "old debt" and a new deficiency, and a resolution passed "that the deficiency be made up . . . adjourned *sine die*." This was easy financing!

Two new deacons were elected, October 19, 1890: J. A. Kerns and W. M. Vance. Rev. R. A. Miller resigned January 18, 1891, and J. A. Wilson, R. S. Barnett, and J. L. Parks were commissioned to find a new pastor. Mr. Miller's salary was not fully paid for 1889, and \$186.15 was past due for his last year; yet the committee went bravely to work to find his successor. "The balance due on the bank note was made up by those present . . . Steps were taken, February 1, 1891, to purchase the J. W. Sample house and lot for a parsonage" and W. A. Jamison, Dr. J. S. Abernathy and W. A. Alexander were appointed to handle the matter. The deacons were the next week substituted for this committee and ordered to raise \$100 for initial payment; the deacons went right to work and reported \$19.50 secured. On February 26, the trustees, J. N. Patterson, J. A. Wilson, and W. D. Harry, were directed to "get into their possession all the papers relating to the church property and have them entered on the congregational records."

The purchase of the manse was then committed to them, the money to be borrowed.

1891, the same day, it was "ordered that the yard in front of the church shall not in the future be used as a burying ground, except in the case of W. D. Alexander," W. A. Jamison and J. A. Wilson being appointed to confer with him about the matter.

The congregation's meeting, March 28, 1891, elected Rev. B. P. Reid as pastor, and "it was ordered that the deacons proceed at once to make up a salary for the pastor-elect." The past due salary, \$107.30, was a worry, and again, "those present" were waited on for 1889 dues to the pastor; \$11.75 cash and \$8.10 promised, resulted; and an order to the deacons that they continue their efforts, May 17, \$20 was raised from "those present" to pay on the 1889 salary.

A vote taken, June 14, 1891, resulted in the election of Rev. C. Miller as pastor without nomination. Others named on ballots were Rev. J. R. McAlpine and Rev. J. B. Cochran. Exconsuetudine, "the deacons waited on those present"—seventy-nine voted—and reported \$5.00 subscribed for salary. For the first time mention is made of "evening services," and of "Sabbath School library" to which \$10 was voted. Rev. C. Miller having declined the call and salary of \$750, on August 2, Rev. J. B. Cochran was elected in a ballot that included the names of Rev. Messrs. F. L. Leeper, J. L. Williamson, and F. D. Hunt, and \$750 and "the manse" for the first time so called, was offered him. The meeting "ordered that we hold a congregational meeting each year on the last Saturday of December to make a full settlement with our pastor." Modern deacons have discarded even the individual subscription payable at the end of the year as too uncertain, and have discarded the calendar year as less suitable than the church year beginning April 1. Subscriptions payable weekly are Scriptural and more easily paid and more surely collected.

The call having been declined by Mr. Cochran, on August 25, Rev. Chalmers Moore was unanimously elected pastor with a salary of \$900 and the manse.

1891, August 30—November 11, 1894

REV. CHALMERS MOORE¹³

He was born in Franklin, North Carolina, graduated at Davidson; entered Columbia Seminary, graduated at Union with the class that entered 1885-1886, served Old Street Church, Petersburg, Virginia, 1887-1888; Laurinburg, North Carolina, 1889-1891. Leaving Hopewell he was supply at Bryson City group, 1895-1896; pastor Heath Springs, Liberty Hill and Calvin, South Carolina, 1897-1900. He died at Heath Springs, South Carolina, March 16, 1900.

He lived in the second manse. The old manse having been sold for \$1700, "the renting of the New Church property until October next" was left to the trustees. From Mr. Moore's pastorate a more Presbyterian form of procedure was inaugurated with regard to congregational meetings, and

¹³ *Union Seminary Catalogue*, No. 780.

the session emerged as the constitutional authority. But the salary fell behind from the first, and the only congregational meeting in 1893 was concerned therewith. On November 4, 1894, Mr. Moore resigned, the salary being 50% unpaid.

Session, April 2, 1893, "consented to allow an organ to be placed in the church, and Miss Minnie Harry was appointed organist."

1894, December 23—January 31, 1903

REV. ROBERT DELANSON STIMSON¹⁴

R. D. Stimson was born in Statesville, April 23, 1849; Davidson A.B.; entered Union Seminary, 1874, graduated; East Hanover Presbytery ordained him November 27, 1877, as pastor of Homes Church, North Hampton County, Virginia; stated supply, Belle Haven till 1891; pastor at Collierstown, Rockbridge County, Virginia, 1891-1894. Leaving Hopewell he supplied Climax, Attapulugus, Donaldsonville and Blakely, Georgia, 1907-1908; Ingleside and Panthersville, 1908-1910, till his death there June 4, 1910. He was much loved at Hopewell, is often spoken of to this day, as is his son, Rev. Robert Moreton Stimson, now pastor of Second Church, Chattanooga, Tenn.

R. D. Stimson lived in the second manse; held Sabbath School at the Davidson School house in the afternoon and preached there monthly. Wednesday afternoon he held prayer meetings in homes in rotation.

A peculiar situation arose December 9, when a congregational meeting was held, Rev. J. L. Williamson, presiding; Rev. R. D. Stimson was nominated for full time receiving twenty-four votes, and Rev. Jonas Barclay for half time received twenty-five votes; and "the deacons were ordered to canvass the congregation with two lists" for a decision. They secured only \$405 and "those present" brought the total to \$495. Facing the stalemate the congregational meeting of December 23, 1894, "offered \$500 to some minister as a supply" and Mr. Stimson was elected supply; March 22, 1896, he was called as pastor, salary \$500 and manse. Congregational meetings ceased for five years. Mr. J. M. Sample and Mr. W. D. Harry were chosen elders, January

¹⁴ *Ibid.*, No. 550, 1458.

6, 1901, with J. M. Underwood, H. F. Barnett, and M. Sample, Jr., elected deacons. The enlarged diaconate, that November 17, 1901, put over "by a large majority the envelope system" of finance.

A year later, December 7, 1902, Mr. Stimson resigned, effective the last of January, 1903. Three-fifths of the year's salary was unpaid in spite of the envelope system adopted, and in spite of the people's devotion to him and to Mrs. Stimson, so cordially expressed in resolutions drawn up by J. A. Wilson. The congregation soon after Mr. Stimson's leaving borrowed and paid in full the money due him.

One defect in that defective system was that salaries were subscribed not "for the pastor," but "for the Rev. Mr. So-and-So while pastor" and this was subject to change as the particular individual might change or the people change towards him. March 1, 1903, the deacons reported their effort as unsuccessful because "many members refused to subscribe until they knew who the pastor is to be." These subscriptions were virtually contingent upon the variable feelings of subscribers and permanency was unattainable. In such case a congregation's call always rested upon an implied "if." "A motion prevailed that each subscriber to the former pastor's salary pay a proportionate part of his subscription to pay for what preaching we may be able to get until we get a regular supply." Rev. J. J. Harrell, D.D., June 14, 1903, moderated a congregational meeting that called Rev. A. J. Crane, at \$550 and the manse. He declined the call at that salary and asked for \$100 more. Mr. Samuel W. Moore moderated a meeting in July that acceded to this; but Mr. Crane's church would not release him.

1903, December 13—July 30, 1904

REV. FRANKLIN PIERCE RAMSAY, Ph.D.

A sound scholar served Hopewell that half year. He was of Davidson, A.B., 1879; A.M., 1885; Ph.D., University of Chicago, 1903; president Fredericksburg College, Virginia, 1898-1900; and of Oxford College, Alabama, 1900-1901. He left Hopewell to be president of King College, Bristol, 1904-1907; professor of English, Southwestern Presbyterian University, Clarksville, Tennessee, 1907-1908; professor of Bible, Univer-

sity of Omaha, 1910-1915; and Tulsa University 1915-1916; Lenox College, 1916-1917. He wrote a sound and scholarly book on *The Virgin Birth*, published by Revell Co., 1926.

His salary was \$700 and the manse. The membership was then three hundred and four. Steps were taken to build a new manse and the estimated cost advanced to \$1500 as over against the earlier \$600 and \$700. A proposal to use "the Davidson legacy" for building was ruled out. J. E. Miller took the contract for \$1575 to be done by September 1, 1904; \$1000 loan with the Davidson Fund as collateral was authorized. The old manse was torn down and the present, the third, house was built under Dr. Ramsay's supervision. In the midst of it all came, July 28, 1904, the unexpected resignation of Dr. Ramsay to accept the presidency of King College, Bristol. He had served six months and had not been installed.

1904, October 9—October 6, 1907

REV. EDWARD DOUGLAS BROWN, D.D.

Rev. E. D. Brown, Rev. J. R. Dorritee, and Rev. Charles A. Batchford were before the meeting of October 9, 1904. Mr. Brown was chosen unanimously by the eighty-six present from the two hundred ninety on roll, at \$700 and manse. He was first to live in the present manse.

He¹⁵ was born at Dixie, North Carolina, January 27, 1869; Davidson A.B., Union Seminary, graduated 1894; supplied, Washington, North Carolina, home missionary in Mitchell County, and evangelist, 1896-1900; pastor, Kinston, North Carolina, 1900-1905. Leaving Hopewell he served Loray, North Carolina, 1907-1916; and then Thyatira and Back Creek since October, 1916. Davidson conferred upon him in 1922 the Doctorate of Divinity.

For surveying and establishing the lines and corners of the church land the elders were appointed, April 30, 1905, to coöperate with those concerned; and on July 3, the trustees were ordered to make title conveying to the county land for a public school house, conditionally, title to revert to Hopewell. When Rev. E. D. Brown resigned, September 1, 1907; Mr. J. A. Wilson, Dr. J. S. Abernathy, and Mr. Hugh McAulay were named to secure his successor.

¹⁵ *Ibid.*, No. 987.

1908, March 8—March 23, 1913

REV. WILLIAM ARTHUR DANIEL

The committee named to secure a successor to Rev. E. D. Brown nominated Rev. W. A. Daniel, and he was elected March 8, 1908 at \$800 payable, on Mr. Mack Wilson's motion, quarterly.

Messrs. J. W. Cross, W. M. Blythe, and W. Sidney Abernathy were elected elders, July 26, 1908; and C. Ross Parks, John Barnett, and John McElroy, deacons.

Mr. Daniel resigned August 15, 1909, Rev. John Grier moderating the meeting that sent a protest against the presbytery's dissolving the relation. They prevailed and kept the pastor. An important motion was taken in February 5, 1911, when the congregation constituted the^x deacons and their successors the board of^x trustees of Hopewell Church.

Messrs. J. L. Parks, E. V. Kerns, and J. L. Lawing were elected elders March 17, 1912, and Rev. Mr. Daniel resigned, but was not allowed to leave for a year, when, March 23, 1913, he was reluctantly released. Messrs. W. L. McCoy, C. M. Farrow, and William Patton Wilson were chosen as deacons. Mr. Daniel became pastor at Norwood and Porter churches, Mecklenburg Presbytery. In 1937 he is listed as pastor, First Street Church, New Orleans.

1913 for a few months between March and November 1

REV. JAMES ARTHUR SATTERFIELD¹⁶

was supply

He was born, March 21, 1882, in York County, South Carolina, studied in Charlotte at the Southern Industrial Institute and in the Bible Training School, Binghamton, New York; was textile mill worker and missionary. Leaving Hopewell he was licensed and ordained, 1914, and served brief terms in various pastorates. The 1937 minutes of the Assembly report him as pastor of Bethlehem and Morton Churches near Rocky Mount, North Carolina.

¹⁶ *Ibid.*, No. 1492.

1913, November 1— 1916

REV. THEODORE BROOKS ANDERSON¹⁷

He was born in Accomac County, Virginia, March 29, 1868; became a solicitor; spent a year at Union Seminary, and was pastor at Taylorsville, North Carolina 1909-1910; Bethpage, 1910-1911, Norwood 1911-1912; city evangelist in Charlotte 1912-1913, serving Seversville, Charlotte, also. Leaving Hopewell he served St. Alban's, West Virginia (the writer's former church) 1916-1920; Laurel, Maryland; he is now (1937) supply at Unionville, North Carolina.

1916, for a "year or more" Rev. John Andrew Smith, evangelist, living at Statesville, supplied the field. The church was listed "vacant" in 1917.

The congregational records cease with the meeting, March 23, 1913, except for a memorandum, April 28, and May 4, 1913, and a meeting September 5, 1920, when by a vote of seventy-four to thirty-five a proposed exchange of some of the manse land was left *in statu quo*. On a scrap of paper is penciled a note of a congregational meeting, October 28, 1917, to call R. S. Burwell as stated supply for six months at \$1000; April 3, 1918, when Dr. Burwell was unanimously called to be pastor; and September 14, 1919, when the presbytery was asked permission to increase his salary to \$1200.

1917, October 28—December, 1925

REV. RICHARD SPOTSWOOD BURWELL, D.D.¹⁸

He was born in Hillsboro, July 8, 1853; Davidson A.B. (and now her oldest living alumnus); ordained, 1879, by Dallas Presbytery as supply of Denton and West Fork, Texas, 1878-1882; pastor Graham 1883-1884; Denton 1884-1886; supply or pastor Morrillton, Arkansas 1886-1892; Gallatin, Tennessee 1892-1902; Summerville and Milner Memorial 1905; Bethel, Georgia 1906-1908; Ozark, Alabama; Elba and Brundige 1908-1909; New Hope Church, Belmont, North Carolina 1910-1917. Resigning at Hopewell in December 1925, Dr. and Mrs. Burwell removed to Davidson, and there reside on Concord Road, friends of young people, friends

¹⁷ *Ibid.*, No. 1345.

¹⁸ *Ibid.*, No. 565.

to education, beloved in Hopewell, beloved in Mecklenburg Presbytery. In April Presbytery, 1937, in response to his request to be transferred to Concord Presbytery as now more suitable to his lessened physical powers, there was such spontaneous protest to giving him up and such expressions of brotherly love in Mecklenburg, that his request was withdrawn and Dr. Burwell remains among his brethren of Mecklenburg. His work and Mrs. Burwell's at Hopewell will long be a pleasant remembrance.

In our 175th anniversary Dr. Burwell conducted the stated communion rites, and at Home Coming he brought a message of affection and exhortation to his former flock.

November 7, 1926—May 7, 1938

✧ **CHARLES WILLIAM SOMMERVILLE**

Born May 22, 1867, at White Post, Clarke County, Virginia; entered Hampden-Sidney College 1887, A.B. and Sc.B. 1890, second honor; Union Theological Seminary, diploma, 1895; licensed, Winchester Presbytery, July 31, 1895; A.M. Hampden-Sidney College, 1896; Johns Hopkins, Ph.D. 1899; fellow-by-courtesy, lecturer, in colonial history; tutor, St. Timothy's School for Girls, 1899; Latin master, Country School for Boys, 1901; supply at Reid Memorial Chapel, Baltimore, (1897-1900), Mt. Washington and Laurel, (1898-1900); Durham, N. C., and Farmville, Virginia, (1900); ordained by Baltimore Presbytery, April 26, 1901; pastor Church of the Covenant, Baltimore, 1900-1905; 1904 and 1906, European tours; pastor St. Albans, West Virginia, 1905-1907; organized there the St. Albans Latin School; pastor, Louisville, Kentucky (Crescent Hill) 1907-1910; Kentucky Theological Seminary and Southern Baptist Seminary; D.D., Hampden-Sidney, 1908; professor Hebrew and Greek and Bible, Southwestern Presbyterian University, Clarksville, Tennessee, 1910-1915; University of Chicago, summers, 1914, 1915; 1910-1915, supply Muhlenburg Presbytery, Kentucky; at Guthrie, Elkton, Franklin, Lester Memorial; pastor, Westminster, Memphis, Tennessee, 1915-1925; Y. M. C. A. camp director, United States Marines, Paris Island, S. C., 1918, July-December; moderator, synod of Tennessee, 1922; professor Bible and Religious Education, Queens-Chicora College, Charlotte, N. C., 1925-1938.

CHAPTER IV

SOME NEIGHBORS AND DAUGHTERS

SUGAW CREEK¹

Alexander Craighead, first pastor of Sugaw Creek, was instrumental in organizing Hopewell and was her first pastor. At a later day the two sessions held joint meetings and coöperated in most intimate manner under Craighead's grandson, Rev. S. C. Caldwell.²

It is a lamentable fact that the records of Sugaw Creek Church from the organization to 1827 were destroyed. Everything pertaining to her early history is a matter of much historical interest and importance. This church had a privilege and honor, shared with Rocky River, Centre, Hopewell, Poplar Tent, Providence, and Steele Creek, in the position occupied and influence exerted for the establishment of civil and religious liberty in America.

The immediate successor of Mr. Craighead was Rev. Joseph Alexander, who was licensed by New Castle Presbytery. Accepting a call from Sugaw Creek, he was ordained and installed there as pastor by Hanover Presbytery in 1769. He was a man of talents and classical education, and an excellent speaker. In addition to his pastoral work he taught a classical school of high excellence and usefulness. "He afterwards moved to Bullocks Creek, S. C., and was long known in the church as a minister and teacher of youth for professional life."

After the removal of Mr. Alexander to South Carolina the church was doubtless supplied for sometime by Rev. Thomas Craighead, a son of the first pastor, who was licensed in 1778. Declining a settlement as pastor, he went to Tennessee. His successor was Rev. S. C. Caldwell, a son of David Caldwell, D.D., and grandson of Rev. Alexander Craighead, the former pastor of the church. He was licensed, 1786, by Orange Presbytery, at nineteen years of age. Five years after

¹ T. J. Allison, "Sketches of Sugaw Creek Church," in Mrs. Tenny's Scrap Book of North Carolina; Rev. G. D. Parks, Sketch of Sugaw Creek.

² See chapter, "Succession of Pastors," above.

his license he was on February 21, 1792, ordained and installed pastor of Sugaw Creek and Hopewell churches. He had spent much of the time previous to his ordination ministering to these churches. God greatly blessed his ministry from the beginning. At one time in his early ministry there was a gracious revival and upward of seventy young persons were added to the church on profession of faith in Christ. Rev. G. D. Parks says:

Though the war for liberty and independence had ended in glorious triumph several years before the beginning of Mr. Caldwell's ministry, yet it was followed by another conflict, involving far more sacred principles and interests than those which had been so heroically defended. Following that seven years war the proud waters of infidelity came like a flood, rose and rapidly spread over many parts of the country, and particularly over Mecklenburg County, threatening the liberty of those whom the truths of the Gospel make free. Caldwell and Wallis—pastor of Providence, born and reared in Sugaw Creek—in their respective congregations, were found in the thickest of the fight with this foe. Both of these men proved themselves worthy sons of their noble ancestors and worthy defenders of the precious truths of the Gospel.

An infidel club was organized, which embraced men of wealth and talent living in the bounds of Sugaw Creek, Providence and Steele Creek. A library was formed and well supplied with works written in defense of infidel views of religion and morality. The purpose of the club was to propagate that philosophy which called in question everything connected with the Bible and its claims upon human reason and conscience. "The burning question discussed on all occasions was, whether the Bible, or reason, should be the guide of human conscience. This discussion was often hot and gave rise to bitter contests." Wallis prepared and published a pamphlet well adapted to meet the demands of truth and righteousness. So Sugaw Creek, through her Caldwell and Wallis, rose up to defend not only human rights and liberty, but equally as well the rights and liberty of the sons of God. The forces of infidelity seem to have met their final and almost complete over-throw in the great revival of 1802.

About 1800 commenced the most wonderful revival of religion that ever visited all this region, and lasted with more or less power for six years. People would go fifty or more miles in wagons and camp out. Persons were over-

powered by the Spirit of God, would fall as if lifeless and remain so for hours, a number at the same time. Others were affected with "jerks" like St. Vitus' dance and the manifestation seemed transmissible by mail, according to Dr. J. G. M. Ramsey. This revival was used of God to counteract the baleful influence of the French infidelity.

After 1806, Mr. Caldwell gave three-fourths of his time to Sugaw Creek and one-fourth to Charlotte town for a while; then at Paw Creek until a church was organized; and then at Mallard Creek until a church was organized there. In 1805, he opened a classical school, which he taught for years with the approbation of the presbytery. He was a man "of great self-command, clear in his conception of truth; plain in his enunciation, both in style and manner; kind from his natural feelings, and from the benevolence of the Gospel he loved and preached; a lover of truth, he passed his whole ministerial life after his ordination as pastor of this church." After a long and successful ministry he died on "October 3, 1826, in the fifty-ninth year of his age, and the thirty-fifth of his pastoral office of Sugaw Creek Church." His remains lie buried in the second cemetery in front of the present church, and on the spot just under the pulpit of the church in which he preached many years and which was removed during his ministry.

His successor was Rev. R. H. Morrison, D.D., pastor from 1827 to 1837. Rev. John M. Caldwell succeeded Dr. Morrison, serving until 1846, when Rev. Lafferty came from Ohio. With Rev. Lafferty, grandfather of Dr. R. H. Lafferty, leading elder today in the Second Church, Charlotte, came the Sabbath School. Other pastors³ were Dr. Parks; Rev. C. W. Robinson, eight years; Rev. Allison about three years; Rev. H. M. Pressley for about five years of spiritual strengthening; Rev. W. R. McCalla, thirteen years; Dr. W. H. Frazer supplied several years, followed by Rev. M. E. Peabody for six years, also supplying Newell until the present pastorate began.

The original church was of logs, about a half mile west of the present site. This was followed by a house located where Rev. S. C. Caldwell's monument stands. The large

³ Mentioned by Mr. Jos. Robinson, relating Sugaw Creek's history for the Presbytery there April 12, 1938.

brick rectangular structure of today came soon after the Civil War, and the educational building about 1934. The old brick session house, the many upping-blocks, and the lovely grounds make Sugaw Creek conspicuous among the churches.

STEELE CREEK

Steele Creek, one of the seven Revolutionary Churches in Mecklenburg, was organized in 1760 and located near the head waters of the small stream, Steele Creek, whence its name.⁴ During the pastorate of James McRee the "new" meeting house was enlarged by extending the walls lengthwise, resulting in an irregular octagonal-shaped building. At the beginning of the nineteenth century the third structure was erected, a frame building sixty-five feet long and forty feet wide. The site of these buildings is now included in the cemetery grounds. Father Douglas thus describes the location of the fourth building erected in 1858: "Beautiful for situation, on a commanding eminence with surroundings undulating, within sound of the river's roar, facing the west with several mountain peaks looming in the distance, it stands as a center of influence." The present church building was erected in 1889 and was dedicated April 7, 1889, by Rev. J. B. Shearer, D.D., President of Davidson College. The Sunday School building was erected in 1923, and the community house in 1926.

The cemetery most probably is older than the church organization. Unto this day no one knows the sepulchre of the first person buried here, who tradition says was a stranger passing through here, thrown from his horse against a tree and killed. The first marked grave bears the date 1763. Foote says (1840): "This congregation has gone farther and excelled their neighbors in erecting those monumental stones that shall tell what people and families have once been active here. Wave after wave passes on and these brief records and enduring stones tell where they break on

⁴ In a deed dated January 7, 1771, recorded in book 15, page 49, Mecklenburg Registry, from William Bigham to Robert Brownfield, conveying three hundred acres of land, is included this reservation—"four acres of said land including the old and the new meeting houses, the graveyard and spring on the north side of said meeting houses, only excepted and exempted in this deed for the use of the congregation."

the shore of eternity." The cemetery is made up of four sections: the eastern quarter, the old original burying ground; the western quarter, commonly called "new," opened in 1840; the middle half, made by joining the old and new in 1884; and the addition on the north side opened in 1910. Scores of Revolutionary soldiers are buried here, and the majority of the 240 men who entered the Confederate cause. The following soldiers of the Cross sleep here: Rev. Alexander Moore, Rev. James Pringle, Rev. Francis Pringle, Rev. Humphrey Hunter, Rev. A. L. Watts, Rev. J. B. Watt, Rev. John Douglas, and Rev. C. Grady Brown.

Register of Pastors⁵

1. Rev. Robert Henry	1766-1767
2. Rev. James McRee	1778-1797
3. Rev. Humphrey Hunter	1804-1827
4. Rev. Samuel Lytle Watson	1829-1840
5. Rev. Albertus Leander Watts	1841-1853
6. Rev. George Dickison Parks	1856-1858
7. Rev. James Bell Watt	1858-1860
8. Rev. Samuel Carothers Alexander	1861-1865
9. Rev. John Douglas	1866-1879
10. Rev. J. T. Plunkett	1881-1882
11. Rev. A. P. Nicholson	1883-1886
12. Rev. W. O. Cochran	1887-1889
13. Rev. Turner Ashby Wharton	1889-1894
14. Rev. Archibald Alexander Little	1895-1901
15. Rev. Price Henderson Gwynn	1901-1906
16. Rev. George F. Robertson	1907-1908
17. Rev. Wilburn A. Cleveland	1909-1912
18. Rev. John W. Orr	1912-1920
19. Rev. John Mack Walker	1920-

PAW CREEK⁶

No records have been preserved covering the first thirty-four years of this history, and the only thing to guide us in these years is that two very brief historical sketches of the church have been left us—one by an unknown writer and one by Mr. T. T. Johnston, a former elder of the church, dictated by him in his eighty-ninth year.

⁵ Church Bulletin, 175th Anniversary, August 11-18, 1935.

⁶ Rev. C. H. Rowan, November 14, 1937.

"In the spring of 1807 the people of this vicinity desirous of having the gospel preached to them, and being remote from other churches, thought of erecting a place of worship in their own neighborhood. Accordingly for this purpose a meeting was held at the house of John Hipp, when it was unanimously resolved to send on a petition to Presbytery to this effect, and Henry Ticer was appointed to carry it. But Ticer failing to go, William Flinn was delegated to attend Presbytery, which then convened at Center Church."

"The measure was, however, opposed, and nothing decisively done until the autumn of 1810 when, after much opposition, it was received as a vacancy." This statement makes the organization of the church as late as autumn 1810. But the writer is mistaken in the date for Mr. T. T. Johnston, born in 1790, says that the church was organized in 1809, and the records of Concord Presbytery show that this is the correct date.

In 1808, perhaps as a result of the petition sent to the presbytery the previous year, the Rev. Samuel C. Caldwell, pastor of Sugaw Creek Church, began preaching to the people of this neighborhood in what was known as a "stand" or "brush arbor" located in "an old field."

In 1809 the people erected their first church building. It was a small structure built of logs and we suppose the cracks were daubed with mud. This building served the people as their place of worship until 1824. It was built on land belonging to Mr. Joseph Todd. In 1816 Mr. Todd deeded to the church in consideration of 10 shillings "a certain tract of land, containing three acres, being a part of Joseph Todd's home place, including the spring where William Todd formerly lived, and on which land the congregation hath built a house of public worship for the Presbyterian church."

On the 25th of November, 1871, the congregation acquired from P. A. Wellford, in consideration of ten dollars (and the further consideration of aiding in the propagation of true and undefiled religion) four and four-tenths acres of land. These lands, together with a lot on which the manse is now situated are now in the possession of the church.

Rev. Samuel C. Caldwell continued to preach to the Paw Creek congregation from her organization until the spring of 1819. We are told that he was "hired" to preach for one

year on the fourth Monday in each month. Not until 1810 did the church secure preaching on the Sabbath.

In the spring of 1819 Mr. Caldwell resigned the pastorate and Paw Creek was grouped with Hopewell, securing as pastor, for the fourth of his ministerial labors, Rev. John Williamson. He continued to give this church a fourth of his time until January 1, 1839, after which until the close of his ministry he served the church in a third of his labors. Mr. Williamson's pastorate extended through a period of twenty-three years, the longest in the history of the church, as it was at Hopewell also, 1818-1842. It was brought to a close September 11, 1842, by his death.

The log building which had been used by the congregation from the organization of the church was replaced by a large frame structure in the ministry of Rev. Mr. Williamson. We are told that: "The old log church in which the congregation worshipped needing repairs, the people met in the autumn of 1824 and agreed to build a new house." This "new house" was finished and dedicated to the worship of Almighty God by the Rev. John Williamson in the autumn of 1826. This building stood to the north of the present building, just outside of the southern wall of the old section of the graveyard, to the right of the gate leading into the graveyard. The material was high grade pine lumber and the building was erected after the substantial fashion of by-gone days. There was a gallery in the west end of the church for the accommodation of the negro population. The stairway leading into the gallery was entered from the outside of the building. Three doors opened into the church—one to the east, one to the south, and one to the west. There were three aisles, one extending east to west, one west to east, and a third south to north, the three uniting in an open square in front of the pulpit, which was a large old-fashioned one and stood in the north side of the church. In this open square and extending down the aisles to the east and to the west, was placed on communion occasions the Lord's Table, arrayed in spotless white linen. Here the communicants gathered in solemn joy to celebrate this feast. Back in the olden days each communicant presented his "Token" of good standing in the church.

Originally the pews, large, square, high-backed affairs, were rented to the members of the congregation. The one to the left of the pulpit was reserved for the minister's family and was labeled "Parson's Pew." A higher rental value was placed on the front and rear pews, they being appraised at \$5.50 each, while those intervening were held at \$4.50 each. South of this church was the old session house; between was a "brush arbor" used by the congregation on communion days as late as 1880. At the August communions there were usually about a thousand people present, and the arbor was used for the purpose of accommodating this large audience.

From September 11, 1842, until April, 1843, a period of six months, the church was vacant. In April, 1843, Rev. H. B. Cunningham began his pastorate. On the 10th of May, 1843, he was installed pastor by Rev. Elijah Morrison and Rev. Jas. W. Freeman for a third of his ministerial labors. The church was still grouped with Hopewell. From July, 1843, to January 1, 1845, the church secured one-half the ministerial labors of Mr. Cunningham. Not being able to give him suitable support, they returned to the original arrangement by which Paw Creek received a third of the pastor's time. Mr. Cunningham's pastorate came to a close July 11, 1858, the congregation uniting with him in a request to the Presbytery to dissolve the pastoral relation. The dissolution of this tie doubtless grew out of a disturbance in the congregation over the question of a singing school taught upon the "round note principle." The resignation of the pastor did not end the trouble, but it continued to grow until the church was well-nigh rent asunder. It was ended, however, by the coming of the Civil War. The men of the congregation facing suffering together on the battlefield forgot the battle of the notes at home. And the women at home were occupied with thoughts more serious than the "principle" of round or square notes. Rather did the war almost end the trouble. Remnants of it lingered for a few years after the war, but finally died out.

The first session record that has been preserved was in 1843. The beginning of Mr. Cunningham's pastorate in 1843 marks the beginning of sessional records. In this pastorate there were added to the communion of the church one hundred and seventy. In 1839 there were about one hundred

communicants. By 1858 there had been added to this number one hundred and seventy, making in all two hundred and seventy. But we do not know how many of these had died or moved away, so we cannot tell what was the total membership of the church at the close of Mr. Cunningham's pastorate, July 11, 1858.

The church remained vacant for a short time only—from July 11, 1858, until the second Sabbath of October, 1858, when Rev. Robert Burwell became stated supply of Paw Creek. Mr. Burwell continued in this relation to the church until October 12, 1861. At this time he was formally installed pastor by a commission of the Presbytery, composed of the Rev. J. D. Hall, and the Rev. Mr. Sinclair. He gave one-half his ministerial labors to Paw Creek. His ministry in this congregation continued through six years—three as stated supply and three as pastor. Mr. Burwell's pastorate was terminated by ill health. On August 26th, 1864, he asked the people to join him in a request to Presbytery for a dissolution of the pastoral relation. The congregation concurring, the relation was dissolved by the Presbytery in session at Bethany Church, September 1, 1864. During Mr. Burwell's pastorate there were received into the church forty communicants. Nearly all of these were women and most of them by profession of faith. This leads us to suppose that the men were in the army. We find a few of the men professed faith in Christ while in the army and sent their certificates of membership to Paw Creek. In this period collections were taken and forwarded for the support of the sufferers in the Confederate army. For a number of years after the close of the war the session repeatedly ordered special collections to be taken for the poor.

On the fourth Sabbath of September, 1864, the same month in which Paw Creek became vacant, the Rev. S. C. Pharr, D.D., began his labors as stated supply, giving the church one-third of his services. He sustained the relation of stated supply to the church until September 28, 1867, at which time he was installed pastor, the church securing one-half of his labors. In the four years he served the church fifty-seven persons were added to her communion. The larger part of these came into the church in 1866 and 1867. The majority of them were men. This was due to the fact, perhaps,

that the men, while in the war, gave little thought to religion, but now that they had returned to their homes, the war over, they turned their thoughts to more peaceful subjects.

Prior to the pastorate of Dr. Pharr a goodly number of the negro population in the community united with Paw Creek. But after the close of the war very few joined and they drifted more and more to their own churches.

Shortly after Dr. Pharr took charge of Paw Creek the name changed. We read the record of a congregational meeting as follows: "December 28, 1865, at the meeting of Paw Creek held on the 28th day of December, 1865, the meeting being organized, Thos. T. Johnston, Esq., acted as chairman. The motion was proposed to change the name of the church from Paw Creek to Caldwell in memory of the Rev. Samuel C. Caldwell, who founded the church in 1810, and it was done by a majority of the congregation present. The meeting then closed. The proceedings of the meeting were ordered to be recorded by the clerk of session. (Signed) Wm. A. Cathey, C. of S."

It is not stated that Presbytery was asked to make the change. But the name Caldwell uniformly appears in the sessional records, no criticism was made by the Presbytery, and we suppose the name was changed according to law.

The new name, however, was a misfit and was changed back to Paw Creek at the fall meeting of Mecklenburg Presbytery, 1882.

From the resignation of Rev. S. C. Pharr, D.D., in the spring of 1868 until the first of January, 1869, the church was vacant. Beginning January 1st, 1869, Rev. J. S. Barr, of Lincolnton, North Carolina, served as stated supply for one year. At the expiration of this time the relation was renewed and Mr. Barr continued the pastor of Paw Creek for half his time until his death February 2, 1872. During his ministry there were received seventeen persons into the communion of the church.

In 1871 Presbytery met for the first time in Paw Creek Church, the church being at that time sixty-two years old. Again, in March, 1885, the church entertained the Presbytery. The third meeting of Presbytery with the church opened

September 6, 1909, and continued through Thursday, September 9, 1909.

From February 1872, until the spring of 1874 the church was vacant except for three or four months in the summer of 1872 when Rev. J. W. Query, then a licentiate, supplied the pulpit.

On the 9th of May, 1874, Rev. R. H. Chapman, D.D., was installed pastor of Paw Creek by Rev. John Douglass and Rev. A. W. Miller, D.D. The congregation obtained the one-half of his ministerial labors. During the three years of his pastorate, fifty-five were added to the communion of the church. The records tell us that: "Rev. Robert H. Chapman declined to preach to the Caldwell congregation February 25, 1877. This date was his last sermon."

The church was fortunate in securing an under shepherd with only a few months' delay. October 20, 1877, Rev. George L. Cook, from Hardy County, W. Va., took charge of the work in the congregation as stated supply. He continued to serve in this capacity till May 1st, 1888. This was the first period in the history of the church that the pastor lived within the bounds of the congregation and devoted all his time to the service of this church. His coming was providential and he took up the work in the midst of a decided spiritual awakening among the people. It was the beginning of a better day for Paw Creek. In this pastorate one hundred and forty-six were added to the roll of communicants.

In the summer of 1881 the congregation undertook the erection of a new house of worship. But the work was not completed that summer and the walls were injured to such an extent by the cold of the following winter that they had to be torn down. The work was begun afresh, however, and by spring, 1882, the present brick structure was completed. The first sermon was preached in it the last Sunday in March, 1882, by the pastor, Rev. George L. Cook.

COOK'S MEMORIAL

No data is available for this near neighbor of Hopewell, Cook's Memorial, the home and burial place of her excellent elder, J. L. Lawing.

GILEAD A. R. P. CHURCH⁷

Five miles up the Beatty's Ford Road from Hopewell and six miles below the old ford, on a commanding site is Gilead, organized in 1787.

The tradition is that Gilead began in brush arbor meetings on the Billy Potts' place near the "Baker's Graveyard," where a number of A. R. Presbyterians had been buried. The site of the present brick church about a mile down towards Charlotte, was first occupied by a block house or wooden fort, in which the whites would congregate the better to defend themselves against hostile Indians. The neighbors also had an enclosure at the spring nearby for penning cattle, to protect them from roving bands of Indians.

GILEAD'S PASTORS⁸

Rev. John Boyce, installed July 1, 1789, was probably the first pastor of Gilead for about five years. He served, also, Coddle Creek, Prosperity, and Hopewell in S. C., giving perhaps a Sabbath to each. He died March 18, 1793(?), and was buried at Hopewell, S. C. Rev. James McKnight, installed 1797, served thirty-five years; died September 17, 1831. Rev. James McKnight, pastor also of Coddle Creek and Prosperity, was a most remarkable preacher of two sermons a day, one at 10 A.M. and another after dinner until it was so dark he would call for candles to read and sing the last psalm. The people went home by starlight or pine torches. Rev. John Hunter, able, popular, commanding and holding attention by a peculiar intonation of voice, was installed July 24, 1844, and served until April 14, 1851. Other pastors were: Rev. John G. Witherspoon, August 20, 1834-September 23, 1840; Rev. Robert Thomas Taylor, October 19, 1851-April 20, 1857; Rev. Alexander Ranson, D.D., "that great and good man," December 11, 1857-September 3, 1877; Rev. D. G. Caldwell, May 9, 1879-April 6, 1885; Rev. W. Y. Love, April 19, 1885-October 5, 1891; Rev. William M. Hunter, serving at Dr. Alexander's writing, February 15, 1892-December 11, 1898; Rev. Dr. J. M. Bigham, November 27,

⁷ Alexander, *Sketches*, pp. 80-83; Mrs. Mary McAuley Vance's notes of the pastor, Rev. W. T. Simpson.

⁸ As given by Dr. Alexander, p. 83, and Mrs. Mary Vance.

1900-January 1, 1924; Rev. Carl S. Miller, July 1924-May, 1929; Rev. W. T. Simpson, September 1, 1929—

First Elders—William Henderson, David Smith, Hugh Lucas.
Later Elders—Patrick Johnson, William Beard, Gilbreath McKnight.

Still Later Elders—Jasper Blakely, White Morrow, Ewart Bell, John Bell, Sr., John Price, Jr., Green Barnett, Jesse N. Whitlow, Dixon Ewart, Alexander Gibson.

Elders 1845-1890—Robert Steele, D. H. Fidler, Ezekiel Alexander, W. H. Goodrum, I. D. Irvin, S. W. Knox, R. C. Beard, E. B. Alexander, E. A. McAuley, (grandfather of Reid, Cecil, Murray, Olin, etc.), William Blakely, J. F. M. Beard, J. H. Fidler, J. C. Ranson, W. A. Alexander, J. T. Cashion, W. T. Cashion, H. J. Alexander, M. B. Alexander.

Present Elders—J. C. Blythe, J. B. Alexander, R. N. Goodrum, T. J. Cashion, J. M. Hubbard, J. M. Alexander, died February 3, 1936.

Present Deacons—J. W. Alexander, W. E. Alexander, Jr., N. G. Beard, J. F. Blythe, B. N. McAuley.

Gilead Graveyard is not so rich in historic lore as several others in Mecklenburg County. Mrs. James McKnight's stone, 1811, bears the earliest date of any there, but it is more than probable many were buried there earlier. Natives of Ireland were David Smith, James Smith, Esther Smith, Eliza Smith, John Alcorn and his sisters, Mrs. Sarah Nantz and Mrs. Margaret Alexander; Patrick Johnston; a cenotaph of his grandson Barnabas Alexander Johnston, killed May 12, 1864, at Spottsylvania C. H. Other Confederates killed were John Blakely, John Bell, Thomas Alcorn, Daniel McAulay, Hugh McAulay, and many others who fought for *The Cause*. Probably no revolutionary soldier except Daniel McAulay, rests in Gilead.

For over a hundred years the people of Hopewell and Gilead have been essentially one people in doctrine and polity. Gilead had her psalmody and close communion for marks of distinction, and longer held to the use of "tokens" and to seating communicants around the table. Both churches have more or less yielded to lessening hold of the past. But to this day Gilead has not adopted the use of an organ. The witness of their old family doctor from Hopewell after thirty years of practice in Gilead was: "They were the best people I ever knew."

PLEASANT GROVE⁹

Pleasant Grove Church had its beginning about fifty years ago. A widow, Mrs. Rachel Hutchison, lived in a small log house, still standing, eight miles west of Charlotte on the Old Plank Road. She was a Methodist and a devout Christian. The Methodist preachers on their circuit from Trinity to Dow's Church, now Camp Latta, would stop at "Granny" Hutchison's to spend the night and would occasionally hold an evening service in the home. This method of serving the community was followed for several years. Then the Reverend George A. Page, a local preacher from Charlotte, conducted regular services until the congregation grew too large for the small log house. A few faithful and enthusiastic men erected a brush arbor to accommodate the growing crowds. It was under this arbor, which stood about two hundred yards west of the present building, that Reverend George A. Page formally organized Pleasant Grove Church in June, 1888, with nine or more members. Records and oral tradition give us the following names of charter members: Mrs. Rachel Hutchison, Mr. and Mrs. C. N. Abernethy, Mrs. Sarah Abernethy Hammet, Amanda Abernethy King, W. H. Baker, Sarah Abernethy Lawing, Laura J. Abernethy, Mary Abernethy Todd.

The big task then was to build a house for worship. One acre of land was donated by Mrs. Rachel Hutchison. Money was scarce but through the generosity of the people and members of other churches, a building twenty by forty feet was erected. Slabs were used for benches. A little later the Board of Church Extension donated two hundred dollars for ceiling and seating the building. The place of worship was completed in the fall of 1888 and the church was placed on the Charlotte circuit by the North Carolina Conference meeting in Greensboro.

Mrs. Rachel Hutchison died on July 27, 1889, at a ripe old age. She was the first person buried in the Pleasant Grove Cemetery.

Rev. Zadok Paris served the circuit for one year. In 1889 B. I. Fincher was assigned to the charge which was composed of the following churches: Big Springs, Prospect,

⁹ This information is from the church records furnished by Mr. John L. Todd to Miss Susan Abernethy, 8-22-37.

Hickory Grove, Trinity, and Pleasant Grove. Later Seversville, now Wesley Heights, and Derita were added. Mr. Fincher served the charge until conference in 1891. Then a Reverend Mr. Douglas was assigned to this circuit. He preached the first Sunday in December but never again returned. Mr. Fincher was then reappointed and served another year. Other ministers then served as follows: Rev. E. G. Pusey, 1892-94; J. M. Price, 1894-96; R. S. Howie, 1896-99; L. M. Brewer, 1899-1900; W. L. Nicholson 1900-1904; and J. H. Bradley, 1904-08.

By this time the congregation had again outgrown the building. In 1908 the present house of worship was erected on the opposite side of the road from the old church. Again there was a scarcity of money, and the question of finance arose. A committee was appointed to secure logs and teams to haul them to the saw mill. The Presbyterians gave freely of their logs and teams as did the Methodists. Among the Presbyterians were J. C., W. S., and R. B. Abernethy—all members of Hopewell. In a short time another church was built and an extra acre of land was added. When Mr. J. H. Bradley went to conference in 1908, he reported a new church building at Pleasant Grove.

Other pastors have served the charge as follows: Rev. Seymoore Taylor, 1908-12; P. L. Terrell, 1912-13; T. A. Plyler, 1913-1914.

At the annual conference in 1914, Pleasant Grove, Trinity and Seversville were placed together to form the Seversville charge with Rev. W. F. Elliott as pastor from 1914-1917. He was followed by B. F. Hargett, 1917-1920. The annual conference of 1920 thought it wise to place Pleasant Grove with Thrift and Moore's to form the Thrift-Moore's charge. This new charge was served by Rev. C. L. McCain, 1920-22; L. H. Griffith, 1922-23; J. J. Edwards, 1923-27. During the ministry of J. J. Edwards another acre of land was bought and five Sunday School rooms were built. From 1927 to 1931 Rev. J. A. Peeler served the charge and was followed by Rev. J. I. Ervin. While he was pastor the choir loft was built and the membership of the church reached the largest in its history.

At the annual conference meeting in Charlotte in 1933 this church was placed with Homestead and the Homestead-

Pleasant Grove charge was formed with Rev. Carl Howie King as pastor.

Pleasant Grove Church began with thirteen members and has grown to two hundred and sixty in forty-nine years. When the Homestead Church was organized it took twenty of the members by transfer.

During the forty-nine years of recorded activity, Pleasant Grove has been moved from pillar to post, having been connected with nine churches and four different charges. For the first time the charge bore the name Pleasant Grove; Rev. C. H. King was pastor one year. He was followed by D. T. Brown, who is the present pastor. It is interesting and significant to note that all churches belonging to the original circuit are still active except one and that they form four distinct pastoral charges.

BETHESDA METHODIST SOUTH¹⁰

Andrew Moore, a chair-maker living on the Salisbury-Tuckaseege Road, five and one-half miles east of Hopewell Church of which he was a member, was refused a "token" because he held Arminian doctrine and over-emphasized Free Grace and Free Will. In protest, he set about organizing a Methodist church—Bethesda—probably the first of that denomination between the Catawba and the Yadkin. The building was erected about 1820-1825, and Mr. Moore was leader until his death in 1843. He proved to be a good citizen and Christian gentleman. His wife (Jane, daughter of William Sample and his wife, Elizabeth) and children were ardent supporters of the Methodist faith and all his neighbors joined the same church. A settlement nearby, on the head waters of Clark's Creek at Terreltown, was being made by a few families—Ferrels, Christenburys, Jordans, Autens. They owned small farms of fifty acres or less, worked but little, and had holiday most of the time. The principal avocation was hunting and fishing and working small patches of corn.

Hardly a dissenting voice in Terreltown was uttered against Methodism. It is true they had preaching only once

¹⁰ These facts from a faded, dateless clipping were contributed by Mrs. Samuel Moore Wilson, September 26, 1937.

a month by a circuit rider, but the class leader supplied the deficiency. He was quite autocratic in all his decisions and rulings in the church. In the exercise of his discipline he turned a young woman out of the church for wearing a veil on Sunday. In her innocence she applied to 'Squire Alexander, who lived nearby, to have Mr. Moore's decision reversed. He told her that he had no right to interfere but suggested that she keep quiet until the circuit rider would come around, when she could refer the whole matter to him for revision, which she promptly did.

At the next visit of the circuit rider she and Mr. Moore both appeared before him. Mr. Moore stated the case very plainly, contending that no Christian woman would wear a veil on the Sabbath day. After the minister had heard both sides, he held up his hand and said, "This sister should be permitted to wear a veil when she thinks proper."

At this time books were scarce and costly, but few people among this class owned hymn books. Often a man might sit in the church singing a solo until it was familiar to all the female voices. In those days they had singing that was worth listening to.

From 1825 to 1840 they had big camp-meetings, when they would preach out of doors; they would have rough seats and two or three preachers with fine singers in the stand. There would be from half a dozen to a dozen tents or booths made of wood, to be occupied by persons who came from a distance. For lights they sawed off pine logs three feet long, put clap boards on the blocks, with a bank of sand or dirt heaped on it and torches of rich pine on top of that. A dozen or more of these would give sufficient light for the entire encampment. Here the singing and shouting could be heard for more than a mile.

Interesting individuals resided there at that time. Old Billy Ferrel had two daughters, Dorie and Jinsey, who were noted singers in all this end of the country. Mr. John Pharr's mother and his aunt, who married Dr. Rankin of Cabarrus, frequently attended the song service of these excellent ladies, and they were well qualified to judge. Mrs. Mary Holton, who afterwards married Billy Christenbury, was not only a good woman but if ever there was a sanctified Christian she certainly was one; although scarcely able to read, she could

explain Scripture so as to entice the best Presbyterian women to spend hours with her in her private devotions. A son of Mrs. Christenbury, Andrew, married Miss Margaret Moore much against Mrs. Moore's wishes, moved to Alabama, and among their offspring one son now holds a position in the University of Alabama.

Large trees have now taken the place where the church formerly stood. Everything in sight of the spot has been changed except the graveyard; the tombstones still stand as sentinels to mark the place where the congregation once gathered.

RURAL TRINITY¹¹

"Buck's Hill," seven miles northwest from Charlotte on Beatty's Ford Road, gives the original name "Old Buck Hill Church" to Rural Trinity. There Rev. William B. Barnett, Sugaw Creek circuit, South Carolina Conference, had been preaching in a small log cottage of a poor widow two or three months once in three weeks on his circuit. The widow gave a lot and trees for the logs; others gave hauling; others flooring, windows, and slabs for benches; others gave labor. Rev. Dr. Creasy was there as a water boy, eight years old. The good women supplied the food. So they built Buck Hill Church of logs and oak boards riven with crow bar and held in place by weight poles (no nails).

There was one door, no glass; the whole house did not cost five dollars. Dr. D. R. Dunlap, of Charlotte, was class leader, which office he held until a society which grew out of this was formed in Charlotte. And so from that widow's humble home sprang the present large and beautiful church in the city of Charlotte, also Tryon Street Church and First Methodist as well as Rural Trinity.

ST. MARK'S CHURCH¹²

The first offspring of Hopewell has a history narrated in an interesting pamphlet by its founder, Rev. Joseph Blount Cheshire, then rector of St. Peter's, Charlotte.

¹¹ Sketch written by Rev. William Martin of South Carolina Conference, printed in *Southern Christian Advocate*, June 30, 1887, and read at the opening of the new Church, March, 1892, by Rev. W. S. Creasy, pastor, Tryon Street, Charlotte.

¹² *St. Mark's Church, Mecklenburg County, North Carolina, Its Beginnings 1884-1886*, by Joseph Blount Cheshire, August 16, 1927.

Credit must be given to the influence of an Episcopalian, a devout lady from the eastern part of North Carolina who refueged in the Hopewell region during the war, and to an Episcopal minister and his gift of a Book of Common Prayer to a Hopewell member not pleased with Calvinistic doctrines and discipline.

Mrs. W. Abner Alexander in her eighty-ninth year tells the story, September 5, 1937, of Mrs. Moore who with her five children, refueged from Newburn to Charlotte during the Civil War. (They were closely related to the Osbornes of Charlotte. One of her daughters married Colonel Edwin Osborne, afterwards an Episcopal minister. One son died soon after they came to Charlotte. Richard was a successful hardware merchant, who married Alice Davidson, daughter of William Davidson.) When they left Newburn, they lost a great deal of their property. Mrs. Moore came out to Hopewell and opened a school at the old Hugh Barry house. She was a born teacher and a strict disciplinarian. She was very much loved by her pupils who came from the surrounding communities: the Hamptons, Fulwoods, Hendersons, Blythes, Davidsons, and others. Miss Kate, her daughter, kept house while her mother taught school and they attended Hopewell Church.

Out of that gift came the meetings, 1883, in Beech Cliff school house in which Mr. Hugh Wilson now lives, and the organization, 1884, of St. Mark's with the Rev. Edwin Augustus Osborne, who gave the book, first minister in charge, and Mr. Columbus Washington McCoy, receiver of the book, one of the most influential charter members. A number of Hopewell members made up the earliest group. Rev. F. L. Leeper was pastor of Hopewell at the time.

Relations have been Christian and cordial between Hopewell and her run-a-way daughter.

HUNTERSVILLE¹³

When Huntersville was organized, 1878, Hopewell's field was delimited to the eastward and three members were dismissed there, Dr. and Mrs. H. J. Walker, and W. D.

¹³ Taken from pamphlet, *Historical Sketch of Mecklenburg Presbytery* by William E. McIlwain.

Alexander. Rev. John W. Grier, pastor since 1908, is greatly beloved also at Hopewell.

The commission appointed by the presbytery at its fall session in Asheville, consisting of Revs. W. W. Pharr, G. D. Parks, W. E. McIlwain, and elders H. M. Dixon and John W. Moore, met at the residence of Dr. H. J. Walker in the village of Huntersville, for the purpose of organizing a Presbyterian church; but finding that the execution of their purpose would seriously conflict with religious services then in progress in the Associate Reformed Church, the commission adjourned to meet in the Academy November 2, 1878. There were present at this meeting Rev. W. W. Pharr, W. E. McIlwain, and elder J. W. Moore. Members were received from churches as follows: Ramah, forty-four; Hopewell, two. After this the following officers were elected: J. H. McClintock, W. A. Sosserman, and John F. Brown, elders; J. M. Gibbs and J. F. Woodsides, deacons. Subsequently W. D. Alexander, formerly a deacon in Hopewell Church, was elected to the same office in this church. As to the propriety of organizing this church, some doubted. It was feared that such an organization would seriously injure Hopewell and perhaps ruin Ramah Church. But it has done neither. The new church has grown, as was confidently expected; but not upon the ruins of other churches. So far from this, Hopewell is stronger by fifty or one hundred members than when this church was organized; and Ramah, though somewhat reduced in numbers, has made a greater exhibition of energy, enterprise, and self-sacrifice since this organization than for many years previous. On the whole, Huntersville is one of the most interesting and promising of the new churches of the Presbytery.

For the success of the church in this enterprise much is due to the energy, liberality, and wise leadership of Rev. J. F. Latimer, then professor of Greek at Davidson College nearby, but now professor of History in Union Theological Seminary, Richmond, Virginia. Professor Latimer began to serve this church and Ramah immediately after the organization of Huntersville in 1878; he continued his services here until the fall of 1882, with the following visible results: the membership of Ramah increased from one hundred and twenty-five to one hundred and fifty, and that of Hunters-

ville from fifty-eight to one hundred, thus making a net gain of sixty-seven members in four years. In addition to this, the Ramah Church tore down and removed their old unsightly, uncomfortable building, and built in its stead a large and handsome new church at a cost of fifteen hundred dollars, thus increasing the value of the church property of these two churches by more than three thousand dollars.

WILLIAMS CHAPEL

Williams Chapel is located on the Beatty's Ford Road, about five miles from Charlotte, and about the same distance from Hopewell. The existence of this chapel, like that of Amity Church and Banks Chapel, is only another illustration of what pastors could do by extending their labors into neighboring localities either wholly or comparatively destitute of gospel privileges. Formerly this was a mining district, and every close observer knows what blighting effect such institutions have upon the surrounding country. Very soon the Sabbath is virtually abolished; and drunkenness, profanity, and almost every other sin runs riot—polluting the minds of the young, and hardening the old in sin.

This state of things and the additional fact that the people were uncared for by any other denomination of Christians, led Rev. J. C. Williams, the pastor of Hopewell Church, to visit them and hold meetings occasionally in the grove, where a stand had been erected, and around which a few rough seats were placed. In these meetings he was sometimes assisted by Rev. G. D. Parks of Sugaw Creek and at other times by Rev. John Douglass of Steele Creek. But no Sabbath School was established; no church was organized; no house was built; and hence no permanence was given the effort. And so matters stood until the death of Brother Williams, when he was succeeded in the pastorate of Hopewell by Rev. W. E. McIlwain.

He continued the work, visiting the people in their homes and preaching for them in the grove for several years during the spring and summer, but became at length fully satisfied that very little could be accomplished without a house of worship, which was now determined upon. A beautiful building lot of two acres was purchased from Mr. James McCree in the spring of 1881; and during the following sum-

mer a frame building, with a seating capacity of three or four hundred, was erected, temporarily seated and occupied. From lack of means, this building was neither ceiled, plastered, nor painted. The people were generally poor, and besides had received very little training in the grace of giving. The subscription of a number did not exceed five dollars each; and had they not been generously assisted by members of Paw Creek, Sugaw Creek and Hopewell Churches, and by liberal business men of Charlotte, the house would not have been built. When this house was begun, not so much as one hundred dollars was assured from any and all sources. But the difficulties of building being surmounted and the doors of the new church thrown open, the pastor's reward was neither small nor long delayed. Great crowds gathered at the chapel on Sabbath evenings, a Sabbath School was organized and before the year closed, twenty-two persons had united with the church, fifteen of these on confession of faith, and seven on certificate from other denominations. Rev. F. L. Leeper took charge of this work in connection with Hopewell Church in January, 1882; under his administration the house has been well seated, the Sabbath School sustained and enlarged, and additional members received. This chapel is located in one of the most thickly settled districts in the state, and not being crowded by other churches its prospects for growth are decidedly bright. Not less than one hundred white families live within a radius of two miles, and a church of forty or fifty members might be organized at any time. The chapel was named in honor of Rev. J. C. Williams, who was the pioneer in this mission work.¹⁴

Besides the two acres purchased of Mr. James McCree, Mrs. Louisa McClure Auten willed three more acres adjoining. In 1907 this became church property. Later still three-fourths of an acre was bought of S. C. McClure. Eight acres in all, including the cemetery, make up the church grounds.

The church was organized April 25, 1885, by a commission including Rev. W. E. McIlwain, and elders A. M. Watson, Charles Robinson, William Caldwell, of Hopewell. Seventy-nine members were received—sixty from Hopewell, three from Paw Creek, and eleven on examination. Two deacons were elected, both from Hopewell, J. L. Jamison and W. H.

¹⁴ McIlwain, W. E., *Historical Sketch of Mecklenburg Presbytery*, 1884.

Puckett, both becoming elders; the three elders elected were B. F. Brown, I. A. Frazier, J. C. Hutchison, all of Hopewell.

The frame building was torn down, 1923, and the present brick veneer built that spring with seven class rooms. Rev. and Mrs. A. R. Shaw were donors of the pulpit furniture. A five-room manse was built for Rev. Jonas Barclay in 1896; and a congregational house in 1935. The marker and stone wall were put up by Colonel E. L. Baxter Davidson, 1931.

These have been pastors or supplies: R. A. Miller, J. M. McLean, J. J. Kennedy, G. D. Parks, Jonas Barclay, J. J. Harrell, M.D., W. T. Waller, W. E. West, O. C. Williamson, J. J. Brown, J. C. Hughes, E. W. Thompson, C. G. Lynch, W. P. McCorkle, A. R. Shaw, and M. B. Prince.

The present membership is one hundred and sixty. "Results abundantly testify to the wisdom of the promoters, presenting now a prosperous Christian community, with a full time pastor of ability and consecration, worshiping in a neat brick building of modern design and conveniences, and free from debt."¹⁵

THREE COLORED NEIGHBORS

Three neighbors of Hopewell are colored Presbyterian churches originating from the slaves that sat in her gallery¹⁶ and at Gilead.

¹⁵ Elder W. A. Jamison's notes, 9-13-35.

¹⁶ Lewis Phifer was a slave of William A. Sample; a stone cutter by trade, of the old hand drill type. He cut gold stones, corn mill stones, milk troughs, steps, gate posts, and under pinning for houses. He cut the gate posts for the old cemetery at Hopewell Church; also the steps for this church, and those for the First Presbyterian Church in Charlotte. They were hauled from the William A. Sample farm, over the old Plank Road by David I. Sample, who used a four-horse team. Lewis also cut his own tombstone which leaned against a large oak tree on the William A. Sample farm for many years. After his death it was placed at his grave by direction of David I. Sample and the assistance of colored men on his farm. He would split his stone from large boulders by drilling holes about six inches apart in a straight line—then place two-half-round pieces of iron in the holes, then place a wedge between the half-rounds, tapping each wedge lightly until they were tight—leaving them for several hours before tapping each one again; this procedure he would keep up for several days before the rock would finally split. After splitting the rock it was smoothed and shaped by using a hand chisel and mallet. Much of the work of Lewis Phifer is still in use in the Hopewell section and other parts of the county.—Given by Mr. Frank Sample, 239 Travis Ave., Charlotte, 10-28-37.

CALDWELL PRESBYTERIAN CHURCH

Caldwell Presbyterian Church was the first to be organized out of members from Hopewell and Gilead. It is a short distance above Gilead and near the Beatty's Ford Road. Mr. Alexander Caldwell gave the land and many others helped in the building.¹⁷

In 1905 the minutes of the General Assembly, U. S. A., reported Caldwell Church, synod of Catawba, presbytery of Catawba, as having Rev. Matthew I. James, of Lowell, North Carolina, as stated supply along with Mint Hill. Caldwell had 110 members, six elders, three deacons, eight new members, seven baptisms, Sunday School of ninety-four, and total contributions of \$206.00.

In 1937 the statistics were:¹⁸

Rev. Robert L. Moore, 300 Flint Street, Charlotte, pastor; additions by profession four; losses, ten suspended, one death; total members sixty-seven; Sunday School fifty-three; finances: current receipts \$325.00; benevolence \$21.00, for the causes \$24.00.

MIRANDA PRESBYTERIAN CHURCH

It was organized about 1869 out of former Hopewell members, and sits about half a mile west of the Beatty's Ford Road, some two miles south of Hopewell Church. It was the product of a Sabbath School begun by Buck Blythe, a slave of Mr. Mack Blythe's father, who was a ruling elder of forty years' service.

"Slab Top" was a popular name for Miranda. Their first records were burned; but the names of the first session are known: Buck Blythe, Coleman Birch, and Alexander Henderson. One of Miranda's pastors was Dolph Beatty, descendant of a slave mother who was a member of Hopewell and sat in that gallery. She belonged to Mrs. Margaret Wilson. The Rev. Dolph Beatty, now pastor of Woodland Church in Paw Creek, came of a long line of Godly ancestors which can be traced back to his great, great, grandmother, Rose Alexander, the slave of Major Thomas and Jane Morrison Alexander. He gave his colored people the same religious instruction as he

¹⁷ Mrs. J. G. Davidson is my informant. C. W. S. 9-15-35.

¹⁸ *General Assembly Minutes, 1937, Part I, p. 458.*

did to his own family. Many of the former members of Hopewell joined Miranda. They had sat and sung in the gallery and eaten the Holy Supper at the common table; their names were in the same records, and written together in the Lamb's Book of Life.¹⁹

In 1905 the Assembly report shows Miranda²⁰ under a pastor, Rev. George Carson, pastor also of Poplar Tent, and living in Biddleville. There were four elders, four deacons, sixty-four members, sixty-two in Sabbath School, and total gifts of \$353.00. In 1937 the figures were:

Rev. Samuel Fullwood, S. S.; Waxhaw, North Carolina; additions none; losses—dismissed five, deaths ten; members sixty-one; Sunday School sixty-one; finances: current \$168.00, special \$15.00, benevolences \$100.00.²¹

HOPEWELL A. M. E. ZION²²

"Little Hopewell," a negro church about one mile west of Hopewell Church, was first organized by Presbyterians, but soon changed to the Methodist denomination. The Presbyterian negroes joined the Methodist or moved to nearby Presbyterian churches. The first meetings were held in an old house a quarter of a mile west of the present church site. This house was known as the "Whitacre" House and the church is still called 'Whiteacre' by the older people.

The county bought an acre of land from Mr. W. B. Parks, June 3, 1882, and built a school house for the negroes. This school house was used for preaching for a number of years. One acre of land joining the school was bought from Mr. and Mrs. R. S. Barnett, March 27, 1888, on which a church was built. The trustees at this time were: Hugh Fletcher,

¹⁹ Two Godly Hopewell women furnished these facts; Mrs. Abner Alexander who abides with wonderful strength approaching her ninetieth year; the other, Mrs. Frank Vance is already with the bloodwashed; 11-10-35. See also Shaw, *History of Davidson College*; Dr. W. L. Lingle *Centennial Addresses, Synod of North Carolina*, 1913, p. 41, for attitude of these churches toward slavery.

²⁰ There was a Miranda post office at Back Creek and Thyatira, *Gen. Assembly Minutes*, 1854, p. 144; 1858, p. 439.

²¹ General Assembly Minutes, 1937, Part I, p. 457.

²² Data contributed by: Mrs. Abner Alexander, 9-19-37; Miss Cornelia Alexander, 10-3-37; Rev. W. A. Cooper, 9-23-37.

Henry Swan, Alfred Kerns, Laban Harry, Pinkney Wilson, Marshal Farrar, Peter Caldwell, Julian Phillips, and Austin Sample.

Since 1890 the church has not been known as Whitacre, and belongs to the Western North Carolina Conference, A. M. E. Zion Church, North Charlotte district; the pastor is Rev. A. B. Seagle of Gastonia, and he holds services on second and fourth Sabbaths. There are sixty members; contributions are about \$300.00 current; and \$75.00 for benevolences.

CHAPTER V

SCHOOLS OF HOPEWELL

After the Civil War there was no public school system in the state; to meet this need the Hopewell congregation determined to build their own academy and employ their own teacher. June 28, 1880, final arrangements were made for building a "session house and academy," one house to serve both purposes. J. L. Parks presided, D. F. Dixon was secretary, and John W. Moore, largest subscriber, and Rev. W. E. McIlwain, reported on the funds. The congregation itself decided on the site and dimensions; H. A. Grey was principal. The cost was limited to \$400, bids to be opened July 10, 1880. The bids varied from \$1000 to \$368, and the contract went to J. F. Grady, the lowest bidder. October 30 he handed the keys to the committee—Thomas Gluyas, W. B. Harry, Columbus Washington McCoy, J. M. Sample, and John Wilson Moore—who were "fully satisfied with the faithful manner in which Mr. J. F. Grady has complied with his contract." He was paid in full, and the committee was discharged January 8, 1881.

This house stood just outside the churchyard wall, to the south, and bits of debris there indicate the place. It was a well-lighted building of two rooms, about twenty-four feet square. It remained the public school house until the winter of 1904-1905, when a fire finished it. July 3, 1905, the building being in ashes, Hopewell conveyed to Mecklenburg County the site and grounds for a public school house "so long as these shall be held and used for public school purposes, otherwise the title reverts to the church." They did so revert in 1923 when the county schools were consolidated into the present commodious Long Creek School, one mile south of Hopewell. The former school building is now Hopewell's community house, used by the Auxiliary, the Young People and others; but the voice of the teacher is stilled and the output is different.

In its two dozen years' existence, it did good work. At one time it had seven representatives at Davidson and seven more in preparation therefor. In all it has sent fifty-five men to Davidson; a total from Hopewell, 1837-1937, of seventy men. It prepared many for college, among them Rev. John

Wallace Moore of Takamatsu, Japan, Rev. Samuel W. Moore, Rev. Lyn Moore, beloved trio whose life and work alone would balance all Hopewell's trials and conflicts. There were others there instructed and confirmed in the faith that saves—Rev. J. H. Grey of Bedford, Virginia, and our honored fellow-presbyter, Rev. R. J. McIlwain of Monroe, among them. At least seven of its boys entered the ministry; Mr. Mack Wilson counts thirty-two doctors coming out of Hopewell Academy.¹

H. Lee Hunter was the teacher of the first year, to be followed by Professor Hugh A. Grey,² "one of the finest Christian characters and one of the most capable instructors any community ever had to teach their youth.

"Professor Grey made a lasting impression for good, for truth and honor and righteousness, and for thorough study on the part of his pupils, that will ever be of incalculable value to those who attended his school. He was not only a thorough and capable teacher, but a friend and helpful adviser to his pupils and to the people of the community, loved and respected by all. During the noon recess he would be found with the boys, playing "shinny," "base," "leap frog," "town ball," or baseball with them. There he taught them fair play, never lost his dignity, nor failed to command the respect of the pupils because he thus mingled with them in their play.

"Professor Grey believed that the church and school, religion and education, went hand in hand . . . He always opened the day's work with prayer. He was an elder in the church, and a Godly example to his pupils and to the people of the church. As superintendent of the Sabbath School for a number of years he was most active and efficient in that department of the church work and testimony.

"He was a firm disciplinarian, but he was always just, fair and kind in his discipline, and never lost the affections of his pupils because at times he had to punish them. Such fine and wise discipline was a great aid to parents and the church in developing strong characters in their sons and daughters. He aroused more interest in higher education than possibly any other man who ever taught school in Hopewell, and

¹ Lists of pupils in this school and the ones following may be found in the Appendix.

² Sketch by Dr. S. W. Moore, September 13, 1937.

more boys from Hopewell entered Davidson College, and entered well prepared, than from under any other one person who ever taught school in Hopewell. Many a boy and girl owes his or her ambition for a college education and a life of larger usefulness to the vision and encouragement of Professor Grey, and many there are who rise up and call him blessed.

"While training others Professor Grey did not neglect the education and training of his own sons and daughters. Every one of them was sent to college and graduated. They are men and women of the highest type of Christian character and have made their lives most useful in the service of the Master, the Church and humanity. May the Lord raise up many more like Professor Grey and his family!

"Professor Grey found in Hopewell a most congenial and fertile field for his life and activity. Those sturdy Scotch-Irish people realized the value of Christian education. Theirs were bright, capable, ambitious boys and girls. They responded gladly to the opportunities given them; the parents loyally supported the school; everybody was happy, and the work went splendidly on. Hopewell owes an immense debt of gratitude to Professor Hugh A. Grey."

There was an earlier school building across the ravine and the spring branch, a little southeast of the church. A mound here and one there still mark the chimney place of the old school house.³ It is said that this building was moved to Mr. Jo McCoy's place and later became Beach Cliff School opposite Mr. Pat Wilson's, the house in which St. Mark's Church was organized. Again it was moved to the Dr. McIlwain tract and is now the dwelling of Mr. Sherrill. Mr. Bob Vance and others recall school days in that building.

Education for women had its beginnings at Hopewell through a pastor's wife, and in a building made in part of the very logs of this church. When the first log church was torn down in 1831, after standing about sixty-five years, Rev. John Williamson, pastor 1818-1842, moved the material to his yard, the place beyond Mr. Van Potts; there Mrs.

³ Mr. Eli Hugh McAulay, born 1851, one of the two oldest members of Hopewell, pointed out to the writer the location of the old school house, such as was usual near a Presbyterian Church. It is not always remembered now that John Calvin was the father of America's public school system.

Williamson established the first school for young women in this part of the country.

The brick house was burned, 1883, but the old church building in part still stands there where Mr. Frank Patterson, son of John N. Patterson, recently lived. This Hopewell Academy is advertised in the *Western Carolinian* March 20, 1821, so:

This institution, situated in a quiet country seat, remote from any town or village, enjoying the superior advantage of a remarkably healthy situation, and near the center of an improved moral and religious society, is now about to commence its literary course, under the immediate superintendence of the Rev. John Williamson.

Good boarding is fixed at \$65.00 per annum, and tuition at \$20.00.

This institution is fixed near the road from Charlotte to Beatty's Ford (about ten miles southeast of said ford) in Mecklenburg County, North Carolina.

The patronage of a grateful and generous public is solicited, and every exertion to merit their approbation will be made by the superintendent, and by Robert Davidson, John Davidson, William J. Wilson, and James G. Torrance. February 20, 1821.

Hopewell seems in early years to have sent her young men to Princeton for what was beyond home-made education; for medicine some went to Philadelphia and later to Baltimore. Very early there were efforts to establish a college or academy in the colony. The history of Queens Museum and Liberty Hall has been fully told.⁴ The same forces were operative here as led to Fagg's Manor, the Log College, Princeton and Hampden-Sydney; the ultimate outcome was Davidson, 1837.

The connection between Davidson and Hopewell has been real if not immediate. Concord Presbytery, to which Hopewell's pastor then belonged, in the spring of 1835 gave the first definite form to the project of a Manual Labor Seminary. Its establishment was made sure when a farm of four hundred and sixty-nine acres was sold at a small price for the school by William Lee Davidson, interested supporter of the scheme and "the largest donor thereto before Maxwell Chambers."⁵ The name of his father, General William Lee Davidson, buried at Hopewell, was given to the college when it began March 1, 1837, with sixty-five students.

⁴ Shaw, *History of Davidson*.

⁵ *Ibid.*; Alexander, *Sketches*, p. 33; Professor W. R. Grey, address at Hopewell's 175th anniversary celebration, August 19, 1937.

The first president of the college (1837-1840) was taken from Sugaw Creek, the church most intimately associated with Hopewell twice or more in joint pastorate with it. The pastor of Hopewell and "half" the first faculty, Rev. John Williamson and Rev. Samuel Williamson, were brothers. Rev. Samuel Williamson was the other of the two professors elected (1835) as the first faculty. He declined the chair of science and became the first professor of mathematics, later the second president of Davidson and for a while after his brother's death, 1842, served Hopewell as pastor, living at his brother's place (now the Frank Patterson farm) until his removal to Little Rock, Ark. Dr. John Williamson was trustee of the college.

Some seventy Hopewell men have been students at Davidson, fifty-five of them the product of the school established by the pastor, Rev. W. E. McIlwain, a trustee. (See Appendix A).

What has Davidson meant or done for these boys?⁶

"It has given them a training that the business world is demanding more and more of the men that it employs.

"It has given them the ability to do things better and with more intelligence that requires clearer thinking.

"It has fitted them for starting out and preparing for any line of special work or service.

"It has widened their circle of friends, and friends made in college and elsewhere have much to do in getting many a man in the right place for a successful life of service.

"We can't get along without friends; and even if we could, life wouldn't be worth very much."

⁶ Dr. William Richard Grey, August 19, 1937.

CHAPTER VI

OLD FAMILIES

Since readers of a church history are primarily interested in the families who have been prominent in its development, and since everyone should know who his ancestors were and what they did, a special effort has been made to collect as much genealogical material as possible. Many of Hopewell's present members have expended much time and painstaking effort in securing family data, the arrangement of which in most cases follows a simple narrative scheme. Where marriages of members of two families within the congregation have occasioned duplication of data, the information may be found in the male line.

THE ABERNETHYS OF MECKLENBURG¹

John Connelly Abernethy (1820-1911) one of the pioneers of Mecklenburg County, was born at Connelly Springs, N. C., September 15, 1820, a member of the Methodist Church, until he married Nancy Johnson Blythe, daughter of Samuel Blythe (1790-1866) and Isabella Nants his wife, a member of Hopewell Church. After their marriage they lived in Charlotte where the Selwyn Hotel now stands. To them eight children were born: Susan Isabella, James Samuel, Mary Alice, John Francis, Richard Blythe, Andrew Irvin, Clement Lee, and William Sidney. Realizing that boys have more temptations in the city than they do in the country, they sold their property in Charlotte and moved to Paw Creek township and built the home on the Plank Road now occupied by Miss Alice Abernethy. Mrs. Abernethy, being a member of Hopewell, took her family to that church with her. Of their six sons three were elders and one was a deacon. Dr. J. S. Abernethy was for many years an elder in Hopewell; W. S. Abernethy was superintendent of the Hopewell Sunday School for several years. He was also an elder. Richard Blythe was a deacon for many years. Clement Lee was an elder in the Sugaw Creek Church. Mrs. John C. Abernethy died in April, 1870. As long as her husband was able to attend church, he carried a flower and placed it on her grave every Sunday. He died May, 1911, aged ninety years.

¹ Data from Miss Susan Abernethy, August 9, 1937.

SUSAN ISABELLA ABERNETHY married W. S. McCord of Paw Creek; to them was born one son, J. W. S. McCord. Mrs. Isabella McCord died in June, 1914.

J. W. S. McCord married Mary Lou Wilson; to them were born four sons: John Abernethy McCord, who died in infancy, William, Frank Graham, who died in infancy, and Clyde McCord.

DR. JAMES SAMUEL ABERNETHY was twice married. His first wife was Lenora Potts of Davidson. They had eight children: Graham, Sam, Rebekah, Mary Belle, Katie, Walter, Minnie, and Lizzie. Graham died in 1908, Mary Belle in 1914.

Rebekah Abernethy married Alexander McNeil of Fayetteville. They have two children, Alexander, Jr., and Patsy Ann.

Katie Abernethy married Weights Harbison of Morganton. They have two children, Katherine and Dorothy.

Walter Abernethy has been married twice. His first wife was Ola Beaty, of Charlotte, who died in 1918. His second wife was Lyda Yow of Thomasville. They have one daughter, Nancy. Walter was superintendent of the Hopewell Sunday School until his health failed in 1920, when he went to Asheville to live.

Minnie Abernethy married Walker Thompson of Asheville.

Lizzie Abernethy married Joe Duty of Michigan.

Dr. Abernethy's second wife was Hattie Davidson, daughter of Mr. and Mrs. John Springs Davidson of Hopewell. To this union were born two daughters, Margaret Caldwell, who died in 1918, and Sarah Harper, A.B., Queens-Chicora, 1931. Dr. Abernethy died in June, 1926, at Montreat. Mrs. Abernethy died in 1934 and is buried at Hopewell by her husband.

MARY ALICE ABERNETHY, unmarried, lives at the John C. Abernethy home place.

JOHN FRANCIS ABERNETHY was twice married. His first wife was Lillie Love. They had one son, who died in infancy. His second wife was Susan Abernethy, daughter of Mr. and Mrs. Sid Abernethy. To this union were born five children: Frank, who died when he was very small, Marion, Lucy

Caroline, Susan Lavenia, and Mary Alice. John Francis Abernethy died March 6, 1937.

RICHARD BLYTHE ABERNETHY married Susan (Sunie) Laura Harry, daughter of Mr. and Mrs. William Batte Harry. They lived in the Rosedale region at the old Capps place on the Plank Road, bought from Mrs. Vina Capps' heirs, where was a log house and spring. He replaced the log house with the residence now occupied by their children. To them were born three boys and three girls: Roscoe Harry, Lonnie Lee, Richard Blythe, Jr., who died while a student at Chapel Hill, December 9, 1913, age 23 years, Addie May, Susan Aninna, and Ella Lenora (Elnora). R. B. Abernethy, Sr., died June 14, 1921; Mrs. Abernethy died April 5, 1920. They are both buried in Hopewell cemetery.

Roscoe Harry Abernethy married Letitia Craven, daughter of Dr. and Mrs. William Pharr Craven. They have six children: Martha Gluyas (Queens-Chicora, B.S., 1934), Richard Harry, Walter Craven, Dorothy Louise, Laura Lee, and John William.

Lonnie Lee Abernethy married Gertrude Worley of Asheville. They have six children: Janice Elaine, Laura Sue (who died when she was four years old while they were living in Canada), Lonnie Lee, Jr., Frank Owen, Gertrude Harry (who died when she was seven months old), and William David. Lonnie Lee's membership is now at the West Avenue Presbyterian Church, Charlotte.

Addie May and Ella Lenora live with Harry at the old home at Oakdale.

Susan Abernethy is a school teacher at Leaksville, N. C.

ANDREW IRVIN ABERNETHY married Ella Harry, daughter of Mr. and Mrs. W. B. Harry. To them was born one son, Irvin Harry. Mr. and Mrs. A. I. Abernethy died when their son was very young. Mr. and Mrs. R. B. Abernethy raised him.

Irvin Abernethy married Nancy Pettus. They had four children: Lloyd, Ellen, Adrian, and Graham. He died in July, 1927.

CLEMENT LEE ABERNETHY married Addie McCoy, daughter of Mr. and Mrs. Columbus McCoy. They had ten children: Lillie, Nannie, Esther, Grace, Reid, Shannon, Pauline, John McCoy, Mildred, and C. L., Jr. C. L. Abernethy, Sr., died in 1929 and is buried at Hopewell.

WILLIAM SIDNEY ABERNETHY married Maggie Alexander Davis of Sugaw Creek. To them were born four children: John Davis, who died in infancy, W. S., Jr., Nancy Katherine, and Emelyn.

W. S. Abernethy, Jr., married Dolly Bloodsworth.

THE GASTON COUNTY ABERNETHYS

Sidney Turner Abernethy (Feb. 22, 1821—Sept. 22, 1891) was married January 19, 1843, to Elizabeth Caroline Davenport (Feb. 11, 1823—Sept. 27, 1886). Nine children were born to this union: Mary Amanda, Isabella Elizabeth, William Miles, John Augustus, Sarah Belinda, Emery Fulton, Eliza Jane, Susan Caroline, and Asenath.

The first child, Mary Amanda, married Robert Luckey of Davidson, February 15, 1872. (See Luckey family.)

The second child, Isabella Elizabeth, born January 15, 1848, married John Sloan of Steele Creek. Two children were born to this union: R. S. and Ida. R. S. married Mae Wilson of Charlotte; two children were born to this union: R. S., Jr., and Catherine. Ida married a Mr. Rutledge.

The third child, William Miles, was born August 17, 1849; married Janie Cashion of Independence Hill Baptist Church. Five children were born to this union: Minnie (who married R. B. Alexander of Charlotte; four children: R. B., Jr., William, Adline, and Isabella); Ava (who married Rufus Speece; two children: Catherine and Rufus, Jr.); Burwell (who married Edna Whisnant; three children: Helen, Janie, and Catherine); Bessie (who married a Mr. Chapman of South Carolina; two children); and Willie (who married a Mr. Warren of Atlanta, Georgia; three or four children).

The fourth child, John Augustus, was born October 5, 1851, and married Sarah Luckey of Hopewell. To this union four

children were born: Lou, Floyd Ernest, Avery Watson, and Ellen Viola.

Lou married James Hutchinson of Paw Creek Presbyterian Church. Seven children were born to this union: Susan (who married Freddy Lawing of Pleasant Grove), Scott, Lillian, Sarah, Edna, James, Jr., and Ashley.

Floyd Ernest married Mary Hahn of Charlotte; four children were born: Sarah Whitner, Ernest, Howard, and Kenneth.

Avery Watson married Grace Kennedy of Gaston County. Three children were born to this union: James (who married Ruth Robinson of Lincolnton), Robert, and Inez.

Ellen Viola (born May 14, 1888) married Henry William Hunter of Hopewell. (See Hunter line.)

John Augustus' second marriage was to Effie Wilson, sister to Mack Wilson of Hopewell. Their one child, Irene, married Edward Rhodes, and two children were born: Leighton Rhodes and Mary Viola Rhodes.

The fifth child, Sarah Belinda, was born July 21, 1853, and married Alfred Nixon, November 4, 1880. Sarah died March 3, 1936; Alfred, in 1900.

The sixth child, Emery Fulton, was born September 4, 1855, and died November 9, 1924. He married Lenora Jane Todd of Paw Creek, who died January 30, 1929. Six children were born to this union: Mattie Sue (born April 29, 1881, married William Osborn Hucks of Trinity M. E. Church); Miles Wilson (born December 19, 1883, married Ella Nathaniel Hunter of Hopewell, where he is an elder; twins were born to this union December 21, 1918: Clara Jane and Clarence Hunter, and an infant born July 15, 1921, buried at Prosperity); David Lester (born July 12, 1885, married Mary Elliot; five children were born to this union: Edna who married Clyde Stephens, Charles, Osborn, Minnie, and James); Marshall Roy (born November 16, 1887); Mary Lavinia (born October 16, 1890, married John Bingham; four children were born to this union: Margaret, Eunice, John Jr., and Forest); and William Emery (born March 17, 1892, married Verdie Davis; three children were born to this union; Ida Elizabeth, Kenneth and Dwight).

The seventh child, Eliza Jane, was born August 4, 1857, and died October 8, 1862.

The eighth child, Susan Caroline, was born April 19, 1860, and married John Francis Abernethy. (See Mecklenburg line).

The ninth child, Asenath, was born January 26, 1862, and is a member of Hopewell.

X THE ALEXANDER FAMILY X

The Hopewell Alexanders are descended from one common ancestor, the illustrious John McKnitt Alexander, whose memory has been repeatedly honored in Mecklenburg County.²

His grandfather, Joseph Alexander, moved his family from Scotland to Armaugh County, Ireland, in the latter part of the seventeenth century. Among his children was a son, James, born in Scotland in 1695. In 1714, Joseph Alexander and his family migrated to "New Munster," now known as Cecil County, Maryland, near the city of Elkton. James Alexander married Margaret McKnitt; he died in 1779 and his will appears among the records of Elkton.³ To the union of James Alexander and Margaret McKnitt was born a large family: Theophilus, Edith, Keziah, Hezekiah, Ezekiel, Jemima, Amos, John McKnitt, and Margaret. Children of James Alexander and his second wife, Abigail, were: Elizabeth, Abigail, Margaret, Josiah, and Ezekiel. Of the children of James Alexander, only John McKnitt lived in Hopewell congregation.

John McKnitt Alexander, born in ~~Pennsylvania~~ ^{Maryland - Cecil Co} near the Maryland line June 6, 1733, came to Mecklenburg from Maryland, where he lived as a tailor. Accompanying the twenty-one-year-old traveler were his brother, Hezekiah, his sister, Jemima, and her husband, Thomas Sharpe. In 1762 on one of his trips to Philadelphia, he married Jean, or Jane, Bain and brought her home to "Alexandriana," the house he had built on the Statesville Road, nine miles northwest of Charlotte. To them were born five children: William Bain, Margaret McKnitt, Jean Bain, Abigail Bain, and Joseph McKnitt.⁴ He prospered in business and soon became wealthy, an extensive land owner and prominent surveyor.

Much has been said of the patriotic services of John McKnitt Alexander, who devoted the greater part of his life to the cause of independence, holding many public offices of honor and trust in local and state affairs. Even a perfunctory

² Data for this sketch taken from:

Judge Thomas W. Alexander, "Life and Character of John McKnitt Alexander", a speech delivered June 6, 1933, at "Alexandriana." A tribute by Mrs. Ruth Blythe Wolfe at the marking of his grave by the Mecklenburg Declaration of Independence Chapter, D. A. R., May 20, 1937. Alexander, *Sketches*, p. 10; Shaw, *History of Davidson*, p. 295; *Watchman of the South*, February 1, 1884.

³ See Appendix for a copy of this will.

⁴ See below for descendants.

glance at the list of these offices⁵ shows him to have been active in the cause of liberty from the beginning. "Alexandriana" was a rendezvous for the intelligent and the patriotic of a wide area, and out of these meetings grew the famous convention which signed the Mecklenburg Declaration of Independence May 20, 1775.⁶ His intimate knowledge of the topography of the country, gained through his experiences as surveyor and active business man, made him an invaluable aide to General Greene.

But our interest lies chiefly in his connections with Hopewell Church. In religious life he was a consistent member of the Presbyterian Church, being a charter member of Hopewell (1762) and an elder therein until his death. In 1765 he donated twenty-one acres of land for the church site and graveyard. He was always active in the synod of the Carolinas, serving as treasurer in 1793. His home was a gathering place for the Mecklenburg ministers, and two of his daughters married ministers. He seems to have been a model father and husband, and his children received the best education available. He is described by his grandson⁷ as exceedingly fond of books, which he read early and late with great avidity; he was enterprising, shrewd, successful in his personal affairs, a man of high principle, respected and loved by his neighbors. It is also said of him that he was a man of vigorous intellect, having most of the attributes of genius; he was self-reliant and energetic, remarkable for probity and for public and private virtue.

⁵ Public Offices held by John McKnitt Alexander: "Crown Surveyor" 1770-1775; Member Provincial Congress, Newbern, N. C., 1772-1774; Member Provincial Congress, Halifax, N. C., April 4, 12, 1776; Delegate to Congress, Hillslow, N. C., Aug. 21, 1775; Magistrate and Justice of the Peace, Mecklenburg County, 1775; Captain of Militia Co., 1775; Member Committee of Safety, 1775; Delegate to Meck. County Convention, Charlotte, N. C., May 19, 20, 1775; Signer of the Meck. Declaration of Independence, Charlotte, N. C., May 20, 1775; First State Senator (elected) from Meck. Co., 1777; Member 1st (organized) Court of Meck. County 1779; Trustee for Meck. County, 1808; Registrar of Deeds, Meck. County, 1792-1808; Trustee "Queens Museum" and "Liberty Hall Academy," 1770-1780; Charter member and one of the Organizers of Hopewell Presbyterian Church, 1765; Donor of the land (21 acres) of the site of Hopewell Church and graveyard 1765; Elder Hopewell Presbyterian Church, 1765-1817; Treasurer of the "Synod of the Carolinas" 1793; Stockholder and Treasurer of "The Catawba Navigation Company"; Aide to General Nathaniel Greene in his Southern Campaign, 1780-1781; Captain Militia Company, Sept. 1776-April, 1777; "Camp McKnitt," Mecklenburg County, named in his honor by Gen. William Lee Davidson, 1780-1781.

⁶ A copy of the Declaration may be found in the Appendix.

⁷ Maude Waddell, *Charlotte Observer*, March 8, 1931.

JOHN McKNITT ALEXANDER'S FIVE CHILDREN

WILLIAM BAIN ALEXANDER⁸ (April 25, 1764-January 23, 1844) married, August 25, 1791, Violet Davidson (August 28, 1771-October 26, 1821) daughter of Major John Davidson of "Rural Hill." William Bain Alexander was owner of 6000 acres of land, grazed cattle, horses, and sheep. Wool occupied then the place of cotton later. He was recorder of deeds for years. His handwriting is well known today in the clerk's office. He met the people on Saturdays at the court house, but did his writing at the old homestead, "Alexandriana," where he was postmaster for more than fifty years. He carried friends' mail to Hopewell and would empty the pouch on the table to be distributed. There were few newspapers, envelopes were unknown, letter postage was twenty-five cents. He was an active member of Hopewell and for years an elder. Mr. and Mrs. Alexander raised seven boys and seven girls, none of them dying until the youngest was twenty-nine years old. These fourteen children were:

Joseph McKnitt Alexander, born February 3, 1793, built a home one and one-half miles east of Hopewell Church. On his place were made the brick for the church erected 1831, probably the second building erected there. May 3, 1817, he married Nancy Cathey, daughter of Colonel Archibald Cathey, near Beatty's Ford, and their children were: Archibald Cathey Alexander, who died at the age of two, Dewitt Clinton, John Davidson, and Violet. In 1835 they moved to Maringo County, Alabama. She died November 20, 1855.

Jane Bain Alexander (August 28, 1794-September 18, 1854) eldest daughter of William Bain Alexander, married Captain John Sharpe of Tennessee, February 10, 1820. Her daughters, Margaret and Jane, each married a Mr. Hall. Violet Rebecca Sharpe Hall, aged 19, died Sept., 1839.

Robert Davidson Alexander, third child of William Bain, (August 26, 1796-May 8, 1863) built a home a mile east of "Alexandriana," was justice of the peace, member of the county court, "a devoted Christian, an elder in Hope-

⁸ Data from *Alexander Sketches*, pp. 15 ff., and Shaw, *History of Davidson College*, p. 296, unless otherwise noted.

well Church and was frequently a representative in the church courts." He married Abigail Bain Caldwell, February 12, 1829, daughter of Rev. Sam C. Caldwell, pastor of Hopewell and Sugaw Creek. They raised five children:

Rev. S. C. Alexander, pastor at Monticello, Arkansas.

Dr. J. Brevard Alexander, author of the *Sketches of the Early Settlers of Hopewell*, built a home six miles north of Hopewell where he practiced medicine for thirty-five years; in 1858 he married Miss Annie Lowrie, daughter of Samuel Lowrie, of the Beatty's Ford Road, sixteen miles from Charlotte; their six children were Robert, Samuel (died at nineteen, a candidate for the ministry), James, Dixie, Annie Lowrie (moved to Charlotte 1890), and Lucy (Mrs. J. H. Halliburton, of Durham); the mother died February 21, 1893, and was buried at Gilead by the Johnstons, her maternal kin; her daughter, Dr. Annie Lowrie Alexander, M.D., Philadelphia, 1884, was among the first women physicians of the South.

William Davidson Alexander lived at the homestead one mile east of "Alexandria," and married a daughter of Dr. J. G. M. Ramsey of Tennessee.

Lottie and Agnes were the two daughters of Robert Davidson Alexander.

Margaret Davidson Alexander (November 24, 1797-July 14, 1854), married May 4, 1820, Davidson Henderson of Sugaw Creek. (See Henderson line.)

William Bain Alexander, II (June 15, 1799-January 28, 1846) built his home on the head waters of Long Creek four miles east of Hopewell, Mr. E. E. Black's place. March 10, 1825, he married Theresa, daughter of "Blind Billy" Alexander, not related to her husband's family. She died October 29, 1863. They left three children and a numerous posterity. One of her children, Violet Davidson, born 1826, married James Puckett. (See James Puckett line.)

John Ramsey Alexander, born May 24, 1801, according to Jewish precedent and grandfather's example learned a trade—wagon making—as well as farming, and had a beautiful home on the Statesville Road, ten miles north of Charlotte. There he, and his wife, Harriet Vanhays Henderson, of deep piety, married December 19, 1823. They raised seven children:

Violet Amanda married Rev. W. W. Pharr, D.D., died June 23, 1859, aged thirty-five years.

Sarah Elizabeth, "Bettie," became the wife of Dr. Watson W. Rankin, of Cabarrus, May 25, 1847.

Nancy married Captain Stewart in Florida.

Sophia became Mrs. John Sample of Tennessee; no issue.

Andrew H. moved to Florida with his wife, the former Miss Jennie McLean.

Thomas Lafayette Alexander began as a Charlotte store clerk 1852, married Mary Cannon of Missouri, prospered as a merchant, and died 1893.

Francis Ramsey Alexander, born March 28, 1841, captain in 56 N. C. Regiment, was killed, June 17, 1864, leading a charge near Petersburg, Virginia. One of the bravest of the brave, he lies buried at Hopewell, a worthy descendant of his Scotch-Irish ancestry.

Rebecca Eloise Alexander (September 25, 1803-June 12, 1897) married May 6, 1828 Marshall Rudolphus McCoy. (See McCoy family.)

Benjamin Wilson Alexander (May 7, 1805-October 17, 1865) had his home in sight of his father's, six miles east of Hopewell, was a member of the county court and of the militia. He married Elvira Davis McCoy, daughter of John McCoy, March 6, 1828. They raised four girls and a son:

Jane married Theophilus Cannon of Cabarrus; died young, leaving four children.

Antoinette became Mrs. Martin Barringer. No issue.

Melvina married Rev. Mr. Watts.

Alice, the youngest, was Mrs. Chalmers Rankin, of Mooresville.

John McCoy, the only son, died at the close of his junior year at Davidson.

Sarah Davidson Alexander (February 18, 1807-December 24, 1864) did not marry. She was the traveler among the kin, riding horseback to Alabama and Tennessee. Saddle bags and "poke" hung from the horn of her saddle, and she did not hesitate at a trip of five hundred miles. She died at the age of fifty-seven.

James McKnitt Alexander (December 1, 1808-September 29, 1856), lived six miles east of Hopewell, kept horses and hounds, but was a consistent member of Hopewell. He married Mary Louisa Wilson, July 16, 1844, and raised six children. In 1855 he was taken by typhoid. His widow married Dixon Kerns, and bore him four children. Later they removed to Iredell County.

John McKnitt Alexander,⁹ son of James McKnitt Alexander and Mary Wilson his wife, who as widow married Dixon Kerns, was married June 4, 1872 by Rev. Pharr to Mary Elizabeth Henderson, Dr. Harvey C. Henderson's sister. Mr. Alexander was a shoe merchant where Ed Mellon's stands in Charlotte. They moved to Baltimore, 1884; for years they were members of Franklin St. Church. Mr. Alexander died July 24, 1895. Mrs. Alexander returned to North Carolina, in 1918, and now lives at Stanley, twenty miles west from Hopewell. At eighty-seven she is the oldest of her Bible class, yet is one of the most regular, attentive, and devoted attendants upon the Sabbath School and public worship in the church where dearest associations hold her, the very brick, made in Gaston County and donated by her father, Andrew Robinson Henderson, for the floors under the present wooden floors, pews, and galleries having voices and echoes for her. Their children were: Etta, James McKnitt, William Bain, Ralph Henderson, and Mary. All of these children are living except William Bain.

CHILDREN AND GRANDCHILDREN OF

John McKnitt Alexander, son of James, William Bain's tenth child, and Mary Henderson Alexander.¹⁰

Etta Alexander, born March 14, 1873.

James McKnitt Alexander, born February 11, 1875, married December 11, 1896, Mary Blanche Thalheimer, born February 22, 1879. Fifteen children:

Cora Inez, born July 20, 1897, married Richard H. Miller, deceased, no children.

John McKnitt, born April 20, 1899, married Dora V. Kealing, deceased, one child, John Hugh Alexander. Second marriage, Cora Snack, one child, Annette.

Doris Elizabeth, born April 6, 1901, married George W. Marshall, divorced, one child, John W. Marshall. Second marriage, Clarence L. Kendall, no children.

Harvey Henderson, born March 1, 1903, deceased.

Anna Eugenia, born April 19, 1904, married James Benjamin Bright, one child, James B. Bright.

Erma Virginia, born June 22, 1906, married Raymond Vemon MacNeil, no children.

James Andrew, born May 27, 1909, single.

Norma Jane, born August 1, 1911, married Edward Adam Butt, one child, Edward A. Butt.

⁹ "John McKnitt Alexander and Mary E. Henderson were solemnly united by me in the holy bonds of matrimony at Beatty's Ford, North Carolina, on the 4th day of June in the year of our Lord one thousand eight hundred and seventy-two conformably to the ordinance of God and the laws of the State.

in presence of

S. O. SMITH

JOHN W. MILLER

(Signed)

S. C. PHARR"

¹⁰ Contributed by Mrs. Mary Henderson Alexander, Nov. 7, 1937.

Blanche Adel, born January 6, 1913, deceased.

Charles Henry, born April 13, 1915, single.

Margaret Le-ola, born June 17, 1917, single.

Joseph Francis, deceased.

William Milton, deceased.

Elda Clair, born July 20, 1922, single.

Audrey Louise, born September 25, 1923, single.

William Bain Alexander (born June 14, 1877, died May 6, 1928), married April 5, 1898, Elsie May Townsend (born August 14, 1844).

Their eight children:

Elsie May married Sewell Norfolk, born August 23, 1899, no children.

Hattie Elizabeth, M.D., born April 5, 1901, single, degrees from Goucher, Johns Hopkins, University of Maryland.

Mary Louise married Maurie Wilkins, born June 3, 1903, one child, Maurie Wilkins, Jr.

Dorothy Bain, single, born November 9, 1906.

William Bain, 2nd, born April 23, 1908, married Margaret Kraffer, one child, William Bain Alexander, 3rd.

Mildred Marie, born June 11, 1911, married John White Bliss, two children, Robert Alexander Bliss and Marylin Clair Bliss.

Alice Henderson, born September 20, 1913, deceased.

Andrew Robertson, born September 20, 1920, deceased.

Ralph Henderson Alexander, born December 6, 1883, married Mary Beatrice Alexander, December 24, 1917. They live in New York, 1938.

Four children:

Miriam, born March 13, 1919.

Caldwell, born July 25, 1920.

Ralph Henderson, Jr., born December 27, 1925.

Beatrice, born August 15, 1927.

First three children were born in Baltimore, Maryland; Beatrice was born in Bronxville, N. Y.

Mary Alexander, born August 12, 1892, married C. Frederick Johnston, Baltimore, Md., March 5, 1910. Their two children:

C. Frederick Johnston, Jr., born March 12, 1911, A.B., Johns Hopkins, M.D., University of Maryland.

Margaret A. Johnston, born January 2, 1916.

George Washington Alexander (May 18, 1810-November 22, 1866), youngest son of William Bain, married three times—first, Sarah Pharr Harris, January 6, 1842; second, Minerva Laticia Gillespie, August 10, 1847; third, Sally Sharp Jetton, February 28, 1855. Only Sally Jetton, the third wife, had children. The oldest son, Bain, married Jane Gillespie, and lived near his mother on the Statesville Road near Alexander's store, the Mack Vance house; Mack Vance married his daughter. Joseph and Jetton,

bachelors, remained at home. Minnie, the only daughter, became Mrs. Mack Cannon of Cabarrus. Mr. George W. Alexander was a surveyor. His home was four miles east of Hopewell on the Tuckaseege Road. Some of his instruments are yet there. The youngest son of George Washington Alexander was Joe Davidson Alexander.¹¹ He married Carrie Woodside. Their children are:

Mary Elizabeth Alexander, teacher.

Laura McCoy Alexander married John H. Wilson.

George Woodside Alexander married Annie McClure. Their children are Carolyn Ann and George Woodside, Jr.

Joe McKnitt Alexander.

Iris Jetton Alexander.

Violet Lee Alexander.

Violet Elizabeth Alexander (January 19, 1812-March 14, 1845) married December 27, 1831, Dr. Isaac Wilson, Mack Wilson's grandfather. They lived on the ridge between Catawba and Rocky River, four miles south of Hopewell, of which they were members. They had six children: Thomas and Gilbreath died for the Confederacy; Joseph, farmer on Beatty's Ford Road; John McCamie Wilson, M.D., forty years in practice near Davidson College; James Wilson, farmer, two miles north-east of Hopewell, at the Hugh McKnight place; Isabella, Mrs. Andrew Parks, of Statesville. Mrs. Elizabeth Alexander Wilson died, 1845, in the terrible epidemic of erysipelas; her husband in 1886, an old doctor much esteemed and beloved by his neighbors and patrons scattered over a fourth of Mecklenburg.

Mary Abigail Alexander (November 9, 1813-April 9, 1845) married March 12, 1844, Kerns Henderson Robinson, and lived three miles east of Hopewell. Both perished in the erysipelas epidemic, 1845, when our people were almost in panic with deaths so frequent it was difficult to secure decent burials.

Isabella Sophia Alexander (February 25, 1816-May 8, 1845) married March 31, 1839, Dr. Calvin Stuart Weir, who built a home five miles east of Hopewell on the Statesville Road; after Mrs. Weir died of consumption,

¹¹ Family data furnished by George Woodside Alexander, deacon, August 15, 1937.

he moved to Mississippi and died there September 12, 1849. Their children were: Mary Elizabeth Henderson Weir, born December 29, 1839, and Margaret Louise Allen Weir, born May 6, 1844.

So ends the tale of William Bain Alexander and his fourteen children.

MARGARET McKNITT (PEGGY) ALEXANDER¹² (April 3, 1766-July 7, 1805) second child of John McKnitt, married Francis Alexander Ramsey, who was born in Adams County, Pennsylvania, May 31, 1764. Rev. James M. McRae married them April 7, 1789. They moved to Tennessee and lived at "The Swan Pond" named "Mecklenburg" in honor of her nativity on the Holston and French Broad Rivers.

Their children were:

William Bain Alexander Ramsey, born March 26, 1791, died March 21, 1799.

John McKnitt Alexander Ramsey, born May 2, 1793, died 1808.

Samuel Reynolds Ramsey, born August 9, 1795, died September 16, 1800.

James Gettys McGrady Ramsey, born March 25, 1797.

William Bain Alexander Ramsey, born February 4, 1799.

Elizabeth Naomi Jean Bain Ramsey, born November 28, 1801, died November, 185-?

Francis Alexander Ramsey, born October 18, 1804, died November 23, 1804.

They raised four children of whom Dr. James Gettys McGrady Ramsey wrote the *Annals of Tennessee*, all the more valuable since his important library was burned by invading soldiers. He was "one of the South's greatest historians."¹³

JEAN BAIN ALEXANDER (July 6, 1768-May 18, 1816) called "Polly" in her father's will and Mary in her epitaph,

¹² She of the ride with her maid, Venus, to the patriot camp.

¹³ "The original of the Ramsey autobiography, 1868, is owned by Dr. J. R. Alexander of Charlotte." A typed copy is in Knoxville in the Lawson McGhee Library—[Miss Maude Waddell, *Charlotte Observer*, March 8, 1931, section III, p. 2]. His description of John McKnitt, his grandfather, is mentioned above.

married Rev. James Wallis (1792-1819) long pastor of Providence Church, and there buried.

REV. MR. WALLIS¹⁴

"Sacred to the memory of Reverend James Wallis who departed this life, the 27th of December, 1819, aged 57 years. He was ordained to the work of the ministry in February, 1792, and installed as the minister of New Providence at the same time and continued to preach the simple doctrine of the Gospel to his people until his last sickness."

MRS. WALLIS

"Sacred to the memory of Mary A. Wallis who departed this life May 18, 1816, aged 47 years, 10 months and 12 days.

Once engaged in scenes of life
A tender mother, loving wife,
But now she's gone and left us here.
The lesson bids us all prepare.
Not lost (blest thought) but gone before
Where friends shall meet to part no more."

DAUGHTER—————"

"In memory of Ezekiel Wallis, born August 4th, 1793, died November 8, 1794, aged 15 months and 25 days————"

Their children moved to Alabama in the early 1800's. (Her father's will mentions seven.) Their son, James Wallis, it was who made the famous speech on "The Mecklenburg Declaration of Independence, May 20, 1775," at Sugaw Creek in 1809. His uncle, the pastor, Rev. Sam. C. Caldwell, conducted a classical school there, and the speech was a commencement performance. Its significance is due to its historical value as testimony in view of the loss in 1800 of the original papers when John McKnitt's house was burned, and the fact that it was spoken in the audience of and with the tacit approval of eye-witnesses and signers of the famous Declaration.

ABIGAIL BAIN ALEXANDER, born November 25, 1770, married Rev. Samuel C. Caldwell in 1792. They lived a short while on the Albert Wilson place, seven miles northwest of Charlotte. Mr. Caldwell was then at the beginning of his pastorate of Hopewell and Sugaw Creek. Later he built the brick house one and one-half miles northwest of Sugaw Creek. In 1806 he discontinued his pastorate at Hopewell because of strong opposition referred to and condemned by

¹⁴ His stone at Providence Church, copied by Elizabeth Rea, October 27, 1937. "This last I could not read."

John McKnitt Alexander.¹⁵ They had two children, D. Thomas and Jane.

Dr. D. Thomas Caldwell, elder in Sugaw Creek, practicing in Charlotte, and married to Harriet Davidson, daughter of Hon. William Davidson of Charlotte. Their eight children included Minnie who married John Springs Davidson of "Rural Hill," four miles west of Hopewell.

Jane Caldwell married Rev. W. S. Pharr, pastor of Ramah and Mallard Creek for half a century. Their only son, Rev. Samuel C. Pharr, was pastor at Hopewell, 1857-1866 and "a most eloquent preacher," who lived with Margaret Springs, his wife, where ruling elder T. W. Stewart now lives.

Rev. Caldwell's second wife, Elizabeth Lindsay of Greensboro, bore seven sons and a daughter; of these, five were ministers.

DR. JOSEPH MCKNITT ALEXANDER (April 28, 1774-October 17, 1841) was the younger son, and the youngest child of John McKnitt Alexander and his wife Jean Bain. He was born at his father's home, "Alexandriana," April 28, 1774, and died at his own residence, "Rosedale," on October 17, 1841 and is buried in Hopewell graveyard. He was married on August 3, 1797, to Miss Dovey Wilson Winslow,¹⁶ the daughter of Colonel Moses Winslow (1730-1813) of English parentage, a distinguished Revolutionary patriot. They had only one son, Dr. Moses Winslow Alexander, who was named for her father and was later generally known as "Dr. Winslow Alexander."

Joseph grew up in the home of his parents, which was known for its charm, culture, and hospitality. He was educated in his early years by private teachers in his home or in the neighborhood; and he probably attended the "classical schools" in the county, of which there were several. He was "prepared for college" and entered Princeton College, New Jersey, in 1790 at the early age of sixteen years and received

¹⁵ See Chapter on Pastors, above.

¹⁶ Robert Davidson, his brother-in-law, had been the favored suitor for fair Miss Dovey's hand, and was so inflated with the idea of his good fortune that he wanted it known, and so invited young Dr. Alexander to visit Miss Dovey with him. Alas for the course of true love, the young doctor changed her fancy and carried off his brother-in-law's prize.

the A.B. degree in two years, his class having the great honor of graduating under Princeton's famous President, Dr. Witherspoon. "He was a member of the Cliosophic Society, one of the two literary societies at Princeton at that time. The academic course he followed there was the only one available and led to the degree of Bachelor of Arts. It included Greek and Latin, classics, mathematics, philosophy, government, rhetoric and composition, public speaking, and the Bible."¹⁷

It will be seen from this list of studies that he received an unusual education for those early days. He was the first from Mecklenburg County to graduate from Princeton and one of the first from North Carolina, or from the South. His course prepared him well for the part he later took as an orator and a writer in the affairs of the government, church and politics in his native county. After graduating from Princeton he studied medicine for two years at the University of Pennsylvania, Philadelphia. Returning to Mecklenburg County in 1794, he practiced medicine until his death. It is interesting to note that his yearly trips to and from Princeton and Philadelphia were made on horseback. He generally accompanied a group of merchants or other men who were en route to Philadelphia on business. He owned fine horses and pastured them throughout the winters with farmers near these two cities, then reclaimed his horse and rode home in the spring. This shows the lack of transportation facilities in those primitive days and the remoteness of Mecklenburg from the centers of population in the North. His trips always consumed a number of days. He seldom heard from home during his long absences, for the mails were infrequent, generally by a post-rider or by the hand of a friend. Philadelphia was the great market for this section of Piedmont Carolina, so he occasionally saw merchants or friends from Mecklenburg County. The seven colonial churches here had also been connected with the synod of Philadelphia, and he may have at times met some Presbyterian ministers of his acquaintance; that he knew personally the great Dr. Witherspoon while he was a student at Princeton must have been a blessing to his life.

¹⁷ The above is quoted from a letter from Princeton University, written by its secretary, V. Lansing Collins, dated April 5, 1928 to Miss Violet G. Alexander.

After his return from Philadelphia, Joseph McKnitt Alexander lived with his father for several years; he took his bride to his father's home and their son, Moses Winslow, was born there in 1798. The following year, the three moved into a large brick house, "Rosedale,"¹⁸ built by the doctor on one of the tracts of land given him by his father. By April 3, 1801 John McKnitt Alexander had given Joseph 524 acres of land in four tracts. He gave his oldest son, William Bain, seven tracts of land, amounting to 1053 acres. It is supposed that the difference in these gifts to his two sons was because of the expensive college education he had given to his younger son. Dr. Alexander's happiness was brief in his new home, for his young wife, famed for her great beauty, died September 6, 1801. He was not married again but devoted himself to his child and his education, to his large medical practice, and to public affairs of church and government. He and his little son spent much of the child's early life at his father's and with the Winslows. After his son's return from college and his happy marriage to Miss Violet Winslow Wilson Graham, Dr. Joseph McKnitt Alexander made his home with his son and his family until his death. One of his granddaughters remembered him very distinctly, for she was about ten years old when he died. She said that he was tall and slender, of a fine carriage and distinguished appearance; always courteous and dignified. He was always carefully dressed, wearing "formal" clothes with a white shirt, high "stock" collar and black bow tie. He had sparkling dark eyes and dark hair, scarcely at all grey at the time of his death. He would often unbend and could be talkative and humorous. She remembered his pacing up and down the hall on rainy afternoons in the winter, often stopping to talk to his little grandchildren or to play with them. He always wore a long-tailed coat, like the "frock" coats of a later date, and one of his pleasantries was to let the children catch hold of his coat-tails to walk with him; then suddenly he would start merrily at a lively pace and leave them all tumbled in a heap on the floor. They all thought it great fun when he relaxed and played with them.¹⁹

¹⁸ "Rosedale" is about one mile from Croft and is now (1937) owned by Mr. Rufus M. Johnston, Gastonia, N. C., who married a great, great-granddaughter of John M. Alexander—Miss Grace Alexander.

¹⁹ Recollections given by Isabella Alexander—Mrs. William J. Hayes—a granddaughter of Dr. Joseph McKnitt Alexander.

Dr. Alexander was always keenly interested in government and politics and wielded a great influence in his county by his known ability as an orator and a writer. He was also deeply interested in his church and was a member of Hopewell, probably one of its elders. He was intrusted with the business of advertising for and receiving bids for brick for the building of the present brick church edifice, the second building. His advertisement appears in the "The Miners and Merchants Journal," published November 22, 1830, and was signed "J. McKnitt," a form of signature Dr. Alexander frequently used, well known in his county.

His medical practice was large and he was greatly loved and revered by his patients. He never made money from his medical practice, for, like many good doctors, he was a very poor collector; but he was a good business man and amassed quite a fortune from his plantation and his investments. He lived a busy and useful life and lies buried in historic Hopewell graveyard by the side of his wife and his parents.

Moses Winslow Alexander (May 3, 1798-February 27, 1845)²⁰ spent much of his childhood with his father in the homes of his grandfather, uncle and mother's family, the Winslows, until he went off to college. He was taught by private teachers in the above named homes. He attended the University of Pennsylvania and studied medicine there during the years 1817-1820.

After his return to his home at "Rosedale" he was married the next year to Miss Violet Wilson Winslow Graham, a daughter of the Revolutionary patriot, General Joseph Graham. The wedding took place on December 27, 1821, at the home of the bride's father. Mrs. Alexander had been educated at the Salem Academy in Salem, N. C., and was one of its earliest pupils. The young couple made their home at "Rosedale." The Alexander estate increased in volume and value to such an extent that Dr. Moses Alexander gave up the practice of medicine and devoted his time to his plantation, business interests, and to his

²⁰ For circumstances of birth and early childhood see above account of Joseph McKnitt Alexander.

rapidly growing family. His father continued his medical practice, only preceding his son to the grave by four years. Dr. Moses Alexander and his wife had twelve children:

Dovey Winslow Alexander married Rev. H. B. Cunningham, D.D., one of Hopewell's pastors, and lived at her great grandfather's "Alexandriana" rebuilt.

James Graham Alexander died young, unmarried.

Junius Montrose Alexander died young, unmarried, a victim of "the first epidemic of dysentery, lasting two years, and costing 1000 lives." (1844-1845.)

Isabella Louisa Alexander married Dr. William J. Hayes, an elder in Unity Church. About 1860 they moved to Mecklenburg and later to Charlotte. (See his good work in Hopewell Sunday School.)

Hamilton Lafayette Alexander, unmarried, degree at Princeton, lawyer, Confederate volunteer.

Mary "Sophie" Alexander, unmarried.

"Julia" Susan Alexander married Major Thomas McGhee Smith. She and her sister, Sophia, lived in Charlotte.

"Emily" Eugenia Alexander died young, unmarried.

"Eliza" Rocinda Alexander died young, unmarried.

Wistar Winslow Alexander died young, unmarried. His father named him "Wistar" for the famous Dr. Wistar, one of his instructors at the University of Pennsylvania.

Sydenham Benoni Alexander, named for the great Dr. Sydenham of England. Mrs. Alexander added dying Rachel's name for Benjamin, "Benoni," "child of sorrow," as she had just previous to the birth of this baby lost one of her children and was in great sorrow at that time. Sydenham Benoni proved a great joy to her throughout her life. He was the only son of Dr. Winslow Alexander who married and had children, he having three sons and three daughters: Sydenham Brevard, Thomas W., and Emory; Pattie T., Violet G., and Julia M. Captain Sydenham Benoni Alexander graduated at Chapel Hill, Confederate, married Emma Pauline Nicholson, lived three miles west of Charlotte. He was popular, became prominent as statesman, agriculturist, and best known as author of "Good Roads in North Carolina," a system of highways that is said to lead all others. He represented Mecklenburg County in the legislature five times and was state senator several terms. He then represented his district in the United States Congress for two terms, the only Congressman that Hopewell had ever had. He assisted in organizing the N. C. Agricultural College and was on its first board of trustees. His children, Judge Thomas Alexander, Violet Alexander, and Julia Alexander, attorney-at-law, live in Charlotte, and have contributed important data for this book.

"Alice" Lenora Alexander married Dr. G. W. Graham of Charlotte.

Dr. Alexander was a devout Christian and a member of Hopewell Church. He and all his family with a number of servants, attended services regularly. He had a handsome carriage, bought in Philadelphia, which cost \$1,000.00. It had a high driver's seat, was hung on heavy springs, had folding steps, and the interior was handsomely upholstered. Mrs. Alexander and the children went to Hopewell in the carriage, and Dr. Moses W. Alexander and his father rode horseback, while the farm wagon went filled with "house servants" and "field hands" who sat in the back gallery.

The Alexanders, like all the other Hopewell families, had their regular "hitching place," several large white oaks near the spring, where they left their horses and vehicles and where they assembled to eat their lunch between the two sermons.

Dr. Moses Winslow Alexander and several of the children were stricken with erysipelas, an epidemic in Hopewell in 1845. He died after a few days' illness from this disease, on February 27, 1845, leaving his widow and a large family of young children. He was buried in Hopewell graveyard by the side of his parents and grandparents.

THE MOSES ALEXANDER FAMILY²¹

MOSES ALEXANDER married Martha Kirkum and lived in Mallard Creek. They had ten sons and one daughter.

WILLIAM ABNER ALEXANDER (November 27, 1786-May 30, 1868), son of Moses Alexander, one of the first elders in Mallard Creek Presbyterian Church, married Elizabeth Monteith who came from Ireland at the age of eight years. She died January 11, 1871. They had three sons and two daughters: Andrew Anslam, Nathaniel, Cornelius, Delina and Elizabeth.

ANDREW ANSLAM ALEXANDER (1813-1877), an elder of Hopewell, married Jane Sophina Monteith (1809-1895), daughter of William Monteith and Violet Barry Monteith. They were married March 24, 1840, and lived in Mallard Creek

²¹ Mrs. Jo. Graham Davidson, April, 1939.

until about 1850 when they moved to the Monteith ancestral home. They had five children, two daughters and three sons:

Violet Jane and Elizabeth Cornelia did not marry.

William Abner Alexander (1847-1913), married Margaret Hampton, December 11, 1873. They had eight children, four boys and four girls. Two boys and one girl died in infancy. Leigh Monteith was accidentally shot when eighteen years old. The four children living are: Annie May, Wade Hampton, Elizabeth Carmichael, and Violet Cornelia.

Annie May married Jo Graham Davidson on November 23, 1904.
(See Davidson family.)

Wade Hampton, deacon in Hopewell Church.

Richard Lee Alexander (1849-1916), married Jennie Hill Davis, December 23, 1873. Their children: Andrew Walker, Junius Davis, Kate Quince, Fred Lee, Mable Waters, and Bertram Sobieskie.

Andrew Walker Alexander married Lula Barkley, January 14, 1906. Their daughter, Mary Hill, married Waldo Pharr Welch; one daughter, Doris Anne.

Junius Davis Alexander

Kate Quince Alexander married William Sloan Mayes, June 28, 1899.

Fred Lee Alexander married Ossie Lineberger. Their children: Fred Lee, Jr., who died young, Helen Davis, and Ossie May.

Fred Lee Alexander married a second time in Florida. To this union two daughters were born, Kathleen and Mary. He was killed in an automobile wreck and is buried in Pompano, Florida.

Mable Waters Alexander married Franklin Green Barnett, November 26, 1908. Their children: Sara Wilson, Woodrow Green, Bertram Alexander, Jane Francis, and Evelyn Davis.

Sara Barnett married James Michael Dwyer, December 24, 1934; one daughter, Janet Dwyer.

Woodrow Barnett married Veda Rinehart, January 22, 1937; one son, Kendrick Green.

Bertram Barnett married Agnes Blythe, February 20, 1937; one son, Richard McCoy.

Richard Lee Alexander's second wife was Julia Cannon, whom he married November 24, 1896. They had one daughter, Marguerite.

Marguerite Alexander married George Clarence White, June 23, 1924; one son, George Clarence, Jr.

Charles Fenoy Alexander (1853-1925), a member of Hopewell until the organization of the Huntersville Presbyterian Church where he was made a ruling elder. He was married four times. His first wife was Sarah N. Alexander whom he married on August 9, 1877. His second wife was Banna Patterson whom he married on February 24, 1881. Their children: Bess Warren, Ernest Patterson, Julia Eloise, and Mary McAlpine.

Bess Warren Alexander married John W. Grier, pastor of Huntersville Presbyterian Church; one daughter, Margaret.

Ernest Patterson Alexander died at the age of seventeen.

Julia Eloise died at the age of four.

Charles Alexander's third marriage was to Laura E. Hunter on September 25, 1895. Their two children: Edna Sophina and Eunice.

Edna Sophina died young.

Eunice is now Mrs. John Lesley Choat of Central Steele Creek; one daughter, Nancy Elizabeth.

The fourth marriage was to Zetta Houston on December 28, 1904. Their children: Charles Fenoy and Glenn. They live at the old Monteith ancestral home.

Glenn Alexander married Mattie Belle Van Pelt.

THOMAS McCORKLE ALEXANDER²²

With reference to your inquiries regarding "Lame Tom" Alexander, this was my grandfather. His name was Thomas McCorkle Alexander and he died about 1893 or 1894. I did not know him, since his death occurred some months before my birth, but I have been informed that he derived his nickname from the fact that he was wounded in his foot in the battle of Atlanta in the Civil War and was lame for the rest of his life.

My grandfather was a native of Sugaw Creek section of the county; his father was Francis Alexander who had a blacksmith shop somewhere near Sugaw Creek. The father of Francis Alexander was Aaron Alexander whose will, dated about 1802 or 1803, is recorded in the office of the clerk of the superior court of this county. The father of Aaron was also named Aaron Alexander. He apparently settled in this

²² Written by Uhlman S. Alexander, October 2, 1937.

section somewhere about 1760, and I find in the office of the register of deeds record of conveyance to him of certain land situated between Coddle Creek and Rocky River in what at that time was Mecklenburg County, but now is Cabarrus County. The first Aaron Alexander evidently came to this county from Maryland or Pennsylvania and if you are interested in his ancestry I believe I can trace it out for you for two or three generations.

One of the brothers of my grandfather, Thomas M. Alexander, was John Graham Alexander, who fought in the Civil War under Jackson and who after the war settled near Sugaw Creek, where he died in the year 1925. He was for many years prominent in the affairs of the county and was a member of the legislature at one time, also a member of the board of county commissioners. He never married.

My grandfather whom you designate as "Lame Tom," married some time around 1845 or 1850 a Miss Nancy Jetton, who was a daughter of Alexander B. Jetton. She and my grandfather settled in the Hopewell section and in 1857 her father presented her with a farm of about 250 acres which lies about midway between Croft and Beatty's Ford Road and some miles or so from Hopewell Church. On this old homeplace my grandfather and grandmother lived till their death. (Edgar E. Black, Oct. 31, 1937; S. K. Benzitt, 1937, lives there.) Both of them died around 1893 or 1894. They left numerous children, among them a daughter, Sallie Alexander, who died some years ago unmarried; Thomas Lewis Alexander, known as "Lou"; F. B. Alexander, who was magistrate in Charlotte for many years and who was known as "Dick" Alexander; he died either in 1928 or 1929 and left two daughters, one of them, Miss Louise Alexander, is an attorney in Greensboro; the other daughter is Miss Clara Alexander, who lives I understand in New York City. Another son of my grandfather and grandmother was R. L. Alexander, who died unmarried about ten years ago. Still another son was James McKnitt Alexander, who died in Charlotte in 1929 at the age of sixty-five. He was a magistrate, also, and lived on East Ninth Street. At his death he left a widow and several children, most of whom live in Charlotte and whose names I can give you if you desire. Still another daughter of T. M. Alexander is now Mrs. Little, who lives on Cottage Place in

Charlotte. She has two daughters and one son, all of whom live in Charlotte. Another daughter was known by me as "Aunt Chatty." She was married to R. M. Alexander but died, without any children surviving, some twenty years or more ago.

My father (John), one of the sons of "Lame Tom" Alexander, was born on the old homeplace about a mile west of Croft in 1857. He was married to my mother, Miss Mamie Wilson, at Sugaw Creek Church about 1888. He died in 1929.

C. B. BARKLEY'S FAMILY

Charles Bishop Barkley, the son of James and Nancy Camilla Barkley, married in 1893 Minnie G. Thompson of Denver in Lincoln County. They located twelve miles out from Charlotte on the Beatty's Ford Road near McDowell Creek, sometimes called the Barry Creek. Their children are: Annie W., J. Audrey, Claude C., Edna D., W. Monroe, Van Buren, M. Christine, and C. Frank.

Annie W. Barkley married Ralph B. Knox in May, 1917. They live at Davidson and have the following children: R. Carson, Leona L., Gladys M., Joe V. B., C. Eugene, Russell B., L. Ray, and H. Edward.

J. Audrey Barkley married Loretta Lawing in June, 1925. They live in Charlotte and have the following children: James T., Robert E., and John C.

Claude C. Barkley married Elsie Hilton in December, 1932. They live in Charlotte and have the following children: Tommy W. and Betty J.

Edna, Van Buren, Christine, and Frank are single. Wesley Monroe was burned to death in February, 1925.

The entire family of C. B. Barkley have been members of Hopewell Church; however, Annie moved her membership to Bethel Presbyterian Church, near Davidson; Claude C. transferred his to Nevin Presbyterian Church; Christine moved hers to Burlington, N. C.

J. R. BARKLEY FAMILY²³

JOHN ROBINSON BARKLEY was born December 22, 1851; died February 27, 1923. His wife, Mary Etta Griffin, was born February 11, 1855; died December 31, 1933. They were married December 16, 1875. Their children:

Solomon Cathey Barkley (February 28, 1877-November 29, 1899) married Sara Viola Ormand (September 5, 1877-November 20, 1899); one child, James Munroe (September 25, 1899-July 19, 1900).

John Henry Barkley (born March 18, 1879) married Margaret Jane Hunter (born October 21, 1880) December 23, 1903. Their children were: Harry Nathaniel, born October 2, 1904; Leonard Robinson, born October 3, 1906; Ada Catherine, born June 22, 1908; Adrian Vance, born June 22, 1908; Fred Henry, born October 19, 1916; Frank Hunter, born October 19, 1916, and Mary Elizabeth, born December 7, 1919.

Edward Craven Barkley, born April 12, 1881; his wife, Hattie Frances Horton, born March 11, 1885.

Mary Elizabeth Barkley (born May 1, 1884) married John William Stephens (born March 20, 1877) December 22, 1904, living at "Calico Farm"; their children are:

Mary Lena Stephens (born July 15, 1906) who married John D. Douglas (born November 8, 1903) September 16, 1924; their children are: Margaret Frances, born June 26, 1925, Martha Jane, born March 11, 1928, and June Elizabeth, born September 12, 1935.

Leona Louise Stephens, born July 15, 1906, died August 9, 1909.

Buford Neal Stephens, born October 12, 1912.

Lula Leona Barkley, born May 12, 1886, married Andrew Walker Alexander, January 13, 1905. One child, Mary Hill was born October 28, 1907, married Waldo Pharr Welch (born December 13, 1901) June 18, 1930, to whom was born August 4, 1933, Doris Anne.

Joseph Neal Barkley, born August 24, 1890; died October 18, 1911.

Reid Franklin Barkley, born October 13, 1893, married Grace Elizabeth Brumley, born March 7, 1896. They were married December 29, 1915. Two children: Joe Moore, born July 14, 1921, and Edwin Reid, born October 8, 1925.

²³ Mrs. John Stephens, September 9, 1937.

BARNETT FAMILY²⁴

ROBERT SIDNEY BARNETT (born May 6, 1832) long elder and clerk of the Hopewell Session, and **Martha Eleanor Harry** (born July 19, 1842) were married October 15, 1868. They raised the following children: William Edward, Harry Franklin, Lula Ann, Maggie Amanda, Annis Dethula, Bessie Estelle, Batte Irvin, and John Roy. The home is the old Andy Barry place and is still the home of Annis (Mrs. Wade White), Estelle, Batte, and Harry's two children, Harry and Eleanor.

William Edward Barnett married Clara Alexander of LaFollette, Tennessee, December 31, 1916. Their home is in LaFollette.

Harry Franklin Barnett married Brownie Rosa Gathings March 17, 1917. They left a son and daughter, Harry Franklin and Sarah Eleanor, who live at the old home.

Lula Ann Barnett lives in Charlotte, on North Church Street.

Maggie Amanda Barnett married John Grier McElroy. (See McElroy family.)

Annis Dethula Barnett married Wade Hampton White, September 12, 1923. She lives at the old home place, a widow.

Bessie Estelle Barnett and **Batte Irvin Barnett** live at the old home place.

John Roy Barnett married Maud Hobbs of Steele Creek, April 15, 1913. They live in Huntersville and have one son, John Roy, Jr.

Martha Eleanor Barnett died May 22, 1897.

Robert Sidney Barnett died August 1, 1906.

Harry Franklin Barnett died October 25, 1923.

Brownie Gathings Barnett died February 10, 1931.

Wade Hampton White died December 8, 1934.

²⁴ Miss Estelle Barnett.

BARRY FAMILY²⁵

CAPTAIN ANDREW BARRY, born in Pennsylvania, 1732, of Scotch-Irish descent, married Margaret Catherine Moore, daughter of Charles Moore. Their children were: John, Charles, Andrew, Jr., Hugh, Richard, Polly, Violet, Peggy, Katy, and Alice.

John Barry married Elizabeth Watson of South Carolina. Their daughter, Mary, married William B. Henderson.

Alice, daughter of William and Mary Henderson, married Warren O. McWhorter of Georgia. Their daughter, Mary Frances, married Rev. S. M. Tenney of Texas.

Richard Barry married Margaret Kilgore; grave at Hopewell, 1782-1801.

Polly Barry married Thomas Lawson.

Violet Barry married James Hanna.

Peggy Barry married David Thomas.

Katy Barry married Jesse Crook.

Alice Barry married DeForest Algood.

CAPTAIN RICHARD BARRY, Andrew's brother, born in Pennsylvania, 1726; married Ann Price, born in Maryland. Their children were: Richard, Jr., Andrew, Hugh, Violet, Jane, Nellie, and Ann.

Richard Barry, Jr., married Margaret McDowell.

Andrew Barry, married first, Larissa Sample; second, Ruth Byers. Their children, Andrew, Jr., Polly, and Nancy did not marry.

Hugh Barry²⁶

Violet Barry married William Monteith, lived four miles east of Hopewell, and raised three children, all members of Hopewell.

Lee Monteith was an elder noted for his piety and his church work. He died a bachelor, 1854.

Richard Monteith, bachelor, died 1861.

Sophina Monteith married Andrew Alexander, and lived at the old Monteith home. Their two daughters died young. Their sons were Abner, Richard, and Charles.

²⁵ Mrs. S. M. Tenney, Montreat, N. C. has greatly obliged the writer by assistance as to this family. She adds, "I have this from my Mother." Alexander, *Sketches*, pp. 46-49, is also drawn upon.

²⁶ Ramsey, *Annals of Tenn.*, records the killing of Hugh Barry at Houston's Station, Tenn., by Indians. See Maude Waddell *Charlotte Observer*, March 8, 1931, p. 2, sect. III.

Jane Barry married William Azmon Sample on December 24, 1829. (See Sample family.)

Nellie Barry married Barney Torrance.

Ann Barry married William Grier; their only child, Mary Ann, married W. A. Gillespie.

A. M. (?) Barry, Esquire²⁷ who now (1876) resides at the old homestead, is the only surviving grandson. Mrs. A. A. Harry, Mrs. G. L. Sample, and Mrs. Jane Alexander are the only surviving granddaughters.

Richard Barry's father was from North Ireland. Many years before 1776 Richard came to North Carolina, and settled on McDowell's Creek near its crossing of Beatty's Ford Road, thirteen miles north of Charlotte. He was a signer of the Declaration of Independence; fought Cornwallis at Cowan's Ford, February 1, 1781. He and Major David Wilson and one other²⁸ carried General William Lee Davidson's body, killed there, to Hopewell for burial that night. Richard Barry was one of the first elders of Hopewell and a member of the Mecklenburg Court.

It was under a poplar tree by his house that Rev. John Thomson preached the first sermon in what became Hopewell congregation.²⁹

Richard Barry's Services Prior to the Revolution³⁰

By an act of the Governor, Council and Assembly³¹, Richard Barry was appointed a member of the commission created by the Act to divide Anson County, forming Mecklenburg therefrom, the division to become effective on and after the first day of February, 1762.³²

He was present at the council held at Brunswick on December 31, 1762, his excellency, the Governor being present. At this council it was ordered that a Commission of Peace and

²⁷ Hunter, *Sketches of Western North Carolina*, pp. 48-49.

²⁸ See *North Carolina Historical Commission, Murphey Papers*, Hoyt, ed., II, 261—Loaned me by Cecil McAulay, June 21, 1936.

²⁹ Dr. J. B. Alexander had not information of certainty when he wrote of this incident. The records and authorities in Dr. Tenney's office, Montreat, remove all doubt. See Chapter I.

³⁰ Mrs. T. T. Allison, May 20, 1937.

³¹ Reported in Iredell's collection of the laws of North Carolina, published at Edenton in 1791.

³² Clark's *Colonial Records of North Carolina*, XXIII, 591.

Dedimus be issued for the County of Mecklenburg to which commission Richard Barry was appointed.³³

He served as presiding justice of Mecklenburg County Court, 1702-1776.³⁴

On February 6, 1764 he took office as a member of the House of Representatives for Mecklenburg County.³⁵

He was one of the justices sitting as a member at the meeting of Superior Court of Justice, held in the Hillsboro District on September 22, 1769.³⁶

On November 7, 1768, by an Act of the General Assembly of North Carolina, John Frohock, Abraham Alexander, Thomas Polk, Richard Barry, Esquires, and George Allen were appointed directors and trustees for directing the building and carrying on the town of Charlotte, North Carolina, and by the Act were seized of an indefeasible estate, in fee, in the three hundred and sixty acres of land previously granted to John Frohock, Abraham Alexander and Thomas Polk, as commissioners, in trust for the County of Mecklenburg for erecting a court house, prison and stocks, and in 1762 Richard Barry was appointed by the General Assembly as a member of the special commission for Mecklenburg County for the purpose of building a court house, prison, pillory and stock for the use of said county.³⁷ The size of Charlotte, as established by the act of the Legislature, was 360 acres. Authority was granted to John Frohock, Abraham Alexander, Thomas Polk, Richard Barry, and George Allen, as directors and trustees to lay off the town in lots and supervise their sale and the proper construction of houses. When the charter was granted, 80 lots already had been laid off and purchased.

BLYTHE FAMILY³⁸

Samuel Blythe, Scotch-Irish, came to North Carolina in 1740, to Beatty's Ford Road, fifteen miles north of Charlotte. His history has not been preserved. Of his children only Richard remained at the home place.

³³ *Ibid.*, VI, 1151.

³⁴ *Ibid.*, VI, 799.

³⁵ Minutes Mecklenburg County Court, I, 10, 28, 37, 51, 54, 57, 58, 65-68.

³⁶ Clark, *Col. Rec. of N. C.*, VIII, 72.

³⁷ *Ibid.*, XXIII, 590, 591.

³⁸ The data as to the Blythe family came through Alexander's *Sketches*, Mrs. James Doyle Price, Mr. Marshall Blythe, and Mr. Espy Blythe.

RICHARD BLYTHE married Miss Patton and raised children of whom only Samuel Blythe II, remained at home.

SAMUEL BLYTHE II, born 1790, married Isabella Nantz in 1820. He died 1866, and is buried with his wife at Hopewell where they had worshipped. Their seven children were: Franklin, Clement, John, James, Nancy Johnson, Rebecca, and Ellen.

Richard Franklin Blythe (March 22, 1824-October 5, 1885) married Violet Jane McCoy (February 28, 1829-April 18, 1899) and built their home in the northern part of the homestead. Their children: Marshall McCoy, Richard Samuel, Albert Clem, William Brevard, John Clifford, Sarah Jane, Harriet, Florence, Elizabeth Rebecca, and Mary Isabel.

Marshall McCoy Blythe, beloved elder in Hopewell for years, married Mary Ann Beard. Their children: Rebecca McCoy, James Franklin, Margaret Hampton, Violet Kate, and Joseph Marshall.

Rebecca McCoy married Harry Cleatus Knox. Their children are: Annie Kathleen, who married John Edward Crutchfield, and their child is John Edward, Jr.; Margaret Elizabeth, who married Sidney Jones Ritchie, and their child is Betty Shores Ritchie; H. C. Knox, Jr., and Polly Rebecca Knox.

James Franklin married Nannie Bell Abernathy (Flora Macdonald College). Their child, Martha Agnes Blythe (Queens-Chicora College) married Alexander Bertram Barnett—their son, Richard McCoy.

Margaret Hampton married Murray Caldwell McConnell.

Violet Kate married Joe Lee Puckett; their child, Joe Lee Puckett, Jr.

Joseph Marshall married Ella Mae Brown. Their children: Janet Holton Blythe and Marshall McCoy Blythe.

Clement Nance Blythe, Co. K, 23 N. C. Inf., C.S.A., born November 18, 1828, died 1896, lived near Gilead Church. He married Mary Adeline Sample (January 31, 1846-February 10, 1930), January 10, 1877. She was the daughter of Milas Sample. They raised four sons: Espy Wilson, born May 8, 1878, John Franklin, born August 7, 1879, Fred Leroy, born January 25, 1881, and Albert Neal, born April 23, 1883.

Espy Wilson married Lillie Mae Hawkins January 12, 1914. They have four boys and two girls living; viz. Clem Wilson, born July 9, 1917, James Franklin, born August 29, 1920, Mary Virginia, born June 8, 1923, Thomas Leroy, born April 18, 1925, Joe Neal, born May 21, 1928, and Verna Mae, born October 6, 1932. They have three dead: Clem Sample, born December 23, 1921, Annie Louise, born October 21, 1926, and the first child died in birth.

John Franklin married Mattie McAulay, daughter of Mr. Hugh McAulay, and lives at 2804 Selwyn Avenue. They have no children living. An infant son died February 26, 1923.

Fred Leroy is not married.

Albert Neal married Verna Hawkins. They have one child, Mary Eugenia who is married.

John Nantz Blythe (November 20, 1830-September 30, 1896) married Dovey Winslow McCoy (June 3, 1839-November 24, 1880) daughter of Marshall McCoy. They were married October 20, 1858, built a home where Mr. Robert F. Vance lives near Long Creek Mill. To them were born a daughter and eight sons:

Robert Walton (September 28, 1859-November 14, 1896).

John Elmore (November 5, 1861-March 31, 1864).

Carrie L. (February 29, 1864-May 22, 1935) married James Shelton Abernathy.

Samuel McCoy (October 18, 1866-December 8, 1923).

Franklin Brevard (May 11, 1869-June 3, 1938) married Alice Dunn. Their children: Elizabeth Winslow, born February 10, 1905; Rebecca Reid, born November 16, 1906; William Nantz, born June 26, 1909; James Herman, born November 16, 1911; Edwin McDonald, born May 21, 1915; and Harry Brevard, born September 11, 1919.

Elizabeth married Herbert C. Smith. Their children: Dorothy and Linda.

Rebecca married Willis Rhodes. Their children: Willis Reid, Patricia, Betty, and Harriette.

William married Willie Barnette. One child, Evelyn.

William Bain (August 19, 1871-February , 1936) married Lottie White. They have four children and five grandchildren.

Roland Lee (September 5, 1873-August 8, 1932) married Mary Elizabeth Eugenia Vance. Their children:

Anna Winslow Blythe, born April 17, 1899, married Luther Douglas August 7, 1918.

John Lee Blythe, born June 23, 1901, married Minnie Lee Williams December 24, 1924.

Dovie Rebecca Blythe, born December 24, 1902, died July 1, 1903.

Gertrude May Blythe, born May 27, 1904, married Theron M. Earle November 26, 1930.

Ellen Eugenia and Edwin Eugene Blythe, twins, born June 2, 1906; Ellen married Joseph Ford, February 28, 1932; Edwin married Ruth Harris, June 2, 1934.

Cloyd Eubanks and Floyd McCoy Blythe, twins, born January 25, 1908; Cloyd married Marian Stovall in 1937; Floyd McCoy died June 1, 1908.

William Walton and Franklin Webb Blythe, twins, born March 28, 1910; William married Dorothy McElroy in 1937.

Mable Launa and Samuel Marshall Blythe, twins, born September 16, 1912.

Naomi Vance (Peggy) Blythe, born December , 1917.

Francis Earl Blythe, born November 14, 1919.

James Columbus (November 5, 1875-February 29, 1920).

Marshall Alexander (January 5, 1878-April 15, 1879).

James Blythe remained a bachelor.

Nancy Johnson Blythe married John Connelly Abernethy of Paw Creek and raised a family. (See Abernethy family.)

Rebecca Blythe married Robert Fulwood and was left a widow with five children.

Ellen Blythe married Ben V. Beal of Lincoln County.

The Blythes were "esteemed for integrity and a great kindness of heart."

CATHY FAMILY³⁹

John Cathy, during the Revolution lived not far south of Beatty's Ford. His son, Colonel Archibald Cathy, spent his life there, married a Miss Caldwell, and raised five sons and a daughter: Pink, William, Andrew, John, Henry, and Nancy. Their father died early and their mother married Tom DeArmond. There was but one child, Joe DeArmond.

Pink Cathy married Barney Torrance's daughter and moved to Arkansas.

William Cathy.....

Andrew Cathy married Betsy Miller.

Nancy Cathy married Joseph McKnitt Alexander, first child of William Bain Alexander, May 3, 1817. (See William B. Alexander's line.)

Andrew Cathy and his sister, Mrs. Joseph M. Alexander, moved to Alabama in 1835. Andrew's one child, Rebecca, educated at Salem, N. C., married her cousin, John Davidson Alexander, son of Joseph M. Alexander and grandson of William Bain Alexander. The Alexanders became wealthy. Henry Cathy married Rebecca Johnston of Iredell.

³⁹ Alexander, *Sketches*, pp. 59, 61, 69.

CRAVEN FAMILY

Dr. Walter Pharr Craven (December 29, 1845-December 15, 1929), busy practitioner and a ruling elder in Hopewell Church for many years, was born in Randolph County. In his tenth year he moved with his father's family, 1855, to Iredell County. He enlisted in the Confederate Army in 1863, being at the time eighteen years of age, and served until his capture at the battle of Five Forks, as the Civil War was drawing near its end. He spent several months as a prisoner at Staten Island, New York, being sent back to North Carolina soon after Lee's surrender at Appomattox Court House.

Dr. Craven entered Davidson College at the age of twenty-one; after his sophomore year he was transferred to Trinity College, where he received his diploma. Subsequent to his graduation he went to Texas, where he spent two years in doing farm work and teaching school. In 1872 he entered the College of Physicians and Surgeons in Baltimore. Upon graduation he returned to North Carolina and located near Hopewell for the practice of his profession. In 1876 he was married to Miss Martha Addie May Gluyas, daughter of Captain and Mrs. Thomas Gluyas of Hopewell. Born to them were eleven children, all of whom are still living: Alice Octavia, William Wilhelm, Walter Gluyas, Elva Letitia, John Bennet, James Rowland, Thomas, Harry Pharr, Murray Baxter, Eva May, and Kenneth.

Alice Octavia Craven married Mac Sample; they have three children: Walter, James, and Martha.

William Wilhelm Craven, M.D., of Charlotte, married Ada Smith; they have four children: the twins Kiffin and Kathryn, Barbara, and Jean.

Walter Gluyas Craven, deacon, married Jennie Erwin; they live in Charlotte, have no children.

Elva Letitia Craven married Roscoe Harry Abernethy of Hopewell; they have six children. (See Abernethy family.) John Bennet Craven has never married.

James Rowland Craven married Ella McKenzie; they have one child, Ruth.

Thomas Craven, M.D., Huntersville, married Mildred Smith; they have two boys: Tommy and Gluyas.

Harry Pharr Craven is unmarried and lives at the old home. Murray Baxter Craven married Lucy Knight; they have one son, Murray.

Eva May Craven married Archibald Reynolds; they have three children; Elizabeth, Alice, and John.

Kenneth Craven has never married.

Mrs. Craven died December, 1903, and in 1907 Dr. Craven married Miss Ossie Lawing, of Spurrier, who died in a few years. On October 10, 1917, he married Miss Mary Andrews, of Charlotte, who survives.

THE DAVIDSONS⁴⁰

The blood is Scotch-Irish, the name honored at Hopewell from the first. All spring from Robert Davidson, emigrant from Glasgow about 1715, settled in Pennsylvania, married Isabella Ramsay, the mother of his only children, John and Mary. He died quite young, leaving a babe in arms.

MAJOR JOHN DAVIDSON (December 15, 1735-January 10, 1832) was born in Chestnut Level, Pennsylvania, the first child of Robert Davidson and Isabella Ramsay. His mother was left a widow with two children while she was still in her very early twenties; she decided to move South to follow her friends, the Brevards. The stream of settlers from overseas had made land in Pennsylvania less plentiful. The Quakers, who were jealous of their prior rights, were considered selfish and undesirable neighbors by the Scotch Calvinists. They were now to leave the land of "Brotherly Love" to build their own churches and schools without restrictions.

In 1745, Mrs. Isabella Ramsay Davidson, matriarch of the family, moved South. The fertile lands along the Yadkin River appealed so strongly that they settled in Rowan County. John and his sister, Mary, were the pupils of Henry Henry, a Princeton graduate, teaching near Salisbury. Mr. Henry succeeded in winning the admiration of his Davidson pupils and the heart of their mother. The youthful widow and the Yadkin teacher were then married. There were several Henry children; one lived with her widowed mother at Major John Davidsons' and married a Mr. Little, whose son Henry Little was a millwright of Lincoln County. Mrs. Isabella Ramsay Davidson Henry, ancestress of the great

⁴⁰ Alexander, *Sketches, etc.*, p. 24, 43; *History of Mecklenburg; Reminiscences*; Ashe, *Biographical History of North Carolina*.

Davidson clan, is buried in Baker's graveyard (says Alexander, *Sketches*, p. 43) where is buried Samuel Wilson, father (?) of Major John's wife, Violet Wilson.

When John attained his majority he and his sister moved farther west in 1760. Covered wagons were still the only means of transportation. They intended to go to Lincoln County, but tradition says when they reached the Catawba River the water was swollen and they were unable to cross. In looking about for a water supply for the night they discovered three springs in close proximity, almost in sight of the Catawba. This circumstance, together with the scenery and fertile country, combined to make the spot suitable for permanent home building. They decided to go no farther. To the circumstantial providence of a swollen stream, the progenitor of the Mecklenburg Davidsons owes his adoption of the country that was to become the home of his family from that day to this.

His two-room log cabin of heart pine was later transformed into an eight-room weatherboarded residence. The date 1788 was scratched in the transom of the glass above the front door. Fire destroyed the building in 1886. The present owner of the site is Joseph Graham Davidson, a descendant in the fourth generation. In 1922-23 Colonel E. L. Baxter Davidson, another descendant, enclosed the graveyard with stone. The iron gate, of his conception, he believes came in idea from his visits to Kew Gardens in London and the Shaw Gardens of St. Louis.

John, an iron master by trade, a diligent and ambitious worker even for pioneer days, married Violet Wilson, June 2, 1761. His wife, born August 13, 1742, died in 1818, was the beautiful and accomplished daughter of Samuel Wilson, Sr., and his wife, Mary Winslow.⁴¹ The Wilsons lived four miles west of Hopewell.

Major John early showed interest in the community and was made a King's Magistrate. His public life began in 1772, when he was elected for the first time a member of the Colonial Assembly of North Carolina. In 1776 John Davidson

⁴¹ Samuel Wilson's grave in Baker's graveyard is marked 1720-1788. Alexander, *Sketches*, pp. 24 and 43 calls him a neighbor coming from North Ireland, but belonging to English nobility. He left North Ireland about 1740. Sir Robert Wilson's nephew visited "Rural Hill."

was first made major. He fought in the battle of White Plains, N. J. (1776)—Ramsour's Mill, N. C. (June 20, 1780)—Rocky Mount (August 1)—and Hanging Rock, S. C. (August 1-6, 1780). General William Lee Davidson, making his headquarters at Major John's home, had conducted the Hornet's Nest campaign from there. Major John was an active Hornet, and when the Revolution closed was made a Brigadier-General of the state militia. He was reappointed magistrate—this time under the state government.

He prospered and the census of 1790 showed him "the largest slave owner" (next to Col. Polk) in Mecklenburg. He was associated in business with his sons-in-law, General Joseph Graham and Captain Alexander Brevard in the iron business. They owned the Vesuvius Furnace and Mount Tirzah Forge in Lincoln County, which supplied cannon balls for the War of 1812.

The seven daughters and three sons of John Davidson and Violet Wilson were:⁴² Rebecca, Isabella, Mary, Robert, Violet, Sarah, Margaret, John, Elizabeth, and Benjamin Wilson.

Rebecca Davidson (March 20, 1762-November 23, 1824) married Captain Alexander Brevard, brother of Dr. Ephraim Brevard. He was in nine decisive battles. After the war he operated an iron furnace. He raised five sons and three daughters: Ephraim, Joseph, Robert, Franklin, Theodore, Mary, Harriet, Eliza.

Ephraim never married.

Joseph married Keziah Hopkins of Columbia, S. C.

Robert Alexander married Harriet, daughter of General Ephraim Davidson.

Franklin married Margaret Conner.

Theodore married Caroline Mays of Edgefield, S. C.

Mary married Professor Richard Brumby (S. C. University) Columbia, S. C.

Harriet married Major Forney of Alabama.

Eliza married William E. Hayne of Charleston. She was considered a great beauty in her day.

Isabella Davidson (September 21, 1764-January 13, 1808) married General Joseph Graham, first sheriff of Mecklenburg and renowned soldier of the Revolutionary War.

⁴² Of the seven daughters and three sons of John Davidson and Violet Wilson came "statesmen, jurists, physicians, ministers, authors, soldiers, a chief justice, four members of Congress, one who was governor, U. S. Senator, and Secretary of the Navy."—[Ashe, *Biog. History of N. C.*]

When Lord Cornwallis entered Charlotte, September 26, 1780, General Graham was shot down and left for dead by Colonel Tarlton's command. Aunt Susie Alexander, out hunting her cows, discovered him, managed to get him home, and dressed his wounds. The children of Isabella Davidson and General Graham were: Sophia, John D., James, Robert Montrose, Violet, George Frank, Alfred, Joseph, Mary, and William Alexander.

Sophia married Dr. John Witherspoon of South Carolina.

John D. married Connor. His second wife was Jane Johnston, who afterwards married Dr. W. B. Maclean.

James not married.

Robert Montrose not married.

Violet married Dr. Moses Winslow Alexander. (See Alexander family.)

George Frank married Martha Harris.

Alfred went West.

Joseph

Mary married Dr. James Hall Morrison. They were the parents of Mrs. Stonewall Jackson and Mrs. A. P. Hill.

William Alexander married Susan Washington.

Mary Davidson (December 13, 1766-), known as Polly, married Dr. William McLean, Continental Army surgeon, June 19, 1792. They raised a large family. Two of their children were eminent physicians:

Dr. John McLean, University of Pennsylvania; (trephined his uncle "Jacky", "Silver Headed Jacky" thereafter) and Dr. William McLean. Rebecca, the only one that lived in the Hopewell congregation, became the second wife of Dr. Isaac Wilson (grandfather of our Mr. McKamie Wilson) lived four miles east of Hopewell, dying childless.

Richard Dobbs Speight married Jane Adams.

John Davidson married first, Jane Davidson; second, Martha Biggers.

Alexander Augustus married Catherine Schenck.

William Bayne married first, Amanda Hill; second, Cornelia Stringfellow; third, Jane Graham.

Mary married Randolph Erwin.

Thomas Brevard married first, Harriet Pegram; second, Elmira Salmon.

Eliza married William Campbell.

Robert Graham married first, Emma McNeel; second, Catherine Sandifer.

Robert Davidson, "Robin" (April 7, 1769-June 14, 1853) built "Hollywood" 1801 or 1802, a mile west of his father's house. He married, January 1, 1801, Peggie Osborne, daughter of Captain Adlai Osborne from Centre Church. They had no children, but were foster parents to several, of whom one was Alexander Caldwell, his

nephew; and one, her nephew, James W. Osborne, who became ruling elder, judge of the Superior Court, and was known as the Demosthenes of Western Carolina. Robert Davidson was owner of some thousands of acres along the Catawba, and was probably "the largest slave owner in Mecklenburg" and a very humane master. He and his wife reached ripe old ages, and are buried in the family plot marked out by his father. In a will⁴³ made in 1852 he leaves Hopewell Church forty shares of bank stock to be used for support of the church in which his family have worshipped for several generations; "So long as said church abide by the Confession of Faith and the larger and shorter Catechisms of the Westminster Assembly and continuing the connection with the (Old School) General Assembly of the Presbyterian Church of the United States. The proceeds to be annually appropriated to the church in the support and extension of the Gospel; but should said Church cease to abide by the above said Confession of Faith and Catechisms and separate itself from the Assembly then I give and bequeath the forty shares of bank stock or proceeds to the Trustees of Davidson College for the use and benefit of the College."

Violet Davidson (August 28, 1771-October 26, 1821) married William Bain Alexander. (See Alexander line.)

Sarah Davidson (June 13, 1774-February 3, 1842)⁴⁴ married Rev. Alexander Caldwell, son of the noted Dr. David Caldwell of Guilford, and grandson of Rev. Alexander Craighead, and brother to Hopewell's pastor, Rev. S. C. Caldwell. Their children were: Patsy or Martha, John H., and David Alexander.

In 1820, Patsy or Martha Caldwell⁴⁵ married Colonel John Howard ("Longheaded Jacky") Davidson⁴⁶ and lived for fifteen years on Long Creek Mill Farm, eight miles northwest of Charlotte. They raised two children, Alexander and Margaret. In 1835 the family moved to Perry, Maringo County, Alabama, "the new country" as it was then called. There Margaret married Mr. Pitts, and Alexander became a member of Congress.

⁴³ His will, July 1852, quoted by Mrs. Emma B. Hodges, 1935 and July 31, 1936.

⁴⁴ Alexander, *Sketches*, p. 26.

⁴⁵ *Ibid.*, p. 31.

⁴⁶ "The Colonel John Howard Davidson (often called Jacky) was a son of a John Davidson who made a will August 31, 1793 in Mecklenburg County. All tradition says this family came originally from Charleston, S. C. The

Major John H. Caldwell married Mary Springs, daughter of John Springs, and lived three miles east of Davidson College, where he made brick for the college buildings, and for the Charlotte Mint, recently torn down and placed on its new site. He bought (1835), from Col. John Howard Davidson the Long Creek Mill Farm now known as the Whitley Mill where he lived some years "but had the most of his slaves working contracts on the North Carolina Railroad," a statement the writer has heard from his late friend Mr. Hugh McAulay. Major Caldwell sold the Long Creek Mill place to R. D. Whitley, and spent his last years in Charlotte, where he died, 1879.

His only child, Mary Caldwell, married Dr. Joseph Malcolm Davidson, son of Benjamin Wilson Davidson.

David Alexander Caldwell⁴⁷ bought a farm six miles north of Hopewell and five miles east of Cowan's Ford. He married the widow of his cousin Rev. Robert Caldwell, pastor in Statesville, née Martha Bishop, of Virginia. Their only children were John Edward and Sally.

Dr. John Edward Caldwell, bachelor, living at the homestead, "Glenwood."

Sally Caldwell married Dr. Edward White of Fort Mill, S. C., who died for the Confederacy.

Margaret Davidson (February 8, 1776-July 30, 1830) became Mrs. James Harris and moved to Alabama. Their one daughter died early.

John Davidson (November 12, 1779-April 26, 1870) commonly called "Jacky," was a man of great energy, making a success of whatever he undertook. He married Sally Brevard, November 11, 1800, (for whom Hopewell's benefactress Miss Sally Harper Davidson was named) daughter of Adam Brevard and niece of Ephraim Brevard. Jacky Davidson and Sally Brevard, his wife, were the grandparents of Col. E. L. Baxter Davidson and

John Davidson of the 1793 will married Margaret Wilson (see Hunter's *Sketches*, p. 86, and his will) and had three children; Samuel Wilson, Davidson, John Howard Davidson, and Mary Davidson. This John Howard (or Jacky) Davidson married Patsy Caldwell and had Alexander Caldwell Davidson and Margaret M. Davidson who married P. H. Pitts. John Davidson (of the 1793 will) died in Mecklenburg but his whole family (wife and three children mentioned) all moved to Alabama. This John (1793) was an uncle of the William Davidson who was a Congressman from North Carolina (1818-21) and whose picture is in Thomkin's *History of Mecklenburg*."

Dr. J. B. Alexander's apparent confusion of Col. John H. (Jacky) Davidson, p. 31, and John Davidson (Jacky) son of Major John Davidson, p. 37, is cleared up by Dr. J. E. S. Davidson, of Charlotte, (June 25, 1936) who says that the tradition is that Col. John H. was called "Jacky" or "Longheaded Jacky" to distinguish him from "Silver Head" Jacky. But that Col. John H. Davidson was of a South Carolina family and perhaps unrelated to the Mecklenburg family—C. W. S.

⁴⁷ Alexander, *Sketches*, p. 28.

his sisters, Miss Sally Harper and Miss Blandina, benefactors of Hopewell. They lived at "Rural Hill" and raised a large family, and now rest in the family burying ground. Their children were: John Matthews Washington, Mary, Violet, Adam Brevard, Robert Hamilton McWhorter, Isabella Sophia, Augustus, William Speight Maclean, Edward Constantine, and Sallie.

John M. W. married Mary J. Sylvester and moved to Florida.

Mary married Joseph Doby.

Violet married _____ Sylvester.

Adam Brevard Davidson (March 13, 1808-July 4, 1896)⁴⁸ married April 20, 1836, Mary Laura Springs (1813-1872) daughter of Jack Springs of South Carolina. They resided at "Rural Hill" where the following children were born to them:

Laura, February 3, 1837.

John Springs, August 6, 1838.

John Springs Davidson was the father of Hopewell's Thomas Brevard Davidson who married Louise Waddell of Clover, Virginia; of Jo Graham Davidson who married Annie May Alexander, daughter of William Abner Alexander and Margaret Hampton, his wife (the Jo Graham Davidsons live at "Rural Hill" with their children, John Springs, Elizabeth, May, and Jo Graham, all members of Hopewell Church); of Baxter Craighead Davidson who married Louise Heagy of Jacksonville, Florida (they live at "Rosedale" four miles east of Charlotte, with their children, Mary Louise and Alice Caldwell); of Hattie Davidson who married Dr. J. S. Abernethy (see Abernethy family); of Mary Springs Davidson who married J. B. Bost of Atlanta.

Willie, July 20, 1840; Robert A., March 13, 1842; A. Richard, December 10, 1843; Sallie H., August 16, 1845; Jennie, November 17, 1847; Isabel S., June 17, 1849, Amanda, June 17, 1849, twins; Adam B., Jr., March 20, 1852; Blandina, October 15, 1853; Leroy, August 19, 1855; Julia S., May 6, 1857; E. L. Baxter, November 27, 1858; Fannie B., June 8, 1861. Adam Brevard Davidson's second wife was Cornelia Elmore. A tablet was erected to him in Hopewell by his children, Miss Sallie, Miss Blandina, and Col. E. L. Baxter Davidson. He was an elder in Hopewell, a man of prominence in public affairs, attaining great wealth. The war brought sad changes, and soon after its close he moved to Charlotte and there died in his eighty-ninth year. He is buried at "Rural Hill" in the yard Col. Davidson enclosed in a beautiful wall of natural stone, similar to that he put about the church.

Robert H. M., not married.

Isabella Sophia married Warren Moore, of Lincoln County, an elder in Unity Church.

Augustus died while a cadet at West Point.

William S. M. married first, Jane Torrance; second, Rebecca Reid; third, Mary Johnston.

⁴⁸ Alexander, *Sketches*, p. 37; Col. E. L. Baxter Davidson.

Edward Constantine, the youngest brother, lawyer, served through the war against Mexico as cavalryman, and settled at what is now Mr. Hal McDonald's place on the Beatty's Ford Road. He married Jane Henderson and raised three sons and two daughters. He was drowned at Moore's Ferry, on the Catawba, May 13, 1892, in his seventy-fourth year.

Sallie not married.

Elizabeth Davidson (September 15, 1782-April 27, 1842)⁴⁹ known as "Betsy Lee" married William Lee Davidson, posthumous son of General William Lee Davidson. They lived three miles east of Davidson College. He experimented with silk culture with success—except as to finances. So did others about 1844. As his father's name was given to the college, so the son in part donated the lands for it and was a chief supporter. "Next to Maxwell Chambers he was the largest contributor in the first fifty years of the school's life."⁵⁰ He was a friend to the students, annually entertaining the senior class at dinner after final examinations. His wife was called "Aunt Betsy Lee."⁵¹ He removed to Alabama and there died, 1863, leaving no children. His wife is buried beside General William Lee Davidson at Hopewell.

Benjamin Wilson Davidson (May 20, 1787-September 25, 1829)⁵² youngest son of Major John Davidson, was born on May 20, in honor whereof he was always called "Independence Ben" by his father, a signer of that Declaration. In August 1818, he married Betsy Latta, whose father, James Latta lived two miles west of Hopewell. Their children⁵³ were: Robert Franklin, John Ramsey, James Latta, William Lee, Joseph Malcolm, and Benjamin Howard.

Robert Franklin married Eliza McCombs; John Ramsey married Eugenia McConnaughey; James Latta married Sara Springs; William Lee married Annie Pagan; Joseph Malcolm married Mary Martha Caldwell, daughter of John H. Caldwell; Benjamin Howard married Kate Landon; killed at Sharpsburg.

⁴⁹ Alexander, *Sketches*, p. 32.

⁵⁰ Dr. W. R. Grey, August 19, 1937.

⁵¹ Shaw, *History of Davidson*, p. 17.

⁵² Alexander, *Sketches*, pp. 39, 42.

⁵³ From the William Lee line come the Fayssoux and the Chester, S. C. connections.—[Alexander, *Sketches*, p. 42].

MARY DAVIDSON⁵⁴ married James Price and lived near Baker's Graveyard, Iredell County. They had three sons and a daughter:

John Davidson Price married Jane Beatty. Their children:

Rachel who became Mrs. Ezekiel Alexander.

Margaret who became Mrs. Ephraim Alexander.

Mary who became Mrs. John Potts.

Jane married John Whitley, and raised two sons, Decatur and Robert Davidson Whitley, born 1820, after his father's death, bearing the name of his mother's uncle, Robert Davidson, who became protector to the widow and her sons. After living several years in Alabama, Mrs. Whitley returned to North Carolina and her son Robert purchased the Long Creek Mill Farm and married Sarah Esther McCoy. Later (1868) he married her sister, Martha Elizabeth, daughters of Marshall McCoy. Kiziah who became Mrs. George Little.

Thomas Price married Mary Duckworth and lived fifteen miles northwest of Charlotte, on Beatty's Ford Road.

William Price removed to Tennessee.

Rachel Price married John Bell, a blacksmith. They lived eight miles north of Hopewell and four miles east of Cowan's Ford on the Catawba. They had children, of whom John Bell, Jr., married Melissa Alexander.

HARRY FAMILY⁵⁵

Colonel David Harry, son of Daniel Harry, one of several brothers who came to America from Holland, came to Hopewell and married Ann Avaline Barry, daughter of Richard Barry, Jr. Their home was on Gar Creek about a mile and a half west of the Beatty's Ford Road. It was a large two-story frame building with six rooms and an attic; the kitchen was built separate from the main building. Mr. Harry died young and the boys carried on. William Batte and his family lived at the home place, and his son after him. This house was burned sometime in the 1890's and another house was built higher up the hill from the creek; this latter house still stands, property of the S. P. C., and occupied by Mr. Howie and the Porch family. The children of David Harry and his wife, Ann Barry, were: John Franklin, Richard Barry, William Batte, Margaret, Ann Louise, and Martha Eleanor.

⁵⁴ *Ibid.*, p. 44.

⁵⁵ Data supplied by Miss Estelle Barnett.

JOHN FRANKLIN HARRY married Rebecca Price; they lived down the creek from the old home in a log house of a story and a half. The land is the property of the S. P. C., and the home site is almost completely surrounded by water; the house has been torn down. The children of John Franklin Harry and his wife, Rebecca, were: Reece Price, Samuel Walkup, John McDowell, Adrian Ernest, David Richard, Arthur Walter, and Minnie Esther.

Reece Price Harry married May Dunkin and they live in Union, S. C.

Samuel Walkup Harry married Annie Bennett and lives in Salisbury. They have one daughter, Doris, who married James Pfaff of Salisbury.

John McDowell Harry married Minnie Olive of Apex, N. C., who died several years ago. He lives in Charlotte and is a deacon in the Second Presbyterian Church.

Adrian Ernest Harry married Lalla McKissick November 3, 1897; eight children were born to this marriage: Sarah McKissick, Elizabeth Price, Adrian Ernest, Jr., Edward, John McDowell, Margaret, Charles Walker, and Anthony Foster.

Sarah McKissick Harry married Joe A. Allison and lives in Pompano, Florida; their children are Sarah Frances, Joe A., Jr., and Virginia Ann. Elizabeth Price Harry married George Jeeks, who died; her second husband is U. U. Bauder and their children are Betsy and Mary. They live in Pompano, Florida.

Adrian Ernest Harry, Jr., married Iris Helton and lives in Pompano, Florida; they have one daughter, Kathryn.

Edward Harry lives in Pompano, Florida.

John McDowell Harry married Ruth ----- and lives in Los Angeles.

Margaret Harry died.

Charles Walker Harry lives in Zolfo Springs, Florida.

Anthony Foster Harry married Sarah Branch and lives in Pompano, Florida.

Lalla McKissick Harry died October 28, 1922; in 1925 Adrian Ernest Harry married Addie Delagol Johnson; they live in Pompano with their two children, Franklyn and Ruth.

David Richard Harry married Fannie Neely and lives in Greensboro; their children are: Richard, Jr., Reece II, Elizabeth, and Frances.

David Richard Harry, Jr., went west and has not been heard from for years.

Reece Price Harry II married Edna; they have one son, Reece III.

Elizabeth Harry married David F. Hardee and lives in Greensboro; their children are Betty Frances and Mary Lucile.

Frances (deceased) married Frank Caldwell; their children are Frances Neely and Dorothy.

Arthur Walter Harry married Roberta Houston, sister of Frank Houston; they live in Salisbury and have one daughter, Louise, who married Charles Couch of Charlotte and has one son, Charles, Jr.

Minnie Esther Harry married Dr. Charles Walker; their children are: Rebecca, Minnie Olive and Kate.

Rebecca Walker married James Davis of Salisbury; their children are Rebecca and James, Jr.

Minnie Olive Walker married Cecil Harris; their children are Anne Walker and Charles Walker.

Kate Walker lives in Charlotte with her mother and sister Minnie's family.

RICHARD BARRY HARRY died November 15, 1855, aged twenty-four years, nine days.

WILLIAM BATTE HARRY lost a leg in the cause of the South. He married Sallie Lawing; their children were: Susan Laura, William Davidson, Ella, Addie May, and Nancy Rebecca.

Susan Laura Harry (Sunie) married Richard Blythe Abernethy. (See the Abernethy line.)

William Davidson Harry married Alice Patterson and raised six daughters and two sons: Mary, Sarah Lawing, Ona Patterson, Julia Bonney, Nelle, Addie Sue, William Patterson, and John McKamie. They lived at the old home place of David Harry for several years, then moved to Cabarrus County.

Mary Harry married John Wallace Kerns, an elder of Hopewell Church. Sarah Lawing Harry married George Trotter; they live in Morganton and have two sons—Billie and George Reid.

Ona Patterson Harry married Victor Caldwell of Concord; their children are: Margaret Harry, Robert Victor, and Morris.

Julia Bonney Harry.

Addie Sue Harry married Frank Marshall and they live in Louisville, Kentucky.

Nelle Harry married Louis Orr Stephens. They live in Berkley, California, and have two children—Nelle Alice and Lela Gallman.

William Patterson Harry married Valda Crowell of Concord and lives in Cabarrus County.

John McKamie Harry studied medicine and practices his profession in Fayetteville, N. C. He married Sarah Currie.

Ella Harry married Irvin Abernethy; they have one son, Lloyd Irvin, who married Nancy Pettus and has several children, including Ellen and Lloyd.

Addie May Harry lived a useful life as a trained nurse, mostly in Baltimore.

Nancy Rebecca Harry married Frederick Charles William Kramer of Leesburg, Florida; they had one son, William Harry, who died in infancy.

MARGARET HARRY married James Sample Henderson, an elder in Hopewell. (See Henderson line.)

ANN LOUISE HARRY was born September 29, 1839, and died October 9, 1843.

MARTHA ELEANOR HARRY married Robert Sidney Barnett. (See Barnett line.)

HENDERSON FAMILY

David Robinson Henderson of Sugaw Creek married Margaret Davidson Alexander,⁵⁶ May 4, 1820, daughter of William Bain Alexander. Their children were: John McKnitt Henderson, Andrew Robinson Henderson, William Bain Henderson, Jane Henderson, and Harvey Henderson.

JOHN McKNITT HENDERSON⁵⁷ married Miss Leonora E. Simril. Their children: Margaret Henrietta, Frances Eliza, Pinkney Caldwell, Daisy Jane, Simril McDowell, Mary Elizabeth, Josephine McKnitt, and Lucy Bain.

⁵⁶ See John McKnitt Alexander's *Five Children*.

⁵⁷ Rebecca McDowell Henderson, August 18, 1937.

Margaret Henrietta Henderson⁵⁸ married Dr. John Robinson Irwin. Children: Herbert, Julia, Mary Leonora, Batte, John Robinson, Jr., and Henderson.

Julia Irwin married John H. Roddy. One child, John Roddy, Jr.

Mary L. Irwin married William H. Belk. Six children: William H. Belk, Jr., Sarah Walkup Belk, Henderson Belk, Thomas Belk, John Belk, and Irwin Belk.

Batte Irwin married _____. Two children: John Batte Irwin, Jr., and Mary Irwin.

John Robinson Irwin married Margaret Hasty. Two children: John Robinson Irwin, III, and Margaret Irwin.

Henderson Irwin married Eloise Farrow. One child, Nancy Lavender Irwin.

Frances Eliza Henderson.

Pinkney Caldwell Henderson married Julia Montgomery Dowd. Children: Pinkney Caldwell, Jr., Leonora Simril, Elizabeth Reeves, Julia Dowd, and Margaret Henrietta.

Julia Dowd Henderson married Mark Robert Van de Erve.

Daisy Jane Henderson married William Elmore Wilson. Children: Eva Wilson and Helen Wilson.

Eva Wilson married John Marshall Davenport. Children: John M., Jr.; Daisy Marshall who married Kenton Parker; Eva Louise; Helen Simril; Elmore Wilson; and William Simril.

Helen Wilson married Stephen Hart.

Dr. Simril McDowell Henderson married Pearl Winifred McCartan. Children: Christian McNatt Henderson and Rebecca McDowell Henderson.

Christian McNatt Henderson married Lionel Demming Bass. Child: Lionel Demming Bass, Jr.

⁵⁸ Mrs. Margaret Henderson Irwin, widow of Dr. John R. Irwin, and one of Charlotte's most prominent older women, died at her home 310 Queens Road, September 17, 1937. Mrs. Irwin was born July 7, 1859, and was married, February 19, 1879. Dr. Irwin, long one of Mecklenburg's most prominent physicians, died June 28, 1931. Mrs. Irwin was educated at the old Charlotte Female Institute. When quite a young woman she began teaching Sunday School classes at Sugaw Creek Presbyterian Church. After she and Dr. Irwin moved to Charlotte she continued her Sunday School work at the Second Presbyterian Church. Her class of young men grew to an average attendance of one hundred and became one of the best known classes in the city. During the war period when Camp Greene was located here the class often numbered more than two hundred boys. Mrs. Irwin directed the movement that led to the creation of the Mecklenburg presbyterial and was the presiding officer at the meeting at which it was organized. She has been active in Sunday School and women's activities of the church for more than a quarter of a century—*Charlotte Observer*, September 17, 1937.

Mary Elizabeth Henderson married Arthur T. Walker. Children: Duella Simril and Leonora Henderson.

Josephine McKnitt Henderson.

Lucy Bain Henderson married Rev. Charles Claudius Beam.

ANDREW ROBINSON HENDERSON⁵⁹ (June 8, 1826-December 28, 1901) was born in Sugaw Creek, son of David Robinson Henderson and Margaret Davidson Alexander, his wife. He married Rachel Roxana Rutledge (June 19, 1832-June 19, 1908) at Old Providence Church, Gaston County, Sabbath morning, May 26, 1850 and settled in Mecklenburg on the Catawba. Mr. Henderson received his education at the old Sugaw Creek school house now standing as a memorial. In 1837, the boys helped to build the house, carrying brick and mortar; in 1887 six of the boys were living to celebrate the fifty years since those school days. Mr. A. R. Henderson was one of them. Mrs. Henderson, educated in a private school in Lincolnton, was of few words but quite talented. She spun and wove cloth for the soldiers and was very kind to the sick and needy. She was a favorite cake baker and trimmer, and all brides delighted in her art. She was a daughter of James and Belinda Turner Rutledge, descendant of John Rutledge, a lawyer, who signed the federal constitution and a near relative of the Rutledges of South Carolina. About 1865 A. R. Henderson made brick for his fine house on the Catawba, in River Bend, Gaston County, hand-made and sun-baked. His was a home known to ministers. Mr. Henderson made and donated to Hopewell the brick for the new part of the church as it now stands. He was a promoter of education, helped local schools and Davidson College; then adding a building he contributed \$1,000.00, and took scholarships to educate boys there. In 1861 he was by Governor Henry Clark commissioned a captain of a company in River Bend of the 71st Regiment of the 10th Brigade in the 5th Division, North Carolina militia. For many years he was a Mason, and at present his picture and his sword hang in the Masonic Hall at Long Creek. Mr. Andrew Robinson Henderson's children: Mary Elizabeth, David Robinson, James Edgar Rutledge, William Bain,

⁵⁹ Mrs. Cora Lowe King, Mooresville, N. C., September 19, 1937.

Harvey Constantine, (Twins) Robert Eugene and Sarah Eugenia, Cora Jane, Margaret Roxana, and Andrew McKnitt.

Mary Elizabeth Henderson married John McKnitt Alexander. (See Alexander line.)

David Robinson Henderson, born October 26, 1854, married Theresa Caroline Robinson, November 4, 1886. Their five children: Willie Louise, Mary Caroline, Dora Roxana, Isla Eugenia, and Andrew Robinson.

Willie Louise married John M. Anderson. Three children: John M., Jr., Louise (deceased), and Harvey.

Mary Caroline married Varn P. Hambright. Their six children: Caroline Robinson, Evelyn Eugenia, Varn P., Jr., David Robinson, Rachel Roxana Rutledge, and Margaret Henderson.

Dora Roxana married R. A. Dowd. Their two children: Dorothy Bess and R. A. Dowd, Jr.

Isla Eugenia married George W. Brown. Their one child was Mabel Eugenia. Her second husband was Harry H. Erisman. Their one child was Dora Carolyn Louise.

Andrew Robinson married Bess Viola Morris, August 21, 1923. They live in Hopewell's first manse. Their two children: Andrew Robinson, Jr. (1925) and Louise Morris (1928).

James Edgar R. Henderson (November 12, 1858-February 23, 1926) married Isla Cannon (June 14, 1860-April 21, 1933). Their four children were: A son who died at birth and was buried at Poplar Tent Church burying ground, Corrie Jane, Bessie Anna, and Mary Lee.

Corrie Jane married William R. Wellborn, M.D., from Wilkesboro, now residing in Elkin, N. C. Their children: James Edgar, died in infancy; Catherine Cannon, who married J. Ralph Reece; one child, Charles William Reece; Bessie Lee, who married Edwin Duncan of Sparta, N. C.; and William R. Wellborn, Jr., who is studying medicine.

Bessie Anna (December 17, 1885-February 9, 1931) married William H. Rust of Falls Church, Virginia. They have both passed on and are buried in Elmwood Cemetery, Charlotte. To them was born one child, Isla Estelle Rust, who married Richard H. Isley of Charlotte. They now live in Lancaster, S. C.; they have one son, Richard Henderson Isley.

Mary Lee married Charles Newton Gillette of New York State. They now live in Charlotte, where they are very active in civic affairs and the Second Presbyterian Church. She is the present regent of the Mecklenburg Declaration of Independence Chapter, D. A. R. To them were born two children, Mary Elizabeth, living, and Margaret Henderson, who died in infancy and is buried in Elmwood Cemetery, Charlotte.

Dr. William Bain Henderson⁶⁰ (December 26, 1861-July 3, 1892) married Louise Dewstoe. Their children are Jean and Bain.

Harvey Constantine Henderson, born June 24, 1864, attended Hopewell, riding from the Catawba by a road passing Mr. Willis McNeely's home, now little used; received M.D. from University of Maryland, 1895, specializing in dentistry. His thorough and skillful work secure him steady practice. His marriage to Hattie Howard Jones (born July 2, 1884) took place in the First Presbyterian Church in Cartersville, Georgia, March 8, 1916. To them were born three children: Evelyn Jones, born February 27, 1917, Harvey Constantine, Jr., born August 11, 1920, and Harriet Howard, born November 1, 1921.

Evelyn Jones Henderson, schooled at Queens-Chicora and Salem, was married to Walter Hubert Brown, September 5, 1935, in Rock Hill, S. C.

Robert Eugene Henderson, born January 11, 1868, married Adeline Millar, July 3, 1900, niece of R. A. Millar. Their two children: Anna Harris, who married F. M. Matthews and Sarah Eugenia, who married W. Earl Ranson.

Sarah Eugenia Henderson, his twin, died September 4, 1879, of diphtheria.

Cora Jane Henderson, born October 16, 1871, married Col. D. A. Lowe; then J. O. King, and now lives in Mooresville. Her only child, Nancy Eugenia Lowe, married William W. Williamson. Her adopted son, Herron Ashby Lowe, was drowned in the Catawba at the age of fourteen.

Margaret Roxana Henderson (August 9, 1874-September 29, 1875).

Andrew McKnitt Henderson, born August 26, 1876, married Pearl Rutledge, June 2, 1904. Their four children: Rachel McCombs, Sarah Blair, Pearl Rutledge, and Andrew McKnitt, Jr.

Rachel McCombs Henderson married W. Clay Thompson.
Sarah Blair Henderson married William Adamson.

⁶⁰ Mrs. H. C. Henderson, September 14, 1937.

DR. WILLIAM BAIN HENDERSON, of Alabama.

JANE HENDERSON, Mrs. E. Constantine Davidson of Beatty's Ford Road, fourteen miles north of Charlotte, the mother of Dr. J. E. S. Davidson of Charlotte.

HARVEY HENDERSON, father of J. Arthur Henderson, Willis Irwin Henderson, David Baxter Henderson, and Ella Henderson.

HENDERSON FAMILY OF LONG CREEK⁶¹

Robert Henderson and Martha Caroline Sample were married December 15, 1832. Settled at junction of Beatty's Ford Road and Tuckaseege-Mt. Holly Road west, near Long Creek bridge, one and one-half miles southeast of Hopewell Church, his farm lying on the waters of Long Creek. The old house was replaced, 1936, by Mr. Avery A. Auten's bungalow. The family all became members of Hopewell; they were: Isabella Elizabeth, James Sample, Martha Jane Louise, Lawson Pinkney, William Augustine, Mary Margaret Caroline, and three who died in childhood, Dovey Winslow, Alice Vira, and John Milton. Robert Henderson died February 26, 1863. His widow and two daughters, Martha Jane and Mary Margaret, continued to live on the farm until her death March 26, 1891.

Isabella Elizabeth, born May 6, 1834, married Theodore Newton McNeely (1830-1915). (See McNeely family.)

James Sample Henderson and Margaret E. Harry were married August 11, 1858; settled on a farm four miles south of Hopewell Church near Trinity Methodist Episcopal Church. He was an elder in Hopewell, lived on his farm until declining health induced him to move to Charlotte, where his son, Hugh C. Henderson, was engaged in business. The family consists of: Annie Louise, Hugh Cunningham, Maggie James, Carrie Rebecca, Rosa Lee, Lilly Eugenia, John Williams, Walter Roland, and three who died in infancy, Mattie Robinson, Willie Pinkney, and Marcus Sydney.

Annie Louise Henderson married W. A. Jamison. Residence, Charlotte, near West Avenue Church, where their loyalty and labors have been conspicuous.

⁶¹ W. A. Jamison, June 30, 1936.

Hugh Cunningham Henderson was an elder in West Avenue Church, Charlotte. He died at the Presbyterian Hospital, September 17, 1934.

Maggie James Henderson married A. Neal Sample. (See Sample family).

Carrie Rebecca, Rosa Lee, and Lilly Eugenia are not married and continue their residence in Charlotte.

John Williams Henderson married Bessie Auten. They live in Mooresville; their children are James Lee, Mary Elizabeth, and Lucile.

Walter Roland Henderson married Lessie Glen of Gastonia. Their oldest daughter, Margaret, died at an early age; Richard and Carolyn live in Gastonia with their mother. Richard married Mary White of Dallas, N. C. Mr. Henderson died April 26, 1929.

Martha Jane Louise Henderson married Isaac Henderson March 8, 1892, of Mooresville, N. C. No children.

Lawson Pinkney and **William Augustus** died while in military service in the War Between the States.

Mary Margaret Caroline Henderson married J. S. Collins of Steele Creek, January, 1898. No children.

HOUSTON FAMILY⁶²

The Houstons, principal founders of New Providence Church, Virginia, became intermarried with Montgomerys, Todds, Guys, Browns, Glendyes, and many others, in tracing whom all lines ultimately come back to "Mrs. John Houston, the mother of us all." It is a most honorable line almost invariably Presbyterian, and throughout the generations free from disgrace.

⁶² A four hundred page volume loaned me by Mr. Jake Houston of *The Charlotte Observer*, written by the notable minister, Rev. Samuel Rutherford Houston (1806-1887), of Rockbridge County, Va., is a very careful and painstaking collection of data on this large family. Its author was an alumnus of Dickinson College (1825), Princeton Seminary, and Union Seminary, Va. (1834), a missionary to Greece, who spent his last days at "Wigton", Pickaway, Monroe County, West Virginia. He says of the North Carolina family that it "seems to have a pretty strong claim to be considered a part of our Houston family. The traditions and records, as far as they extend, make the relationship probable, though not absolutely assured." He quotes from a manuscript of his father, the Rev. Samuel Houston, explaining the name as Norman French and marking as doubtful the tradition that a Houston came over with William the Conqueror, 1066. His solid ground is: "John Houston, my grandfather, came from Ireland—about 1735". His grandfather's mother, Mrs. John Houston, was with him, and her children Robert, Isabella, Esther, John (aged 9), Samuel, and Matthew. All the Houstons go back to that matriarch, Mrs. John Houston. That grandfather John Houston settled in Penn., moved to Augusta County, Va., on Burden's Land, "a section lying by Beverley's Manor."

A resident of Iredell County, N. C., gave Dr. S. R. Houston the table: "Our progenitor, John Houston married Martha Walker in Lancaster County, Pa. . . . and emigrated South. Their children were: Robert, Samuel, James, John, Christopher, Prudence, Rebecca, and Mary Houston. Samuel lived in Rowan County, now Iredell. James was killed at Ramseur's Mill, June 20, 1780. Christopher Houston married Sarah Mitchell and died "about (1865) at ninety-five years of age, at Catawba River. He manumitted his slaves and committed them to the Colonization Society in 1830. He was a strong Presbyterian and a Whig."⁶³ Samuel Houston, son of Christopher died in Iredell County. The names Franklin Houston and Nancy occur, and often John, Matthew, Robert, and Samuel. "The most of the Houstons of North Carolina left that state early Quite a number of these Houstons live on the Catawba River, where Samuel and Christopher settled, near the Buffalo Shoals about 1772 . . . There was a settlement of Houstons, said to be related to the above connection, in the lower part of Iredell, near Davidson College Dr. Houston, elder in Back Creek Church, and a preacher at 'Centre,' a relative of the Virginia Houstons, were all declared to belong to this branch."⁶⁴ The earliest mention of the Houston name at Hopewell is in Dr. J. B. Alexander's *Sketches, etc.* (p. 58) noting the marriage, 1798, of "Billy Kerns to Jane McClure," the widow Houston, daughter of Matthew McClure,—the mother of a son and daughter Houston. She died in 1820.

HOPEWELL HOUSTONS⁶⁵

MATTHEW M. HOUSTON, grandfather of John Franklin Houston, married Eunice (Nicey) McCoy, eldest daughter of John McCoy. They lived where John Lafayette Houston now lives, and Mr. and Mrs. John H. Wilson. Their sons were John and Lafayette, brave soldiers of the Confederacy.

John Marshall Houston, elder in Hopewell, married Elizabeth Sample, daughter of Robert M. Sample (born May 9, 1807) and Adaline Henderson (born December 4, 1808)

⁶³ Houston, *The Houston Family*, p. 306.

⁶⁴ *Ibid.*, pp. 310-312.

⁶⁵ John Franklin Houston, a deacon, furnishes this information as to the Hopewell family.

on March 27, 1834. Their children were: William McKamie, Hattie, Ella, John Franklin, James Lafayette, Zetta, Roberta ("Berta"), and Addie V.

Ella Houston, missionary to Japan.

John Franklin Houston married in January, 1917, Addie Ione Parks. Their children: William Marshall, Nancy Elizabeth, Frank Neal, and Robert Parks. All the children are members of Hopewell. Marshall is at Davidson College, class of 1939.

Zetta Houston became Mrs. Charles Alexander of the old Monteith place.

Roberta Houston became Mrs. Arthur Walter Harry and lives in Salisbury, N. C.

Addie Houston lives in Greensboro, N. C.

Lafayette Houston gave his life for the Confederacy.

HUNTER FAMILY⁶⁶

Thomas Nathaniel Hunter of Prosperity A. R. P. Church (April 29, 1854-April 24, 1888) and Abigail Elizabeth Catherine (Betty) Vance (December 8, 1851-December 22, 1896) third child of William Hezekiah Vance, were married December 18, 1879, by Rev. William E. McIlwain at the manse, now the home of Mr. Andrew Henderson. The five children of Thomas Nathaniel Hunter and Abigail E. C. Vance were: Margaret Jane, Henry William, Mary Abigail, Ada Leuna, and Ella Nathaniel.

Margaret Jane Hunter, born October 21, 1880, married John Henry Barclay, born March 18, 1879, on December 23, 1903; their children: Harry Nathaniel, born October 2, 1904, Leonard Robinson, born October 3, 1906, Adrian Vance and Ada Catherine, twins, born June 22, 1908, Joe, born April 7, 1913 and died in a week, Henry, born July 2, 1915 and died in three days, Frank Henry and Fred Hunter, twins, born October 19, 1916, and Mary Elizabeth, born December 7, 1918.

Henry William Hunter, born July 15, 1882, married Ellen Viola Abernethy, born May 14, 1888. Their children are: Marvin Nathaniel, born July 13, 1908, graduated from University of North Carolina, now teaching in Southern Pines;

⁶⁶ Mrs. Miles Abernathy, August 29, 1937.

Henry William, born January 29, 1911, married Alta Mock, 1936; Margaret Faye, born April 29, 1915.

Mary Abigail Hunter, born February 27, 1884, married John Wallace Kerns. (See Kerns line.)

Ada Leuna Hunter, born June 14, 1886, married Robert Cathey Barkley, born June 25, 1881, on November 28, 1908. Their children: Graham Nathaniel, born November 18, 1909, died November 20, 1923, William Hunter Barkley, born January 21, 1912, married Ruth Cordelia Shinn of Gilead A. R. P. Church, August 5, 1937; Ella Grier, born November 16, 1914, and Albert Cathey, born April 23, 1919. Robert Cathey Barkley died March 22, 1930.

Ella Nathaniel Hunter, born May 14, 1888, attended Normal School at Asheville, N. C., graduated from Nurse's Training School Presbyterian Hospital, May 15, 1915; married Miles Wilson Abernathy on January 31, 1918. (See Gaston County Abernethys.)

JAMISON FAMILY

James Sample Henderson married Margaret Harry, and lived just a half mile back of Trinity Church; their family: Annie Louise, Hugh Cunningham, Margaret James, Carrie, Rose Lee, Lilly Eugenia, John Williams, and Walter Rolland.

Annie L. Henderson married William Alexander Jamison, an elder in Hopewell Church and long superintendent of the Sunday School. Their family: Ada Elizabeth, Mary Irene, James Leander, Florence, Ellen Louise, Johnsie Margaret, William Chalmers, and Lillian Barry.

Ada Elizabeth Jamison married James Thomas Porter, an elder in the Second Church, Charlotte. They live on South Boulevard, Charlotte. Mary Irene Jamison married Walter Stitt Robinson. They have a family of seven children: Louise, Virginia, William Jamison, Elizabeth, Walter Stitt, Jr., Mary Barry, and Thomas. They live near Pineville. Johnsie Margaret Jamison married Frank S. Neal, Jr., and they live on Grove Street, Charlotte. They have two daughters, Ruth and Lillian. Rev. William Chalmers Jamison⁶⁷, born October 25, 1891, Davidson, A.B., Union Seminary, B.D., 1917, married Carolyn Thompson of Davidson and they have two daughters, Eleanor and Marianna. He is pastor of Hebron Presbyterian Church, near Staunton, Virginia.

⁶⁷ *Union Seminary Catalog*, p. 238.

Florence Jamison is the principal of Myers Park School and is active in the West Avenue Church work.

Ellen and Lillian Jamison are in the business activities of Charlotte, and are workers in the Second Presbyterian Church.

KERNS FAMILY⁶⁸

It begins with William Kerns, "Billy," from Cork, Ireland. Prior to 1790, he came to Stokes County, N. C., and about 1791 to Mecklenburg. The spirit of adventure is assigned as his motive. He entered a homestead of one thousand acres and built his log house on what became known as Sibby's Branch. His nearest market was Camden or Cheraw, S. C., by team with almost no roads. He was a member of Hopewell. About 1798 he married the widow Houston, née Jane McClure, daughter of Matthew McClure, signer of the Declaration. She died in 1820. Their children were Thomas, Mary, and Harper. The widow Houston had a son and daughter Houston. (See Houston family.) William Kerns then married Sibby Falls, sister to Peggy Falls McKnight; she had no children. He died 1840 and is buried at Hopewell.

THOMAS McCLURE KERNS (1799-1868), school teacher, married Jane McKnight, whose parents, Thomas McKnight and Peggy Falls (her father, Colonel Falls was killed in the battle of Ramseur's Mill, 1781) belonged to Hopewell and lived two miles north of the church, with their seven children. Thomas Kerns, fair scholar, strong mentally, lived three miles northeast of the church. There were twelve children, seven of whom grew up: Rose, who died in 1878, Nancy, who died in 1897, Isabella, who died in 1885, Thomas, Joseph, Emaline, who died in 1911, and Margaret. Of these only Thomas and Margaret married. Thomas McClure Kerns married a second wife, Ellen Nance of Lincoln. She bore no children. He owned five hundred acres and thirty slaves. He is buried at Hopewell.

Thomas James Kerns, son of Thomas McClure Kerns, born November 30, 1831, was four years in the Southern Army, promoted, imprisoned. He married, 1880, Lydia Leadwell, mother of his children: T. Neal, Viola, Ada,

⁶⁸ *Biographical Sketch of the Kerns Family*, by T. N. Griffin, Huntersville, N. C., 1927-1928; Alexander, *Sketches*, p. 58; Mrs. Craven Kerns, September 11, 1936; Miss Julia Annis Kerns, July 12, 1937.

and Ernest. He died January 30, 1917, and is buried at Hopewell.

T. Neal Kerns (died January 25, 1937) married Margaret Ramsay, February 18, 1908; five children.

Viola married W. B. Downs; five children.

Ada married William Auten, 1907; eight children.

Ernest married, 1917, Ada Stephens; two children.

Margaret Kerns married J. Adams, 1855. Their one child, Emma, became Mrs. J. L. Ramsey; two of her children became Presbyterian ministers.

Joseph Kerns, brother to Margaret, gave his life for the Confederacy 1862, and is buried at Hopewell.⁶⁹

MARY KERNS, born 1802, to William Kerns and Jane McClure (widow Houston) married Gilbert McKnight (known as "Gillie") and both died within six months.

JAMES HARPER KERNS (June 28, 1805-1873) married August 23, 1825, Clarissa Alexander, nineteen, red-haired, daughter of "Blind Billy" Alexander, who was unrelated to the "Alexandriana" family. James Harper Kerns was thrice married, first, to Clarissa Alexander, mother of eight children; second, to Margaret McKnight, died 1865, mother of five children; third, to Mary Jane Kirksey, no children. Harper Kerns owned slaves and three hundred acres. At the home-place his granddaughter now (1928) resides. He died September 17, 1873. Mary Jane Kirksey Kerns died March 7, 1887. Of Harper and Clarissa Alexander Kerns' children, seven are listed below:

Robert Valorius Kerns, first son of Harper, born July 1, 1826, married November 14, 1850, Margaret Rebecca McConnell, born April 30, 1827, daughter of Abner McConnell of Iredell and Margaret Templeton, his wife. Bob, as he was known, studied medicine, but did not

⁶⁹ Elder John W. Kerns tells this heroic story of Joseph's sister, Isabella. Joseph died in camp. When the news of his desperate condition reached his loved ones back home, Isabella said, "I will go to him and do what I can in nursing him." She started out unaccompanied over a devastated and war stricken country, arriving at the miserable camp a few hours before he closed his eyes in death. She did what she could with what she had, and when it was all well with him, started home with his body. Finally she arrived at her father's home, where she gave him a Christian burial, placing his body by that of his mother, in Hopewell Cemetery. The casual reader can never know the dangers this courageous girl encountered. (Sept. 13, 1936).

practice. He was wheat thresher, ginner, sawmill man, storekeeper, and farmer of three hundred acres. He left Hopewell, and on October 24, 1884, became charter member of St. Mark's whose charter he had signed August 17, 1884. He was a Mason. He died September 5, 1901 and was buried at Hopewell, and beside him Rebecca his wife, who died July 14, 1906. Their eight children were: John, Martha, Abner, Margaret, Sarah, William, Letitia, and Ida.

John F. Kerns (1851-1896) married "Donie" Nelson, March 10, 1874, and to them nine children were born; twenty-two grandchildren, and five great-grandchildren. He was an elder in Hopewell, and is buried there.

Martha Kerns (October 28, 1854-April 5, 1925) married C. W. Barkley, October 7, 1880, and bore nine children. She was buried at Hopewell. She left nine grandchildren and two great-grandchildren.

James Abner Kerns (June 6, 1858-July 7, 1932) married Frances Christenbury, November 5, 1877, and had nine children. He built the house Mr. E. V. Kerns occupies. He was a deacon in Hopewell and is buried there beside his wife.

James Abner and Frances Christenbury Kerns were the parents of: Harper Craven Kerns who married Bertha Alexander on September 23, 1908. Their children: James Mack married Ava Mae Moon, May 14, 1937; Hoyle Carlton; Thomas Ray married Willie Mae Hough, December 29, 1934; Bobbie Elizabeth married Earl Lee Norket, November 28, 1936; Walter Alexander, Francis Melvin, Charles Craven, and William Harold.

Eli Valorius Kerns, an elder, married Claudia Vance. Their children: James Marcus, born August 7, 1904, married Emily Miller Glascock, September 18, 1934; Robert Dixon, born May 8, 1906, married Mary E. Cress, November 25, 1933; Joe Parks, born January 21, 1909, married Martha Rebecca Hipp, May 30, 1931; a son, Joe Parks, Jr., born December 7, 1934; Herbert Fullwood, born June 16, 1911, married Marjorie Hipp, December 24, 1934; a daughter, Mary Ann, born April 14, 1936; Julia Annis, born May 19, 1914; Andrew Valorius, born November 13, 1916, married Corinne Wallace, September 20, 1936; Francis Maury, born June 1, 1919; and Rebecca Louella, born November 2, 1921.

John Wallace Kerns⁷⁰, an elder, married Mary Hunter. He was born September 26, 1882 and she was born February 27, 1884. Their children: Elizabeth, born October 6, 1907, a nurse from Lees-McRae College; John W., Jr., born September 20, 1910, married Evelyn Tudor; Olin Hunter, born August 13, 1912; Henry Wilson, born August 20, 1915; Thomas Abner, born September 24, 1918; Mary Ida, born January 12, 1921; Alice Burwell, born August 2, 1923; and

⁷⁰ Dates from the family Bible of John W. Kerns, Sr.

Minnie Lee, born October 8, 1925. Infant born and died January 13, 1928. Mary Hunter Kerns died January 14, 1928.

Fannie L. Kerns, born January 11, 1886, married October 18, 1905, James Lenn Thomason (born December 1, 1879) in Steele Creek. Their children: Mildred B., born June 1, 1907, married November 30, 1928, Walter L. Hinson, born June 2, 1904, Whiteville, N. C.; one child, Richard L., born August 14, 1929 in Cleveland, Ohio; Ethel, born October 20, 1908, married July 30, 1928, Samuel H. McCall, born January 30, 1907, Stallings, N. C., no children; Betty Ann, born April 20, 1929, in Charlotte; James Howard, born February 13, 1931, in Charlotte; and John Moore, born March 4, 1935, in Charlotte.

Bessie Jane Kerns, born April 30, 1888, married February 19, 1908, George Mack Riley, born September 24, 1882. Their children: Margaret Marlyn, born August 8, 1909, married January 5, 1929, James Williamson McNeely, born February 5, 1905; Harold Kerns, born May 29, 1914; Cornelia Inez, born February 20, 1917; Sara Frances, born November 17, 1921; and Georgia Louise, born August 30, 1923.

James Lafayette Kerns, born August 24, 1890, died August 30, 1892. Ada Cornelia Kerns, born July 1, 1893, married May 15, 1915, Andrew Haynes (September 9, 1890-August 6, 1937); two children: one, born and died May 31, 1916; and Andrew William, Jr., born December 29, 1918.

Eugenia Elizabeth Kerns, born April 14, 1896, married November 20, 1919, Ralf Eddleman Holland, born February 13, 1898. Their children were: Margaret Frances, born October 3, 1920, and Elizabeth, born March 9, 1925.

Margaret Lavinia Kerns, born December 7, 1899, at Hopewell, married April 26, 1924, Everett Hall, born July 21, 1902 at Davidson R. F. D. Their children are: Jean, born January 1, 1925, at Huntersville; Margaret Anne, born April 20, 1928, and Eleanor Marie, born May 28, 1932.

Margaret Kerns (August 14, 1860-November 6, 1881) married John Washam and bore one child.

Sarah Jane Kerns (December 8, 1862-March 3, 1917) married Houston Auten, 1876, bore fourteen children (the record in the Kerns family), forty-four grandchildren, and five great-grandchildren.

William Matthew Kerns, born December 24, 1865, was married first to Minnie Barkley, January 26, 1888, the mother of five children, she died May 19, 1898; second, to Susan Drum of Catawba, mother of two children and eleven grandchildren.

Letitia Adelaide Kerns, born July 15, 1868, married T. N. Griffin, October 11, 1888, bore seven children and six grandchildren.

Mary Ida Kerns, youngest of Robert Valorius' children, born April 2, 1870, married George L. Douglas, September 12, 1889; bore seven children and eleven grandchildren; died October 24, 1911, and sleeps in Hopewell cemetery.

These are the generations of Robert Valorius Kerns and Rebecca McConnell his wife, two hundred and fifty in all. Six grandsons, one granddaughter, served in the World War: Wilma Kerns, Will G. Barkley; and overseas: Grover N. Griffin, Wilburn Douglas, Martin and Adrian Auten, John F. Griffin.

William C. Kerns, born March 3, 1828, married Martha McKnight, daughter of Hugh McKnight, and sister of his stepmother; had two children, Gilbert and Hugh; moved to Arkansas and died there June 20, 1861.⁷¹

John Dixon Kerns (May 18, 1835-December 17, 1914; buried at Davidson), Confederate soldier, married the widow of James McKnitt Alexander, née Mary Wilson. (See Alexander line.) Their children were: Hattie, William, James, Fannie, Mary Virginia.

Hattie Kerns born to Dixon, October 16, 1859, married Dr. James Lafferty, father of Dr. R. H. Lafferty of Charlotte. She died July 10, 1881.

William S. Kerns ("Will Dick") (March 5, 1861-March 23, 1924) married Gertrude Johnston, February 22, 1897, had eight children and eleven grandchildren. He lived in Greenville, S. C.

James Dixon Kerns (January 16, 1864-July 14, 1868).

Fannie Luola Kerns (August 25, 1870-July 22, 1891) married George Stinson, and bore one son.

Mary Virginia Kerns ("Mamie") was born September 19, 1866, died July 2, 1891.

Jane A. Kerns, born January 28, 1830, married William Wallace, became totally blind, died August 27, 1913, and sleeps at Hopewell. Her husband had given his life as a Confederate soldier at Richmond, June 21, 1863. They had no children.

Sarah E. Kerns, born October 3, 1837, married Edwin Sloan of Cabarrus, Confederate soldier, killed in Virginia, was the mother of five: Janie, Margaret, Robert, Will Harper, and Edwin, Jr. She died December 15, 1869.

⁷¹ "William Kerns died in Arkansas. Harper, his father, an old man, when he received the news of his son's death in that far off land, as it was in that day, immediately mounted a horse and started on the long wearisome journey to see about the widowed daughter-in-law and fatherless grandchildren, love conquering all obstacles. He arrived, procured a wagon, hitched his horse to it and brought his daughter-in-law and two children to his own home, where he already had two other children made orphans by the Civil War. Here he sheltered these little ones and their mother. He passed through deep waters, but through it all God sustained him."—Elder John W. Kerns, Sept. 13, 1936.

Matthew Kerns, born April 30, 1843, was a Confederate soldier, and died in captivity in 1867.

Joseph McKnight Kerns, born August 2, 1855, married Katie Lawing, mother of Maude and Estelle, and died June 23, 1885.

The five children of James Harper Kerns and his second wife, Margaret McKnight were: Hugh, McKnight, Millard F., Harriet, and Wilson.

KIDD FAMILY⁷²

The Kidd family and the Barkley and Mundy families with whom they are connected by marriage, are not native to Hopewell but came into the community about sixty years before this history was written and settled on a farm on the Catawba River.

In January, 1907, Mr. and Mrs. Leroy Raymond Kidd and their eight children moved from the river farm out to the highway on the northern portion of the Richard Barry farm about a mile north of the first site of Hopewell Church.

Leroy Raymond Kidd was born near Denver, Lincoln County, March 1, 1858. On August 3, 1881, he was married to Miss Dora Jeannette Barkley, also a native of Lincoln County. He joined Hopewell Church in September, 1928, and later in the same year, Mrs. Kidd moved her membership to Hopewell from the Huntersville Methodist Church. Mrs. Kidd died March 30, 1930, and is buried in the Hopewell cemetery.

Paris Kidd, the eldest son, born in Mecklenburg County, May 2, 1883, was the first to leave the home place. On June 14, 1911, he was married in Charlotte to Miss Mary Elizabeth Frix, of Calhoun, Ga. To them was born one son, Eugene Brownlee Kidd, who was married to Annette Baker on December 15, 1936. Mr. and Mrs. Paris Kidd moved back to the Hopewell community in February, 1919, and lived there until April, 1921, when they moved to Concord. While in the community, Mr. Kidd served as superintendent of the Hopewell Sunday School, and Mrs. Kidd as organist of the church. She moved her membership to Concord later, but Mr. Kidd retained his connection with Hopewell.

⁷² Mrs. Paris Kidd, 1937.

John Pearl Kidd, the second son of Mr. and Mrs. L. R. Kidd, was born October 29, 1885 and was married to Mamie Lewis of Union County on January 29, 1913. They united with Hopewell Church about 1929. Three of their seven children, Helen, Nellie Ruth, and Wade united with the church in childhood. Their other children were Paul, Jay, Louise, and Betty.

Richard Mundy Kidd, born September 23, 1887, moved to Charlotte in early manhood. He was married Thanksgiving Day, 1917, to Tommie Lucille McLeod, of Matthews, N. C. Their children were Lucille McLeod and Richard, Jr.

James Barkley Kidd, born January 9, 1889, was still living in Hopewell community when this history was written. He was married June 22, 1912 to Nettie Oliver Caldwell, of Mt. Mourne, third child of William Wheeler and Ella Reagan Caldwell. He and his wife became members of Hopewell about 1925. He was elected a deacon in 1928. To them were born six children, all of whom became members of the church. Their names were Edward Barkley, Kathleen Caldwell, James Wheeler, Frances Oliver, Latta Gordon, and William Puett.

William Shelton Kidd was born September 27, 1891 and was married to Pattie Noles of Stallings on November 29, 1919, after he had returned from service overseas as a soldier in the World War. He joined Hopewell Church by profession of faith in 1928 and shortly thereafter his wife moved her membership to Hopewell from the Stallings Methodist Church. The couple had four children, Billie Noles, Martha Agnes, Zane Grey, and Furman Curtis. Mrs. Kidd died April 24, 1932 and was buried in Hopewell cemetery. Mr. Kidd was again married in July, 1936, to Mrs. Pearl Stallings Smith of Union County.

Buford Torrence Kidd was born March 16, 1894 and was married in September, 1914, to Bertha Hathcock of Charlotte, and moved to that city. Their children were Raymelle, Kenneth, Russell, Roy, and Virginia Lee.

Chester Walton Kidd, born May 23, 1897, was a soldier in the World War in 1918. Upon his return he was married on May 7, 1919 to Bonnie Louise Wilson, eldest daughter of Patton and Zoe McAulay Wilson. At the time of their

marriage, both belonged to Hopewell Church, but withdrew their membership in 1930 to become charter members of Nevin Presbyterian Church, in which community they were then living. Mr. Kidd was immediately made chairman of the board of deacons of the church. Their children were Hazel Wilson, Mary Neal, Chester Walton, Jr., William Brevard, and Sarah Louise. The family later moved to the old McIntosh farm on the Beatty's Ford Road, where they now live.

Mary Tessie Kidd, only daughter and youngest child of Mr. and Mrs. L. R. Kidd, was born December 4, 1899. On Christmas day, 1923, she was married to Clovis Neely Baker in Sharon Presbyterian Church. Shortly after her marriage she moved her membership to Sharon Church. Her children were Clovis Neely, Jr., Charles William, and Alice Jeannette.

Upon the suggestion of J. B. Kidd, the board of deacons of Hopewell Church voted to place a curb around the cemetery plot of the pastor, Dr. C. W. Sommerville. He was made chairman of a committee appointed to purchase a curb at the price of \$50.00 to which each of ten deacons contributed \$5.00. Unsolicited, members of the congregation offered to help with the project, but the deacons preferred to let the curb be their own gift.

JAMES LATTA⁷³

James Latta came from Ireland in 1790, located between Hopewell and Catawba and built the house occupied by David Sample one hundred years later. A shingle roof on this house lasted eighty-two years. In 1795 he married his second wife, Jane Knox, who bore him three daughters, Betsy, Polly, and Nancy.

Betsy married Ben Wilson Davidson; Mary was the second wife of James Torrance, and the mother of two children: Dr. William Torrance, bachelor, and Jane Torrance who married Dr. W. S. M. Davidson and lived on the Billy Wilson place. Nancy married Rufus Reid, of Iredell County. Mr. Latta died in 1837.

⁷³ Alexander, *Sketches*, p. 53.

LAWING FAMILY⁷⁴

John Middleton Lawing, born in 1826, died October, 1864, in the Civil War. Violet Isabella Dunn Lawing, his wife, born April 4, 1828, died March 10, 1906. They were the parents of the late James Lafayette Lawing.

JAMES LAFAYETTE LAWING, born July 6, 1858-died November 22, 1934, married January 1, 1884, Margaret Jane Dunn. Mr. Lawing moved from Paw Creek to the Hopewell section January 1, 1909, and moved his membership from Cook's Memorial, 1912, where he had belonged for about 19 years, and was ordained a ruling elder September 9, 1906. He was elected and installed an elder in Hopewell Church shortly after becoming a member. The sons and daughters of Mr. and Mrs. James L. Lawing are:

Ada Dunn Lawing, born October 10, 1884.

John Blair Lawing, born January 18, 1886; married August 12, 1915, to Ada Louise Vance; their two sons are: James Lafayette Lawing, born April 11, 1917, died June 1, 1917; and John Middleton Lawing (Jack), born January 11, 1922.

Graham Lafayette Lawing, born June 17, 1888.

Violet Isabella Lawing, born April 24, 1890.

William Franklin Lawing, born July 24, 1896, married July 27, 1937, to Estelle Jane Cherry.

Harry Campbell Lawing, born April 23, 1899, married October 18, 1922, to Mary Esther Mayberry, born November 2, 1896. Their only son is Harry Campbell Lawing, Jr., born October 16, 1923.

LUCKEY FAMILY⁷⁵

Robert Luckey, Sr., married Miss..... Hobbs. There were seven girls and three boys. They lived near Davidson College.

ROBERT LUCKEY, JR. (August 30, 1826-November 26, 1900) helped build the first railroad into Charlotte and rode

⁷⁴ Mrs. Harry C. Lawing, Sept. 5, 1937.

⁷⁵ Miss Mabel Luckey, February 3, 1937 and September 5, 1937—granddaughter of Robert Luckey, Jr.

the first train in. He worked in the Charlotte Navy Yard during the Civil War. He married first Louise Cornelius of Davidson; she bore him one child, Sallie, who married John Augustus Abernethy of Paw Creek. He and Mary Amanda Abernethy (January 18, 1846-December 31, 1915), his second wife, both members of Hopewell Church (where they are buried), were married February 15, 1872, by Rev. T. J. Ogburn. They bought the Samuel Rankin farm in Long Creek township. To them were born: Sidney X. Luckey, born November 26, 1873, William Elmore Luckey, born November 20, 1875, Carrie Belle Luckey, born July 6, 1878, Katie Sue Luckey, born July 25, 1880, and Robert S. Luckey, born January 12, 1885.

Sidney X. Luckey married Mame Rozzelle, November 26, 1901. Their children: Mary Luckey, Parks Luckey, Gladys Luckey, and Vernon Luckey (deceased). They were all members of Cook's Memorial Church.

William E. Luckey married Flora May McElroy on December 27, 1900. Their children: Mabel Luckey, born June 26, 1902, Samuel Luckey, born July 8, 1904, Elmore Luckey, born December 22, 1906, Flora May Luckey, born October 2, 1915. All are members of Hopewell.

Carrie Belle Luckey married O. K. Herron on November 6, 1901. Their children: Kate Esther Herron, Myrtle Herron, and Robert Herron. All are members of the Presbyterian Church, Moultrie, Georgia.

Katie Sue Luckey married W. D. Cox on March 8, 1916. Their children: Clyde, and W. D. Cox, Jr. They are members of Cook's Memorial Church.

Robert S. Luckey married Cora Lawing on July 14, 1914. Their children: Isabelle, Crosby, Robert, John Arnold (deceased), Basil, and Brooks. They are members of Cook's Memorial Church.

McAULEY FAMILY⁷⁶

The McAuley Clan was founded in America by Ewen McAuley and his two sons, Roderick and Daniel, who came

⁷⁶ *Charlotte Observer*, August 28, 1937.

Olin McAuley, September 10, 1937.

to America from Scotland and settled in the Sardis community. Ewen and Roderick are buried in the Sardis churchyard, while Daniel, Revolutionary hero, is buried at Gilead Church.

Eli Hugh McAuley was the first of the family to become a member of Hopewell. He joined by confession of faith when he was twenty-six years old, just after he was married, in 1876. He was followed by his brother, John Ellis McAuley, who brought his membership from Gilead A. R. P. Church to Hopewell in 1895. Both are buried in the church cemetery at Hopewell. Their sister, Mrs. Mary Vance, also brought her membership from Gilead to Hopewell in 1895. The father, Ephraim Alexander McAuley, although the first to live in this community, was never a member of Hopewell. He was a member and elder of Gilead, remained so throughout his life, and was buried there.

ELI HUGH McAULEY (January 11, 1851-January 18, 1934) and Mary Laura McCoy, born October 2, 1858, daughter of Columbus McCoy, were married November 16, 1876. Their children: Zoe Beatrice McAuley, Bruce Alexander McAuley, Minnie Lee McAuley, John M. McAuley, Mary Kate McAuley, Harry Tracy McAuley, Ralph McAuley, Martha Jane McAuley.

Zoe Beatrice McAuley married W. Patton Wilson, February 16, 1898. (See William Patton Wilson's family.)

Bruce Alexander McAuley married Octie Jane Ferrell February 6, 1924. He died April 21, 1936.

Minnie Lee McAuley married G. W. Neely, December 27, 1905. They adopted Mary Kate Kerns, a niece.

John M. McAuley married Ida F. Hinman, March, 1907; they have one child, Charlotte Louise McAuley, adopted.

Mary Kate McAuley married Robert Wilson Kerns, January 17, 1906. Their children are: Joe Brice Kerns and Mary Kate Kerns. The mother, Mary Kate McAuley Kerns died January 14, 1915.

Harry Tracy McAuley married Bess Elizabeth Thompson, April 6, 1913. Their children are: William James McAuley, Helen Virginia McAuley, Annie Kate McAuley, Hugh Alfred McAuley, Harold Tracy McAuley, Doris

Faye McAuley, John Francis McAuley, Thomas Lee McAuley, Edwin Alexander McAuley, and Pat Thompson McAuley.

Ralph McAuley married Kate Lee Monteith, December 23, 1914. Their children are: Pearl Mildred McAuley, Cloyd McCoy McAuley, Robert McAuley, Mary Lee McAuley, Ralph Exell McAuley, and Irvin McAuley.

Martha Jane McAuley married John Franklin Blythe, January 1, 1919; they have one child, Hazel Neal Blythe, adopted.

JOHN ELLIS McAULEY⁷⁷ (May 21, 1861-November 27, 1929), son of E. A. McAuley of Gilead, and Alice Eugenia Johnston were married July 31, 1895. Their children are: Eurid Reid McAuley, Olin Caldwell McAuley, Murray Alexander McAuley, Cecil Roterling McAuley, and Mary Brown McAuley.

Eurid Reid McAuley, a student at the University of North Carolina 1916-1917, was called to the World War from college and served in France one year. He attended Wake Forest College 1919-1922 and was licensed to practice law in North Carolina in 1923. He and Harriett Amanda Thomasson were married November 22, 1927. Their children are Eurid Reid McAuley, Jr., and Ada Lee McAuley.

Olin Caldwell McAuley attended the University of North Carolina 1919-1923.

Murray Alexander McAuley attended Elon College, 1923-1924 and the University of North Carolina, 1924-1926.

Cecil Roterling McAuley attended the University of North Carolina, 1922-1926 and received the B.S.C. degree. He married Ellen Paulette Hubbard, June 9, 1934.

Mary Brown McAuley attended N. C. C. W., 1924-1928 and received the A.B. degree.

Mr. John Ellis McAuley and family lived at his father's home on the Sand Ridge Road about four miles east of Hopewell,

⁷⁷ Mr. McAuley was a skillful worker with tools and a very accurate one. On my desk is a prized eraser that reminds me of his skill and precision. His home is a pastor's Bethany, a dear place of plenty, sympathy, refreshment, quiet and rest, and the sight of children honoring mother and father and devotedly loyal to each other.—C. W. S.

and there continue today except that Reid lives in Charlotte, Cecil has a home at Holly Vista on the Statesville Road, and the father lies under the sod at the church. The parents believed in higher education; Mrs. McAuley had attended the State Normal School at Asheville. When asked which, father or mother, encouraged education, Reid replied, "Both."

MARY K. McAULEY, born July 9, 1866, daughter of E. A. McAuley of Gilead, married John David Vance, born November 28, 1853, son of William Hezekiah Vance, on August 21, 1895. (See Vance family.)

THE COUNTRY CARPENTER⁷⁸

John Ellis McAulay showed himself possessed of the natural aptitude of a carpenter at a very early age; he was to live in the latter part of the nineteenth century at a time when locally, "carpenters were born and not made." He asserted his aptness to this vocation positively at the age of twelve, by building a small water wheel and miniature water mill and setting it up in the creek near his home—complete in every detail. Everyone who saw it marveled at the precision of its performance and the artfulness with which it had been carved and pieced together. He then took up the task of repairing his father's farm tools, and many of the neighbors brought in theirs. He built and rebuilt plow stocks, mended wagons, repaired mowers, hay rakes, and other farm implements for the entire neighborhood. The task lasted throughout his life, and the work was done largely without charge.

John Ellis McAulay was never a contractor but a simple country carpenter. Honesty was his triumph and a job well done his reward. He had no speculative ability nor any thirst for gain; his labor was solely for the art of his trade. At each attempted contract failure stalked the way before even a corner stone was laid. Without competitive bidding he would invariably underbid himself, or his love for better and more expensive material for the house he was attempting to build was certain to rob him of any profit he might have had; but never was a contract broken nor a building unfinished. For those and other such obvious reasons he spent his life working by the day at a wage much below the quality of his work.

⁷⁸ Olin Caldwell McAulay, October 1, 1937.

He took special pride in his tools and mother pride in keeping them sharp; his was a large assortment, the finest that could be had during the period in which he lived. His tool chest measured four by three by two and weighed over five hundred pounds when filled. Before each job every tool had to be taken from the box and ground and whetted to a fine edge. Once with equal pride he brought home a grindstone that weighed one hundred pounds, much to the chagrin of his four sons, who were then growing boys; but there is nothing that sits so indelibly upon the mind of a growing boy as the temper of steel, learned in his father's work-shop at the handle of the grindstone.

He did his first real carpenter work for a deacon of Hopewell, Mr. John N. Patterson. For Mr. Patterson, he built a dining room and kitchen to an old house into which the family had moved following a fire which had destroyed their nice new brick home. His second job was the building of a new house for Mr. Albert McCoy—a two story frame dwelling, mortised throughout.

Other houses in Hopewell were:

For Mr. William B. Parks—a two story frame dwelling—the house where Miss Ava Parks now lives.

For Mr. Abner Alexander—a two story frame dwelling where Mrs. Alexander now lives.

For Mr. Abner Kerns—a two story frame dwelling now occupied by Mr. E. V. Kerns.

For Mr. Charles Rotering—a one story frame dwelling—where Mr. Ed Barkley now lives.

For Mr. John Lindsey Parks, Sr.—a two story frame dwelling—the Jetton home.

For Mr. Lee Hunter, then in Hopewell—a one story frame dwelling.

For Mr. Willis McNeely—a two story frame dwelling—his present home.

For Mr. John Vance—the framing for a two story frame dwelling—Mrs. Mary Vance's home.

For Mr. Will Harry—a two story frame dwelling now occupied by Mr. Will Howie.

The rectory at St. Mark's Episcopal Church at Long Creek—a two story frame dwelling.

He also made the brick for the St. Mark's Episcopal Church at Long Creek, a task carried through with considerable difficulty

and not without an element of danger. The earthquake of 1886 shook down his kiln mounds and damaged many of his brick, wiping out all profit. But the spirit of youth (for he was only twenty-five years old at the time) drove him on, and his love and admiration for the man for whom he worked, Bishop Cheshire, compensated for the risk he was taking. His equipment, for the job, was that of a youth beginning—crude and improvised and openly dangerous—an old discarded steam boiler, which he had cased up with brick, and used without a steam pressure gage. Everyone expected it to explode any minute, but he seemed not afraid, and went about his work to make some of the nicest brick ever laid in Mecklenburg County.

Thus the work of another Gideon stands in the edifice of a Church erected to the Glory of God, and glows as a lighted candle—set on a hill-top—to the memory of The Country Carpenter.

McCOY FAMILY⁷⁹

James McCoy came from Pennsylvania in the late 1700's, built a home one and one-half miles east of Hopewell. It is probable he was a widower. His son, John McCoy, married Esther Frazier in 1798. James McCoy, giving his farm to his son, went west and was not further known. John McCoy and his wife, members of Hopewell, lived to great age, having raised a son and three daughters: Marshall, Eunice, Tilley, and Elvira.

EUNICE (NICEY) became Mrs. Matthew Houston. (See Houston family.)

TILLEY married George Houston and moved to Tennessee.

ELVIRA married Colonel Benjamin Wilson Alexander, living six miles east of Hopewell in sight of his father's.

MARSHALL RUDOLPHUS, born March 19, 1807, only son of John McCoy, married May 6, 1827, Rebecca Eloisa Alexander, born September 25, 1803, daughter of William Bain, and lived a mile east of Hopewell, in sight of his father's house. He was a popular deacon and kept open house. He was killed, May 12, 1854, in a powder explosion at a copper mine near his home. There were nine children:

⁷⁹ Mrs. Frank Patterson secured these data, September 12, 1937.

Violet Jane McCoy, born February 26, 1829, married Richard Franklin Blythe, November 7, 1848. (See Blythe family.)

John F. McCoy, born September 3, 1830. Not married. Was killed in the battle of Gettysburg.

Columbus Washington McCoy, born March 14, 1834, married Martha Sample, February 10, 1855.

Esther S. McCoy, born January 2, 1832, married Robert Davidson Whitley, February 21, 1855.

Martha E. L. McCoy, born August 24, 1837, married Robert Davidson Whitley. Dates missing. She was his second wife.

Dovey Winslow McCoy, born June 3, 1839, married John Nantz Blythe. (See Blythe family.)

Rebecca Ellie McCoy, born March 22, 1841, married David Sample. (See Sample family.)

Albert McCoy, born September 1, 1843, married Catherine J. N. Potts, September, 1866. They had one child, Catherine Lura. She married James Edgar Furr, November 22, 1894. After the death of Albert McCoy's first wife he married Mary Gluyas, daughter of Thomas Gluyas, Englishman. They lived at the McCoy homestead and had twelve children.

Harriet M. McCoy, born February 24, 1852, married H. B. Sample, June, 1878.

Mrs. McCoy was the last survivor of William Bain Alexander's children. She died, 1899, in her 97th year.

Children, Grandchildren, and Great-grandchildren of Albert McCoy and Mary Gluyas

Mary Catherine Gluyas (July 7, 1850-May 1, 1919), daughter of Thomas Gluyas and Letitia Beeson, married Albert McCoy, February 14, 1871. They had twelve children as follows:

Edwin Monroe McCoy, M.D., born December 18, 1871, married Florida Reid Foxall, June 1, 1901; died June 4, 1919. Their two children, Mary Hargrave McCoy, born May 19, 1902, now living in New York, and Rebecca Alexander McCoy, born June 26, 1904. She married James McFerrin Fulton, May 15, 1931. She had two children: James McFerrin,

Jr., born May 5, 1933, and Ann Hargrave, born May 29, 1935. She lives in Greensboro, N. C.

Thomas Marshall McCoy, M.D., born August 30, 1873, married Daisy Shipp, June 23, 1908. He had no children. He lives in Charlotte.

Ella Letitia McCoy, born July 24, 1875, married William Alexander Nisbet, October 17, 1900. She had five children: William McCoy Nisbet, born August 25, 1901, died June 10, 1909; Mary Alexander Nisbet, born May 21, 1904, married August 26, 1930, Carlyle Deveny Wheeler, D.D.S. She had one child, Mary Nash Wheeler, born April 12, 1934. She lives in Salisbury; James McKnitt Nisbet, born December 26, 1910, died March 19, 1911; Thomas Gluyas Nisbet, born May 24, 1912; Martha Bain Nisbet, born June 8, 1914.

Esther Whitley McCoy, born February 18, 1878, married Floyd Meador Gresham, September 4, 1907. She had no children.

John Oliver McCoy, born January 22, 1880, married Frankie Lucille Harris, March 14, 1925.

Mary Elizabeth McCoy, born January 3, 1882, married John Lafayette Bethea, September 7, 1909; lives in Latta, South Carolina. She had four children: John Lafayette Bethea, Jr., born June, 1910, married Evelyn Bethea, August, 1935, died August 14, 1937; Lamar Bethea, born 1912; Willia Debbs Bethea, born 1916; Katherine Elizabeth Bethea, born April, 1918.

Alice McCoy, born April 17, 1884, married James Johnston Withers, M.D., born September 15, 1919; lives in Davidson, N. C. She has four children: Thomas Gluyas Withers, born February 9, 1921; Alice McCoy Withers, born June 1, 1922; Martha Stacy Withers, born August 1, 1923; Robert Monroe Withers, born December 24, 1924.

Joseph Bennet McCoy, born November 6, 1886, married Katherine Elizabeth Watt, August 15, 1917. He has four children and lives in North Wilkesboro, N. C. Emily Gluyas McCoy, born July 28, 1920; Joseph Bennet McCoy, Jr., born January 28, 1922; Robert Watt McCoy, born March 11, 1924; James Albert McCoy, born August 4, 1931, died January 4, 1934.

Lamar Alexander McCoy, born December 22, 1888, married Clifford Lucille Hale, December 10, 1913; lives in Charlotte. He has three children: Robert Edwin McCoy, born June 20, 1915, married Geneva Thomas, May 15, 1937; Cora Catherine McCoy, born February 16, 1920; Edith Lucille McCoy, born July 9, 1922.

Lelia Rebecca McCoy, born February 15, 1891. She is not married and lives at the old homeplace.

Robert Oates McCoy, born November 25, 1893, married Agnes Veronica Maloney, November 4, 1924; lives in Fayetteville, N. C. He has three children: Robert Oats McCoy, Jr., born May 25, 1928; Ann Marie McCoy, born July 7, 1930; and Thomas Marshall McCoy, born February 1, 1933.

Fenner Hammond Springs McCoy, born December 26, 1895, married Myrtle Louise Holdgraf, December 24, 1927; lives in Concord, N. C. He has three children: Carol Letitia McCoy, born December 17, 1928; John Albert McCoy, born May 23, 1931; Hammond Springs McCoy, born July 23, 1933.

McDONALD FAMILY⁸⁰

James McDonald, born in Columbia, S. C., married Mary Frances Johnston of Pittsburgh, Penn.; they were members of Westminster Presbyterian Church, Charlotte. Their son, Hal, married Laura Estelle Mason, daughter of Lafayette Mason and Mary Alice Pegram, both natives of Gaston County and members of the Presbyterian Church of Dallas. The children of Mr. and Mrs. Hal McDonald are:

Mary Estelle, single, teacher.

James Mason married Flolida Danley of Lumberton, Mississippi; their children are James Mason, Jr., Norma Altha, Hal Danley, and Harry Hoyle.

Frances Catherine married Arthur Howell Moore of Plainsfield, New Jersey; their children are Alice, Carolyn, and Marjorie Atwood.

Ethel May, single, teacher.

Hal Pegram, employed by Corn Products Company of Argo, Ill.

Walter Sherrill married Ethel Stillwell of Mecklenburg County; their children are Mary Frances, Doris Atwood, Sara Ann, and Charles Ronald.

Reid Wilson, single, employed by Corn Products Company of Argo, Ill.

Charles Ronald died in 1917 at the age of eleven.

Alice Caroline married Thomas Jefferson Dunn of Mecklenburg County.

Edith Atwood, single, teacher.

The McDonalds were members of Caldwell Memorial Church, Charlotte, until they moved to Hopewell in 1922. They moved their membership to Hopewell in 1927.

McELROY FAMILY⁸¹

The name McElroy is found in various forms. MacElroy, MacIlroy, McKilroy, McElroy and others. A branch of the family remained in Ireland, another in Scotland. Much later

⁸⁰ Miss Estelle McDonald.

⁸¹ Miss Mattie McElroy secured family dates and data, April 28, 1937. Mrs. Frank Patterson, Records from McElroy Bible, Sept. 12, 1937.

many of the Scotch returned to Ireland because of religious persecutions and thence emigrated to America.

The first of the name in America was William McElroy, coming from Ireland to Buck's County, Penn., in 1717, possibly with his father. James McElroy came from County Down, Ireland, to America in 1729, bringing with him his wife, Sarah McHugh. He settled in Cumberland County, Penn. He was the father of John, Hugh, Samuel, and James. They later moved to Campbell County, Virginia, and some still later into Kentucky.

The descendants of the McElroy family have spread to practically every state and have aided in the growth of the country as their ancestors aided in the founding of the nation. They have been noted for their energy, industry, fortitude, patience, and courage. Among those who fought in the War of the Revolution was Sergeant William McElroy of Massachusetts.

SAMUEL JEFFERSON McELROY, SR., a son lived near Waxhaw, Union County, N. C., where he was interested in the Howie Gold Mine; in this mine, still in operation, there is a shaft known as the McElroy Shaft, in his memory. He was also engaged in farming. He married Jean Shannon. Born to this union were Hugh, James, Alexander, Samuel Jefferson, Jr., also Margaret who married Israel Baker and was grandmother of Rev. W. M. Baker, Presbyterian pastor at Mebane, N. C.

SAMUEL JEFFERSON McELROY, JR., and his sister moved to Mecklenburg County; the others remained in Union County. When quite a young man he was among the first to volunteer for war; he was taken prisoner once, was once wounded in the Battle of Gettysburg, and lost a finger. At the close of the war he married Margaret Janet Sample of Hopewell, great-granddaughter of Richard Barry, Sr., signer of the Mecklenburg Declaration of Independence, January 16, 1866. They began housekeeping on the Dr. George Dunlap farm near Hopewell Church. To this union were born the following children:

William Edward McElroy who became a successful business man in Charlotte, and in Florida. He died in 1925 and in his will left a considerable sum to Davidson College to give young men a Christian education.

Henry Lynn McElroy a member of Hopewell, who lives at the original home, married Ada Vance, a daughter of Marcus William Vance, February 21, 1900; their children are: Julia

May, Margaret Evelyn, Samuel Jefferson, William Vance, Nellie Fullwood, Ada Vera, Dorothy Barry, Eugenia Harris, and Earl Boone, adopted. All these children joined Hopewell.

Julia May McElroy, born January 29, 1901, married Fred Taylor, June 15, 1933; a son, Robert Edward Taylor, born October 23, 1934.

Margaret Evelyn McElroy, born June 23, 1902.

Nellie Fullwood McElroy, born January 31, 1904.

Samuel Jefferson McElroy, born September 21, 1905.

William Vance McElroy, born March 16, 1907, married Annie Caldwell Potts, September 26, 1934; their daughter, Ann Potts McElroy, was born November 6, 1937.

Ada Vera McElroy, born June 7, 1909.

Dorothy Barry McElroy, born March 3, 1911, married William Walton Blythe in 1937.

Eugenia Harris McElroy, born June 21, 1913.

Earl Boone McElroy, adopted, born December 16, 1921.

John Grier McElroy, deacon, now an elder, on March 27, 1907, married Margaret Barnett, whose father was an elder and for many years clerk of the session. They have three sons: John Grier, Jr., Robert Sidney, and Samuel Jefferson. John McElroy was the first of the family to be elected an officer in the church. He and his family live in the old home-
stead, near Hopewell Church. He is a successful farmer.

Carrie Jane McElroy married John Underwood in 1900 and lived in Gastonia, N. C. John Underwood was for years leader of the music in Hopewell Church. Their family consisted of three boys and three girls:

John McElroy Underwood married Dolly Rousseau Miller; their children: Dorothy and John McElroy, Jr.

Carl Holland Underwood of Raleigh married Annie Blair Andrews of Gastonia.

Clarence Underwood of Gastonia.

Margaret Sample Underwood married Arthur Davant of Greensboro.
Martha of Greensboro.

Blanche of Gastonia.

Flora May McElroy married William Elmore Luckey in 1900. They live near the Luckey home on the Tuckaseege-Mt. Holly Road. Prior to her marriage May McElroy was the organist of Hopewell. (See Luckey family).

Una Dunbar McElroy married Frank Patterson in 1916. (See Patterson family).

Margaret Eugenia and **Martha Ellen McElroy** are both actively interested in the church and are workers in its organizations.

For years the Samuel Jefferson McElroy family has been one of the active and influential ones in the church and community, people of character and good habits with high sense of honor and integrity, good neighbors and dependable friends, loyal and true. They are faithful to the church and among its most loyal supporters. Their home is open to the minister, their counsel prudent, their hospitality abundant.

—C. W. S.

McKNIGHT FAMILY⁸²

Thomas McKnight married Peggy Falls, daughter of Colonel Falls, killed at Ramseur's Mill Battle 1781, and sister of Sibby Falls. His home was two miles north of Hopewell where Mrs. Lizzie Winders now lives in the home of her father, James Alexander Wilson. Thomas and Peggy Falls McKnight's children were: Hugh, Gilbreth, Isabella, Jane, Martha, and Margaret.

Hugh McKnight married Patsy Wilson, daughter of Samuel Wilson, and lived near his father. They had a large family, some moving to Alabama.

Gilbreth McKnight ("Gillie"), married William Kerns' daughter, Mary, born 1802, and both died within six months afterwards.

Isabella McKnight married David Allen and lived at the old homestead known as the David Allen place. They were childless.

Jane McKnight married Thomas McClure Kerns (1799-1868), son of "Billy" Kerns, and lived three miles northeast of the church. (See Kerns family.)

Martha McKnight (March 24, 1796-August 24, 1852) married William C. Kerns (March 3, 1828-June 20, 1861), son of Harper Kerns. They went to Arkansas, where William died, and his father heroically dealt by his widow. (See Kerns family.) She is buried at Hopewell.

Margaret McKnight, died 1865, was Harper Kerns' second wife and mother of five children. (See Kerns family.)

⁸² Alexander, *Sketches*, p. 57.

ROBERT WILLIS McNEELY FAMILY⁸³

About 1750 or 1760 the ancestors of Robert Willis McNeely came from Philadelphia to North Carolina, having been educated under Presbyterian parentage, under the influence of Rev. William Tennent and his old log college. They doubtless identified themselves with some church in their new home. Their names were John McNeely and Robert McNeely. John McNeely, a descendant of the Philadelphia ancestors, was a First Lieutenant, Company K, 56th Regiment. His son, John, now lives in Mooresville; his brother, Coleman, of Mooresville, is now dead.

Robert Willis McNeely's family came originally from Iredell County. His father, Theodore Newton McNeely (April 3, 1830-June 12, 1915), was born in Sugaw Creek; he served in the Civil War, entering April 18, 1862, Company C, First Regiment, North Carolina Cavalry, and was wounded at Gettysburg. In 1862 he married Isabella Elizabeth Henderson (May 6, 1834-October 28, 1908), eldest child of Robert and Martha Caroline Sample Henderson. To this union were born three children:

SAMUEL PHARR McNEELY, who died in infancy.

ELLA HARRIET McNEELY (1864-January 29, 1936), married Lawrence Sloan.

ROBERT WILLIS McNEELY, born on the Dunlap Farm, February 19, 1867; on December 12, 1894, he married Annie Laura Hahn (April 20, 1876-August 6, 1935); to them were born six children: Robert Chalmers, Landon Hahn, James Williamson, Vernon Price, Herman Lapsley, Nora Belle.

Robert Chalmers McNeely, born January 21, 1896; served in the World War, entering March 7, 1918; on May 28, 1925, he married Marie Rhyne; to this union were born two children: Robert Monroe, August 17, 1927, and Donald Delano, August 16, 1933.

Landon Hahn McNeely, born February 10, 1898; married to Hazel Tabor, May, 1928; to this union were born two children: Annie Laura and Lillian Geraldine.

James Williamson McNeely, born February 5, 1905; married 1929 to Marlyn Riley.

⁸³ Data from R. W. McNeely, April, 1939.

JOHN W. MOORE FAMILY⁸⁴

John Wilson Moore, father of the Moore family, reared in Hopewell, was the son of Samuel M. and Eveline Wallace Moore of Sugaw Creek. He was born and reared in Sugaw Creek congregation, and was the only member of his family to reach adult age and marry. His parents, his two brothers, Rufus and Andrew, and his only sister, Elizabeth, died at an early age and are buried in Sugaw Creek cemetery. He fought through the War Between the States, in Company C, First Regiment North Carolina Cavalry, in which Company he was a Non-Commissioned Officer. His horse, "Old Frank," carried him safely through the four years of Army life, lived to carry on his back all eight of John W. Moore's children, and received the best of care in his old age.

John W. Moore married Miss Margaret Gibbon, daughter of Doctor John H. Gibbon, who was the first Assayer of the Charlotte Mint, located until recently on West Trade Street, and now preserved as a Museum in "Eastover," a beautiful residential sub-division in Charlotte. They lived the first few years of their married life in Sugaw Creek congregation where their first three children were born. In 1870 they moved to Hopewell, having purchased the home and farm of Captain William Davidson, three miles east of Hopewell Church—a fine, well-built country home in the midst of giant oaks, with a handsome brick wall around the yard and garden, and rows of magnificent cedars leading from the front gate, the house facing south, and from the west gate. Here their other six children were born, one dying in infancy. Mrs. Moore died in February, 1886, and was buried in Hopewell cemetery in the family plot.

John W. Moore was for a number of years an elder in Hopewell Presbyterian Church, Superintendent of the Sunday School, and later an elder in the Huntersville and Taylorsville Presbyterian Churches. He was a Commissioner to the General Assembly which met in Nashville, Tennessee. He was, also, elected to represent Mecklenburg County in the State Legislature.

In 1891 he married a second time—Miss Mary Williamson of Lancaster, South Carolina. Later he sold his home and

⁸⁴ Verbatim account by Rev. S. W. Moore, February, 1939.

farm to Mr. John Cross, and moved to Taylorsville, North Carolina where he spent his last years. Mrs. Moore died in 1907 and is buried in Sugaw Creek cemetery. He died December 31, 1924, and was buried in Hopewell cemetery, January 2, 1925, on his 82nd birthday anniversary. There were no children by the second marriage. The children of the first marriage are as follows, with their children:

Rev. John Wallace Moore, D.D., Missionary to Japan, 1890-1938. Married Miss Ellie Reid, daughter of Major and Mrs. S. Watson Reid of Steele Creek. They had two children: John Watson Moore, Superintendent of Schools, Winston-Salem, N. C., and Margaret Jean, who died when two years of age. She and Mrs. Moore, both of whom died in October and November, 1893, are buried in Hopewell cemetery in the family plot.

Later he married Miss Katie Boude, a missionary in Japan, and to them were born nine children as follows: Rev. Boude C. Moore of Kurume, Japan; Rev. Lardner W. Moore of Toyshashi, Japan; Lynford Moore, who died when a small boy; Wallace H. Moore of Coalinga, California; Miss Eleanor Reid Moore of Baltimore, Maryland; Rev. James E. Moore of Baltimore, Maryland; Mason E. Moore, who died when in Preparatory School and is buried in Hopewell cemetery in the family plot; Mrs. Richard A. Curnow, (née Miss Katherine B. Moore), of Mazpeth, Long Island, N. Y.; Miss Bertha Moore of Fort Pierce, Florida. They now live in Fort Pierce, Florida.

Doctor Nicholas Gibbon Moore, practicing physician of Mooresville, N. C., up to the time of his death in 1915. Married Miss Margaret White of Statesville, N. C. Their children are: Doctor Anna Lardner Shannon, (née Miss Anna Lardner Moore), of Montclair, N. J.; John White Moore of Statesville, N. C.; Nicholas Gibbon Moore, Jr., of Gladewater, Texas; Doctor Samuel Wilson Moore, Surgeon, New York Hospital, New York, N. Y.; Doctor James A. Moore, Assistant Professor, Harvard Medical College, Cambridge, Mass.

Rev. Lynford Lardner Moore, M.D., medical missionary in China. Later pastor Presbyterian Churches, Craigsville, Va.,

and Taylorsville, N. C. Married Miss Mary Torrance of Hopewell, a missionary in Japan. He died in 1926 and is buried in Hopewell cemetery in the family plot. Their children are: Lynford L., Jr., who died in China when two years old; Mrs. L. W. Pollard (née Miss Eliza Gaston Moore), and Rev. Wilson W. Moore of Changteh, Hunan, China, a missionary there.

Miss Elizabeth C. Moore of Taylorsville, N. C.

Rev. Samuel Williams Moore, Bluefield, West Virginia.

Mrs. Adrian M. Sample, (née Miss Margaret Ann Moore). Married Adrian M. Sample of Hopewell and Fort Pierce, Florida. Died in May, 1921. Their children are: Doctor Adrian M. Sample; Mrs. N. E. Hellstrom, (née Miss Margaret Eloise Sample), both of Fort Pierce, Florida; Richard L. Sample of Charlotte, N. C.; John Wallace Sample and Charles Walker Sample, both of Fort Pierce, Florida.

Mrs. Thomas J. Smith, (née Miss Mary Amelia Moore). Married Mr. Thomas J. Smith of Charlotte, N. C. Died February 6, 1914. Their children are Mrs. James W. Grey and Samuel Wilson Smith II, both of Charlotte, and Miss Mary Thomas Smith who died June 15, 1936, at the age of 22. Buried by the side of her mother in Charlotte cemetery.

Mrs. Daniel T. McCarty, (née Miss Frances Lardner Moore). Married Mr. Daniel T. McCarty of Fort Pierce, Florida. He died April 12, 1922. Their children are Mrs. Vincent Newell (née Miss Anna Lardner McCarty), Daniel T. McCarty, Jr., Brian K. McCarty, John Moore McCarty and Evelyn Wallace McCarty, all of Fort Pierce, Florida.

We feel that no history of the Moore family would be complete without mention of and tribute to Mrs. Anna Lardner, a beloved sister of the first Mrs. John Wilson Moore, who came to the family upon the death of Mrs. Moore and was as near a mother to the children as anyone could be. Through her encouragement, Godly life, and generosity the children were greatly blessed, and to her they owe a debt of gratitude that can never be paid.

Two things of particular interest in connection with this family we think worthy of mention, because they exemplify

in a measure at least two things for which Hopewell Church and community have always stood and which they have emphasized, viz. Christian education and family religion.

Largely through the desire and determination of the parents, encouraged and aided by that Godly man and gifted teacher, Professor Hugh A. Grey, whose life and ministry in education were such a blessing to Hopewell in the decade 1880-1890, and by that saintly aunt, Mrs. Anna Lardner, all eight of the children were given a college education. And what seems even more remarkable is that of the twenty-eight grandchildren who reached college age, twenty-seven of them are college graduates, or will graduate within the next year, and already the first of the great-grandchildren to reach college age is a student at Davidson College. We hope to see the day when more of our Hopewell young people will attend our distinctively Presbyterian and other Christian colleges.

The other item of particular interest is, what we feel, the result of family religion, marked by the family altar, Christian examples of Christian parents in the proper observance of the Sabbath and regular attendance upon the services of the Sanctuary and the preaching of the Word. From these have come from this one family and its descendants seven Presbyterian ministers, six foreign missionaries, one vestryman in the Episcopal Church, and a very large number of active workers, both men and women, in the church. We give all the glory to our God and to His glorious Church, and due praise to our parents, to Hopewell Church and community.

Hopewell has had a wonderful life and influence for 175 years. May her spiritual life, and influence and power increase with the years. We are deeply indebted to this Church and community for all they have done for us, and we are truly grateful. And we can truly sing with the hymn writer:

"We love Thy Kingdom, Lord,
The house of Thine abode;
The Church our blest Redeemer saved
With His own precious blood.
For her our tears shall fall;
For her our prayers ascend;
To her our toils and cares be given
Till toils and cares shall end."

PARKS FAMILY⁸⁵

JOHN LINDSAY PARKS (1822-1906), the son of William and Mary Beaty Parks, was born in Cabarrus County, June 25, 1822. He lived there until about 1868 when he came to the Hopewell section and bought the old "Robin" Davidson place "Hollywood" from Mrs. Osborne, who was living there. He was a large land owner and had many tenants which he provided for substantially. Besides the farm, he had a cotton gin. He ginned cotton for all the people nearby, as well as his own. For many years the ginning and packing was done by mules and darkies. The old cotton press was a great box which was filled with cotton from the lint room by the darkies, packed into it and pressed into a bale by a great screw. This work was done by a lever which was pulled around by a mule driven by a negro boy. In later years the baling was done by improved methods. The old house of nine rooms with attic and cellar still looks very much the same and is occupied by a grandson, John Lindsay Parks.

September 26, 1848, John Lindsay Parks married Margaret McDowell McElrath (September 3, 1819-July 29, 1854). Their children: Mary Ann Parks, born November 4, 1849; William Beaty Parks, born May 13, 1851; John Lindsay Parks, born July 2, 1854.

October 5, 1859, John Lindsay Parks married Mrs. Sarah Kibler Butler, who died November 4, 1876. Their children: Margaret Jane Parks, "Aunt Jennie," born July 9, 1860, married Rev. James Laydall Williams, bore one son, James Williams, then married Dr. H. M. Eddleman and bore one son, John Parks Eddleman; and Iva Martina Parks, born July 1, 1863, married Thomas Dixon and bore one child, Sallie Dixon, Mrs. Roscoe Philhower, mother of Sara Kibler Philhower.

In 1879 he married Mrs. Elizabeth Childs Williams, widow of the late pastor, Rev. John Cunningham Williams. There were no children by this marriage. In early life Mr. Parks attended Poplar Tent Presbyterian Church with his parents. After moving to Hopewell, he served faithfully as a deacon for many years.

⁸⁵ Miss Ava Parks, Aug. 15, 1937; Mrs. J. S. Whitley, Aug. 15, 1937; Mrs. Oliver Parks, Sept. 12, 1937; Mrs. C. Ross Parks, Sept. 19, 1937.

Mary Ann Parks, first born of John Lindsay Parks and Margaret McDowell McElrath, married R. Martin Allison. Children born to this union:

Margaret, the home missionary in Buncombe County, married John V. Hanna; no children.

Jennie married Zebulon Moss. Their children: Arthur, Lamar, and Samuel.

Ella married George Henry Stephens. (See Stephens family).

Walter married Edna Johnson. They have one adopted son, Robert.

Rose married Kirk Harbin; no children except the adopted children of her brother Will: Ruth and Bernard.

Will first married Sadie Castor. Their children: Louvinia, William Scott, Jr., Rosa Lee, Earl, Jack, Leon, Sadie Ruth, Bernard, and Mary. His second marriage was to Donie Nance. Their two children are Nancy Jane and Katherine. They lived in the house near "Hollywood."

William Beaty Parks (1851-1929), son of John Lindsay Parks, and Nancy Alice Gluyas (died 1925) were married October 9, 1873. Their children: John Lindsay, Ava Letitia, William Gluyas, Calvin Ross, Esther Estelle, Edna May, Oliver Turner, Mary Lee, Addie Ione, Thomas, Ella Kathleen, and Walter Beaty.

John Lindsay Parks and Luella Temple were married June 8, 1904.

Their children: John Lindsay Parks, Jr., and Emma Wynn Parks. Luella Temple Parks died September 19, 1913, and J. L. Parks married Cora Colson in October, 1917. Their children: Thomas Colson, Joe Gluyas, Cora Ann, Mary Alice, and Ava Robinson.

Ava Letitia not married.

William Gluyas Parks married Myrtle Atkins, November 27, 1907. Their children: Lewis Atkins, Helen Lee (Mrs. Cedric Goodwin), Ida Gluyas (Mrs. Harold Wade Helms), William Beaty, Frank Grey, and Edward.

Calvin Ross Parks, born February 20, 1879, married Lottie Volena Little, born July 30, 1886, December 9, 1906. Their children: Ruth Little, Mary Louise, Alice Willian, Walena Beason, Calvin Ross, Jr., Charles Burwell, and Marie.

Ruth Little Parks married Clyde Neely, May 14, 1938.

Alice W. Parks married Robert Frederick Hoss, January 27, 1934.

Mary Louise Parks married Lewis Austin, June 12, 1936.

Walena Beason Parks married Therlo Welch, July 27, 1935.

Esther Estelle Parks and Joseph Speight Whitley were married January 1, 1900. (See Whitley family).

Edna May Parks (died November 21, 1924) married Arthur White. Their children: David Henry and William Parks.

Oliver Turner Parks, born May 10, 1884, and Grace Puckett, born September 20, 1888, were married December 26, 1907. Their children:

Oliver Wayne, born March 8, 1911, married Grace Ketra, September 15, 1933; Agnes Dorothy, born August 12, 1915; Sara Lee, born March 7, 1919; and Murray Puckett, born September 24, 1921.

Mary Lee Parks -----

Addie Ione Parks and J. Frank Houston were married in January, 1917. (See Houston family).

Thomas Parks married Minnie Ranson. Their children: Florence Vivian, Thomas, and William Ranson.

Ella Kathleen Parks and William Edward Moss were married in October, 1917. Their children: William Edward and John Parks.

Walter Beaty Parks -----

Great-Grandchildren of William Beaty Parks and Alice Gluyas Parks:

Joyce Whitley and Phyllis Iran Whitley, children of Robert Davidson Whitley and "Bobby" Skinner Whitley; Charles Brown Whitley, Jr., and John Bruce Whitley, children of Charles Brown Whitley and Bobby Dorton Whitley; John Lindsay Parks and Lawrence Heffner Parks, children of John Lindsay Parks, Jr., and Maude Heffner Parks; Harold Parks Helms, son of Ida Gluyas Parks Helms and Harold Wade Helms; William Beaty Parks, son of William Beaty Parks and Sadie Hagler Parks.

DR. THOMAS MOORE PARKS (1841-1877)⁸⁶

Dr. Thomas Moore Parks was born January 18, 1841, near Rocky River Church in Cabarrus County. He was the son of Levi and Tirzah Parks.⁸⁷ He married Sarah Ann Alexander, daughter of James McKnitt Alexander and Mary Wilson Alexander, and settled in Monroe, N. C., to practice his profession. He stayed there for some years, then moved to the Hopewell section to assist Dr. Isaac Wilson with his practice. He bought land from J. N. Patterson and built a home. After a few years he moved to Hickory, N. C., where his health failed and he moved back to his farm, near the old Alexandriana depot. There he died, May 30, 1877, and was buried about fifty feet north of the old session house of Hopewell Church.

Three children of Dr. Parks, buried at Hopewell, were: an infant who died July 13, 1868; Ernest Parks, born July 9, 1874, died November 20, 1874; Thomas A. Parks, born December 19, 1875, died February 27, 1877.

⁸⁶ C. Ross Parks, October 28, 1937.

⁸⁷ It seems that the Levi and Tirzah Parks who both married Wilsons—Margaret and Louise—in 1825 and 1827, are of another branch of the Parks family and are only related to the family of Dr. Parks through the Wilsons.—C. R. P.

PATTERSON FAMILY: GENEALOGICAL HISTORY⁸⁸

John Patterson (1768-1833), who was born in County Antrim, Ireland, of Scotch parentage, sailed for America June 19th, 1789, and landed August 5th, 1789, at Charleston, South Carolina. He made his way to a Scotch-Irish settlement in Mecklenburg County, south of Charlotte. Having brought sufficient funds with him to begin life in the new country and "finding a man's standing was rated by his land and slaves," he bought land and negroes and settled in the Providence community.

John Patterson married Margaret Houston, daughter of James and Grace Houston, February 13, 1794; they are buried in Providence Presbyterian Church cemetery, of which church both were members. To this couple were born nine children: Mary, James Newell Houston, John, Jr., Margaret, *William*, Grace, Caroline, Elizabeth, and Joseph. *William Patterson*, born 1806, died 1887, son of John and Margaret Houston Patterson, married Elizabeth McEwen Potts, daughter of James and Mary Potts, in 1828. They settled on their plantation on the Catawba River six miles west of Davidson; they were charter members of Bethel Presbyterian Church, of which he was a ruling elder until his death. To William and Elizabeth Patterson were born nine children: Mary Adeline, Margaret, *John Newell Williamson*, Lydia Leonora, Elizabeth, Julia, Alice, James, and Josephine Banna⁸⁹. All these became members of Bethel Church.

PATTERSON FAMILY AT HOPEWELL

John Newell Williamson Patterson, born 1835-died 1912, eldest son of William and Elizabeth Potts Patterson, came to the Hopewell Community at the age of twenty-one. His father gave him the Williamson plantation. The red brick house on this plantation was built by the Rev. John Williamson, then pastor of Hopewell, and was his manse until his death. Thereafter it was occupied by his brother, Dr. Samuel Williamson, a retired President of Davidson College. The Rev. John Williamson and his wife were

⁸⁸ Explanation of numerals:

Second generation at Hopewell in Roman numerals—I, II, III.

Third generation at Hopewell in capitals—A, B, C.

Fourth generation at Hopewell in Arabic numerals—1, 2, 3.

Verbatim account furnished by Mrs. Emma Hodges, April 2, 1939.

⁸⁹ For descendants of Josephine Banna Patterson at Hopewell, see Moses Alexander family under Charles Alexander.

pioneers in education. When the present Hopewell brick church was built, they erected a school house in their yard from the old frame church and it was here that many of the young women of the county received their education. A story was handed down by the Williamson slaves that Mrs. Williamson shut the young ladies in a dark closet under the stairway when they were "naughty." This school building still stands; but the brick house was burned in 1883. The present owner of the land, Frank Patterson, has built a frame house on the site of the old manse.

John N. W. Patterson volunteered at the beginning of the Civil War in 1862. He fought with the Confederate Army in the Fifth Cavalry under Captain Rankin, and was wounded in the battle (?) of Chancellorsville. He returned home in 1865 after the surrender. He and Margaret Lenora Sloan, daughter of Henry and Harriet Stinson Sloan, were married in 1861. They were both members of Hopewell Church; John Patterson served as deacon until his death. Their church pew is still occupied by their son, Frank Patterson, and his family.

To John Newell Williamson and Lenora Patterson were born twelve children, all baptized members of Hopewell Church:

- I. *Alice Ida* married (1888) William D. Harry, a deacon of Hopewell. (See Harry line).
- II. *Ona Elizabeth Josephine* married (1894) Rev. C. K. Cumming, D.D. She went out from Hopewell Church as an appointed missionary to Japan in 1892. She was the second Principal of the Golden Castle School at Nagoya. Both Dr. and Mrs. Cumming served as missionaries of the Southern Presbyterian Church until they retired in 1926. Dr. C. K. Cumming (1854-1935) is buried at Hopewell. They had three children, all born in Japan:
 - A. *Samuel Calvin* married (1923) Eula Williams; Colonel, U. S. Marine Corps. Their children are Samuel Calvin, a baptized member of Hopewell Church, and Allan Gordon.
 - B. *William Patterson* married (1931) Elizabeth Chandler; Ph.D., Princeton University; Professor of English at Davidson College. Their children, both baptized members of Hopewell Church, are Edward Chandler and Robert Patterson.
 - C. *Allyn Randolph* died in Japan.

- III. *Harriet Emma* married F. P. L. Bonney, who died in 1900; in 1906 she married John Walter Hodges. There were two children by the first marriage:
- A. *Annie Laurie Bonney* married Gilliam Wilson, M.D. They have two children, Mary Bonney and William Gilliam.
- B. *Joseph Lee Bonney* married (1924) Marie Horne; A. E. F. (volunteer, Florida Guards; transferred to 27th New York Infantry). They have three daughters: Harriet Elizabeth, Patsy Marie, and Ann Vogler.
- IV. *William Henry Lee*, residence in Montana.
- V. *Margaret Juanita* married (1917) J. F. Caldwell, an elder in the Davidson Presbyterian Church.
- VI.-VII. *George and James* died in infancy.
- VIII. *John Francis* married (1916) Una McElroy; elder of Hopewell Church. They have one child: Frances Una, a member of Hopewell Church.
- IX. *Daisy Amanda*, a graduate nurse, Asheville, N. C.
- X. *Mary Hazeline* married (1906) Van Buren Potts, an elder of Hopewell Church. They have three daughters, all members of Hopewell. (See Potts family).
- XI. *Charles Reid*, residence in Montana.
- XII. *Lenora Sloan*, a school teacher.

APPENDIX:

When William Patterson died, 1887, there were in his secretary pieces of gold, dated Geo. III, which his father John Patterson had brought from Ireland and some of these coins are still in possession of his heirs.

Copied from the family Bible; the original is in the Historical Concession in Raleigh, N. C.:

John Newell Williamson Patterson and Margaret Lenora Sloan, daughter of Henry and Harriet Stinson Sloan, were solemnly united by me in the Holy Bonds of Matrimony at Mrs. Harriet Sloan's on the fifth day of February in the year of our Lord, one thousand eight hundred and sixty-one, conformably to the Ordinance of God, and the laws of the State.

(Signed) Rev. Sam Pharr.

POTTS FAMILY⁹⁰

John Potts, one of the first settlers to come to North Carolina, is buried at Coddle Creek Church.

James Potts, his son, settled in Rowan County (now Iredell) sometime after 1750. He married Margaret McKee. On April 12, 1763, he purchased from Edward Fanning a tract of 443 acres of land in Mecklenburg County. He died about 1781, and is buried at Providence Church. His son, William, married Lydia McKarahan. Lydia's second husband was General George Graham. He is buried in Charlotte.

Mary Potts, daughter of William Potts, married James Potts.

William Graham Potts, son of James and Mary Potts, married Rebecca Torrence.

William Henry Potts, son of William Graham and Rebecca Potts, married Annie Caldwell.

Van Buren Potts, son of William Henry and Annie Caldwell Potts, married Hazeline Patterson, daughter of John N. Patterson in December, 1906. They have three daughters: Margaret Sloan, Annie Caldwell, and Hazeline Patterson. Annie Caldwell Potts married William Vance McElroy in September, 1934. Their little baby girl, Anne Potts, was the last child Dr. Sommerville christened before God called him home. Van Buren Potts and family moved to Hopewell from Bethel Presbyterian Church in 1915. He was made an elder of Hopewell soon after.

JAMES PUCKETT FAMILY

JAMES PUCKETT, son of John Puckett from Salem, Virginia, married Violet Davidson Alexander, daughter of William Bain Alexander, II, on July 14, 1847. Rev. H. B. Cunningham of Hopewell Church performed the ceremony. To them were born Emma, Eliza, Mulvina, Augustus, McKamie Rudolphus, Violet, John, and Lester.

McKAMIE RUDOLPHUS PUCKETT and Agnes Jane Lipe were married February 24, 1887. To them were born Grace, Mary Adele, James Earl, Eugene Mack, Herbert Lipe, Conrad Dewey, Joe Lee, and Ralph Waldon; all of whom have been

⁹⁰ Van Buren Potts, March, 1939.

members of Hopewell Church. The following are members at present: Grace, Mary Adele, Eugene Mack, Conrad Dewey, and Joe Lee.

Grace Puckett married Oliver Parks, December 26, 1907. (See Parks family.) Their home was formerly that of Marshall Alexander, son of William Bain, II.

Mary Adele Puckett married Irvin Vance, December 24, 1919.

James Earl Puckett and Dorothy Chambless were married August 9, 1930. No children were born to this union.

Eugene Mack Puckett and Janie Mae Price were married June 28, 1923. Born to this union were Eugene Mack, Jr., Jane Price, and James Doyle.

Herbert Lipe Puckett and Waynie Griffin were married November, 1919. Born to this union was Herbert Lipe, Jr.

Conrad Dewey Puckett and Margaret Lorene Poole were married June 7, 1925. Born to this union were Margaret Jane, Conrad Dewey, Jr., and Earl Adele.

Joe Lee Puckett and Violet Kate Blythe were married December 27, 1923. To this union was born Joe Lee, Jr. Joe Lee Puckett, great-grandson of W. B. Alexander, II, and great-great-grandson of W. B. Alexander, I, lives at his great-grandfather's homestead today.

Ralph Waldon Puckett and Ona Marie Welch were married June 2, 1930. Born to this union was Helen Marie.

WILLIAM F. PUCKETT FAMILY⁹¹

William Franklin Puckett, born January 9, 1854, married January 1, 1879, Jane Elizabeth Stewart, born September 11, 1859. Their children are: John Craven, Samuel Wilson, Reece Alexander, Ralph Miller, and William Stewart.

JOHN CRAVEN PUCKETT, born September 27, 1883, married Addie Mae Brumley, born April 20, 1883; their children were: Robert Lee Puckett, Walter Craven Puckett, Wilson Brumley Puckett, Clarence Stewart Puckett, Lena Mae

⁹¹ Mrs. William Puckett, April 9, 1939.

Puckett, Reece Walker Puckett, Mack Burwell Puckett, and Arthur Neal Puckett.

SAMUEL WILSON PUCKETT, born October 14, 1885, married Ida Mae Stein, born June 26, 1889; they have one child, Lewis Laton Puckett. They are members of West Avenue Church, Charlotte.

REECE ALEXANDER PUCKETT, born April 25, 1889, married Zada Hucks, born May 30, 1898; their children are: Mary Elizabeth Puckett, Margaret Lenora Puckett, Wesley Puckett, and Peggy Jane Puckett.

RALPH MILLER PUCKETT, born October 12, 1891; not married.

WILLIAM STEWART PUCKETT, deacon, born November 21, 1898, married Virginia Reames, born September 12, 1898; their children are: William Franklin Puckett, Thomas Clifton Puckett, Edwin Reames Puckett, Ruby Virginia Puckett, Doris Jane Puckett, and Ella Frances Puckett.

Jane Elizabeth Stewart Puckett died May 12, 1922.

William Franklin Puckett died November 28, 1928, and was buried in Hopewell, a quiet man of good name.

SAMPLE FAMILY⁹²

William Sample came from North Ireland to America with the Alexanders who settled in Maryland. About 1760 he located in Sugaw Creek congregation and married John McKnitt Alexander's half sister, Elizabeth Alexander, born November 17, 1746.⁹³ Late in life he moved into the Hopewell neighborhood. His son, James, married Martha Robinson of Sugaw Creek; from this union are descended the Samples of Hopewell as follows:

WILLIAM AZMON SAMPLE (April 15, 1803-May 29, 1877), a ruling elder in Hopewell, married Jane Louise Barry (March 29, 1811-May 11, 1876) on December 24, 1829, and lived in the Latta house. Their children are: Richard Sydney,

⁹² Alexander, *Sketches*, pp. 48, ff.; Data furnished by Miss Mattie McElroy, Sept. 12, 1937 and April 9, 1939; Family Bible Record, from Mrs. Frank Sample, August 31, 1937.

⁹³ This Elizabeth Sample is the great-great-grandmother of Mrs. T. T. Allison of Charlotte.—Mrs. Allison, May 13, 1937.

Martha Elizabeth, James McKamie, David Irwin, John Williamson, Hugh Barry, and Margaret Janet. All four sons served through the War in the First North Carolina Regiment; they volunteered and went out with the Charlotte Blues in April, 1861.

Richard Sydney Sample was born December 30, 1830, and died November 20, 1831.

Martha Elizabeth Sample was born September 8, 1832, and died September 27, 1857.

James McKamie Sample, born January 19, 1835, married Eugenia Harris November 5, 1867; they had no children. He served as ruling elder in Hopewell for many years. Both are buried in Hopewell graveyard.

David Irwin Sample, born August 6, 1837, married Eloise McCoy, daughter of Rebecca Alexander and Marshall McCoy, on May 1, 1867. Their children: Albert Neal Sample, Adrian Montrose Sample, William Frank Sample, John McCoy Sample, Lee Sample, and Harry David Sample.

Albert Neal Sample married Margaret Henderson; their children: Lee, Lois married J. M. Barksdale; Jennie Pauline, Hugh, and Albert Neal. Adrian Montrose Sample married Annie Moore; their children: Adrian Moore Sample, M.D., Margaret Evans Hellstrom, one child Richard Barry Hellstrom, Richard, Charles Walker, and Wallace.

William Franklin Sample married Johnsie Farrar; they have one son, William Franklin Sample.

John McCoy Sample married Mary Harris of Rutherfordton, N. C.; their children: John McCoy, Jr., married Mary Williams; Mary, and Eloise.

Lee Sample died young.

Harry David Sample married Edna Snell of Florida; their children: Harry David, James, and Lillian.

John Williamson Sample married Ida Williams, daughter of Rev. John C. Williams and Elizabeth Childs of South Carolina. Mr. Williams was pastor of Hopewell from 1867 to 1874. Their children: John Cunningham Williams, Frank Barry, Mac, Elizabeth Louise, and James Douglas.

John Cunningham Williams Sample married Etta McCary of Alabama; their children: John Williams, Jr., and Richard Barry.

Frank Barry Sample married Ella Blanche Whitley; their children: Francis, Elizabeth, Robert, Kathryn, Frank, John, and Ella Blanche.

Mac Sample married Allie Craven; their children: Walter Craven married Olga Keever, they have one child, Donna; James McCamie married Susie Horner; and Martha.

Elizabeth Louise Sample married Thomas Tillet Allison; their children: Nettie Elizabeth (married Warren Mobley; their children, Jane Barry and Clay Norman Mobley); Ida Williams (married Eugene Holmgreen of Texas; their children: Allison and Eugene Holmgreen 3rd); and Thomas Tillet Allison.

James Douglas Sample married Vivian Seals of Alabama; their children: Peggy, Vivian, Jane, and Eleanor.

Mida Sample died young.

Hugh Barry Sample married Harriet McCoy; their children: Lucy Jane, William Azmon, Marshall McCoy, Rebecca Eloise, Minnie Grace, and Annie Stuart.

Lucy Jane Sample.

William Azmon Sample married Mary Louise Miller; their children: Albert, William Azmon, and Sidney.

Marshall McCoy Sample married Emma Smith; their children: Edith, Harriet McCoy, Helen, and Marshall, Jr.

Rebecca Eloise Sample married Roy Caldwell; their children: James Roy, Daisy Sloan, John Barry, and Frank.

Margaret Janet Sample married Samuel Jefferson McElroy. (See McElroy family.)

MILAS SAMPLE, brother of William A. Sample, active in Hopewell, married Adaline Henderson; they lived three miles east of Hopewell and raised a family:

Elizabeth Sample married John Houston, ruling elder. (See Houston family.)

Harriet Sample married A. J. Hunter, elder of Huntersville A. R. P. Church.

Mary Sample married Clement Nance Blythe of Hopewell and lived where Espy Blythe now lives. (See Blythe family.)

Martha Sample married C. W. McCoy, they lived two miles east of Hopewell and raised a family.

Agnes Sample married Marion Ranson, A. R. P. elder, of Huntersville.

J. Wilson Sample was killed May 3, 1863, at Chancellorsville.

Leroy Sample was killed August 30, 1862, at Ox Hill.

Elam Augustus Sample, Confederate soldier, dentist, elder, became a candidate for the ministry, May 4, 1883, and is listed, 1883, as a special student at Columbia Seminary.⁹⁴ He married Margaret McKey and was pastor at Hendersonville in 1894.

JOHN SAMPLE was one of Davidson's first graduates. He moved west, taught for many years, married a daughter of John R. Alexander, and lived in Memphis, Tenn.

MARY THERISA SAMPLE married Franklin Barnett, elder in Sugaw Creek.

CAROLINE SAMPLE, died March 26, 1891, married December 15, 1832, Robert Henderson, died February 21, 1863, ruling elder; they lived one-half mile southwest of Long Creek Mill at the junction of Beatty's Ford Road and Shuffletown Road, and raised a family, all members of Hopewell. (See Henderson family.)

SHIELDS FAMILY⁹⁵

Alexander Cowan Shields (December 27, 1826-September 9, 1899) married Jane Henderson (October 24, 1824-April 22, 1898). To this union were born five sons and two daughters: Thomas Lafayette, William Benjamin, David Henderson, Robert Hugh, Cowan Lemley, Mary Jane, and Maggie Lane.

THOMAS LAFAYETTE SHIELDS was born in 1855; married in the early nineties leaving one son, Benjamin Cowan Shields.

WILLIAM BENJAMIN SHIELDS was born April 16, 1856, and died September 20, 1893.

DAVID HENDERSON SHIELDS was born in 1858; married Annie Sitton; after her death he married Lillian Hefner.

ROBERT HUGH SHIELDS was born in 1860; married Nolie Hoover in 1886; their two children are:

Amie Shields, who married W. J. Edwards and bore the following children: William James Edwards, deceased; Wilbur Shields Edwards; Charles Faison Edwards; Ned

⁹⁴ La Motte, *Colored Light*, p. 314.

⁹⁵ Data supplied by Thomas Lemley Shields, elder, who lives in the old house on the Sand Ridge Road half a mile east of St. Marks.

Farris Edwards; Hugh Hannibal Edwards; Ralph Pierson Edwards; and John Wesley Edwards.

Lillie Shields, who married, first, a Mr. Anders and bore Frank Robinson Anders and Robert Rufus Anders; then, she married J. H. McAden.

COWAN LEMLEY SHIELDS (June 10, 1863-March 21, 1928) married Julia Nancy Alexander, November 7, 1889; to this union ten children were born:

Wade Arnie Shields was born December 14, 1890; married Clara Tidwell, December 23, 1920; they have one child, Patricia Ann.

Guy Alexander Shields was born September 4, 1892; married Margaret Templeton in August, 1929; they have one child, William McFarlan.

William Glenn Shields was born December 3, 1894; married Ruth Douglass, June 10, 1919; they have five children: Helen, William, Dorothy, Glenn (deceased), and Johnny.

Banner Jane Shields was born September 13, 1896, and died March 9, 1915.

Thomas Lemley Shields was born December 22, 1898; married Ethel Hamilton, June 10, 1925; they have five children: Thomas Lemley, Jr., Joe Hamilton (deceased), Bettie Ann, Charles William, and Nancy Jane.

James Lee Shields was born October 18, 1900; married Sadie Lee Lineberger in August, 1932.

Benjamin Cowan Shields was born June 17, 1903; married Emily Butler in September, 1925; they have one child, Benjamin Cowan Shields, III.

Julia Mary Shields was born October 25, 1905; married H. Carr Kesler, June 9, 1927; they have four children: H. Carr, Jr., Peggy Jean, Mary Julia and James Lee Kesler.

Alice Ona Shields was born June 10, 1908, and died April 21, 1910.

Sadie Mae Shields was born September 25, 1910; married Harvey Wayland Amyx in 1932; they have one child, Jack Lemley Amyx.

MARY JANE SHIELDS married Tom McDonald in 1887; their four living children are: Robert, Sadie, John, and May.

MAGGIE LANE SHIELDS married a Dr. Taylor in 1902.

STEPHENS FAMILY⁹⁶

Asa E. Stephens, "Acey" (November 14, 1847-June 10, 1927) married Sallie Lael (June 3, 1843-March 19, 1908). Their children living in Hopewell community are: George Henry Stephens, Frances Stephens, Priscilla Lou Stephens, and Cynthia Catherine Stephens. His nephew, John William Stephens, also lives in the community.

GEORGE HENRY STEPHENS was born August 10, 1874; married Ella Allison, December 24, 1902. Their children are: Walter, Annie Parks, Margaret, Sallie, Mack, Edna, and George.

Walter married Mary Elliotte, August, 1920, and has one child, Nannie Mae, born September 8, 1923.

Annie Parks married Edgar Elliotte, October 22, 1925. Their children are James Wesley, born August 26, 1926; Sarah Ann, born September 13, 1931.

Margaret married Ralph Alexander, January 6, 1926. Their children are Mary Elizabeth, born April 15, 1927; Joyce, born May 12, 1929.

Sallie married Paul Vance, March 5, 1930.

Mack married Swannie Harris, November 14, 1935.

Edna, born September 10, 1917.

George, Jr., born November 12, 1919.

FRANCES ELIZABETH STEPHENS was born December 20, 1874, died March 30, 1929; married January 11, 1898, Preston Theodore Christenbury who was born January 7, 1868, and died March 27, 1934. Their children were: Sarah June, born July 25, 1901; Samuel Edward, born March 31, 1904; Walter William, born September 2, 1909; Margaret Elizabeth, born August 30, 1911; Mary Louise, born August 29, 1913; Frances Stephens, born June 12, 1916.

Sarah June married May 22, 1925, Thomas Franklin Moore, who was born January 8, 1899. One child, Doris Jane Moore, was born June 23, 1927.

Samuel Edward married Frances Elizabeth Timmey, March 21, 1930. Their children: John B. Christenbury, born February 13, 1907, and Frances Elizabeth, born February 1, 1933.

⁹⁶ Mrs. John Stephens, September 5, 1937.

Mrs. Sam Moore Wilson, September 19, 1937.

Walter married Lula Vance Furches, January 19, 1935.

Margaret married Marcellus Ceph Dellinger, June 7, 1936.

Mary married Gales Thomas Woodside, May 31, 1935; one child, Martha Frances Woodside, born March 2, 1936.

Frances married Samuel Moore Wilson, April 10, 1937.

CYNTHIA CATHERINE STEPHENS was born June 10, 1879. She married William Edgar Stephens, born April 27, 1879, on December 25, 1901. Their children were: Mary Edyth, born February 15, 1903; Fred Graham, born September 30, 1904; William Edward, born July 22, 1906; Allen Preston, born December 19, 1909; Sara Belle, born October 21, 1913.

Mary Edyth married Aubrey William Withers (March 21, 1898-July 16, 1931) on January 4, 1923. Mary Edyth Withers married Floyd S. Porter, born September 19, 1913, on November 26, 1933.

Fred Graham married Louise Baker, born March 7, 1907, on February 19, 1927.

William Edward married Wilena Hart, born December 16, 1910, on March 30, 1934. Shirley Ann was born to them August 14, 1935.

Allen Preston died March 29, 1931.

Sara Belle married James Paul Sanders, born January 4, 1912, on June 6, 1931. James Allen was born to them November 13, 1936.

STEWART FAMILY⁹⁷

Births:

Elizabeth M. Stewart was born April 23, 1822.

Susanna C. Stewart was born May 12, 1824.

Thomas A. Stewart was born October 28, 1826.

Nancy A. Stewart was born February 12, 1829.

Martha Stewart was born July 12, 1831.

Dory A. Stewart was born February 10, 1834.

William L. J. Stewart was born January 12, 1837.

Samuel J. Stewart was born February 13, 1840. He died of old age just 10 years to the day after the death of his wife, Tiny Williams Stewart. He was born and raised in Hopewell congregation and from early manhood was a professed Christian. He served through the Civil War and was wounded in the hand. He was long a member of Long Creek lodge, a master Mason. His grave is at Hopewell. He was an uncle to Robert Stewart, "Bob" Stewart, one of "the old fiddlers," who died June 18, 1936. His mother was a Houston, sister to John Houston, the elder. Robert S. Stewart united at Hopewell, November 24, 1912, by letter. He lived where his father

⁹⁷ Mrs. Emma Jane Stewart Joseph, September 12, 1937.

had built on the Reams Road, the place, Mr. William Puckett tells me, being known as the Brown Place.

Children of Samuel J. Stewart:

Mollie Rebecca Stewart was born September 24, 1872.

Laura Susan Stewart was born October 4, 1873.

Emma Jane Stewart was born May 12, 1876. She married Frank Joseph.

Sadie Mae Joseph was born February 17, 1914. She married William Reid Thrower, May 15, 1937.

Nettie Elvira Stewart was born December 7, 1878. She married Edgar E. Black.

Thomas Williams Stewart was born September 27, 1883; married Annie Brumley, April 27, 1909. Annie Brumley Stewart united with Hopewell by letter July 23, 1911, coming from Poplar Tent Presbyterian Church.

Children of Thomas W. Stewart:

Clarence Bryan Stewart was born April 9, 1911.

Samuel Davis Stewart was born September 25, 1915.

John Franklin Stewart was born February 12, 1918.

Mary Lipe Stewart was born August 30, 1927.

Marriages of Mr. Thomas W. Stewart's children:

Clarence Bryan Stewart and Myrtle Oveta Hill were married January 1, 1931.

Old Marriages:

Samuel S. Stewart and Barbara Washam were married June 1, 1821.

Thomas A. Stewart and Isabella F. Houston were married December 14, 1854.

H. L. Houston and Dovy A. Stewart were married February 1, 1855.

Samuel J. Stewart and Mary Clementine Williams were married July 28, 1870.

Deaths:

N. A. Stewart died October 27, 1831.

W. L. J. Stewart died August 8, 1860.

Susan C. Stewart died June 25, 1879.

Samuel S. Stewart died October 14, 1872.

Barbara Stewart died September 9, 1874.

Mollie Rebecca Stewart died March 25, 1879.

Laura Susan Stewart died February 29, 1879.

Mrs. Samuel J. Stewart died May 26, 1911.

Samuel J. Stewart died May 26, 1921.

Mrs. Emma Stewart Joseph died November 1, 1938.

*Children of Mrs. Nettie (Stewart) Black:**Births:*

Mary Emma Black was born November 26, 1903.

Ralph Stewart Black was born August 13, 1905.

Annie Elizabeth Black was born January 26, 1908.

Sadie Louise Black was born October 19, 1910.

Alma Juanita Black was born April 10, 1915.

Nettie Pauline Black was born January 11, 1922.

Marriages:

Wilson R. Vance and Annie Elizabeth Black were married November 18, 1930.

Ralph S. Black and Mabel Jane Primm were married February 14, 1933.

Betty Jane Black, born January 20, 1934.

Joe Mundy and Sadie Louise Black were married March 19, 1933.

Danny Joe Mundy, born February 19, 1934.

Edward Lawson Rozzelle and Alma Juanita Black were married June 21, 1934.

James Edward Rozzelle, born April 29, 1935.

Mason S. Johnston and Mary Emma Black were married April 3, 1935.

Nettie Jane Johnston, born November 13, 1936.

TORRANCE FAMILY⁹⁸

Hugh Torrance came from Ireland about 1780, first to Iredell, later to Mecklenburg, four miles north of Hopewell. He married Isabella Falls, the widow of Colonel Falls, who was killed at Ramseur's Mill battle. Their one child was James Torrance. Hugh Torrance and Isabella his wife both died in February, 1816, aged seventy-three and seventy-six, and are buried at Hopewell, where they had worshiped.

JAMES TORRANCE lived in his father's beautiful home "Cedar Grove" and added to the estate's value. He married Nancy Davidson, of Iredell and raised four children: Hugh, Frank, Cammilla, and Isabella, all of whom lived beyond Hopewell. Mrs. Torrance died November 19, 1818, aged but

⁹⁸ Alexander, *Sketches*, pp. 37, 63.

twenty-six. James Torrance's second wife was Mary (Polly) Latta, born 1799, the mother of William and Jane.

William Torrance, physician, bachelor, died 1852, at thirty years of age.

Jane Torrance was the first wife of Dr. W. S. M. Davidson, son of "Jacky." She bore one child, James, and died when twenty-one.

James Torrance married the third time Margaret Allison of Iredell. They raised six children: Letitia, Mary, Delia, Sally, Richard, and John.

Letitia Torrance married Dr. Bratton of South Carolina.

Mary Torrance married Dr. Witherspoon of Alabama.

Delia Torrance married John Johnston of Lincoln County.

Sally Torrance married Dr. Gaston of Alabama.

Richard Torrance married Miss Rufus Reid and moved to Texas. He lost a leg in the war. Later married Eliza Gaston of South Carolina, returned to Hopewell, whence he moved to Charlotte.

John A. Torrance, Confederate soldier, bachelor, lived at the homestead. He is referred to by Dick Banks,⁹⁹ recalling old days. Mrs. J. W. Zimmerman and Mrs. Harry Sanders, Charlotte, are of this family.

VANCE FAMILY¹⁰⁰

William Hezekiah Vance, born December 13, 1822, married Margaret Jane Robinson, born September 21, 1820. He entered the Civil War as a substitute for Dr. Edward Caldwell in 1863 (about), he was in service a year, took pneumonia and died in the Wilmington Hospital, and was buried in the soldiers' cemetery there. Their six children are: Mary Jane, Marcus William (Billy), Abigail Elizabeth Catherine (Betty), John David, and two little ones who died in infancy and were buried at Hopewell.¹⁰¹

⁹⁹ *Charlotte Observer*, June 3, 1936.

¹⁰⁰ Data furnished by: Mrs. John Lawing, September 12 and 20, 1937; Mrs. J. D. Price, January 26, 1936; Mrs. Miles Abernathy, January 26, 1936; Olin McAulay, September 10, 1937.

¹⁰¹ Margaret C. Vance, born April 30, 1857, died 1863, and Cordelia Vance, born March 19, 1860, died 1863.

MARY JANE VANCE, born August 20, 1847, married Gideon Lawing of the Trinity M. E. Church; they later moved to Charlotte. Their children are: James Lawing, John Thomas Alexander Lawing, Robert Lawing, Abernathy Lawing, May Lawing, and Holland Lawing.

MARCUS WILLIAM (BILLY) VANCE, born October 14, 1849, a member of Hopewell Church, married Julia Ann Fullwood, born July 23, 1851, a member of Gilead A. R. P. Church, on July 10, 1870. Their twelve children are: John Franklin, Ada Jane, Robert Fullwood, Rebecca Isabella, Clement Blythe, Laura Louella, William McIlwain, an infant who died the day of his birth, Claudia Lavinia, Nancy Elizabeth, Isla Parks, and Joseph Hezekiah. All these children joined Hopewell Church; some are still members, while some have moved their names to other churches, where they live. "Billy" was a deacon at Hopewell. His first wife, Julia Ann, died March 23, 1898, and is buried at Hopewell. He married a second wife, Sadie Auten, a member of Williams Memorial Church, on July 11, 1903; to them three sons were born: Wilson Robinson, James Brown Vance, and Paul Stacy Vance. These three children joined Hopewell also; their father died July 10, 1928, and is buried in Hopewell cemetery.

John Franklin Vance, born November 5, 1871, a member of Hopewell, married Hattie Elizabeth Puckett, born May 27, 1875, daughter of William Harrison Puckett and Louise Downs, members of Williams Memorial Church, on December 12, 1893. Their eight children are: Ada Louise, William Brice and John Mack (twins), Wilford Dixon, Margaret Julia, Mary Elizabeth, Katie Fullwood, and Joseph Graham. All these children joined Hopewell. Their mother died May 24, 1936, and is buried in Hopewell cemetery.

Ada Louise Vance, born October 2, 1895, married John Blair Lawing, son of James Lafayette and Margaret Jane Dunn Lawing. (See Lawing family).

William Brice Vance, born July 6, 1897, married Julia Elliott, daughter of Frank and Sallie Jamison Elliott, of Paw Creek, on September 20, 1922; three sons: Carroll Parks, born November 28, 1923; William Carlton, born May 19, 1926; and Merton Brice, born January 12, 1929. John Mack Vance, born July 6, 1897, died March 17, 1900, and is buried at Williams Church.

Wilford Dixon Vance, born September 1, 1899, married Odessa Dunn, daughter of David and Nannie Heron Dunn, members of Cook's Memorial Church, on December 25, 1920; their five children are: a little boy, born April 8, 1922, died April 12, 1922, buried in Hopewell; Helen Louise, born April 5, 1925; Hilda Jane, born March 3, 1928; Zeb Franklin, born October 29, 1930; and Margaret Ann, born June 3, 1935.

Margaret Julia Vance, born October 16, 1902, married Charlie G. Martin of South Lyon, Mich., in June, 1930; their children are: Mary Louise, born September 22, 1932; Charles Franklin, born April 3, 1935; and a little boy given and taken back to God in June, 1936, buried in Ann Arbor, Mich.

Mary Elizabeth Vance, born June 24, 1905, married Walter Mullis of Charlotte, in April, 1930; a daughter, Mary Lou, was born January 31, 1935. Mary Elizabeth Vance Mullis later married T. V. Walsh, Jr., and moved to Sumter, S. C.

Katie Fullwood Vance, born June 19, 1907, married John R. McAulay, son of David and Lula Monteith McAulay, December 29, 1929; they had three daughters: Bobbie Ruth, born March 1, 1930; Joan, born June 7, 1931, died July, 1931, buried in Huntersville A. R. P. cemetery; and Margaret Frances, born May 1, 1932.

Joseph Graham Vance, born June 27, 1909, lives in South Lyon, Mich.; not married.

Ada Jane Vance, born April 8, 1873, married Henry Lynn McElroy, born December 21, 1868, on February 21, 1900. (See McElroy family.)

Robert Fullwood Vance, born May 2, 1874, married Elizabeth Walton Hunter, member of Obeth M. E. Church in Burke County, on June 12, 1906. Their three children are: Robert Alvin Vance, born September 17, 1908; Julian Walton Vance, born May 5, 1912; and Elizabeth Sarah (Sally) Vance, born September 24, 1915. All are members of Hopewell.

Rebecca Isabella Vance, born April 30, 1876.

Clement Blythe Vance, born November 27, 1877, went to Portsmouth, Virginia; married Ellen Sawyer, March 24, 1901; their children are:

William Carlton Vance, born February 9, 1902, in Norfolk County, married Gwendolyn Golden, March 13, 1937.

Clement Franklin Vance, born February 25, 1908, in Perquimans County, N. C., married Minnie Louise Heldreth, December 23, 1929.

Doris Wilburn Vance, born August 6, 1912, in Norfolk County, married Robert Ryland Pruett, June 12, 1937.

Nancy Mae Vance, born September 24, 1919, in Norfolk County, died June 12, 1938.

Mary Rebecca Vance, born October 6, 1921.

Florence Louella Vance, born August 26, 1926, in Norfolk County.

Ellen Sawyer Vance died August 7, 1935, and Clement Blythe Vance now lives in Fentress, Virginia.

Laura Louella Vance, born December 27, 1879, married William Howell Grover of Philadelphia; the ceremony took place at the home of Rev. McClure in Norfolk, Virginia, January 14, 1905. Their children are:

Robert Howell Grover, born October 30, 1905, lives in Norfolk.

Jessie Grover, born September 27, 1907, married Hugh Garland Head, Jr.; their children are Hugh Garland, III, and William Levert; they live in Atlanta, Ga.

Edwin Vance (Teeney) Grover, born November 23, 1910, married Rosa Warrington Holmes, September 2, 1933; their son is Edwin Vance, Jr.; they live in Norfolk.

Florence Rebecca Grover married Edward Rozzelle Carpenter, August 25, 1935; they live in Hickory, N. C.

Laura Louella Vance Grover died in October, 1936, and was buried in Norfolk.

William McIlwain Vance, born May 30, 1881, married Minnie Viola Alexander, August 16, 1905; their children are:

Marie Alexander Vance, born October 3, 1906; student at Queens College, 1926; married Robert Norman Sharpe, June 30, 1931; one son, Robert Norman, Jr., born July 8, 1935.

Sarah Jane Vance, born July 24, 1908, married Roy Angier Stone, August 10, 1934; a son, William Vance Stone.

William Bain Vance, born February 5, 1910.

Margaret Cornelia Vance, born October 27, 1912.

Austin McIlwain Vance, born February 6, 1916.

Laura Josephine Vance, born April 18, 1919.

Eleanor Vance, born June 26, 1924.

Claudia Lavinia Vance, born April 30, 1883, married Eli Valorius Kerns, October 7, 1903. (See Kerns family.)

Nancy Elizabeth Vance, born October 10, 1886; married James Marshall McComb in 1916; she now lives and works in Virginia.

Isla Parks Vance, born August 31, 1889, married William Butler Grover, November 23, 1924; they live in Norfolk, Virginia.

Joseph Hezekiah Vance, born August 2, 1891, married Maude Little, of Charlotte; they live in Roanoke, Virginia.

Wilson Robinson Vance, son of Marcus William Vance and his second wife, Sadie Auten, born October 10, 1904,

married Annie Elizabeth Black, daughter of Edgar E. Black, November 18, 1930.

James Brown Vance, born September 5, 1907, married Connie Mae Elliott, September 12, 1931.

Paul Stacy Vance, born February 6, 1911, married Sallie Louise Stephens, daughter of George H. Stephens and Ella Allison, March 5, 1930.

ABIGAIL ELIZABETH CATHERINE (BETTY) VANCE, born December 8, 1851, married Thomas Nathaniel Hunter. (See Hunter family.)

JOHN DAVID VANCE, born November 28, 1853, married Barbara Ann Killian in May, 1874; their children are: Laura Jane Augusta, Mary Elizabeth Eugenia, William Albert Andrew, Charlie Alonzo, Mamie Lee Nora, Kate Estelle, and Irwin Robert. Barbara Ann Vance died January 29, 1893, and is buried at St. Marks.

Laura Jane Augusta Vance, born July 18, 1875, married James Doyle Price; their children are: Adrian Doyle, Janie May, Edith Margaret, Clarence Alton, Clara Geneva, Glenn Alexander, Helen Rebecca, and Mildred Eloise.

Janie May Price married Eugene Mack Puckett. (See James Puckett family.)

Edith Margaret Price married Robert Franklin Knox; their children: Edith Lorena, Robert Franklin, Nancy Jane, and Janice Price.

Clarence Alton Price married Billie Louvinia Etheredge of Wilson, N. C. Clara Geneva Price married William Preston Biggers; their children: William Preston, Jr., and Robert Price.

Glenn Alexander Price married Mary Alice Higdon of Henderson, Ky.; their children: Barbara Ann and Sue Ellen.

Helen Rebecca Price married Cromwell Herbst Fullerton.

Mary Elizabeth Eugenia Vance, born January 6, 1877, married Roland Lee Blythe (September 5, 1873-August 8, 1932), son of John Nantz Blythe. (See Blythe family.)

William Albert Andrew Vance, born May 1, 1878, married Maggie Nichols of Virginia. Their children:

Thelma Vance, married Raymond Lucas.

Catherine Vance, married Richard Thomas.

Hazel Vance, married Robert Grimes.

Arnold Vance.

John David Vance.

Charlie Alonzo Vance, born October 20, 1879, died May 20, 1891.

Mamie Lee Vance, born August 6, 1880, married Joseph Robert Washam. Their children:

Barbara Ann Washam married Theodore Dellinger and bore Barbara Ann, Ted, Jr., and Marie.

Margaret Jane Washam married Hermon Brown and bore two children: Peggy Jane and Shirley Ann.

Vance Washam married Velma Potts; their children are: Billie, Jacklyn, John Vance, and Avonne.

Alice died in infancy.

Pauline married Bennett Young, mother of Janice.

Ruby Lee.

Junius.

Joe.

Kate Estelle Vance, born November 10, 1885, and died June 6, 1887.

Irwin Robert Vance, born June 10, 1890, married Adele Puckett, December 24, 1919.

JOHN DAVID VANCE married as his second wife, Mary McAulay, sister to Eli Hugh McAulay, on August 21, 1895. Their children are: Clyde Monroe, John David, Jr., Harry Lee, Minnie Alexander, and Mary Kizie.

Clyde Monroe Vance and Sadie Newell were married January 22, 1921. Their children are: Clyde Vance, Jr., William Irvin Vance, Mary Anna Vance, and Sadie Sue Vance.

John David Vance and Mildred Pruett were married February 7, 1921. Their child is Margaret Nolena Vance. Mrs. Vance was killed October 20, 1931, in an automobile crash. Nolena and her father make their home at his mother's at the old home place.

Harry Lee Vance (Davidson, 1923) and Willie Grimsley were married in June, 1928. Their daughter is Harry Lee Vance.

Minnie Alexander Vance and Floyd McClure of Rural Trinity were married in March, 1926. Their children are: Floyd McClure, Jr., born January 25, 1927; Margaret

Corrine McClure, born August 13, 1928; and Doris Anne McClure, born October 19, 1931. They live on Beatty's Ford Road, near J. W. Carr.

Mary K. Vance and Frank Alexander were married March 27, 1928. Their children are: Frankie W. Alexander and Emma Jane Alexander.

WHITLEY FAMILY¹⁰²

ROBERT DAVIDSON WHITLEY was born October 24, 1820, in "Hollywood," where J. Lindsay Parks now lives, the house originally owned by "Robin" Davidson. Robert Davidson Whitley's father was at that time in Alabama. R. D. Whitley married first, Sarah Esther McCoy; second, Martha Elizabeth McCoy on September 28, 1868, and Joseph Speight Whitley was born March 5, 1876.

JOSEPH SPEIGHT WHITLEY married on January 1, 1900, Esther Estelle Parks, born February 24, 1880; their children:

Robert Davidson Whitley, born October 23, 1901; married November 26, 1926, to Beatrice Snowden Skinner; their children:

Beatrice Joyce Whitley, born April 13, 1931.

Phyllis Joan Whitley, born February 29, 1935.

Alice Gluyas Whitley, born July 13, 1905.

Joseph Speight Whitley, born June 28, 1907.

Charles Brown Whitley, born July 20, 1909; married April 15, 1933, to Bobbie Dorton; their children:

Charles Brown Whitley, Jr., born January 24, 1935.

John Bruce Whitley, born January 14, 1936.

Irma Virginia Whitley, born July 16, 1913.

FAMILY OF DR. ISAAC WILSON¹⁰³

Dr. Isaac Wilson's son, James Alexander Wilson, was a deacon in Hopewell and lived where Mrs. Winders, his daughter, and her brothers, Peyton and Thomas Wilson, now live. James A. Wilson married Elnora J. Wilson; their children are:

¹⁰² Miss Alice Whitley, August 22, 1937.

¹⁰³ Data furnished by his grandson, McKamie Wilson, August 15, 1937.

EFFIE V. WILSON, married J. A. Abernethy. (See Gaston County Abernethys.)

T. G. M. WILSON.

SARAH E. WILSON.

A. OLIVE WILSON.

I. PEYTON WILSON.

McKAMIE WILSON, born December 17, 1871, married Rhoda May Kerns (August 26, 1879-January 11, 1907); their children are:

Ina Elizabeth Wilson, born April 30, 1897; married W. C. Sharpe.

Ethel Rebecca Wilson, born November 10, 1898; married J. C. Rhyne; one son, J. C., Jr.

Helen Elenora Wilson, both August 12, 1900; died June 15, 1910.

Della May Wilson, born August 20, 1902; married C. F. Fleming; one daughter, Dorothy.

John McKamie Wilson, born October 23, 1904; married Sue Wolfe; two children, Betty Jean and John Mack.

James Alexander Wilson, born November 15, 1906; married Glenna Millsapp; two children, Wilton and Brice.

McKamie Wilson's second wife was Della Mae Little, born June 27, 1881; their children are:

Nell Pauline Wilson, born December 21, 1915.

Daisy Morris Wilson, born January 21, 1920.

Hunter Lee Wilson, born January 6, 1922.

SAMUEL WILSON'S FAMILY¹⁰⁴

Samuel Wilson came from Ireland about 1740. (In after years his family was visited by a nephew of the English general, Sir Robert Wilson.) He was married three times.

His first wife was Mary Winslow, a daughter of Moses and Jean Osborne Winslow; their home was four miles northwest of Hopewell Church near Catawba; they had six children: David, Benjamin, Samuel, Sally, Violet and Mary.

¹⁰⁴ Mrs. Abner Alexander, September 19, 1937.

DAVID WILSON'S wife's name is not known; he had two sons, Lawson and Winslow.

BENJAMIN WILSON was not married.

SAMUEL WILSON, JR., married Hannah Knox; they had one son and three daughters: Jeff, Polly, Patsy, and Hannah Jane.

Jeff Wilson late in life married a Miss Prim, but left no children.

Polly Wilson married a Rosell of whom nothing is known.

Patsy Wilson married Hugh McKnight, living where Mack Wilson was born.

SALLY WILSON married Ben McConnel.

VIOLET WILSON married Major John Davidson. (See Davidson family.)

MARY WILSON married Ezekiel Polk, who lived south of Charlotte.

The second wife of Samuel Wilson, Sr., was the widow Howard. By this marriage there was a daughter, **Margaret**, who married John Davidson of South Carolina. They had three children: Wilson Davidson; John Howard Davidson, called "Longhead Jacky," who married Patsy Caldwell; and a daughter who married a Mr. Crawford and moved to Alabama.

The third wife of Samuel Wilson, Sr., was Margaret Jack, daughter of Patrick Jack and sister of Captain James Jack, who carried the Mecklenburg Declaration to Philadelphia.¹⁰⁵ It was to her house, his stepmother, that David Wilson helped Richard Barry to carry the body of General William Lee Davidson to prepare it for torch light burial at Hopewell. They had five children: Robert, William, Lillie, Sarah and Charity.

ROBERT WILSON married Margaret Alexander, a daughter of Major Thomas Alexander of Sugaw Creek (unrelated to the Hopewell Alexanders), and lived at his father's old

¹⁰⁵ See *Monuments and Markers* for mention of the marker placed by the D. A. R. on West Trade Street opposite the First Church where Captain James Jack's house stood.

homestead.¹⁰⁶ They had five daughters and one son; Dovey, Margaret, Annabella, Angelina, Thomas and Cynthia.

Dovey Wilson married Judge George W. Logan of Rutherford County.

Margaret Wilson married Ben Brackett from McDowell County.

Annabella Wilson married John Logan, a brother of George W. Logan.

Angelina Wilson never married.

Thomas Wilson married Sally Jones, and gave his life for the South in February, 1862.

Cynthia Wilson (February 23, 1824-May 31, 1896) married Joseph Wade Hampton¹⁰⁷ (July 7, 1813-June 14, 1855) on July 2, 1844. After the death of her husband, Mrs. Hampton, with five small children, came back to North Carolina and lived with her mother at the old Wilson home; her children were: May, Laura, Margaret, Charles Fisher and Robert Thomas.

May Hampton (May 20, 1845-February 11, 1891) married Grayson Halyburton, November 8, 1864; they were married by Rev. S. C. Pharr and lived in Asheville, N. C.

Laura Hampton (December 15, 1846-June 8, 1874) was married to Henry White by Rev. D. A. Penick on September 8, 1864, lived in Rocky River, had one son, Wade Hampton White.

Margaret Hampton (January 19, 1849) was married to William Abner Alexander (February 22, 1847-April 5, 1913) by Rev. John Williams on December 11, 1873.

Charles Fisher Hampton and Robert Thomas Hampton never married.

WILLIAM WILSON, second son of Samuel Wilson, Sr., married Rocinda Winslow. Their home was near the place where

¹⁰⁶ The home of Robert Wilson was probably better known to fashionable people of that day than any other place in Mecklenburg. Their hospitality was held as a princely virtue. Their daughters were fond of music and dancing and Major Tommie Alexander was a skillful violinist—Dr. J. B. Alexander.

¹⁰⁷ Wade Hampton was from Surry County; he left home at an early age, served his apprenticeship under Charles Fisher, editor of *The Salisbury Watchman*, and later edited *The Mecklenburg Jeffersonian* in Charlotte. His health failing, he went to Austin, Texas, where he was reading clerk in the legislature for two years, then State Editor and editor of *The Texas Gazette*. He helped to organize a Presbyterian Church in Austin.

the old Dr. William Davidson house now stands. Their children were: Dovey, James, Robert, and Lafayette.

Dovey Wilson married Dr. Hamilton Dougherty; they lived near Beatty's Ford.

James Wilson married Harriet McGee and lived in the Paw Creek neighborhood; they had two children, Dovey and James.

Lafayette Wilson went to Marion, Alabama, married and had two children, Margaret and Dovey.

Robert Wilson never married.

LILLIE WILSON married James Conner and lived a short distance above Beatty's Ford on the east side of the Catawba River in what was known as the Red House. They had the following children:

Henry Workman Conner, lived in Charleston, S. C. Gen. James Conner, son of Henry W. Conner, won considerable fame in the Confederate Army.

Margaret (or Peggy) Wilson married Franklin Brevard and lived in South Iredell; they had one daughter, Rebecca, who married Robert I. McDowell and lived in Charlotte.

SARAH WILSON married Latta McConnell and moved to Tennessee.

CHARITY WILSON died young.

Is it not only strange, but sad, that such an influential family as the Wilson family should cease to have a representative to perpetuate the name?¹⁰⁸

WILLIAM PATTON WILSON FAMILY¹⁰⁹

WILLIAM PATTON WILSON, "Pat" as he is known, is the son of Clarence Wesley Wilson and Lou Wilson his wife; grandson of Cyrus Wilson, killed by a fall from a swing; great-grandson of Albert Wilson of Mecklenburg County. The home was on the Statesville Road where Mr. "Ceph" Dellinger now lives, two miles from Huntersville. William

¹⁰⁸ Baker's graveyard gave sepulture to several of these above named.

¹⁰⁹ Mrs. Pat Wilson, September 12, 1937.

Patton Wilson, born June 17, 1877, married February 16, 1898, Zoe Beatrice McAuley, born March 11, 1878. Their children are: Bonnie Louise, William Howard, Adrian Hugh, John Hinman, Minnie Laura, Frank Patton, Sam Moore, Dorothy Beatrice, and June Ann (adopted).

Bonnie Louise Wilson, born February 22, 1899, and Chester W. Kidd were married May 7, 1919. Their children: Hazel Wilson, Mary Neal, Chester W., Jr., Brevard, and Sarah Louise.

William Howard Wilson, born March 5, 1902, and Ony Drum were married October 4, 1925. Their children: Ellen Mae, Ruth Geneva, and Elizabeth Caldwell.

Adrian Hugh Wilson, born August 1, 1904, and Lavinia Brown were married August 1, 1926. Their children: Laura (Polly) Beatrice, Martha Jane, and William Patton.

John Hinman Wilson, born December 31, 1906, and Laura McCoy Alexander were married April 22, 1934.

Minnie Laura Wilson, born January 29, 1910, and Dewey Dellinger were married October 7, 1931. They have one child, Patsy Ann Dellinger.

Frank Patton Wilson, born December 10, 1912, and Mary Grassett were married February 23, 1936. They have one child, Mary Frank Wilson.

Sam Moore Wilson, born April 28, 1915, and Frances Stephens Christenbury were married April 10, 1937.

Dorothy Beatrice Wilson, born March 12, 1917.

June Ann Wilson, adopted, born August 17, 1929.

CHAPTER VII

THE HOMESTEADS OF HOPEWELL

The homes which appear in this chapter are arranged according to the roads surrounding Hopewell. These roads follow the ridges in most cases, crossing few water courses; in common with most early American routes, they were built on Indian trails following buffalo roads. There were paths between the roads, leading to schools and churches as well as homes; bridges were few, for the streams were usually forded. The present hard-surfaced system in North Carolina had its beginning with a road law introduced into the General Assembly in 1879 by Senator Sydenham Alexander of Hopewell, "Father of Good Roads in North Carolina."

The Hopewell roads are located as follows:

- A. Beatty's Ford Road, Charlotte to Gilead Church.
- B. West of Beatty's Ford Road:
 - 1. The Tuckaseege-Mt. Holly Road West.
 - 2. The Sample Road.
 - 3. The Neck Road.
- C. East of Beatty's Ford Road:
 - 1. The Croft Road, east from Reams Road to Statesville Road.
 - 2. The Tuckaseege-Mt. Holly Road East.
 - 3. The McCoy Road.
 - 4. The Wilson Road.
 - 5. The Kerns Road, from Tuckaseege-Mt. Holly Road East, north to Huntersville-Beatty's Ford Road.
 - 6. Reams Road, from Tuckaseege-Mt. Holly Road East, south to Hutchinson Road.
 - 7. The Statesville Road.

BEATTY'S FORD ROAD

Two sites just outside Charlotte on Beatty's Ford Road stand as an introduction to the parish as it once was, though they were not directly connected with Hopewell Church. The Cross home, where Mr. John W. Cross was born, until 1937 stood just on the north edge of Charlotte, west side of the road. A brick high school building is being erected there for negroes. Beyond it a mile on the same side of the highway, half a mile back from the road, is

the Barringer home, now owned by Mr. G. V. Keller. A number of others not connected with Hopewell follow from Mr. William Howie's on to Hopewell, on both sides of the road. Presbyterian homes are marked and those in time past connected with Hopewell.

Mr. Will Howie.

Raymond Caldwell.

M. Rhyne.

E. L. McConnell.

F. L. McConnell.

J. M. Feimster's store.

Mac McConnell.

J. Marshall Blythe.

A. H. Frazier.

Tom McDonald.

J. M. Feimster.

Mr. Buchanan.

N. M. Barron.

J. M. Plummer.

Sid McClure.

Williams Memorial Church.

Rev. M. B. Prince, Pastor.

F. B. Cargal.

A. M. Blakely.

J. T. Russell.

F. A. Hamilton—the *Lee Hunter house*, built by John Ellis McAulay.

J. M. Rape.

F. A. Hamilton's store.

Herbert Auten.

Elmer Todd.

O. P. Collins.

W. F. Caldwell.

Hornet's Nest, on the McIntyre Farm, stands as it was before the Revolution, up Buck's Hill from the McIntyre branch of Long Creek. The D. A. R. and Col. Baxter Davidson have placed markers there. Bullet holes in the walls and blood stains on the floor may still be seen, reminders of the story¹ of how twelve Americans with the help of the bees put to flight four hundred British soldiers. The British commander in Charlotte

¹ Sketch of McIntyre's Skirmish, by Mr. Joe Lee Puckett.

sent out a force to the farm to collect necessary supplies. A lad who was ploughing by the road saw them, mounted his horse and galloped through the paths to warn his neighbors. Twelve men, with George Graham as their leader, rallied around the farm to help; armed with rifles, they lay concealed behind bushes in sight of the house. The British began to load their wagons with provisions, running down poultry and killing pigs and calves. By accident someone upset the bee hives, and the bees fell in fury upon the soldiers and horses. The scene was one of boisterous merriment; the commander stood in the door enjoying the scene of plunder and laughing at the antics of the soldiers. The owner and his neighbors were now within rifle shot of the house, and each chose a man to shoot. With the first fire nine men and two horses lay upon the ground, the captain among them. Leaving much of their plunder behind, the British hurriedly got together what wagons they could and left the place to the rebels. Helter-skelter they fled down the road, the little band of rebels following them nearly all the way to Charlotte. From behind fences and bushes they poured such deadly fire into the fleeing enemy, shooting down men and horses, until the panic stricken Red Coats thought that a whole company was pursuing.

H. H. Rhyne, Jr.

Lee M. Kerns.

Trinity M. E. Church, South.

James Sample Henderson, Hopewell elder.

"White Wash" is the popular designation of the region from Rural Trinity to the Croft Road.

J. R. Beard.

W. B. Elliott.

W. H. Elliott.

Joe Elliott.

Rural Trinity parsonage (Rev. J. E. Yountz).

Frank Todd.

D. E. Todd.

W. W. Wallace.

Jule Elliott's store. The Croft Road begins here.

Jule Elliott.

John Franklin Vance, son of Marcus W. Vance, half a mile west of the highway, girlhood home of Mrs. John Lawing. It was

formerly the Dr. Billie Carr place, built by him when he discarded the original log house under the big water oak at the back of the present house.

O. M. Johnston.

W. M. Johnston.

W. V. *Cashion*.

Chester W. Kidd (the old McIntosh house).

Bill Barnett.

John W. Carr.

Press. B. Mundy.

F. E. Carr.

Miranda Presbyterian Church, half a mile west.

Floyd McClure.

Clarence Stewart.

C. L. Hill.

Bob Miller's wagon shop formerly stood on this site, says C. Ross Parks.

Col. John H. Davidson's, now occupied by Dandridge Isom.

Jo. S. Whitley.

Miss Fannie Whitley.

Miss Mary Bullock.

The Whitley Mill² was built, probably in 1820, to replace an ante-revolutionary building called "Long Creek Mill" a hundred yards or so up the stream. This was the scene of militia drills for fifty years before the War, three or four times a year; drum and fife made the music, the drill was burlesque. Here taxes were collected by the sheriff, and candidates in elections harangued. Here fist fights were held. Whisky, cider, ginger cakes, watermelons, were regarded as essential concomitants to the occasion, and whichever candidate "treated" most liberally was "remembered" most kindly on election day. The mill, long disused, was damaged by storm in 1936 and was later demolished. Its chimney, according to E. H. McAulay, was the tallest in all this region.

Long Creek Service Station, where Beatty's Ford Road intersects the Tuckaseegee-Mt. Holly Road.

The Henderson House, that of Robert Henderson and Martha Caroline Sample, married December 15, 1832, stood until 1936, when Mr. Avery A. Auten of Williams Memorial replaced it with a modern bungalow.

² Alexander, *Sketches*, p. 31.

D. K. Powell.

H. S. Corry.

Houston's store.

J. Frank Houston (his father, John M. Houston, a Hopewell elder, built the house).

Long Creek School.

John Lafayette Houston.

John Hinman Wilson and Laura Alexander, his wife; the John M. Houston place, built by J. F. Houston's grandfather, Matthew M. Houston.

W. Frank Lawing's store and home.

Furman Hough.

Craven Puckett.

Long Creek Teacherage.

Miss Mary Blythe.

Mr. Jim Abernethy.

Midas Spring.

Frank Patterson—"McElroy Hut". The old log cabin known as the "McElroy Hut", now owned by Miss Eugenia McElroy, was the original home of John Capps, father of Hiram Capps. It was bought by S. J. McElroy and moved to the Dunlap farm from its original site opposite Mr. James Doyle Price's, a mile west of the Church on Garr Creek³.

BEATTY'S FORD ROAD FROM McCOY ROAD TO SAMPLE ROAD

H. L. McElroy, formerly the Dr. George Dunlap place.

Miss Ava Parks (William Beatty Parks).

Old Manse wing or "ell" of the Lee Hunter house, later the J. W. Sample house.

Community house.

Hopewell Church and Manse.

There have been three manses: the first was built in 1870, now the home of Andrew R. Henderson; the second was bought from Mr. John Sample in 1891 and repaired; the third was built in 1904 on the site of the second. Before there was a church or a manse, Rev. John Thomson had his own cabin near his son-in-law, Samuel Baker. Craighead lived near Sugaw Creek, presumably in his own home. Rev. S. C.

³ Miss Mattie McElroy, June 7, 1936.

Caldwell's home was where Mr. Craig Davidson now lives, on the Salisbury Road near Sugaw Creek. Rev. John Williamson's home was the place now owned by Mr. Frank Patterson. Cunningham lived in the place now owned by Mr. Burwell Cashion, on the Statesville Road⁴. Rev. S. C. Pharr's home was the place now owned by T. William Stewart, elder. It passed from William Bain Alexander, 1841, to Matthew A. Wallace, from whom Mr. Pharr bought it, 1858. In 1874 he sold it to Dr. E. A. Sample, from whom Mr. Stewart's father purchased it, 1891. Before 1860 most of our ministers lived in the country, owning their own servants and cultivating their own farms. With the new order of things after the war, the manse became not only a great comfort to the pastor and his family, but a missionary necessity. Hopewell was one of the first to own a manse.

R. Willis McNeely's home was built by Mr. John E. McAulay. *David Henderson Shields'* house, opposite Mr. John Grier McElroy's, is now occupied by the Mincey Brothers. Near it is an old store house from mining days.

The Copper Mine Place, opposite Mr. McNeely's, was built by Mr. William Kerns, whose home it is.

Sam J. McElroy (John Grier McElroy's home).

The old store.

BEATTY'S FORD FROM WILSON TO THE NECK

Whitaker Church (colored) half a mile west of the highway.

Batte I. Barnett (R. S. Barnett).

The Barnett Home was the Andy Barry place; the house was of logs, a story-and-a-half. The present house was built by R. S. Barnett in 1896.

Mrs. Abner Alexander's Home, the Richard Barry home site. Just opposite and in sight of the ancestral home was the home of his son, Hugh Barry. In the valley between the two houses was a tan yard, still to be seen. The shelves and tables all around for the use of the workmen were inside, where the hides were prepared for shoe leather. Outside were large, deep vats where the hides were rid of hair and flesh. Inside the enclosure were hanging big knives and scrapers used in the cleaning. The old tanner's house is still standing and well

⁴ Alexander, *Sketches*, p. 20.

preserved; the big stone jar that held the oil used in tanning is still there. Within calling distance of the old Barry home was David Wilson's home, now gone. Until recently an old apple tree stood there, bearing delicious fruit.

Charlie Barclay's house, built by him west of the well of the Andy Barry home, where Mr. John McElroy's grandmother was born. Preceding Mr. Barkley's building an "up-and-down board house stood near the home of Clem Hastings on Alexander land."

McDowell Creek.

Pearl Kidd's store and house.

The McDonald Place was the home of Dr. J. E. S. Davidson of Charlotte, built by his father, Constantine Davidson. The original house, where a preacher Wilson lived, stood back of the present one.

The Robert Hampton Place, formerly known as the Samuel Wilson, Sr., and Robert Wilson home, was the birthplace and girlhood home of Mrs. Margaret Hampton Alexander. It is now owned by Billy Dunn.

The Samuel Wilson, Jr., Place, four miles north of the church, a mile west of the road. The house was demolished about 1912 and the materials used in a barn. Mrs. Alonzo Stephens now owns the land.

Dr. William S. M. Davidson's home, a mile west of the Robert Hampton house, is now owned by Dr. Harvey C. Henderson's brother, Mr. Eugene Henderson, of Huntersville, and occupied by a Mr. Alexander.

BEATTY'S FORD ROAD FROM THE NECK ROAD

The Taylor Nance home lies a mile west of the highway.

The Mack Blythe home lies east of Beatty's Ford Road near Mrs. Blythe's girlhood home, almost opposite Gilead Church. Her son's home, J. Frank Blythe's, is nearby.

TUCKASEEGE-MT. HOLLY ROAD WEST

Robert Henderson, now Adrian Auten's new house.

Dr. W. P. Craven.

Captain Thomas Gluyas.

Luther Stillwell's place, probably part of David Harry's place and had no house on it when Mr. Stillwell bought it. A short

distance away is the home of Mr. Caldwell, also part of the David Harry place; this was the home of R. S. Barnett for several years.

Frank Campbell.

Dr. J. S. Abernathy, half a mile south on "Possum Walk".

Miles Abernethy's place was first Stowe property, then owned by Mr. W. A. Sample, an elder; it came to be known as the Thomas Huskins place.

William E. Luckey.

R. S. Luckey.

J. Francis Abernethy.

Miss Alice Abernethy's home, on Plank Road, Oakdale region.

Misses Polly and Betsy Elliott, from Tennessee, lived on a small farm adjoining the Dr. Abernethy farm and the Robert Luckey farm. They were members of Hopewell and are buried in Hopewell cemetery.

SAMPLE ROAD WEST FROM BEATTY'S FORD ROAD

C. Ross Parks' former home.

Hiram Capps, just opposite.

James Doyle Price.

Eugene M. Puckett.

Mrs. Amanda Stevens.

W. Ed. Stevens (J. Mac Sample place).

Batte Harry place, between David Harry's and Azmon Harry's, owned by the Duke Power Company and occupied by Will Howie.

John V. Hanna.

John Harry's home, the old David Harry site, is west of Hopewell Church where the Boy Scout camp has been; it is now owned by the Duke Power Company. David Harry was an elder and his sons, John and Batte, were deacons. After David Harry fell in battle the home was called the Rebecca Harry place, for his widow.

"*Latta Place*", "*Riverside*", *William Azmon Sample's* home, a two-story frame house now owned by the Duke Power Company and occupied by D. Q. Dellinger. It is at the end of the road going to the Catawba River in front of Hopewell Church.

The house was built by James Latta⁵ in 1800. It had no porch across the front and the entrance was at the end rather than in what we would call the front; this gave it a unique interior arrangement quite interesting architecturally. The stairs are beautifully carved; the mantles are excellent, though not so elaborate as those in the Robert Davidson "Hollywood" house, which tradition says was built by the same architect. The Sample family bought the house before the Civil War and called the plantation "Riverside"; it was the home of three generations of Samples.

NECK ROAD WEST FROM BEATTY'S FORD

Miss Ada Lawing.

John Lawing.

Harry Lawing.

Miss Lou Priscilla Stephens' home, built by her father, Asa E. Stephens, on what had been the property of Dr. Miller, son-in-law of A. Brevard Davidson.

Mt. Olive Church (colored).

"*Rural Hill*," a two-story brick house of which only the columns now stand. Its original owner was Major John Davidson⁶; the present house was built by John Springs Davidson and is occupied by Jo G. Davidson.

Gluyas Parks.

"Hollywood"—a two-story frame house now occupied by Mr. J. Lindsay Parks, was built about 1801 or 1802 for Robert Davidson as a wedding present from his father, Major John Davidson of "Rural Hill". The outside has been much altered since its original construction; the back now faces the front and the long ell is an addition.

George Henry Stephens built the house he lives in near "Rural Hill".

⁵ James Latta was quite a "character"; stories about him may be found in Alexander's *Sketches*, pp. 53, 54; and in Dr. M. A. Moore's *Reminiscences of New York*. He and his second wife, Jane Knox, are buried in Hopewell. The Latta Place in Charlotte occupies a city block opposite the Dilworth Methodist Church and is the home of Mr. J. A. Jones; two blocks north is Latta Park. Presbyterians know the Latta Fund for the Christian education of young men.

⁶ See the Davidson family in the chapter, *Old Families*, above. More may be found in Col. E. L. Baxter Davidson's scrap book, including clippings concerning the fire that destroyed it in 1886.

Will Allison (Martin Allison), nearer Catawba west of "Hollywood".

R. M. Beard.

W. B. Jetton's house, originally built and occupied by William Beatty Parks, was burned and rebuilt by Mr. John E. McAulay.

CROFT ROAD FROM REAM'S ROAD EAST

The Old "Jim White" Place in sight of Edgar E. Black's, was the home of Frank White and his sister Sallie.

The "Lame Tom" Alexander Place, where lived Thomas McCorkle Alexander, wounded Confederate soldier, now occupied by Mr. S. K. Benzett.

Edgar E. Black's home, home site of William Bain Alexander, III. Mr. Black built the present house.

The Thomas Neal Place, formerly the home of Miss Emma Neal of Hopewell, now the home of Mr. William Huck of Trinity. "*Rosedale*".

"Rosedale," the home of Dr. Joseph McKnitt Alexander, Dr. Moses Winslow Alexander, and of Honorable Sydenham Alexander, was part of the original John McKnitt Alexander plantation and was given by John McKnitt Alexander to his youngest son, Dr. Joseph McKnitt Alexander; the latter built the first house, a large brick building. Dr. Joseph McKnitt Alexander with his wife and son, Moses Winslow Alexander, occupied this brick house. Later on when Dr. Moses Alexander had finished his education and was married, he with his wife and their children lived in the brick house with his father, Dr. Joseph McKnitt Alexander. This house burned down and then the present large white frame house was built. It is an usually fine type of ante-bellum architectural style and has been much admired, though today it is greatly changed from its first beauty and is not in good repair. The lovely rose garden from which it took its name, has disappeared; as have the many houses which surrounded it at the rear, such as the (detached) kitchen, the "smoke-house," the "house servants" house, the "slave quarters" and many of the farm buildings. Gone are the fine orchards and vineyards and the stately avenue of beautiful cedars which extended half a mile, as an approach to the dwelling. Dr. Moses Winslow Alexander lived here until his death in 1845 and his widow and children

lived here until 1856, when Mrs. Alexander bought a home on West Trade Street, in Charlotte. "Rosedale" was then occupied by Dr. and Mrs. William J. Hayes, she being a daughter of Mrs. Alexander. During their residence there the War between the States occurred, and the Hayes offered the hospitality of "Rosedale" to a family of Moores, of Wilmington, who were "refugeeing" from the Yankees. They were of a fine old family and distantly related to the Alexanders. Here occurred one of the lovely "war romances" which eventuated in 1865 in the wedding of Miss Fannie Moore, a charming young daughter of the Moores, with Colonel Edwin A. Osborne, C.S.A. One of the handsomest and most gallant of Confederate soldiers, he was especially distinguished as an officer in leading his men under the fire of the Federal troops. He used to tell of his courtship and marriage at "Rosedale" and laughed and said their wedding journey was from "Rosedale" to Charlotte, over unimproved roads, a distance of ten miles. The happy couple made the journey in the Alexander's once handsome carriage drawn by two of their "moth-eaten" mules, all fine horses having been taken by the Yankees during the War. This happy couple lived to celebrate in Charlotte their "golden wedding" of fifty years of married happiness. This is but one of the romances of "Rosedale", for Isabella Louise Alexander and Dr. William J. Hayes were married there some years prior to the war, in the days of prosperity and plenty. They celebrated the event with a week of entertaining, with a large number of relatives visiting in the house. They had a number of bridesmaids and "waiters", as the groomsmen were then called, and following the ceremony a large evening reception, which in those days was known as "an infair" with a delicious and bountiful wedding supper. Dr. and Mrs. Hayes finally bought "Rosedale" from Mrs. Alexander and made it their home for awhile. They sold it to Captain William Caldwell, an elder at Hope-well, who with his family occupied it for a number of years. It was during Mr. Caldwell's ownership that the name of the post office and railroad station was changed to "Croft," a family name in the Caldwell family; so disappeared the historic names of "Rosedale" and "Alexandriana." Mr. Caldwell sold the farm to the present owner, Mr. Rufus M. Johnston, Sr., of Gastonia, whose first wife was Grace Alexander, a

lineal descendant of John McKnitt Alexander, its original owner. "Rosedale" in its prime was handsomely furnished with old mahogany, silver, china and plate and was noted for its elegance, culture and refinement, as well as its lavish hospitality. This fine old place has deteriorated and now is but a shadow of its former glory.

TUCKASEEGE-MT. HOLLY ROAD EAST

St. Mark's Church.

Rowland Blythe.

Robert F. Vance, opposite Ben. Houston, is the John Nantz Blythe place.

William Vance, near Henry Hunter's.

The Old Shields Home. About 1855 Alexander Cowan Shields and his wife came from Cabarrus County and settled on a part of the old Alexander plantation about a mile up the road from Whitley's Mill. They began housekeeping in a small house on a hill near a spring close to Mrs. Vira Houston's; from there they moved out on the road, building another small house to live in until they could get the present building (Tom L. Shields' home) ready to move into. It was built about 1860 on the Tuckaseege and Salisbury Road.

Beech Cliff School—Hugh Wilson's.

Pat Wilson's place, formerly Kirksey, was Alexander and Sample land. Milas Sample's daughter, Martha, was Mrs. Columbus Washington McCoy; as portion of her share of her father's estate she sold to James Kirksey, father of William Kirksey, the land, the Masonic hall that stood north of Mrs. Shields', the C. W. McCoy home, moved it and rebuilt the house about fifty-five years ago⁷. Mr. W. P. Wilson bought the place 1910, remodeled the house, and moved into it in December, 1912.

Charles Brumley.

Dr. Sam C. Pharr.

The Hugh McAulay House. This house is more than a hundred and fifty years old; it was owned if not built by a Mr. Allen and traded to Milas Sample in exchange for land in Arkansas. Mr. Allen moved west and Mr. Sample and Adeline Henderson, his wife, occupied the house⁸.

⁷ Data from W. P. Wilson.

⁸ Mrs. Eli Hugh McAulay, September 20, 1937. She and her husband moved into the house December 12, 1886.

*The Alex. McAulay Home*⁹ site was purchased from Mr. Sam Garrison in 1859 by Ephraim Alexander McAulay, who came to this section from the McDowell section of Huntersville township. The site contained at that time 110 acres, more or less. In the fall of the same year he moved his family into one of the old time one story log cabins with a single chimney at one end, a shed along the back which served as a kitchen and dining room combined, and a porch on the front with one end planked up and used as a bed room. The house which he planned to build immediately was postponed twenty years in the building—first by the Civil War, then by the death of his wife. In 1880 saw mills were rather common and log houses were all but out of date, being replaced by frame buildings; but Mr. McAulay was old-fashioned and built his new house of logs in spite of the opposition of his neighbors and children and the difficulty of securing the logs. He bought the logs from a near neighbor and friend, Mr. Columbus McCoy, who was clearing off a piece of woodland on which stood a number of large trees of the exact size and quality needed. After the fall crops were gathered, three of the McAulay boys and several neighbors chopped down the trees and got the logs ready for use. Finally in April, 1881, a day was set for "raising" the house and the neighbors gathered to help. Mr. Jackie Stewart took the front and northwest corner; John David Vance, the front and northeast corner; Jim Williams, the back and southwest corner; Eli Hugh McAulay, the back and southeast corner; Mr. John Blythe and Mr. John White put in the center partition. The house was raised in two days; the roof was put on—a split board shingle roof laid three ply. After the crops were laid by, it was weatherboarded, the chimneys built, one at either end, the floors laid, windows and doors put in. The family moved in about Christmas, 1881. The house still stands, one of the best of the old style, hewn type, with a calm dignity and an assurance of substantiality. Mr. McAulay made it his home until his death in 1909, though he had deeded it to his third son, John Ellis, in 1899. He in turn held it until his death in 1929, when it passed into the possession of his widow.

The Frank Dixon Place, where Mr. Dewey Puckett now lives, was built by Frank Dixon, a deacon, father of Thomas Dixon.

⁹ Olin McAulay, September 10, 1937.

Joe Lee Puckett's Home was built on the original property of John McKnitt Alexander, inherited by William Bain Alexander, II, the great-grandfather of the present owner. There was a house on the site as early as 1840 or 1850. The clock on the mantel has been there since that old house was rebuilt. James Puckett and Violet Alexander, his wife, daughter of William Bane, II, first lived there in about 1870.

Oliver Parks lives at what was the home place of Marshall Alexander, son of William Bane, II¹⁰.

George Woodside Alexander's log house was built by James ("Tallow Face Jim") Wilson. The construction was done by Jim Williams and his father.

Oak Grove, not far from the Isaac Wilson place and surrounded by a natural forest of oaks, is the George Washington Alexander house. It is now occupied by Mr. Joe Davidson Alexander, the nearest of kin to the head of the clan, and his daughters, Mary, Iris and Violet.

John L. Pope.

McCOY ROAD EAST FROM BEATTY'S FORD TO KERNS ROAD

Dunlap Farm, owned by the McElroy heirs, came to the Sample family in 1863, bought from George Dunlap by John Sample, then by W. A. Sample, who willed it to his daughter, Margaret Sample McElroy.

Will Nesbit (Albert McCoy).

Waldo Welch.

A. W. Alexander (Emma Kerns).

Mrs. Robert Barkley's, originally Robert V. Kerns, land.

WILSON ROAD EAST FROM BEATTY'S FORD

Hager.

Hunsuck.

George Bartlett, formerly O. B. Baker's.

The Hugh McKnight Home, built in 1824 of logs, rebuilt in 1841, and replaced with frame by James A. Wilson in 1894, is where Mr. Mack Wilson was born and where Mrs. William H. Winders, his sister, and her brothers, Isaac and Thomas, now live.

¹⁰ Mr. Joe Lee Puckett, October 17, 1937.

Mrs. Effie V. Abernethy and her daughter, *Mrs. G. Edward Rhodes*.

Mack Wilson.

Ledwell Home.

The Old Kerns House, now *Mr. Varne Hambright's*, is said to be one of the oldest in the neighborhood. It was the home of *Thomas McClure Kerns*.

Frank Ritchie.

Van Potts.

The John N. Patterson Home, about five miles northeast of Hopewell near *Wilson Davidson's*, on the site of *Rev. John Williamson's* home. The elegant brick house built by the pastor was burned in 1883, but the outbuilding constructed of the original church logs is in part standing and in use, one hundred and seventy-five years old. After his death, *Mr. Williamson's* brother, *Rev. Samuel Williamson*, also pastor of Hopewell, occupied the house. It was bought by *John N. Patterson*, deacon.

The Callico Farm, home of *Mr. John William Stephens*, formerly part of the *John Patterson* land.

John Douglas.

Ed. Barkley's house was built for a German, *Mr. Charles Rotering*, by *Mr. John Ellis McAulay*; *Dr. Thomas M. Parks* formerly had his home at that site. Where the roads intersect just south of *Mr. Ed. Barkley's* was the double log house built by *Dr. Thomas Parks* and in which *Mr. Mike Little* began his married life¹¹.

William Monteith's place was on the land lying west of the present Mecklenburg County Sanitorium. His daughter, *Jane Sophina*, married *Andrew A. Alexander* and became grandmother of *Wade Hampton Alexander*. *Mrs. Charles Alexander* now owns the place. An old outhouse there is an original building.

Dr. Isaac Wilson's home, now occupied by *Mr. John Samuel Johnson*, is east of *Mr. Ed. Barkley's*, opening on the road leading to the Statesville highway.

Espy Blythe.

¹¹ Data from *Oliver Parks*, October 17, 1937, and *C. Ross Parks*, November 14, 1937.

KERNS ROAD NORTH FROM TUCKASEEGE-MT. HOLLY ROAD EAST, NORTH TO HUNTERSVILLE-BEATTY'S FORD ROAD

Joe McCoy.

Thomas N. Griffin Place, formerly James Harper Kerns', then Robert V. Kerns'.

E. V. Kerns' Place, was owned by Robert K. Kerns, first son of James Harper Kerns and father of James Abner Kerns, who built the house and outbuildings.

H. Craven Kerns, part of the J. A. Kerns' place.

Andrew Robinson Henderson's, former Hopewell manse.

"Oak Lawn", a two-story frame house, once the home of John Wilson Moore, now owned by Mr. J. W. Cross, who lives in a cottage nearby. The house is occupied by tenants and is in a very dilapidated condition. It was built by Major John Davidson of "Rural Hill" about 1818 as a wedding present for his youngest son, Benjamin, who married Elizabeth Latta. The mansion house is now a shell of its former self. The old avenue of oaks was a quarter of a mile long, and where the oaks ended cedars were planted to lengthen the avenue to nearly a mile. There were flower gardens notable for their blending of aromatic herbs with flowers. The house was surrounded by a brick wall with flower-covered gateways. Inside, the chief glories were an enormous parlor, extending the full length of one side, with a carved mantel and over-mantel which still give evidence of excellent workmanship; above the parlor, a bedroom of equal dimensions, having wall paper imported from England with elaborate scenic designs, which may still be seen despite a leaky roof.

"Cedar Grove", a two-story brick house still in excellent condition. It belongs to the Torrance estate.

REAMS ROAD

From Tuckaseege-Mt. Holly Road East, South to Hutchinson Road

Henry Hunter.

Mrs. Mary Vance's home, built in part by her husband, John David Vance, a tireless man of great energy, tilling by day and building by lamplight, it is said.

The Bob Stewart or Ben Brown Place, north of Samuel Elam Howie's house. Mr. Ben F. Brown, from above Gilead, when he came from the War, married Anna Barnett, sister of Sidney Barnett. He bought the land from Mr. Sam Stewart. There was an old log house with two rooms, a large fireplace and ell. The place was sold to a Mrs. Green, who tore the old log house down and built in its place a new one which was burned; there is no house on the site now.

William Puckett's house, built by Samuel Elam Howie.

Miss Addie Little.

The William Little Home, a log house, now dilapidated, two miles south of the Howie house, is where Mike Little was born, he the oldest living Hopewell deacon.

STATESVILLE ROAD NORTH FROM CROFT ROAD

Dr. John McKnitt Henderson's home.

"Alexandriana", the John McKnitt Alexander home site. The house and the precious records of church and state were burned in 1800. Rev. H. B. Cunningham built the present house there; Mr. Burwell Cashion and his son, Homer, became the latest owners of the famous old place.

CHAPTER VIII

REMINISCENCES

Many persons who have moved away from Hopewell have pleasant memories of their lives in the community and of their friends in the congregation. This chapter is made up of such reminiscences as are available in printed sources or as contributions expressly written for this volume.

Hopewell and the Secretary of the Convention in 1775¹

"Times are greatly altered, Andy," said old Mr. Alexander to Rev. Dr. Flinn, of Charleston, who had come in his carriage with his wife and servant to visit his venerated benefactor; "times are greatly altered since you went to college." . . .

And times had greatly altered with both since they were youths, when one went to college with his torn-cloth pantaloons, and the other came to Mecklenburg when out of his apprenticeship. Both commenced life in honorable poverty; both were enterprising in a young country; both were eminently successful in that course of life in which choice and providential circumstances had led them to put forth their energies.

Mr. Alexander descended from Scotch-Irish emigrants, was born in Pennsylvania near the Maryland line in 1733. Having served out his time as apprentice to the tailor's trade, he followed the tide of his emigrating kinsmen and countrymen, who were seeking their homes between the Yadkin and Catawba Rivers, allured by the wide fields of prairie grass and canebrakes and the friendly disposition of the Catawba Indians. The beautiful farms of Rowan, Davie, Iredell, Mecklenburg and Cabarrus were then roamed over by herds of deer and pastured by droves of buffalo. The grass and pea-vine fed them luxuriously in summer, and the canebrake in winter. Forest trees now wave where the first settlers saw not a sapling or a shrub. The emigration which commenced about 1750 was rapid, and in a few years to the congregation of Sugaw Creek were added Hopewell, Steele Creek,

¹ *Watchman of the South*, Richmond, Va., February 1, 1844, copied by Miss Helen Cunningham, June 3, 1936.

Poplar Tent, Rocky River, Centre and Thyatira. The emigrants were a church-loving and a church-going people in the "Green Isle," and carried to their new home all those habits and manners of their mother land, that the wild and strange residence in Carolina permitted. A church-going people are a dress-loving people. The sanctity and decorum of the house of God are inseparably associated with a decent exterior and the spiritual heavenly exercises of the inner man are incomplete with a defiled and tattered exterior. All regular, Christian assemblies cultivated a taste for dress, and none more than hardy pioneer settlers of upper Carolina and the valley and mountains of Virginia. In their approach to the King of kings in company with their neighbors, the men resting from their toil, washed and shaved and put on their costly and carefully preserved dress. Their wives and daughters adorned to the best of their ability rendered themselves more lovely in the sight of their friends as they assembled at the place of worship. The toils and labors of a new settlement were for the time laid aside, and the greeting at the place of assemblage, from Sabbath to Sabbath, as they met to hear or to pray, spoke the commingled feelings of friendship and religion. The young tailor knew his fortune with this poor but spirited and enterprising people. They had little or no money, and in paying for their lands the skins of the deer and the buffalo that had fed them, were taken on pack horses to Charleston or Philadelphia as the most ready means of obtaining the necessary funds. Years necessarily passed before the few cattle and horses taken along with them were multiplied sufficiently for home consumption and for traffic.

Young Mr. Alexander bought his ready made clothes, and the cloths to be made to order and trafficked with the settlers. He transported his peltry on horseback to the city, and thus working and trafficking a journeyman and merchant tailor, till the settlers became able by their droves of horses, and cattle to traffic for themselves advantageously, and bring back from market gold and silver. In about five years or about the year (1759) 1762 he married Jane Bane from Philadelphia, settled in Hopewell congregation which was organized sometime after Sugaw Creek, became an extensive land-holder and wealthy with the increasing prosperity of that flourishing country. In due time he became a magistrate

of the County, and an elder in the Presbyterian Church, then the only church known between the two rivers.

Enterprising, shrewd, successful in his personal concerns, a man of principle, respected and confided in by his neighbors, in less than twenty years from his first crossing the Yadkin, he was agitating with his fellow-citizens their rights of person, property, and conscience against the encroachments of the King, through his unprincipled and tyrannical officers that oppressed without fear and without restraint the inhabitants of the upper country of North Carolina. In less than a quarter of a century, after the first permanent settlement of a neighborhood was formed on the Catawba, in North Carolina, the emigration flowed like the waves of the ocean, and filled the country with men prepared to defend their rights at all hazards, and the Convention was called to meet in Charlotte, May 20, 1775, to deliberate upon the crisis of their affairs. Of the persons who were chosen to meet in that Assembly, nine were elders in the Presbyterian Church. Of these the names of the following are commonly known: Abraham Alexander, of Sugaw Creek, Mecklenburg County; John McKnitt Alexander and Hezekiah Alexander, of Hopewell, Mecklenburg County; David Reese, Poplar Tent, Cabarrus County; Robert Query, Rocky River, same county; Adam Alexander, Sugaw Creek, Mecklenburg County. The names of the other two, it is thought, were Ephraim Brevard and John Phifer. One member was the preacher at Poplar Tent, Hezekiah I. Balch. Thus ten of the members out of the twenty-seven were office bearers of the Presbyterians. And all the rest were members of the church or congregation.

Abraham Alexander who was a ruling elder, and whose grave is near Sugaw Creek, was chosen chairman or president of the Convention, and John McKnitt Alexander, another elder, our enterprising tailor, was chosen secretary. Mr. Brevard drafted the resolutions. The declaration issued by this Convention is the admiration of the present generation, and will continue to be the admiration of generations to come—*The first Declaration of National Independence*. At a hasty view, this declaration, made by a colony in the interior, or rather on the frontiers of the State, may seem rash or unmeaning, but when the race and the creed of the people and their habits are taken into consideration, we only wonder

at their forbearance, and feel assured their classic declaration expressed their deep settled purpose, which the ravages of the British Army, in succeeding years, could not shake.

After the struggle and sufferings of the revolution were passed, Mr. Alexander saw his family placed in circumstances that gratified his heart. His son-in-law, Mr. Wallis, was the faithful, and able, and successful minister at Providence for many years, and his grave is among the people of his charge. His other children were well provided for around him. As the college and academy at Charlotte were neither of them revived after the war, he sent his youngest son to complete an education, which the father knew how to value, at Princeton College. He interested himself in two youths of his neighborhood, Flinn and Gilleland, who were sent to Princeton with his son. To what extent his aid was imparted is not now known, but the impression is, that without the aid received from him, or by his means, their education at Princeton would not have been completed or attempted.

The three young men were sent off to college in the most simple manner, traveling in the style of emigrants, camping out at night, and expending as little as possible in the journey, and offering themselves at Princeton College for examination in their torn cloth pantaloons. The distresses of the war had broken down the taste or rather taken away the opportunity for dress, and plain, and even homely, attire had become fashionable in Carolina. It is said young Flinn's heart misgave him even to tears, when he saw the fashion and splendor of the flourishing towns through which he passed and contrasted his appearance which was well enough at home, with the more tasty and well-dressed students at Princeton. But tried by their talents and proficiency, and not by their dress, they were received, and in due time were graduates with honor. Young Alexander became a physician, and lived much respected in his native county; Gilleland and Flinn became ministers of the Gospel. Gilleland passed a most useful life among the new settlements north of the Ohio, and Flinn was extensively known and admired in the Carolinas.

Ten miles west from Davidson College and two miles east from the Catawba, stands Hopewell Church. A little distance to the south is the burying ground. Entering at the north

side, near the northeast corner, and going diagonally to the middle of the yard you will find a low grave stone, on the top of which are sculptured two drawn swords, and beneath them the motto. *Arma Libertatis*. The inscription is—

In Memory of FRANCIS BRADLEY, A friend of Liberty and was privately slain by the enemies of his country, November 14th, 1780. Aged 37 years.

Tradition says he was the largest, strongest man in the country, and much hated by the Tories, and much desired by the British as a prisoner on account of the evil he had done their scouting and foraging parties, and their sentries. Seeing four Tories lurking around his lot, he went to drive them off or take them prisoners. They effected their object, his death, by seizing upon him, and in the scuffle which was likely to be too hard for them, one shot him with his own gun. Nearby his stone is a brick wall about six feet long and two feet high, without any inscription; that is upon the ground of General Davidson, of this county, who fell dead by the rifle shot of a Tory as he was opposing the crossing of the British forces at Cowan's ferry, a few miles distant from this place, 1781. After the enemy had passed on, his friend, Captain Wilson, whose grave is nearby, found him plundered and stripped of every garment; and hastily placing him on his horse, bore him to this place of sepulture.

Congress voted a monument to the man most beloved in his country, a sacrifice to the public welfare—but the resolution has slept on the records, and his grave is still without an inscription. The college, patronized by his children and kindred, bears his name.

By the east wall you will find a row of marble tablets, all with the name of Alexander. On one of these is this short inscription.

JOHN McKNITT ALEXANDER, who departed this life July 10th A.D., 1817, aged 84. This is the grave of the clerk of the Convention; by his side rests his wife, Jane Bane. At a little distance southwardly, as yet without a monument is the grave of the late much esteemed and influential Pastor of this church, JOHN WILLIAMSON. January 16th, 1843. Viator.

My father and family came from Mallard Creek by letter to Hopewell Church in the year 1871. I was then a rather timid youth of seventeen years, and the congregation was entirely strange to me.

My first impression was that of a stranger in a strange land. How utterly lonely, though surrounded by people! How I longed for a Barnabas to take me under his wing, but no Barnabas appeared. But having decided to be a member of the flock, and having been taught the perseverance of the Saints, I continued, and rewards abundantly followed. My impressions were entirely reconstructed. These same people became the most noble, wholehearted Christian people, among whom my lot has been cast. A people who observed the Sabbath Day, revered God's house, and were punctual in attendance on the public worship.

The church was blest with a succession of pastors of marked ability and high Christian character, which contributed, no doubt, to the ideals seen in the congregation.

The people came to church in carriages, buggies, two-horse wagons, and horseback, long distances over roads often that would now be considered impassable.

By order of the Session it was my privilege and pleasure to superintend the Sunday School for some years. Indelibly photographed in my memory is a picture of the noble band of Sunday School workers, who so loyally contributed their best in teaching and helping in any way needful. I shall honor their memory while life lasts.

Of special interest was Hopewell's interest and zeal in foreign missions. While actively interested in the work at home, her interest in foreign missions was marked not only by the contribution of means, but she contributed of her sons and daughters. In the space of a few years the following splendid young people volunteered and were sent out to labor in parts of China and Japan: Miss Ella Houston, Miss Lelona Patterson, Miss Mary Torrance, Miss Elizabeth Moore, Rev. John W. Moore, Rev. Linford Moore.

More than thirty years have passed since the time of which I write. Many of those with whom I served have moved elsewhere, or laid their armor down. But we have the joy of seeing Hopewell still carrying on. "Faith of their fathers living still." May her bow abide in strength.

WILLIAM A. JAMISON
Sept. 13, 1935.

* * * *

As a general thing, a minister's child is deprived of the opportunity of growing up in one community, or of forming those happy associations that are the results of life-time friendships. I shall always be thankful that my family moved to Hopewell in my early childhood and we had the privilege of living in that great old Presbyterian center until I was fourteen years of age.

There are many reasons why the eight years spent in Hopewell mean a great deal to me. Hopewell is really the only boyhood home I had. I remember very little about my home life in Virginia. The year after my father moved to Georgia, I went away to school and was never at home again except for short vacations. It was at Hopewell that I learned to love Sunday School and Church and was received into the membership of the Church. It was in that old two-room school house that I began my school days. They were indeed very happy ones. Among the many things that I remember is that some of the good Hopewell mothers, like Mrs. McElroy and Mrs. Abner Alexander, would put an extra piece of pie in their children's lunch for me.

The children and young people at Hopewell always had such a good time. There were parties in the homes, Sunday School picnics, and entertainments at the school house. I often think of the interest that the older people showed in the younger generation. Mr. McElroy and Mr. Jim Wilson would condescend to play checkers with a lad of ten years. Hopewell gave me the privilege of growing up in a community that had, and I am sure still has, the spiritual atmosphere that means everything to a young boy or girl. Some of my strongest convictions as to right and wrong are the results of the training of your Church.

It is my sincere hope that your great Church shall be used more and more to do her part in accomplishing the work of the Kingdom. May God richly bless each one of you and all that you represent.

ROBERT M. STIMSON
Second Presbyterian Church
Chattanooga, Tenn.
November 23, 1928.

* * * *

In response to Mrs. Jo. Davidson's request to write about what Hopewell has meant to me, I will call out a few impressions from the archives of sweet and pleasant memory.

My parents, Mr. J. D. Underwood and Mrs. Nancy Jane Holland Underwood, moved to Hopewell community, during my teen age, with my oldest and only living sister, myself, and five younger brothers. We located on one of Rev. W. E. McIlwain's farms. There I helped with the farming. Having already felt the call to preach, and being already a candidate for the Gospel ministry, I soon entered the high school conducted by Professor H. A. Grey in Huntersville. Among my school-mates there were Will Barnett, S. W. Moore, John McElroy, Clem Abernathy and other boys from Hopewell. During two of my vacations, while attending Davidson College, I taught school at the Davidson school house and preached very often.

I attended the preaching services at Hopewell, where my parents, sister, and brothers were members. I attended Sunday School there, superintended by Mr. W. A. Jamison. Mr. Mack Sample was my teacher, and he was a fine Bible scholar and teacher. I heard such preachers as Rev. R. A. Miller, and Rev. R. D. Stimson.

One outstanding event that I recall, was a great revival conducted by Rev. William Black. There were some forty professions of Faith in Christ, and as many additions to the church.

There was a prayer-meeting held in the church each Sabbath evening. The young men took a leading part reading the Bible and leading in prayer and making religious talks. I was a member of that prayer band, and usually took part in the services and it was in those meetings that I learned to talk and pray in public.

Other public services that impressed me with the missionary spirit were the farewell services to such missionaries as Rev. J. W. Moore, Miss Ellie Houston, and Miss Ona Patterson, who went as missionaries to Japan.

As to the social and recreational life of the people at that time, it was good and wholesome and such as we could take the Master along with us in our joys and pleasures.

On the whole, I can say that it was while there that I learned some lessons in Godly Christian living that have been a stay and inspiration and comfort and guidance to me, during my college and seminary years and through all the years of my life in the ministry and service of Jesus Christ my Lord.

REV. W. C. UNDERWOOD,
Charlotte, N. C.
October 29, 1929.

* * * *

When a dry spell like this one struck Mecklenburg in days when my folks were kids, people prayed for rain. Instead of dickering for some sort of AAA or browbeating Congressmen, they went direct to the source of things. Results are said to have been more satisfactory than those of the present plans.

The minister at Hopewell Church had faith and caution. "Not another flood, Lord, but just a gentle drizzle-drozzle," was his prayer. The words of Elder Campbell went quickest to the throne of grace. When the old man lifted up his voice, footsteps sounded in the aisle as heads of families tiptoed out. They beat their horses lickety-split for home, for always after Elder Campbell prayed a gulleywasher came.

Sunday was "the Lord's day," and the Mecklenburg conscience, still evident here, was a mighty power. Saturday afternoon the womenfolk and servants cooked food to last until Monday, laid out children's suits and dresses, brought shoes out and blacked them. Children were ducked and scrubbed in sawed-off hogsheads in the laundry.

Warm Sunday breakfast was permitted as "necessity and mercy." Grown folks dressed tribes of little ones, led them off to Sunday School, provided with Bibles, drilled in the lesson, well dosed with catechism.

The clans came from all that section: Hamptons, Alexanders, Davidsons, Blythes, Harrys, Pattersons, Wilsons, Moores, in three-seated buggies, two-horse wagons filled with chairs, two-seated buggies, single-seated buggies, horseback, muleback, and, when necessary, on foot. John Springs Davidson drove two beautiful horses to his buggy and parted his beard in the middle. Everyone wore his best. Thanks to Reconstruction mortgages, that best was fashioned over many times in many years.

They filled the Church. Only the gallery, for negro servants in days before the war, was bare. John Moore thumped his tuning fork and histed up the weary tunes. As the sermon droned on, long and thorough, many a white-haired elder dozed away. Parents guarded aisles against the files of squirming young ones with their tin cups of water and dry biscuits to soothe the inner craving. Every grown man had a sand box for his chew.

The clans went home from church, but not to play. On a Hopewell Sunday children did not ride stick horses in the yard or romp through rooms or slide the banister in the big brick house. No child trapped sparrows in the barn, threw sticks at rabbits down behind the house, or shot at cooters in the creek down by the bridge. They took a quiet walk. Sunday was Sabbath for the servants, too, with dinner served cold. And more Bible catechism in the afternoon blessed the souls of little whites and darkies, in classes back of the storehouse and down by the mill.

Not that Christian unanimity existed even then. "No use praying for rain, the wind's in the east," one farmer called across the field. One landed man, at least, refused to go to church. He died single. Sunday morning he walked a pillared porch and cussed the Yankees for getting all his money, cussed the weather for burning up his crop. At times he just cussed. After a round of solace from a bottle he might go on to firing off a gun or two. Then he went to the room where he kept his loaded guns, the side arms he had never given up, the commission he had torn in two when Lee surrendered.

But most Mecklenburg folk kept the Sabbath day the other way, and at sundown carried up their flickering lamps to bed. The mother heard her children pray at her knee, three at a time. Then they lay in the dark, listening to frogs croaking in chorus in the swamp, owls hooting in the woods, and crickets down among the cedar trees.

DICK BANKS
Charlotte Observer
June 3, 1936.

"A SUNDAY AT ROSEDALE AND HOPEWELL"

Reminiscences given to V. G. A. by her father, Captain S. B. Alexander, of his childhood home and Hopewell and how the Sabbath was kept in those days.

Honorable Sydenham B. Alexander was the youngest son of Dr. Moses Winslow Alexander. He was born at "Rosedale" and lived there until he was sixteen years old, when after the death of his father, his mother bought a home in Charlotte and moved there. He attended Hopewell Church as a child and as a young man; he loved and revered it and was one of its most loyal and devoted supporters. He loved its Scotch simplicity, its orthodox faith and its sternness and staunchness in living in the way the forefathers had taught. He was taught the Shorter Catechism when a child and could repeat it with questions and answers, even in his old age. He was, also, taught passages of Scripture by his mother. He used to delight to talk of Hopewell and her Scotch customs and Presbyterian ways. He said that when he was a child, Sunday at Hopewell always began on Saturday at noon. The farm bell was rung then and the field-hands (slaves) and stock quit work. No work of any kind was required until Monday morning except necessary work, such as feeding and watering the stock and milking the cows. The slaves were given absolute rest on Saturday afternoons and Sundays. In the "big house" Saturday was a busy day as the Sunday cooking was done on Saturday and only the minimum of cooking was done on Sunday. A cold dinner on Sunday (but a mighty good one, lavish and bountiful) was the rule, and no "dessert," as we now know it, was served, but various "sweets" were on the table, in the nature of cakes, pies, jellies, and preserves.

The children were bathed and dressed by their nurses on Saturday afternoon. Then toys were put away Saturday afternoon, and the children were not allowed to play with them on Sunday and the older children and adults in the family were not allowed to do secular reading on that day. The day was "The Lord's Day," and had to be observed and kept differently and no amusements however harmless and lawful in themselves were permitted on the Sabbath. The day was to be spent quietly, soberly and reverently in read-

ing and meditation and going to church. The house-servants had their accustomed duties reduced.

The Alexander family attended church at Hopewell regularly. This included the children and nurses, as well as adults and generally a number of slaves or field hands, also. If there were to be two sermons on Sunday (and sermons were sermons in those days of one and one-half hours and sometimes longer!)—the Alexanders carried cold, Sunday dinner for the entire crowd. It was eaten in warm weather under the large oaks near the spring where the family had their regular “hitching place.”

The original brick floor was still in the church, and as there was no central heating plant in those days, it was often cold and disagreeable in the church. A good many of the ladies, Mrs. Alexander among them, had in her pew a “foot-warmer” filled with live coals. My father often spoke of the old church building and the brick floor.

It was the custom to have “preparatory services” on Friday before communion and the elders interviewed the members who were approved spiritually. Any member having committed any “known sin” (or any out-breaking sin) was not given a token or allowed to approach the Lord’s table and commune. In the early days at Hopewell, a table was set in front of the pulpit, and the members, with their tokens in hand, went forward, gave the tokens to the elders or ministers, received the Holy Elements, and knelt around the table. This was a very solemn and heart-searching occasion in the lives of the members of Hopewell. After the white people had been served at the tables, the negroes were invited to come forward and partake likewise.

In the home of the Alexanders on such Sundays when they did not attend church, they observed the day very quietly and reverently, reading the Bible aloud, singing hymns, and studying and reciting the Shorter Catechism and passages of scriptures. There was no secular reading and little secular conversation or levity.

The Alexanders were musical and the daughters had sweet alto and contralto voices and “sung by note,” having been taught singing in the “old field singing school” and at Salem College, which they all attended. On Sundays an informal choir was formed in the home and much time was spent in

singing hymns. Sophia Alexander, one of the daughters, conducted a Sunday School in the afternoon for the little negroes and the house-servants.

Often guests were staying in the home, sometimes entire families of relatives with their servants, and they were all expected to observe the Sabbath in the same way that the Alexanders did. The day closed with a cold supper bountifully spread, then the family gathered together and read the Bible aloud and sang hymns.

There was no organ in the church at Hopewell in my father's boyhood, and a "precentor" always raised the tune with a tuning fork and frequently "parceled out the hymn" two lines at a time, as hymn books were scarce. The Hopewell congregation all sang by note as they were taught in the old field schools. The Sam Moore family (Dr. Lynn Moore) did have one of the old Hopewell tuning forks.

V. G. A.

October 26, 1937

* * * *

I was about seven years old when we moved to Hopewell, so it was there that I learned the church-going habit. Of course the training in that line had already begun, for my father and mother were church-going examples, but I do not remember so much about the earlier years. The habit was formed and fixed while I was at Hopewell. And as I think of this I thank God that I learned it in my boyhood days. Maybe the sermons were longer then than now, for I remember that one Sunday I sat on the front seat in the amen section and though I cannot tell you the text or anything the preacher said, I must have enjoyed the sermon very much, for Mack Wilson had to come back and wake me after nearly every one had left the church.

I could also tell of the school days; of the older boys working some example for me; the spelling matches; the games of ball, and shinny, and prison base; coasting on the snow; wading in the water on my way home from school to see if my new boots would leak, and how hard they were to get on the next morning; what great times they were to go home with some of the boys and spend the night; how the

boys were sometimes called by the names of their dogs, as Dash, and Rex, and Towse; how some of the dogs that came to school went home leaving their tails behind them, and ever afterwards had only the stump to wag. But I have used up my space and it is time to quit.

J. H. GREY

Bedford, Va.

Pastor there for thirty years.

* * * *

It is my privilege and pleasure to bring you greetings from those who have gone from Hopewell Church to the foreign mission field—your foreign missionaries.

Just forty-five years ago this month (August, 1937) Miss Ella Houston and I stood here before the pulpit and bade farewell to our friends as they passed by to bid us Godspeed on our way. We were leaving for Japan, September 5th. The Rev. J. W. Moore had gone to Japan two years earlier, Miss Lizzie Moore, Miss Mary Torrance and Dr. L. L. Moore went out a few years later, the last two to China. Miss Ella Houston was called to her home, "not made with hands," in the midst of busy days. Hers was a beautiful life of consecrated service to her Lord. Her memory is still cherished and loved by the many young girls and women whom she led to Christ. We bow our heads in memory of this child of Hopewell.

What has Hopewell meant to us? It has been cherished as the house of God. It has meant an abiding faith in God and His Word, as from childhood we heard it taught from the pulpit and in Sunday School and that Word has been a source of strength and comfort in trouble and sorrow. It has meant an appreciation of beautiful hymns that have brought cheer and joy to our hearts. It has meant Christian love and fellowship with God's children, and much more, that time does not permit me to mention. But we thank God for Hopewell and for what she has done for us and all who have gone out in the faith as it has been taught here. "How glorious is this sacred place, where we adoring stand—Zion, the joy of all the earth, the beauty of our land."

MRS. ONA PATTERSON CUMMING

* * * *

About the year 1880, the Rev. W. E. McIlwain was pastor of Hopewell Church. Professor Hugh A. Gray was principal of Hopewell Academy. At that time we had a group of fine young men in school and the most of them belonged to the church. These young men were the sons of John W. Moore, who had four; Hugh A. Gray, four; Constantine Davidson, three; John Springs Davidson, two; Andy Henderson, four; C. F. Campbell, four; David Sample, four; John Harry, six; John Houston, three; Cowan Shields, four; Sam McElroy, three; Frank Blythe, three; John Abernathy, four; Billie Caldwell, three; and Sid Barnette, three. Besides these there were a number of families that had one or two sons, making in all sixty or seventy.

Since then they have nearly all left the old home and have gone to other fields. But while Hopewell has lost them, the Church has not. Some are missionaries; some preaching in the home field; some are elders, deacons, superintendents of Sunday Schools, teachers of Bible classes. The lessons they learned at the altar at Hopewell, at the feet of Professor Gray, and at the knees of sainted mothers, are holding them true to the faith of our fathers.

Let us hope that Hopewell is now training a group of young people that will honor their homes, the church, and the nation. Teach the young obedience, and you will lay the foundation for character and good citizenship. Train them in the spirit of love and service, and they will cleave to the truth.

To those of us to whom God has intrusted the lives of children that we may train them for His glory, the task is great, but the word is very plain: "bring up a child in the way that he should go and when he is old he will not depart from it." If we want the blue print for child training, meditate on Deut. 6:4-9.

W. L. CAMPBELL, SR.
Salisbury, N. C.

* * * *

My first recollections of Hopewell are exceedingly pleasant and my anticipation of returning there each year is just as pleasant as the memories of the past. Hopewell has always stood for piety and pure religion. The worship of the

sanctuary has always been attended in a spirit of reverence and of respect for Godly things. It is worthy of note that when the church bell rings everybody goes into the church at once and there are no loafers roaming around outside during the services, and I hope it will always be so. There is an atmosphere in the church and about the building that is very delightful and most refreshing.

Apart from the church itself I have most delightful memories. My first school days were just across the branch, east of the church, where Mr. Grey was our teacher. Well do I remember the day when we marched to the new school building just in front of the church. Monroe McCoy and I were to march together as we were to sit together, or "desk together." Tom McCoy, who was just a little fellow, wanted to sit with us and Monroe told him to go on away and get somewhere else in the line and Tom said to me, "Sam, I will give you my two marbles if you will let me go with you and Monroe." Of course he went with us.

Later on, when I had graduated at Davidson I had the pleasure of returning to Hopewell and spending a very pleasant year there, teaching the school which I had attended as a pupil. Well do I remember the first morning when I showed up at the school building to take charge in the place of John Grey, who had been engaged to teach but was sick with typhoid fever, and I was called on to "pinch hit" for him. That first morning Mack Henderson came into the building and said, "Hello, Sam! have you come back to go to school with us?" little dreaming that he as pupil and I as teacher were to have many a hard tussle with Caesar and his Gallic Wars. Ten of the most delightful months of my life, I think, were those ten months teaching at Hopewell.

Except for the summer of 1908—when I was busy with evangelistic services all through August—and the summer of 1918—when I was in France and the World War—I have returned to Hopewell annually to renew my youth and to enjoy the fellowship of Hopewell friends. Any former Hopewell boys or girls who do not come back annually on Homecoming Day, miss one of the happiest experiences that can come to one. For if you were reared in Hopewell you never lose the Hopewell spirit and it is just too bad if you don't

come back to renew that spirit. Hopewell welcomes you in such a friendly way that it warms your heart and renews your spirit. Come on back each Homecoming Day!

It is good to be at Hopewell again on the Sabbath and see the sons of their fathers occupying the same pews where their forefathers sat, and sons of former officers filling the offices in the church today. The young people of Hopewell seem never to decrease although Hopewell is constantly sending out her sons and daughters to other churches. The life of the church is just as vigorous and the church attendance just as large as in the days when I was a boy there.

Some of us who have been blessed with this world's goods would do well to remember Hopewell in a financial way. The church must be supported. The people there are doing well their part and it is through the kindness of former Hopewell people together with the united efforts of the present membership that the church has been modernly equipped with a handsome Sunday School building, steam heat and electric lights and yet the former church building has in no way been altered. We rejoice in its present success and wish for Hopewell many, many years of continued success and growth.

SAMUEL W. MOORE
Bluefield, West Va.
November 27, 1928

* * * *

HOPEWELL MEDICAL MEN

The medical men of that period (the nineties) studied medicine in books written in Latin. Galen's works held the highest rank as text books, and many old portraits of medical men have been painted showing them holding a volume of Galen in their hands. Dr. Joseph McKnitt Alexander was the first physician we know of who lived in this territory; although Drs. Harris and McLean did some practice and much surgery in this part of the country. Physicians were few and far apart, consequently could not visit their patients very often. A story is told of Dr. Harris, who, having been sent for frequently to see a dropsical patient, and becoming tired of tapping him so often, roughened a goose quill by scraping it both ways, inserted it like a trocar into the old man's abdomen and left it there as a modern drainage tube

knowing it could not slip in or out. Of course it quickly lighted up an inflammation that soon carried the old man off.

Dr. Isaac Wilson, self-educated, did an extensive practice through all the region from 1825 to 1860, had the confidence of all, and was pleasant and agreeable and immensely popular. He kept hounds and was fond of the chase. He married Miss Rebecca McLean, daughter of Dr. William McLean.

J. B. Alexander, *Sketches*, p. 86

* * * *

Among the men who have served God and the Hopewell neighborhood and been more or less closely affiliated with the church, have been found a number of men of fine worth and sterling character, men who served their countrymen in a manner above reproach. Day or night they answered the call with or without hope or expectation of pay.

On the roster of these faithful men are found the following names: Drs. W. S. M. Davidson, J. M. Miller, St. Clair Davidson, Isaac Wilson, Sydenham Alexander, W. P. Craven, S. M. Abernathy, and J. S. Abernathy.

Dr. W. S. M. Davidson served Hopewell in the unsettled period of her history when the tortures of war flamed furiously, first along the Mexican border, then sixteen years later over the Southland. After a continuous duty of thirty years, Dr. Davidson threw the torch of service to his successor and passed on to his reward.

Dr. J. M. Miller, residing in the Stony Ridge section, after graduating at the University of Pennsylvania returned to the Hopewell section. He practiced as long and much as his health would permit. He was greatly handicapped in the practice of his chosen profession as he was never a robust and healthy man.

Dr. S. M. Davidson graduated at the University of Maryland in 1887 then came back to his old home place on McDowell Creek, and for a brief period of time carried on a considerable portion of the medical work of the vicinity. At midlife he moved from Hopewell to take up his work in Catawba County, from whence he never returned as a practitioner to the scenes of his boyhood.

Dr. Isaac Wilson, another native son, cast his lot in Hopewell and served his neighborhood faithfully for many years. The nights were never too dark for his plodding horse to carry him places where he was needed.

Dr. Walter P. Craven, born in Randolph County, December 29, 1847, moved with his father to Iredell County, where he grew to young manhood. He came to Hopewell in 1873 and practiced in the neighborhood for more than fifty years. Walter Craven entered the Southern army at the age of eighteen and after serving two and one-half years was captured at the battle of Five Forks. He returned home after the surrender and then prepared himself for his life work at the College of Physicians and Surgeons, Baltimore, Maryland. Dr. Craven raised a family of eleven children, surviving the mother of his children by many years. He married Miss Azzie Lawing in 1907, and after her death took a third wife, Miss Mary Andrews of Charlotte. Dr. Craven died December 5, 1929, being survived by all of his eleven children: Allie O. Craven, William W. Craven, Walter G. Craven, Letitia Craven, James R. Craven, Thomas Craven, Harry P. Craven, John B. Craven, Eva Craven, Murray Craven, and Kenneth Craven.

Among the several doctors who have done service in the Hopewell community perhaps none were better known than Dr. Sam Abernathy. "Dr. Sam," as he was familiarly known, was trained for his profession at the College of Physicians and Surgeons of Baltimore. He returned to take up his life work on the Tuckaseegee Road near his old home. Dr. Abernathy began practice in the seventies not long after Dr. Craven came to Hopewell, and together they served as neighbors and co-workers in church and in medical endeavors. They were always good friends although the two men were in a competitive field. They coöperated with a mutual understanding. Dr. Abernathy married Miss Potts soon after beginning practice and to the union was born a large family. Dr. Abernathy survived his first wife by many years and in the meantime married Miss Hattie Davidson, a Hopewell girl. There were several children born to them. The mother survived the father in this instance by several years. Dr. Abernathy in his declining years moved to Montreat, North Carolina where he answered the final summons at a ripe old age.

Drs. Will and Tom Craven, sons of Dr. Walter P. Craven, while not living in the Hopewell section, still served a large part of the congregation from their homes in Huntersville. Also, Dr. J. E. S. Davidson, another Hopewell boy, son of Constantine Davidson, living in Huntersville, served for a number of years

many of the Hopewell people. Dr. Walter Parks, son of Mr. and Mrs. W. B. Parks, living in Gastonia, served, too, a number of families residing in the Hopewell section.

W. W. CRAVEN, M.D.

September 16, 1937

* * * *

HOPEWELL SINGING

Precentors

George Davis was an important character in conducting the music in Hopewell Church sixty years ago; . . . he was the leader of the singing and was called clerk or clark. . . . The pulpit was an elegantly painted structure, about the size and shape of a large sugar hogshead, set on a beautifully marble-painted post, eight feet high. A nice little pair of stairs led up to the pulpit, which had a shutter to the door which, when closed prevented the people from seeing the minister. On the floor near the pulpit was the clark's stand. It was half round, resembling one-half of a barrel cut in two, longitudinally, big enough to accommodate three singers at one time, and about four and a half feet high. Mr. Davis always looked in a good humor with himself when entering his stand to raise the tunes; and the congregation always felt sure there would be no failure in the singing part of the worship. . . . *Pisgah* and *Ortonville* were favorite tunes, the lines being parceled out by the minister, or an assistant clark. There was a large congregation of negroes who attended on sacramental days as if a general holiday. The galleries would be packed . . . and such singing! With their melodious voices, and their religious emotions stirred to the utmost tension, they poured forth song in such strains of real music that it would have done credit to any religious assembly. This was music, indeed, that enthused every worshiper with a feeling of awe that high art can never do.

J. B. ALEXANDER, *Sketches*, 1897, pp. 60, 61

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Leaders in My Days

Before we had an organ or piano: Mr. J. W. Moore, Mr. Hugh Grey, Professor McIntyre, Mr. W. A. Jamison, Mack Wilson; since, Mr. John Underwood, Mack Sample, Miss Ava Parks.

MACK WILSON

October 20, 1935

* * * *

LEADERS OF THE CHOIR

Beginning about 1830

Mr. Andy Barry was a most excellent choir leader and had charge of the singing for many years. It is not known how long, but he began about 1830.

Mr. Jim Williams followed Mr. Barry in leading the singing; next was a Mr. Kimball who led for a short time. Mr. John Harry was next to have charge of the music in 1855. Mr. Harry was endowed with a wonderful voice and led for many years. While he was leader, Mr. John Davidson was a fine bass singer and Mrs. James S. Henderson was excellent in alto. Mrs. John Williams Sample followed Mr. Harry; next was Mr. John W. Moore in 1870. Mr. Moore continued to direct the music about fifteen years. Mr. John M. Underwood led for a number of years and during this time the first organ was bought. This was in 1893. Miss Minnie Harry (now Mrs. Charles Walker) was appointed first organist. She played for three years. Next was Miss May McElroy (now Mrs. William E. Luckey) who served seven years. Other organists were: Miss Allie Craven, now Mrs. Mac Sample; Miss Letitia Craven, now Mrs. R. H. Abernathy; Miss Kathleen Parks, now Mrs. W. E. Moss; Mrs. Paris Kidd; Mrs. J. Lindsay Parks who has served for a number of years and is still organist at this time, 1935.

MRS. FRANK PATTERSON

June 27, 1935

* * * *

The music of Hopewell is still firmly built upon the Gospel Hymns which the church, since its beginning, has sung with joy and faith.

Our great need is a leader for our singing. In a small way we have met this need through the aid of a ministerial student. The greatest help to our church would be a leader from our own members who could inspire us to sing these songs of faith and joy.

MRS. J. L. PARKS

September 5, 1937

* * * *

These years since 1926, Mrs. Parks has been a chief dependence at the organ and the piano, and has deserved appreciation for service freely rendered on Sabbaths, at funerals, and special occasions; as well as for her special interest in the young people.

—C. W. S.

* * * *

HOMECOMING AT HOPEWELL CHURCH

For a long time Hopewell was accustomed to have an annual picnic after the crops were laid by, for young and old, and this picnic was always held on the church grounds. In 1918—a new pastor, Rev. R. S. Burwell, having taken charge of the work the fall before—it was decided that instead of having the usual picnic, attended chiefly by the children of the Sunday School and the local membership, invitations should be sent to the non-resident members and to those who had been born and reared in Hopewell congregation and were living and serving in other places and churches.

A very capable committee was appointed to send written invitations to those at a distance, to attend what was to be a real Homecoming for Hopewell. A notice was also sent to the *Charlotte Observer*, inviting Hopewell friends to spend October 6, 1918 at the old church.

This first Homecoming for Hopewell was planned for a Sabbath—preaching and Sunday School in the morning, dinner on the grounds and service again in the afternoon; but this proved too much of a “Sunday picnic” and it was decided that a week day would be more suitable. From the first the attendance of old friends was large, whole families coming from distant homes to meet with each other at the old church, old friends renewed the friendship of long ago, and the day was delightfully spent. In 1919, Tuesday, August 26, was the meeting day.

In 1920, Thursday, August 19, was the time set, and in 1921, Wednesday, August 10, was chosen. On this Homecoming Day a vote was taken and the third Thursday in August each year was set apart for Homecoming Day.

MRS. JOE S. WHITLEY

HOMECOMING 1937

The year 1937, being Hopewell's 175th since her organization, was observed with special thanksgiving to God. In 1934, prompted by Rev. S. W. Moore's suggestion, the session took first steps and was ready when the time came to proceed. A competent committee—ruling elder Joe Lee Puckett, deacons J. Frank Houston and Marshall Blythe, and Misses Elizabeth Davidson and Alice Whitley—was entrusted by the session with the arrangements for the celebration.

It was determined to put emphasis upon spiritual concerns and to make the entire year one of reconsecration and rededication to God. With this in mind, a varied program was carried throughout the year, culminating in the August homecoming celebration.

First, was the cordial acceptance of the presbytery's asking fifteen hundred dollars for the Ministers' Annuity Fund.

In June, our best vacation Bible School was carried to success, seventeen new members being received into the church on profession. To work among the young people and in the Sunday School, Mr. Alfred Bixler, a Davidson student who had served during the winter, was engaged to give his full time to the work during the summer, living in the congregation.

Davidson College celebrating her hundredth year and Queens-Chicora College, both of interest to Hopewell, were included in the year's program in two addresses; the first, June 13 by Professor William P. Cumming, Ph.D., and the second, August 19 by Professor William Richard Grey, Ph.D., with emphasis on Christian education. An effort was made to encourage good reading and the small library of carefully selected volumes of missionary biography, doctrine, and story was enlarged.

May 20, the Mecklenburg Declaration of Independence Chapter of the D.A.R. unveiled at Hopewell, markers at the graves of John McKnitt Alexander, William Graham, Richard Barry, and of Major John Davidson at "Rural Hill"—all signers of the famous paper. June 25, the Ona Patterson Circle of the Auxiliary placed the handsome marker, "Hopewell Presbyterian Church," by the highway. June 3, the Alexander Clan gathered in the church for worship and rites

commemorative of the two-hundred-fourth anniversary of the birth of John McKnitt Alexander, first clerk of Hopewell's session.

The month of July was taken up with special features: in a solemn communion worship the pastor was aided by the beloved former pastor, Dr. Richard S. Burwell; July 11, both services were devoted to missions with Mr. Bixler of Brazil speaking on foreign missions in the morning and elder W. E. Price on home missions in the evening; July 18, the worship program was followed by a program from the Sabbath School; July 25, the Woman's Auxiliary conducted a service which made a new impression upon our people. During the entire month the Christian Men's Evangelistic Club provided teachers for the pastor's Bible Class.

August 19, Homecoming was observed with full program conducted according to schedule by Rev. Samuel Williams Moore, D.D., gifted master of such assemblies. The church was filled morning and afternoon with about 500 persons. A copy of the program follows:²

² Fuller account may be found in *Charlotte Observer*, Aug. 18, 1937 and *Charlotte News*, Aug. 19, 1937.

HOMEcoming DAY CELEBRATING

175th Anniversary Hopewell Presbyterian Church
Mecklenburg County, North Carolina
Thursday, August 19th, 1937

MORNING

- 11:00—Devotional
Rev. C. H. Little or E. D. Brown, D.D.
Hymn No. 197—Matt. 7:21-29—Hymn No. 515.
- 11:15—Welcome
Mr. Mack Wilson, Hopewell.
- 11:20—Response
Dr. Will W. Craven, Charlotte.
- 11:30—Interesting Points in Hopewell History
Rev. C. W. Sommerville, D.D., Professor of Bible,
Queens-Chicora College.
- 11:50—Davidson College-Hopewell Church Relations and
Connections
President Walter L. Lingle, D.D.
- 11:55—Hopewell Boys Who Attended Davidson College
Professor W. R. Grey, Ph.D., Davidson College.
- 12:00—Dinner

AFTERNOON

- 2:30—Greetings from Hopewell's lovely daughter, Williams
Memorial Church
Rev. M. B. Prince, Jr., Pastor.
- 2:33—Greetings from Mecklenburg County Presbyterian
Churches through her twin sister, Sugaw Creek Church
Rev. L. P. Burney, Pastor.
- 2:36—Greetings from Hopewell's Former Pastors
Rev. Richard S. Burwell, D.D., Davidson, N. C.
- 2:39—Greetings from an Earlier Generation
Col. E. L. Baxter Davidson, L.L.D., Charlotte.
- 2:41—Greetings from Hopewell Men in the Ministry
Rev. John H. Grey, D.D., Bedford, Va.
- 2:44—Greetings from Hopewell Men who are Church
Officers
Mr. Sam Harry, Salisbury.
- 2:47—Greetings from Hopewell Foreign Missionaries
Mrs. Ona Patterson Cumming, Davidson.
- 2:50—Greetings from Hopewell Home Missionaries
Rev. William A. Ramsey, Beuchel, Kentucky.
- 2:53—Hopewell and Education
Dr. J. E. S. Davidson, Charlotte.
- 2:56—Hopewell and Christian Character Building
Joe McCoy, North Wilkesboro.
- 2:59—Hymn—Blest be the Tie that Binds.
- 3:02—Benediction—Rev. W. C. Underwood, Charlotte.

APPENDICES

— APPENDIX A —

MISCELLANEOUS ADDITIONS TO THE NARRATIVE

ECCLESIASTICAL MAP OF HOPEWELL

Where She Lies in the Scheme of History, Her Place Among the Churches

Presbyterianism was planted in America by the Scotch, Scotch-Irish, Dutch, German, Huguenots, and English Presbyterians, but it was nearly a hundred years before they organized a presbytery.

1706 The Presbytery of Philadelphia was organized, made up of ministers, four from Ireland, two from Scotland, one from New England.

1717 The first synod was erected, that of Philadelphia, created by the subdivision of Philadelphia Presbytery into the presbyteries of Philadelphia, New Castle, Snow Hill and Long Island.

1732 Donegal Presbytery was formed out of New Castle.

1733 East Jersey Presbytery was formed out of Philadelphia.

1735 Lewes Presbytery was formed out of New Castle.

1738 New York Presbytery was formed from the union of East Jersey and Long Island.

1738 New Brunswick Presbytery was formed out of New York.

1745 The Synod of New York was formed.

1755 Hanover Presbytery was formed out of New Castle.

1758 The Synod of New York and Philadelphia was formed.

1770 Orange Presbytery was formed out of Hanover.

1788 The General Assembly was formed.

1789 The first meeting of General Assembly.

Presbyteries to which Hopewell belonged

1755-1770 Hanover

1770-1795 Orange

1795-1824 Concord

1824-1827 Mecklenburg

1827-1869 Concord

1869-1935 Mecklenburg.

In 1869, October 16, at Morganton in Mrs. Robert Pierson's parlor, Hopewell's pastor, Rev. J. C. Williams, and elder John R. Davidson, were two of the twenty-three constituent members. The only churches in the presbytery at its organization that supported their pastors for the whole of their time were Charlotte First, Sugaw Creek and Hopewell.

The following fuller account of *The Explication of the Shorter Catechism* is made from the copy in the Library of Congress.

Title page:

An
EXPLICATION
of the
SHORTER CATECHISM
composed by the
WESTMINSTER ASSEMBLY
wherein

The several Questions and Answers of the said Shorter Catechism are resolved, divided, and taken apart into several Under-questions and Answers; in order to render the Whole more plain and easy to be understood, not only by the young arising Generation, but also, by the more Weak and Ignorant, of more advanced Years; that they all may be helped forward in their growth in Knowledge, and Acquaintance with the Doctrines of Faith, and Principles of our holy Protestant reformed Christian Religion.

By John Thomson, M. A. and V. D. M.
in the County of Amelia.

John XIII.17—If ye know these Things, happy are ye if ye do them.
2 Pet. III.18—But grow in Grace, and in the saving Knowledge of our Lord and Saviour Jesus Christ.
Hos. IV.6—My People are destroyed for lack of Knowledge.
Luke XII.48—But he that knew not and did commit Things worthy of Stripes, shall be beaten with few Stripes.

Williamsburg:
Printed by William Parks, MDCCXLIX

PREFACE (*Parts of it*)

“To the Reader

There are three Things that concur to make up the Character or Qualifications of a true Christian; First, a competent Knowledge of God; or, which is the same Thing, an Acquaintance with the main and Fundamental Principles of the Christian Religion, as they are taught and revealed in the Word of God; Secondly, a Principle of sanctifying Grace in the Heart, whereby the Mind, Will and Affections, yea the whole Man, is, or must be endowed and furnished with holy and pure Inclinations and Dispositions, agreeable to the pure and holy Law of God, and contrary to the natural sinful Inclination of the whole Man to rebel against God, and act contrary to his Law. Rom. VIII.7. Thirdly, a righteous and holy Conversation agreeable to the heavenly Doctrines and pure Laws contained in the Word, and at once agreeable to, and influenced by the above-hinted inward Principle of sanctifying Grace implanted in the Soul by the Holy Spirit.

“Seeing then that all these three are necessary to the very Being of true Christianity, at least in adult Persons and consequently to a well-

grounded Hope of escaping the Torments of unquenchable Fire, and of enjoying an happy Eternity, it is undoubtedly the Great Interest as well as Duty of every Person of all Stations, Degrees and Ages, to use their utmost Diligence in the Use of appointed Means for obtaining them."

Here follows remarks on the ignorance of new members on doctrine of Christianity, ignorant parents who cannot teach their children and make no effort beyond reading—Gloomy prospect. Furthermore, a famine of ministers, especially in the back parts of Virginia. Thomson gets up this book in particular—"A plain and easy Collection or System of the Principles of Religion, such as might suit the weak Capacities of the younger and more ignorant, and which might, in some measure supply the Want of some other Performances of this Kind, which are easy to be had in Plenty in some other Parts of the British World; such as Mr. Thomas Vincent's *Explanation of the Shorter Catechism*, etc., which for Brevity and Plainness is, in my Judgment, one of the best that I am acquainted with; and accordingly, through Divine Assistance (I hope) I have in leisure Hours, pursued the Attempt, until I have gone through with it; taking the Shorter Catechism composed by the Westminster Assembly, for the Ground or Platform to build upon, in Imitation of the worthy Author above-mentioned, concluding with myself, that if the printing here of in this Colony could be procured, it might by a divine Blessing, be a useful Help to men, who have not the Opportunity of procuring any other or better of the Kind."

He inserts quotations from Scripture to prove statements. He says the Established Church may use it also, for there is nothing but what is agreeable to Articles of the Church of England except in what relates to form of church government and ceremonies.

"Now I will shut up this short Preface, or Epistle, with an earnest Exhortation and Entreaty to all, into whose Hands this Piece may come, to mind the one Thing needful; to be full persuaded of the Necessity of Knowledge in the Understanding, Grace in the Heart, and Holiness in the Conversation, in order to have everlasting Life; and also to peruse this Piece without Prejudice, with Seriousness of Attention, and with Prayer to, and Dependence upon God, for his Blessing to make it savingly profitable to their Souls: which is also the sincere Desire and Prayer of one of the meanest Laborers in Christ's Vineyard.

John Thomson"

DEDICATION (*In part*)

Dedicated to the "Young Arising Generation of Christians in this Colony; and more especially the Children of Presbyterian Dissenters; and also to all Parents and Governors of Families, this Performance is affectionately dedicated."

NOTES ON PLAN OF THE BOOK

Catechism questions sub-divided and put as simply as the subject allows. For example, take the question, "What is God?"

1. How doth it appear that there is a God? Ans. Reason, nature, holy Spirit.

2. What is a Spirit? Ans. The usual one and quotes Luke 24-39.
3. What is a name? . . .
4. What name doth God take to himself? Ans. God, Jah, El, Elahim, I am that I am, El Shadai.
5. What is a Title? . . .
6. What Titles doth God take to himself? Ans. Lord or God of the Whole Earth, The God of Heaven, The God of Abraham, The Creator of the World, etc.
7. What is an Attribute? . . .
8. How many Sorts of Attributes doth God reveal himself by in his Word? Ans. Communicable and incommunicable.
9. What is a Communicable Attribute? Ans. One resembling those of his Creatures—Goodness, Holiness, Truth, etc.
10. What is an Incommunicable Attribute? Ans. Infiniteness, Eternity, Unchangeableness, etc.
11. What is it to be Infinite? . . .
12. What is it to be Eternal? . . .
13. What is it to be Unchangeable? . . .
14. How do the incommunicable Attributes of God stand related to the communicable Attributes? . . .

Thus on to the next catechism question, Are there more Gods than one?

The appendix of 14 pages gives "The Articles of the Church of England" as drawn up in 1552, and the same *Articles* "reduced to the form of a Catechism . . . *Question and Answer*." At the last are three pages giving "Nine Articles of Lambette" treating predestination, assurance of faith, and Saving grace.

The Mecklenburg Declaration of Independence

Charlotte, North Carolina, May 20th, 1775

Resolved—That whosoever directly or indirectly abets or in any way, form or manner, countenances the invasion of our rights, as attempted by the Parliament of Great Britain, is an enemy to his country, to America, and the rights of man.

Resolved—That we, the citizens of Mecklenburg County do hereby dissolve the political bonds which have connected us with the mother country, and absolve ourselves from all allegiance to the British crown, abjuring all political connection with a nation that has wantonly trampled on our rights and liberties and inhumanly shed the innocent blood of Americans of Lexington.

Resolved—That we do hereby declare ourselves a free and independent people, that we are and of right ought to be, a sovereign and self-governing people under the power of God and the general Congress; to the maintenance of which independence we solemnly pledge to each other our mutual co-operation, our lives, our fortunes, and our most sacred honor.

Resolved—That we do hereby ordain and adopt as rules of conduct all and each of our former laws, and the crown of Great Britain cannot be

considered hereafter as holding any rights, privileges, or immunities amongst us.

Resolved—That all officers, both civil and military in this county, be entitled to exercise the same powers and authorities as heretofore; that every member of this delegation shall henceforth be a civil officer, and exercise the powers of a justice of the peace, issue process, hear and determine controversies according to law, preserve peace, union and harmony in the county, and use every exertion to spread the love of liberty and of country, until a more general and better organized system of government be established.

Resolved—That a copy of these resolutions be transmitted by express to the President of the Continental Congress assembled in Philadelphia, to be laid before that body.

COMMITTEE:

Abraham Alexander, Chairman; John McKnitt Alexander, Secretary; Ephraim Brevard, Hezekiah J. Balch, John Phifer, James Harris, William Kennon, John Ford, Richard Barry, Henry Downs, Ezra Alexander, William Graham, John Queary, Hezekiah Alexander, Adam Alexander, Charles Alexander, Zaccheus Wilson, Matghistill Avery, Benjamin Patton, Matthew McClure, Neil Morrison, Robert Irwin, John Flennequin, David Reese, John Davidson, Richard Harris, Thomas Polk, Sr.

Ephraim Brevard (1744-1781)¹

A Signer of "The Mecklenburg Declaration of Independence" Charlotte, May 20, 1775.

Member of Mecklenburg County Committee, May 19-20, 1775.

Member of Special Committee to draft the Mecklenburg Declaration of Independence.

He is considered by many people its author.

The Brevards were a Huguenot family who left France on the revocation of the Edict of Nantes, 1685, and migrated to North Ireland, settling among the Scotch-Irish Presbyterians there. These two groups were similar as Protestants and Presbyterians. The Brevards joined the McKnitts, a Scotch-Irish Presbyterian family, and emigrated to America with them. They settled on the waters of the Elk River, Cecil County, Maryland, bordering on Pennsylvania. One of the McKnitt daughters married a Brevard and they had five sons and one daughter: John, Robert, Zebulon, Benjamin, Adam, and Elizabeth Brevard. Of these children John, Robert, Zebulon, and their sister, Elizabeth and her husband moved to North Carolina about 1747, and settled a few miles east of Mt. Mourn, two miles from Centre Church, in what was then Rowan County (the "Salisbury District"), which later became Iredell County.

¹ Alexander, *History of Mecklenburg*, p. 90.

Ashe, *Biog. History N. C.*, I, 194-196.

Graham, *Lives of the Signers*, pp. 103-106.

Hunter, *Sketches of Western N. C.*, p. 48.

Some years prior to the removal of the three younger brothers and their sister and brother-in-law, the oldest brother, John Brevard had married Jane McWhirter, a sister of Dr. Alexander McWhirter of the adjoining county of New Castle, Delaware². Their fifth child and eldest son, Ephraim Brevard, was born in Cecil County, Maryland in 1744, and was only three years old when his parents moved to North Carolina in 1747. While a young boy, he had the misfortune to lose an eye. It was said that the slaves were burning off an "old field" near his father's house and the Brevard children were near-by watching the fire, when little Rebecca went too near and caught fire. Ephraim with the slaves put the fire out and saved Rebecca, but in doing so he was burned by a piece of flaming brand or twig which struck him in the face and injured his eye so seriously that he lost it.

John Brevard, the father, was a distinguished man—a Christian and a patriot. His home was noted for its culture and its piety. He was too old when the Revolutionary War began to serve actively, but he had served on the committee of safety in his county and in the Halifax Convention, November 17, 1776, which formed the state's first constitution. He had eight sons and four daughters as follows: Ephraim, John, Hugh, Adam, Alexander (later a partner of General Joseph Graham and Major John Davidson in Vesuvius Furnace, Lincoln County), Robert, Benjamin, Joseph; Mary who became the wife of General William Lee Davidson, Nancy, Jane who became the wife of General Ephraim Davidson, and Rebecca. John Brevard, the father, was a known patriot and when the British army under Cornwallis passed near his home, they burned every building on the premises. No one was at home at the time but his aged wife and his daughters. Mrs. Brevard attempted to remonstrate with the soldiers and to save some of her valuables, but everything in the house was burned with the house, the British stating they would spare nothing, because Mrs. Brevard had eight sons serving in the American army.

Ephraim Brevard was especially well educated. He attended a "classical school" near his father's home. This school was conducted by Joseph Alexander, nephew of John McKnitt Alexander, later by David Caldwell and Joel Benedict from New England. In 1761 he had been sent with his cousin, Adlai Osborne, to a grammar school in Prince Edward County, Virginia, probably that of Rev. John Thomson's son-in-law at Buffalo, fourteen years prior to the beginning of Hampden-Sydney College. Ephraim Brevard, Adlai Osborne, and Thomas Reese entered Princeton College, New Jersey, in 1766, and graduated in the class of 1768. Thomas Reese and Ephraim then taught school in Maryland for a while, and Ephraim read medicine under the Dr. David Ramsey, who became celebrated as a patriot during the Revolutionary War, and also as an historian after the War. It is easy to see the source, in these schools and teachers, of the principles Ephraim Brevard stood for, and wrote in the famous Declaration of May 20, 1775. He then studied medicine in Philadelphia, and located in Charlotte for the practice of his profession, just prior to the Revolution. Because of his education, and especially because of his character and ability, Ephraim Brevard was soon one of the recognized leaders in Mecklenburg County.

² To be called, 1778, to Charleston, S. C., and in 1779, to Charlotte as pastor and as president of "Charlotte Academy".

He married Mary Polk, a daughter of the patriot Colonel Thomas Polk³. He was a member of the Committee which drafted the Declaration and signed it on May 20, 1775, serving with Col. William Kennon and Rev. Hezekiah Balch, pastor of Rocky River Church. Dr. Brevard wrote the resolutions of the committee, adopted after midnight, and read the next noon from the court house steps by Col. Polk⁴.

He aided in the establishment of Queens Museum, chartered 1770 and 1771 (both charters were repealed by royal decree) and again chartered by the North Carolina General Assembly of 1777, as Liberty Hall. A modest monument marks its site at South Tryon and Third Streets, where the court house stood in 1925. Some of its bricks were in that house and in the Y. M. C. A. building across Tryon Street.

In February 1776, we find him a tutor in Queens Museum (a college for men) with nineteen young men under him. He later led these nineteen young men as their captain, in a company in Colonel Thomas Polk's regiment, putting down Tories on the Cape Fear. In 1777 when Liberty Hall Academy was chartered by the state to succeed Queens Museum, he was one of the original trustees⁵. His name is subscribed to a diploma given to John Graham in 1778⁶. Ephraim Brevard entered service with the Southern army as a surgeon, one of the few Revolutionary surgeons from North Carolina. He was captured by the British at the surrender of Charleston, S. C., May 12, 1780. His long imprisonment on shipboard and confinement with unwholesome food made him ill and his health was completely wrecked. He was finally brought to Charlotte and placed in the hospital here and attended by Dr. William Read, Physician General to the Southern Army. Dr. Brevard's illness became more serious and hopeless, and he was moved to "Alexandria" the plantation home of his dearest friend, John McKnitt Alexander, where he was tenderly nursed and cared for. These two great patriots were kinsmen as well as friends. Here Dr. Brevard breathed his last in 1781, and was buried—either in the Hopewell graveyard or in Charlotte on the Square where Queens Museum and Liberty Hall Academy once stood⁷.

³ Whose brother Ezekiel Polk was grandfather of President Polk. (Ashe)

⁴ Ashe, *Biog. History of N. C.*

⁵ At the first meeting, June 3, 1778, of the new board he was on the committee to frame the academic laws, serving with Isaac Alexander and Rev. Thos. H. McCaule; and later on the committee for the choice of a president. (Ashe)

⁶ This diploma is owned by a relative of Ephraim Brevard and John Graham, 1937.

⁷ The place of his burial will never be known definitely, for it was not marked. It seems reasonable to suppose that under the circumstances John McKnitt Alexander would bury his friend with his kinspeople at his church, Hopewell, which was nearby (Dr. Brevard was probably a member of Centre Church) and not take the remains nine miles to Charlotte where there was no Presbyterian Church, and bury Dr. Brevard in the college grounds, where the British buried their dead from their hospital, the college building. This view is supported by Dr. Graham and Miss Violet G. Alexander. On the contrary, Hunter, Ashe, Col. E. L. Baxter Davidson, and Dr. Alexander believe him to have been buried in Charlotte.

Dr. Brevard had one child, Martha, who married Mr. Dickerson and settled in Camden, S. C. Mrs. Dickerson had one child, a son, Lieut.-Col. James P. Dickerson, in the Mexican War with the South Carolina troops at the siege of Vera Cruz, where he was badly wounded March 11, 1847. He was again seriously wounded at Cherubusco, August 20, 1847, and died three weeks later. Since he was unmarried, the Ephraim Brevard line ended here.

General William Lee Davidson⁸

He was born in Pennsylvania, 1746, youngest son of George Davidson of Lancaster County, Pennsylvania. The family came, 1750, to Rowan County, and was probably the means of bringing Rev. John Thomson here. He attended Queens Museum, 1772.

In the provincial Congress in Halifax, April 4, 1776, he was appointed major of the Fourth North Carolina regiment under General Nash, which left at once to join the forces of General Washington. In November, 1779, this regiment was returned to the South to reinforce General Lincoln at Charleston. In the interim Major Davidson had been made Lieutenant-Colonel. On the way to South Carolina he stopped a few days at his home after an absence of three years, and when he arrived at Charleston he was prevented by the British cordon from regaining his regiment. After the surrender of General Lincoln, Col. Davidson returned to Mecklenburg County, and was employed in apprehending Tories who were then troublesome. He raised a company of volunteers and was badly wounded in a Tory skirmish at Gulson's Mill. Recovering he was promoted for his bravery to the rank of Brigadier-General, and with General Sumner did valiant service assembling the militia to aid Greene in checking the British advance in pursuit of General Morgan, encumbered with more than five hundred prisoners. Guards were placed at the various Catawba fords. When Cornwallis reached the Catawba on January 28, 1781, in his pursuit of Morgan, he found it much swollen by recent rains which delayed his passage for three days.

Davidson's small force of three hundred men was detailed to guard Tool's, Sherrill's, Beatty's, and Cowan's fords. Davidson himself took command at the latter ford. It was this ford which the British chose to cross on the morning of February 1, 1781. While bravely leading his little band of men to prevent the British crossing, he was pierced by a ball⁹ and fell dead from his horse, "shot with a small rifle ball." Fred Hager¹⁰, pilot of the British, had such a rifle and always believed that he shot him.

Many of the British had crossed and the Americans were forced to retreat and leave the body of the beloved commander upon the field. After

⁸ Shaw, *Davidson College*, p. 16; Hunter, *Sketches of North Carolina*; Ashe, *Biographical History of North Carolina*.

⁹ Narrative of his death in *Publications North Carolina; Historical Commission; Murphy Papers*; Hoyt's, II, p. 260 quoting *North Carolina University Magazine; Lee's Memoirs*.

¹⁰ Hager went to Tennessee, and later eight or ten others, all fugitives from justice, made the first American settlement on Arkansas River, and died there, 1814.

dark, however, his body stripped of every garment was recovered by Richard Barry and Major David Wilson and another, who were in the battle that morning, and was carried across a horse by them to the home of Samuel Wilson, Sr., where he was prepared for burial. The widow was brought by George Templeton, who was her nearest neighbor, and the body was buried without a coffin that night by torchlight at Hopewell Church.

In early life he married Mary¹¹ (Polly), eldest daughter of John Brevard and a sister of Ephraim Brevard. The young couple settled on the western bank of Davidson's Creek, about two miles west of Centre Church, and on the southern side of the public road. There were born to them four sons: George, John Alexander, Ephraim, and William Lee; three daughters, Jean, Pamela, and Margaret. Some of the children remained in North Carolina and now have descendants in Iredell County, but most of the family moved westward, and their descendants are to be found in Missouri, Arkansas, and adjoining states, in which they have reflected additional honor upon their illustrious name. General Davidson often omitted his middle name in his signature, and this fact has led to some question as to his having a middle name. Many documents are in existence, however, bearing his signature in which the middle name is used. Among them is his will, on record in Salisbury.

Although General Davidson's career was terminated when he was but thirty-five, he lived long enough to serve his country well, and to be honored by the General Assembly of his adopted state, by the Continental Congress, and by his fellow patriots in arms.

On September 20, 1781, upon motion of Mr. Sharpe, the Continental Congress passed a resolution, requesting the governor and Council of the State of North Carolina to erect a monument to General Davidson at the expense of the United States—an honor which has been bestowed only a few times. However, it was not until 1903 that Hon. W. W. Ketchin acted and a law was passed by Congress making the necessary appropriation for the erection of this monument. It was, 1906, erected upon the Guilford Court House battle ground and a stone placed at his grave in Hopewell yard.

When Davidson County was established in 1822, the General Assembly named it in honor of this patriot. In 1835, when the Presbyterians determined to establish a college, they named it in honor of William Lee Davidson, whose sword was presented to it, 1912, by Miss Lena Davidson of Clarksville, Tenn., and now hangs in the library. Perhaps no better estimate of the man can be given than by his friend and fellow patriot, "Light Horse Harry" Lee, who said of him: "The loss of General Davidson would have been felt at any stage of the war. It was particularly detrimental in its effect at this period, as he was the chief instrument relied upon by General Greene for assembling the militia. . . . He was a man of popular manners, pleasing address, active and indefatigable."

¹¹ Ashe, *Biographical History of North Carolina*, IV, p. 124-128; Article written by W. A. Withers.

OFFICERS**Pastors, Supplies, Missionaries**

- 1751-1753, Rev. John Thomson, missionary.
 1753-1755, No record.
 1755-1766, Rev. Alexander Craighead, missionary, pastor of Sugaw Creek and Hopewell.
 1766-1786, Data lacking, apparently grouped with Centre.
 1786-1791, Rev. Samuel Craighead Caldwell, supply.
 Sugaw Creek and Hopewell.
 1791-1806, Rev. Samuel Craighead Caldwell, pastor.
 Sugaw Creek and Hopewell.
 1807-1817, Data lacking.
 1818-1842, Rev. John Williamson. D.D.
 1843-1855, Rev. Hugh B. Cunningham, D.D.
 1856- , Rev. Samuel Williamson, D.D.
 1857-1866, Rev. Samuel Caldwell Pharr, D.D.
 1867-1874, Rev. John Cunningham Williams.
 1874- , Rev. John Douglas.
 1875-1881, Rev. William Erskine McIlwain, D.D.
 1882-1884, Rev. Franklin Leonidas Leeper.
 1885-1891, Rev. Robert Alexander Miller.
 1891-1894, Rev. Chalmers Moore.
 1894-1903, Rev. Robert Delanson Stimson.
 1903-1904, Rev. Franklin Pierce Ramsay, Ph.D.
 1904-1907, Rev. Edward Douglas Brown, D.D.
 1908-1913, Rev. William Arthur Daniel.
 1913- , Rev. James Arthur Satterfield.
 1913-1916, Rev. Theodore Brooks Anderson.
 1917-1925, Rev. Richard Spotswood Burwell, D.D.
 1926-1938, Rev. Charles William Sommerville, D.D., Ph.D.
 Rev. John W. Moore—Japan, July, 1890-October, 1937.
 Miss Ella Houston, born September 27, 1864-died May 5, 1912, came to Japan, September 1892, Kinjo Jo Gakko, Nagoya.
 Mrs. C. K. Cumming—Japan, September, 1892-1926.
 Miss Elizabeth C. Moore—Japan, July, 1894-1900.
 Rev. L. L. Moore, M.D.—China, 1897-1903.
 Mrs. L. L. Moore—Japan, 1895-1897, China, 1897—.
 Rev. Wilson W. Moore—China, 19—-1937.

Home Missionaries

- Miss Maggie Allison (now Mrs. John V. Hanna).
 Miss Ina Elizabeth Wilson (now Mrs. W. C. Shope (?)).
 Rev. Elam Augustus Sample (December 25, 1843-September 7, 1917).

THE RULING ELDERS

Rev. John Craig, "the commencer of the Presbyterian service," Augusta County, Virginia, mighty in the Scriptures, of the soundest common sense, when asked if he found suitable persons for elders in the new settlements of Beverley's Manor, said: "When there were no hewn stones I just took

dornacks."¹² Not by their Scotch-Irish traits but by grace alone were dornacks made into hewn stone.

Our First Elders

John McKnitt Alexander, Hezekiah Alexander, James Meek, Ezekiel Alexander, Robert Ewart (or Everet), George (or John) Denny, Richard Barry, Robert Crockett, James Henry, William (or John) Henderson, George Cathey, John Johnston.

Some Elders from a list in the Oldest Session Book

	<i>First Appears</i>	<i>Last Mention</i>
James Sample	June 2, 1843	November 30, 1852
Robert D. Alexander	June 2, 1843	June 29, 1877
Wm. A. Sample (for 46 yrs.)	June 2, 1843	June 29, 1877
William Monteith	June 2, 1843	August 8, 1844
David Harry	June 2, 1843	September 15, 1848
John Montgomery		April 29, 1854
H. F. McKnight	October 5, 1845	April 8, 1857
A. B. Davidson	August 1, 1846	February 14, 1875
Robert Henderson	May 2, 1851	February 26, 1859
F. L. Monteith	May 2, 1851	September 27, 1854
H. J. Alexander	October 5, 1845	May 4, 1849
John F. Harry	October 30, 1859	August 7, 1871
F. A. Wilson	October 30, 1859	February 25, 1862
John R. Davidson	October 30, 1859	July 24, 1870
Andrew A. Alexander	March 18, 1866	Died May 30, 1877
Franklin R. Blythe	March 18, 1866	Died October 5, 1885
J. D. Kerns	March 18, 1866	March 15, 1880
J. M. Houston	March 18, 1866	
J. McCamie Sample (for 50 yrs.)	September 29, 1872	Died April 16, 1927
James S. Henderson	September 29, 1872	
R. S. Henderson	September 29, 1872	
J. W. Moore	September 29, 1872	March 16, 1889
Thomas A. Wilson	October 30, 1859	
James McKnight Sample	September 29, 1872	
Robert Sidney Barnett	September 29, 1872	Died August 11, 1906
James McKamie Sample	October 6, 1886	
William D. Harry	_____, 1900	
W. Sidney Abernathy (Now at Sugaw Creek)	October 8, 1908	

Some Other Hopewell Elders

H. A. Grey	February 5, 1882	January 31, 1886
Capt. Wm. Caldwell (At Rosedale)	February 5, 1882	June 14, 1901

¹² Webster, *History Presbyterian Church in America*, p. 465, quoting Davidson's *History of the Presbyterian Church in Kentucky*.

	<i>First Appears</i>	<i>Last Mention</i>
Augustine E. Sampel	February 5, 1882	(See Ministers)
W. A. Jamison	October 6, 1886	February 4, 1900
Dr. Wm. P. Craven	October 6, 1886	
J. M. Sample	May 12, 1900	
W. D. Harry	May 12, 1901	
Marshall McCoy Blythe	October 8, 1908	Died April 8, 1932
J. L. Lawing	March, 1913	November 22, 1934

Elders Serving Elsewhere, 1937

Adrian Sample, Fort Pierce, Florida; Adrian Sample, Jr., Fort Pierce, Florida; R. P. Harry, Union, S. C.; Ernest Harry, Albemarle, N. C.; A. W. Harry (1st church), Salisbury, N. C.; S. W. Harry (1st church), Salisbury, N. C.; W. L. Campbell (1st church), Salisbury, N. C.; Billie Jamison (West Ave.), Charlotte, N. C.; W. D. Harry, Harrisburg, N. C.; Sid Abernathy, Sugaw Creek, N. C.; Clem Abernathy, Sugaw Creek, N. C.; Dr. W. R. Grey, Davidson, N. C.; Charlie Grey, Hendersonville, N. C.

The Session Today

1. J. Lindsay Parks, March, 1912; 2. E. Valorous Kerns, March, 1913; 3. Van Buren Potts, (?); Thomas Wm. Stewart, clerk (May 6, 1923); 4. Miles Wilson Abernathy, John Francis Patterson, Wm. Patton Wilson (Presiding 1937), March 4, 1928; John Grier McElroy, March 18, 1928; 5. John Wallace Kerns, Joe Lee Puckett, Thomas Lemley Shields, December 20, 1931.

Clerks of the Session

At times the pastor, e. g. Rev. H. B. Cunningham, Rev. S. C. Pharr, Hugh F. McKnight, 1852, May 1.

Lieutenant Thomas A. Wilson, April 18, 1859-1862, died for the South; John F. Harry, April 24, 1863-1871, August 7; J. D. Kerns, July 29, 1871-1875, February 14; Robert Sidney Barnett, February 14, 1875-1906, August 1; Dr. William Pharr Craven, 1906 (?), 1913 (?); J. Lindsay Parks, 1913 (?), 1923 (?); Thomas William Stewart, 1923 (?).

Deacons

C. Frank Campbell, January 15, 1860; William Batte Harry, January 15, 1860, June 17, 1889; John M. Houston, January 15, 1860; John Simpson, March 18, 1866; James A. Wilson, March 18, 1866; D. Franklin Dixon, (?); William D. Alexander, (?); John N. Patterson, (?); John S. Parks, February 5, 1882; William A. Jamison, February 5, 1882; D. Richard Harry, February 5, 1882; Ben F. Brown, November 3, 1883; John W. Sample, November 3, 1883; J. Mike Little, October 5, 1886 (Mr. Mike Little, born 1859 and baptized John Michael, September 17, 1859, confirmed, November 19, 1878, is oldest living deacon); H. W. Davidson, October 5, 1886; R. Blythe Abernethy, October 26, 1890; J. Abner Kerns, October 26, 1890; Harry T. Barnett, May 12, 1901; J. McKamie Sample, Jr., May 12, 1901; John M. Underwood, May 12, 1901; John Grier McElroy, October 8, 1908; C. Ross Parks, October 8, 1908; C. M. Farrow, (?), 1913; W. L.

McCoy, (?), 1913; W. P. Wilson, (?), 1913; J. F. Patterson, May 6, 1923; Wade Hampton Alexander, May 6, 1923; J. Frank Houston, May 6, 1923; Walter Gluyas Craven, March 4, 1928; James Barkley Kidd, March 4, 1928; John Wallace Kerns, March 4, 1928; Joe Lee Puckett, March 4, 1928; Robert Fullwood Vance, March 4, 1928; Thomas Lemley Shields, March 18, 1928.

Deacons Serving Elsewhere

John M. Harry, Charlotte, Second; D. H. Harry, Greensboro, First; William Harry, Harrisburg, North Carolina; Mack Sample, Mooresville, First; James Houston, (?), Florida.

DEACONS IN 1896 WERE:

W. D. Harry, J. L. Parks, J. A. Wilson, R. B. Abernethy, J. N. Patterson, received by letter from Bethel, October 26, 1867, J. A. Kerns, M. W. Vance.

Thirteen Deacons, 1937

These are also *ex officio* the trustees of the church property, the church as known to the state of North Carolina.

C. Ross Parks, October 8, 1908; J. Franklin Houston, March 6, 1923—Chairman and Treasurer; Wade Hampton Alexander, March 6, 1923; Walter Gluyas Craven, James Barkley Kidd, Robert Fullwood Vance, March 4, 1928; George Woodside Alexander, Ralph Stewart Black, Joseph Marshall Blythe, Secretary, February 7, 1932; Harry Campbell Lawing, William Vance McElroy, William Stewart Puckett, John Hinman Wilson, February 7, 1932.

Treasurers

Whether of the deacons or of congregational meetings is not always clear, but these are mentioned as treasurers:

T. M. Kerns, 1819, 1838; J. G. Torrance, 1820, '31, '34, 1835, '36, '37, '43; J. W. Sample, Sunday School, 1887; John G. McElroy, 1925-1928, March; J. Frank Houston, March, 1928—

Copied from OLD TREASURER'S BOOK¹³

Subscriptions for Rev. John Williamson

His Salary for 1818 was \$182.50

T. M. Kerns, Treasurer

1819		1819	
James Alexander	\$ 6.00	John McCay	\$ 6.00
James Sample	6.00	James P.	4.00
George Henry	3.00	Adlee Alexander	5.00
John Montgomery	4.00	Daniel Davis	3.00
Hugh Berry	6.00	James Latta	10.00
James G. Torrance	15.00	Andrew Elliotte	6.00
W. I. Wilson	8.00	John Todd	2.00
Robert Kerns	2.00	Thomas M.	2.00

¹³ Miss Elizabeth Davidson and her sister Miss May gave me this, June 28, 1929.

1819

Sam Wilson	\$10.00
Benjamin Wilson	3.00
George Elliotte	2.00
Margaret Berry	5.00
Robert Wilson	8.00
John Davidson	10.00
William Kerns	5.00
J. Maxwell (?)	3.00
(?) Price	3.00
James B. Woods	5.00
William Henry	2.00

1819

Sarah Carson	\$ 3.00
Robert Davidson	5.00
D. A. Caldwell	3.00
(?) Henderson	3.00
J. Garrison	1.00
Andrew Berry	8.00
Thomas William Elliotte	8.00
John Monteith	5.50
L. H. Brevard	3.00
William Duck	3.00

J. G. Torrance, Treasurer

Subscriptions for Mr. Cunningham for 1843 for Nine Months

Robert Davidson	\$ 7.00	Hez. I. Alexander	\$ 2.00
James G. Torrance	17.00	R. F. Davidson	4.00
John Davidson	7.00	P. T. Wilson	5.00
A. B. Davidson	10.00	C. Wear	3.00
R. D. Alexander	7.00	George Elliott	1.50
H. F. McKnight	4.00	P. M. Henderson	2.00
David Harry	7.00	L. D. Porter	2.00
James Sample	3.00		
Robert Henderson	2.00		\$90.50
Will A. Sample	5.00		

Subscriptions for 1844 to the Rev. H. Cunningham

Thomas Kerns	\$ 5.00	Andrew Elliotte	\$ 1.00
John R. Davidson	5.00	W. A. Sample	8.00
Jane Berry	6.00	R. F. Davidson	5.00
Eleanor Torrance	2.00	B. W. Alexander	5.00
James Sample	3.00	E. McCoy	3.00
G. W. Alexander	2.00	T. H. Kerns	1.00
I. Wilson	5.00	A. Barry	3.00
R. D. Alexander	10.00	J. Kerns	3.00
Sam Blythe	3.00	M. Henderson	1.00
H. F. McKnight	5.00	James Kerr50
J. G. Torrance	20.00	W. R. Wilson	5.00
R. Davidson	10.00	John Davidson	10.00
M. W. Alexander	13.00	A. B. Davidson	15.00
S. E. Williamson	12.00	D. Harry	10.00
C. T. Wear	5.00	R. Henderson	3.00
T. Kerr50	H. I. Alexander	2.50
T. Al. Henderson	1.50	R. M. Sample	2.00
T. R. Alexander	6.00	W. S. Davidson	4.00
W. H. Vance	1.50	Margaret Wilson	5.00
T. H. Kerns	3.00	Albert Wilson	2.00
F. L. Monteith	5.00	R. B. Monteith	8.00
M. R. McCoy	5.00	David Allen	3.00

Thomas Rice—May 6, 1859 To Wallace and Montgomery

24 Sleepers 2½ by 12" 14 feet long	\$ 8.40
32 Sleepers 2½ by 11" 12 feet long	8.70
75 Sleepers 2½ by 11" 10 feet long	17.17
82 Joice 2 by 8" 16 feet long	17.48
90 Rafters 2 by 6" 18 feet long	16.20
19 Joice 2 by 7" 15 feet long	3.32
14 Pieces 4 by 8" 17 feet long	6.34
564 feet inch plank	5.64

\$ 83.25

To delivering the above lumber at 25 cents per 100..... 20.84

\$104.09

"Subscription list for iron gate to the cemetery is dated February 1, 1842. This gate with its two stone posts are all that is left of the cemetery walls."

Rural Hill, December 25, 1845

Mr. B. L. Davidson

1845	To A. B. Davidson (Hopewell Gate) Dr.	
August 22	To 50 of rolled iron C 50	\$ 5.00
	To 60 of iron C 5	3.00
	MAKING GATE 7 days	14.00
		<hr/>
		\$22.00
	Deduct	3.00
		<hr/>
		\$18.00

Received the above acpt. in full December 27, 1845.

A. B. Davidson

Paid H. B. Cunningham for one day preaching as a supply at Hopewell Church \$5.00 paid by me Thomas M. Kerns which church owes me which consuming all the money that is in my hand and leaves the church in my debt.

Thomas Kerns

Received this 17th day of March, 1835 of J. G. Torrance one hundred and thirteen dollars in part payment for building a new church at Hopewell.

H. Hoover

Received this 28th day of July, 1836 of J. G. Torrance, fifteen dollars in part pay for the stone steps for Hopewell Church.

Andrew Elliotte, by George Elliotte

Received this 18th day of August of J. G. Torrance, ten dollars being in full for stone steps for gallary of Hopewell Church by

Andrew Elliott, August 18, 1837

Received October 20, 1848 from David Allen, twelve dollars for hauling shingles for Hopewell Church.

M. Alexander

Received of A. B. Davidson, B. W. Alexander and T. M. Kerns, six hundred and eighty-six dollars and fifty-nine cents in part payment for repairing and building Hopewell Church.

Thomas Rice, August 8, 1859

Inform A. B. Davidson, Bill Alexander, and Thomas M. Kerns will please pay to the order of Samuel Blair, \$53.20, it being the amount of his for work on Hopewell Church.

Thomas Rice, August 18, 1859

Received of W. James G. Torrance, one hundred and fifty dollars in part of the first installment for building a brick church or meeting house at Hopewell.

This 29th day of August, 1833.

H. Hoover

Received of Torrance, Harry and Kerns through the hands of Dan Alexander, eighty dollars in full for twenty thousand shingles delivered at Hopewell Meeting House, March 12, 1840.

Hugh and Eli Stewart

Mrs. Emma B. Hodges, January 12, 1936, gave me an old receipt so: "Received of Mr. William Patterson, five dollars, his subscription in full for the building of a brick church at Hopewell this 24th, October, 1833."

John Williamson

Mem. on reverse: To machine
one thrashing machine
one still and boil
one road-wagging (sic)

Received of James G. Torrance, Esq., one hundred and eighty-two dollars and fifty cents, collected from Hopewell congregation as stipends for the year 1818.

John Williamson

October 20, 1818

July 9, 1820.

Received this 18th day of January, 1820 of James G. Torrance, one hundred and forty-one dollars in part pay for his stipends for 1819.

John Williamson.

Received of J. G. Torrance, three dollars and fifty cents, the price of wine for two communions at Hopewell.

January 15, 1831

James Sample

Mr. Robert M. Sample

Bought of William Carson

1½ gallons Malaga wine @\$1.00 \$1.50.

Received of R. M. Sample payment in full.

1838, March 7

Wm. Carson, by A. McGinn

Charlotte, May 15, 1851

Received of T. M. Kerns, Treasurer of Hopewell Church, four dollars for wine purchases in 1848.

A. B. Davidson

Col. B. W. Alexander

November, 1847

To Leroy Springs, dr.

To 142 a Rolled iron 10.....\$14.20

21½ a Rolled iron 5..... 1.08

\$15.28

Received payment of R. W. Alexander for the Hopewell Church.
Leroy Springs

Received of James G. Torrance, Treasurer, sixty-five dollars in part of
the first installment for building a brick church at Hopewell.

February 13, 1834

H. H. Hoover

JOHN McKNITT ALEXANDER'S LAMENT OVER HOPEWELL

Left Vacant After S. C. Caldwell's Departure

Written in January, 1807

1.

"Seventeen hundred ninety-one
Fair Hopewell Church quite vacant
lay,
A stated teacher she had none
To guide her in the Heavenly way.

2.

To God did she raise her cry
Our gracious God her prayer heard,
Nor did her humble suit deny,
But sent the teacher she desired.

3.

Yea also blessed his labors so,
While day and night he did us
warn
To fly from everlasting woe,
That numbers to the Lord did turn.

4.

For several years we thus were
blest
While he and we shared mutual
joy;
We hoped our bliss thro' life would
last
Without cessation or alloy.

5.

But soon (base wretches) we
abused
The goodness of our gracious God,
The bliss despised, his grace
refused,
Spurned at the favors He bestowed.

6.

And now behold deserved woe,
Abused bliss must be withdrawn,
Satan, our most malicious foe
The seeds of discord soon has
sown.

7.

Bass pride and envy rose in haste
To urge the fatal crisis on,
Our beauteous house again lies
waste,
While a kind teacher we have none.

8.

In nature's wilds we now may stray
Like silly sheep when left alone,
And Satan make an easy prey,
Our faithful monitor is gone.

9.

In vain we ask in silent walls
For council how to 'scape the
snare;
In vain for aid the feeble calls,
There's no kind friend or Shepherd
there.

10.

No more we hear his pleasant
voice
Proclaim those messages of grace,
Which makes the mourning soul
rejoice,
And fills the comfortless with
peace.

11.

Adieu, adieu, thou pleasant place
Where we were wont to seek our
God,
To hear His word, to pray and
praise,
And feed on bounties bought with
blood.

12.

A long adieu, thou silent dome,
In thee no more we find our food,
For Bread of Life we now may
roam
And on thy gates write 'Ichabod.

13.

Lord it is just we humbly own,
That we should feel Thy chastening rod,
Under our heavy guilt we groan,
Nor can we bear the heavy load.

14.

O, thou our condescending God
To whom or where can we apply,
Thou art Thyself that living bread
Without which we must faint and die.

15.

Cast us not off we humbly pray
But keep us near thy sacred side,
And that we never from Thee stray,
Let Thy good Spirit be our guide.

16.

Tho' for Thy favors most divine,
Basely unthankful we have been;
Yet Thou art God, mercy is thine,
For Thy name-sake forgive our sin.

17.

In Thee alone is all our hope
For present good, and good to come
To thee we daily would look up
And hope in Thee to find our home.

18.

Ye humble souls who mourn your loss,
Tho' you are deprived of wanted food,
He that for sinners bore the Cross
Can make it work your future good.

19.

Trust ye in Him for all you need,
He will your every want supply,
Who gave Himself your souls to feed,
What real good will He deny?

(*Biographical Sketches of the Early Settlers of the Hopewell Section*, by J. B. Alexander, M.D., 1897).

20.

And you whose blinded zeal and pride
Despised the plainest Gospel fare,
And did those humble souls deride
Whose cries for mercy filled the air.

21.

Go boast the victory you have won,
Silence profound you have obtained,
Proclaim the wonders you have done,
And glory in your mighty gain.

22.

And when your sons no Sabbath keep
But spend the day in pleasures vain,
Then say, these are the fruits we reap
Of the deep silence we did gain.

23.

But when upon a dying bed
With dread eternity in sight,
Dare you trust Him to be your aid
Whose service now is your delight?

24.

Yea at the final trumpet sound,
Dare you defend His gloomy cause?

Should you victorious then be found
All Hell would sound your loud applause.

25.

But sure of this you must despair,
Then flee that ancient rebel's cause,
And to His standard quick repair,
Who rules all nature by His laws.

26.

Oh, own rebellion and submit,
Bow to His sceptre, plead his grace,
His grace can all your sins remit,
And fill your souls with joy and peace."

Some Students of Hopewell Schools

Students in the Oldest School House across the Branch, last opened 1879:

Dr. Charles Walker, Dr. Sinclair Davidson, Dr. Simiril Henderson, Dr. Gaston Torrance, Dr. L. L. Moore, Dr. H. C. Henderson, Mr. McIntire, Dr. Will Henderson, Dr. N. G. Moore, Dr. James R. Alexander, Dr. John Belk, Mr. Hugh Grey, Jr., Mr. John Davis, Mrs. Allie Walker, Mrs. Nulie Ross, Mrs. Minnie Walker, Miss Minnie Crawford, Miss Grace Alexander, Mr. James Alexander, Mr. Neal McNorton, Reece Harry, Dick Harry, Ernest

Harry, Sam Harry, John Harry, Minnie Harry, Arthur Harry, William Harry, Sunie Harry, Ella Harry, Addie Harry, Sierns Porter, Bob Porter, Makaley Porter, Wilson Porter, Hugh Henderson, David Henderson, Will Henderson, Eugene Henderson, John Moore, Linnford Moore, Nick Moore, Sinclair Davidson, Egbert Davidson, Tom Davidson, Jo Davidson, Ella McNeely, Willis McNeely, Neel Sample, Adrian Sample, teacher, Brim Campbell, William Campbell, David Campbell, Bob Campbell, Joanna Campbell, Mack Houston, Hattie Houston, Ellie Houston, Frank Houston, Effie Wilson, Tommie Wilson, Lizzie Wilson, Olive Wilson, Parks Gray, Hugh Gray, Lula Gray, Charlie Gray, Mary Gluyas, Mattie Gluyas, Alice Gluyas, Oliver Gluyas, Maggie Henderson, Rosa Henderson, Carrie Henderson, Will McCoy, Laura McCoy, Addie McCoy, Will Kerns, Lettie Kerns, Ida Kerns, Will Stewart, Robert Stewart, Minocie Stewart, John Whitley, Sallie Whitley, Julia Whitley, Edward Kerksey, Mattie Kerksey, John Houston, Ben Houston, George Raburn, Roxsey Raburn, John Howie, Will Howie, Tom Shields, Benjamin Shields, David Shields, Hugh Shields, Mollie Shields, Lemley Shields, Tom Caldwell, Pink Henderson, Henry Owens, Jack Wallace, Dick Morrison.

School House in Front of the Church¹⁴

Teachers: Mr. Hugh Grey, Sr., Mr. B. E. Harris, Mrs. Wade, Miss Ida Pharr, Mr. Charles Alexander, Miss Eichelberger, Mr. John Sample, Rev. S. W. Moore, Miss Nora Neal, Miss Annie Scott, Mr. Waddell, Miss Allie Craven, Mr. Glasgow, Mr. George Winecoff.

Pupils: Dr. Tom Craven, Miss Jennie Allison, Dr. J. E. S. Davidson, Dr. W. W. Craven, Dr. Walter Parks, Mr. John Craven, Alice Patterson, Ona Patterson, Will Patterson, Emma Patterson, Juanita Patterson, William Barnett, Harry Barnett, Lula Barnett, Annis Barnett, Maggie Barnett, Will Godfrey, Lizzie Moore, Sam Moore, Frank Sample, Peyton Wilson, Mack Wilson, Cora Henderson, Nannie Harry, James Houston, Ben Griffin.

Lena Leeper, David Leeper, John Grey, John Underwood, Jim Underwood, Oscar Underwood, Ramon Underwood, Estelle Barnett, Batte Barnett, John Barnett, Chalmers McNeely, Landon McNeely, Edd McElroy, Lin McElroy, John McElroy, Annie Moore, David Ledwell, Bill Ledwell, Baxter Ledwell, Ada Ledwell, Charlie Ormand, Robert Ormand, Lizzie Ormand, Sallie Ormand, Frank Thrower, Bessie Thrower, Will Allen, Tom Allen, Lee Alexander, Annie May Alexander, Cornelia Alexander, Wade Alexander, Bevard Miller, Barnett Miller, Ina Wilson, Ethel Wilson, Saul Barkley, John Barkley, Edd Barkley, Mary Torrance, Delia Torrance, Ida Carter, Latamore Carter, Rhoda Kerns, Wilson Kerns, Ellen Kerns, Lillie Kerns, Ada Jaminson, Mary Jaminson, James Jaminson, Sadie Jaminson, John Davidson, Sadie Davidson, Hattie Davidson, Annis Shields, William Sample, Lizzie Sample, Mack Sample, Carrie McElroy, May McElroy, Eugenia McElroy, Mattie McElroy, Una McElroy, John Sample, Harry Sample, Harvey Porter, James Houston, Yeta Houston, Bertie Houston, Addie Houston, Craven Kerns, Velono Kerns, Neal Kerns, Viola Kerns, Ada Kerns, Tom Kerns, Mollie Barkley, Sallie Barkley, Joe Barkley, Will Bussel, Mamie

¹⁴ Mack Wilson gave this data October 27, 1935.

Bussel, Edd Stevens, Ella Harry, Addie Harry, Eugenia Henderson, Maggie Shields, Mack Henderson, Mary Henderson, Dora Henderson, Ila Henderson, Andrew Henderson, Lindsey Parks, Ava Parks, Estelle Parks, Edna Parks, Addie Parks, Mary Lee Parks, Kathleen Parks, Ross Parks, Gluyas Parks, Tom Parks, Walter Parks, Oliver Parks, Lelia Gluyas, Walter Craven, Harry Craven, Murray Craven, Kenneth Craven, Allie Craven, Letitia Craven, Eva Craven.

Mrs. Abner Alexander gives these names of a few who attended

THE WILLIAMSON SCHOOL

Cynthia Wilson—Mrs. Joseph Wade Hampton; Margaret Wilson—Mrs. Ben Brackette; Dovie Wilson—Mrs. George Logan; Annabella Wilson—Mrs. John Logan; Rebecca Brevard—Mrs. Robert I. McDowell; Lucinda Miller—Mrs. L. H. Massey; Louisa Miller—Mrs. Tim Williams; _____ Graham—Mrs. Gen. Long; Jane Torrance—Mrs. William Davidson; Letitia Torrance—Mrs. Bratton; Rocinda Dougherty; Sara Dougherty; The Lattas, Davidsons, Youngs, Burtons, Caldwells, Reids and McLeans.

Hopewell Boys At Davidson College¹⁵

Dr. William Speight Davidson, studied medicine, Charleston; practiced in Hopewell; Mr. Edward Constantine Davidson, studied law, Harvard, practiced law in Charlotte. Raised cavalry co. and fought through Mexican War; Col. William Lee Davidson, fought in Mexican War, Col. 7th Regiment, C. S. A., lawyer, Spartanburg; Dr. William Lee Torrance, physician, Hopewell; Mr. John Milton Sample, teacher, and later merchant in Mississippi and Memphis, Tenn.; Rev. S. C. Alexander, minister, Monticello, Arkansas; Dr. Joseph Malcolm Davidson, physician, Charlotte; Dr. J. B. Alexander, author, physician; William Davidson Alexander, farmer, Alexandriana; Thomas J. Kerns, farmer, Hopewell; John McCoy Alexander, died rising senior at Davidson; John Williamson Sample, farmer and merchant, Hopewell.

From 1860 to 1878 (period of the Civil War and days of Reconstruction) only three men went from Hopewell to Davidson. One of them, Mr. Baxter Davidson, while he went from Charlotte, was originally from Hopewell, and he must still feel that he is one of us. The other two were: Rev. James L. Williams and Mr. Thomas W. Dixon, teacher and later hardware merchant, Charlotte. He entered Davidson with Woodrow Wilson, fall of 1873.

Rev. John W. Moore, missionary 47 years to Japan. His three sons: John Watson Moore, Superintendent Schools, Winston-Salem; Wallace H. Moore, Rev. James E. Moore, Culver, Indiana. Dr. Nicholas G. Moore, physician (deceased); Dr. Samuel Wilson Moore, surgeon; Dr. James Moore, professor, Harvard Medical College; Rev. Lynford L. Moore, missionary to China; Rev. Wilson W. Moore, missionary to China; Rev. S. W. Moore, Bluefield, West Virginia; John W. Moore (grandson of Dr. John W.); Adrian Sample (deceased); Dr. Adrian Moore Sample; Charles

¹⁵ Dr. William Richard Grey, August 19, 1937.

Walker Sample, junior at Davidson; James Raymond Sample, son of Harry Sample; Walter Craven Sample, junior at Davidson; James Craven Sample; Dr. Robert Sample, Hendersonville; Harry Sample, William H. Patterson; Richard Torrance, Lincoln, Nebraska; Dr. Gaston Torrance, Birmingham; Hugh Torrance, Sanford, Florida; James Stinson (deceased); Rev. Robert Morton Stinson, Chattanooga, Tenn.; Rev. W. C. Underwood, Charlotte; Prof. James B. Underwood, Philippines; Mr. Harry Vance, Southern Bell Telephone and Telegraph, Columbia; Dr. Charles Walker; Dr. Simril Henderson; Mr. Calvin Walker; Rev. William McIlwaine Baker, pastor, Mebane, N. C.; Prof. Fred L. Blythe, Davidson; William Leander Campbell, Rowan Mills, Salisbury; Dr. St. Clair Davidson, physician, Newland, N. C.; Dr. William L. Henderson, physician, Mt. Holly; Robert Eugene Henderson, farmer, Huntersville; Rev. Charles H. Little, pastor at Sharon for some time; Marcus Kerns, 1926; William Marshall Houston, now a junior at Davidson; S. W. Smith, son of Thomas J. and Mary Moore Smith; W. R. Grey; W. R. Grey, Jr.; Hugh M. Grey; James P. Grey; James P. Grey, Jr.; Hugh Grey, Jr. (deceased); Charles L. Grey; James Wharey Grey; John H. Grey; John H. Grey, Jr.; Matt McMurray Grey.

Girls who attended Hopewell School and sent their sons to Davidson ought to have some of the credit. Richard Torrance Banks and Henry Howard Banks, sons of Mrs. Delia Torrance Banks; Dr. C. D. Cochran, physician, Kimball, W. Va.; Rev. Robert McLelland Cochran, Versailles, Ky.; Lieut. Joe Brice Cochran, U. S. Navy; sons of Mrs. Allie Walker Cochran; William Patterson Cumming, professor at Davidson, son of Mrs. Ona Patterson Cumming.

X JAMES ALEXANDER AND HIS WILL

John McKnitt Alexander was born in Cecil County, Maryland. His father was James Alexander, who lived there, and owned large tracts of land in that county, on the Elk River, near the site of the present town of Elkton, Maryland. James Alexander's first wife was Margaret McKnitt and she was the mother of Hezekiah, Jemima (Mrs. Thomas Sharpe) and John McKnitt Alexander. Her brother, John McKnitt was a lawyer and "agent" and attorney for the large land-owners who lived in England. She named her son, John McKnitt Alexander, for her brother, John McKnitt.

James Alexander's will is on record in the court house at Elkton, Maryland. It is to be found in "Liber C. C., Vol. 3, folio 100," "Court house 36....," Elkton, Maryland. It is dated June 17th, 1772, probated July 15th, 1779. His second wife Abigail, and all his children by his two wives are named in his will. James Alexander had "taken up" land in Mecklenburg County, North Carolina, hence the reason for his children, Hezekiah Alexander, John McKnitt Alexander, and Jemima A. Sharpe moving to Mecklenburg County.

The date of John McKnitt Alexander's marriage to Jean Bain was 1762. This is verified by "The William Bain Alexander Family Bible," now owned by a great-granddaughter, Mrs. Harriet Sample, Davidson, North Carolina. The first child William Bain was born in 1764.

*John McKnitt Alexander
died 1762*

X JOHN McKNITT ALEXANDER'S WILL¹⁶

In the name of God, Amen! I, John McKnitt Alexander, being in good health and of sound mind and memory, thanks be to God for all his mercies and favors conferred on me for more than 74 years; believing that at such an advanced period I must soon die, do therefore make this my last will and testament, viz:

I recommend my soul to Almighty God who gave it and my body to the earth, dust to dust, as touching such worldly estate as I am blessed with in this life. I will, give and bequeath, entrust and convey as follows:

Imprimis: I will, give, bequeath, entrust and convey to my beloved son, William Bane Alexander, 7 tracts of land all joining together on one of which he now lives; the whole of which is 1053 acres, and is more fully described by a schedule or deed of 1053 acres from under my hand and seal dated April 3rd, 1801, yet to go on record to him, the said William Bane Alexander, his heirs and assigns forever.

39. Item: I will, give, bequeath, entrust and convey to my beloved son, Joseph McKnitt Alexander, 4 tracts of land, 524 acres, on one of which he now lives, which tracts join each other, all in which is more fully described in a schedule or deed of 524 acres from under my hand and seal, dated said April 3, 1801, to him the said Joseph McKnitt Alexander, his heirs and assigns, forever to go on record.

Item: I will, give and bequeath to my 9 grandchildren (the children of the said William Bane Alexander) viz: Joseph, Jane Bane, Robert, Peggie, William, John, Rebecca, Benjamin and Sallie Davidson and to any other child or children the said William Bane may have born in wedlock to them or to the survivors of them, the sum of 2400 dollars, current money, to be divided among them equally, and share alike, to be paid to them by my executors when they severally attain the age of 21 years, and together with interest growing due them after my decease.

Item: I give and bequeath to my 4 grandchildren (children of Francis A. Ramsey and Peggy Ramsey—now deceased) viz: John McKnitt Alexander Ramsey, James Gettis McGrady Ramsey, William Bane Alexander Ramsey and *Eliza Naomi Jane Ramsey*, to them or the survivors of them the sum of 2400 dollars, current money, to be divided among them, share and share alike, to be paid to them by my executors when they severally arrive at the age of 21 years together with the interest thereon growing after my demise.

Item: I give and bequeath to my (grand?) children, the six children of James Wallis and Polly Wallis, viz: John McKnitt Alexander Wallis, William, James Joseph, Ezekiel, Edwin and _____ Wallis and to any other child or children the said Polly Wallis may yet have born in wedlock or to the survivors of them, the sum of 2400 dollars, current money to be divided among them, share and share alike, to be paid to them by my executors, when they severally arrive at 21 years of age, together with the interest thereon growing after my demise.

Item: I give and bequeath to my 2 grandchildren, viz: the two children of Samuel C. Caldwell and Abigail Caldwell (now dead) viz: Jane Bane

¹⁶ Copied by Miss Flora Grady, Charlotte, June 8, 1937.)

Caldwell and David Thomas Caldwell, to them the sum of 2400 dollars, current money, of which sum shall be equally divided and paid to them, when they severally arrive at the age of 21 years, by my executors, together with the interest growing after my demise; and in case that either said children should die before the age of 21 years, leaving heirs of his or her body, that then in that case the survivors shall inherit and receive from my executors the whole of said bequeathment. But in case both said children should die before they severally become the age of 21 years and leave no legal heirs of his or her body, that then in that case the whole of the said bequeathment of 2400 dollars and the interest thereon shall revert into the common stock and then shall be detained by my executors and by them shall be paid out and divided as hereafter described by my will and with the residue of my estate. And I hereby will and order all my land (not herein bequeathed, nor before sold) to be sold by my executors when they may judge proper, giving credit by installments, to enhance the price for the benefit of the legatees. My executors making deeds for the same when sold and also to make for all the lands I have sold and made no deeds for, on their receiving payments for the money due thereon and for which purpose I hereby alien, entrust, transfer and convey to my executors, William Bane Alexander, Joseph McKnitt Alexander, Amos Alexander (son of Hezekiah Alexander), Richard Barry, Esq., or the survivors of them to their executors and assigns forever, all lands that I am possessor of, whether held by patent, deed, grant or entry, not hereinbefore bequeathed. Provided nevertheless, that the monies therein arising and all other monies on hand, monies due by bonds and notes, monies in the United States Bank or any other way due and growing due to me, be laid into a common stock and out of the same said executors shall pay out of the aforesaid bequeathments 9600 dollars. I know of no debts and as soon as my said executors, with advantage to my said grandchildren, can make sale of my said lands, collect all the monies due, etc., and is prepared for a final settlement, etc. And that then and the net residue of my whole estate remaining in the common, whether increased by the death of the said two grandchildren, or otherwise that then the whole of said residue or remainder shall by my said executors be divided into four equal parts or divisions and by them paid out as follows: viz:

Item: One of which parts or divisions shall by my said executors shall be paid to all the children then alive of my said son, William Bane Alexander, share and share alike, when they are severally 21 years.

Item: One other part or division by them be paid to all the children then alive of my said daughter Peggy Ramsey, share and share alike, when 21 years of age or to their legal guardian.

Item: And one other part or division the said executors shall pay to all the children then alive of my said daughter [Peggy (sic)] Polly Wallis, share and share alike when 21 years of age or their legal guardian.

Item: And a 4th and last division, they, my said executors, shall pay and deliver to my said son, Joseph McKnitt Alexander, for the use of his said son Moses Winslow Alexander, as he judges proper. And in order to prevent any sale I hereby direct my said executors to value my horse,

saddle and bridle, my surveying instruments, etc., and any other things not included in the will and a 3rd part of which valuation shall be paid to my said daughter Polly Wallis and the remaining two-thirds be retained equally by my said sons, William Bane Alexander and Joseph McKnitt Alexander. And I also desire my said two sons to divide my clothing between them.

And lastly I hereby nominate, constitute and appoint my said two sons, William Bane Alexander and Joseph McKnitt Alexander and Amos Alexander (son of Hezekiah Alexander) and Richard Barry, Esq., to be my whole and sole executors of this my last will and testament, hereby revoking all otherwise gifts or bequests, either by word or writing. Ratifying this and no other to be my last will and testament whereof I have hereunto set my hand and seal this the 2nd day of July, Anno Dom. 1807—seven.

Signed, sealed and published and pronounced and declared by the said John McKnitt Alexander as his last will and testament, who in his presence and the presence of each other, inscribed our names as witnesses:

(Signed) John McKnitt Alexander.

Witnesses: Gil Simonton, Isaac Alexander, Hugh Torrence.

A codicil to the last will and testament of John McKnitt Alexander dated September 2, 1807, hereunto annexed as above whereas there is several alterations in the families of my 5 children mentioned in the said will since the date thereof by the addition of 3 children to one of them and some deaths in others of them, etc., etc., etc. Whereas it appears proper, just and righteous to make the following alterations that is principally in the place of those absolute bequeathments to my said grandchildren in said will of 9600 dollars; in the place thereof I now will and bequeath to them the sum of 11,451 dollars, viz:

1st. To the 12 children of William Bane Alexander and Violet, his wife, or any other children he may yet have born in wedlock to them, and the survivors of them, to be paid to him the said William Bane Alexander, their natural guardian, in trust for their use, to be paid at or before the 25th day of January next ensuing, the sum of 4051 dollars in the place of 2400 dollars as mentioned in the said will, then will be due me by his bond which I now have.

2nd. To the three children now alive, three being dead, of my son-in-law, Francis A. Ramsey and Peggy, his wife (now dead) to them and other survivors of them the sum of 2400 dollars to be paid to him, the said Francis A. Ramsey, their natural guardian, solely for their use.

3rd. To the six children now alive (one being dead) of my son-in-law, James Wallis and his wife, or any other children which they may yet have born in wedlock, to be paid to him, the said James Wallis as their natural guardian in trust for their sole use, share and share alike as to any of them when they arrive at the legal age of 21, paid by myself a proportional part of 3000 dollars, which sum is now bequeathed in this codicil in the place of 2400 dollars in the said will.

4th. To the two children, Jenny and Thomas, of my son-in-law, Samuel C. Caldwell and Abigail, his wife (now dead) to be paid to him, the said

Samuel C. Caldwell as their natural guardian, for their sole use, to be paid by him to them when they severally arrive to 21 years old the sum of 2000 dollars, share and share alike provided, and nevertheless, if any of the said two children, Jenny or Thomas, shall die before they arrive to 21 years of age, having no legal issue of his or her body, and in that case his or her sum of 2000 dollars shall then revert and descend into the survivor of my said two heirs and shall be divided as heretofore directed by my said executors in said will which 2000 to said two children is now given in place of the said former will.

In the foregoing absolute bequeathment to my grandchildren as before herein named 11,451 dollars in the place of 9,600 dollars as in said will bequeathment to them. And I order my said executors to have recourse to my said will for directions as to the residue of my estate or common stock as it therein defines. And when the said lands are sold and the collections are made, etc., as therein distributed, etc., etc., and the whole thereof shall be divided into five equal shares in place of four as in said will; which five shares are divisions by my said executors shall be paid as follows:

First—One of which parts or divisions shall be then paid to all the children then alive of my said son, William Bane Alexander, share and share alike, when they severally are 21 years of age, by their guardian or representative.

Second—One other part shall by them be paid to all the children then alive of said daughter Peggy Ramsey, share and share alike, when 21 years old, or their guardian or representative.

Third—One other part shall by them be paid to all the two children then alive of my said daughter Polly Wallis, share and share alike, when they are 21 years of age or to their guardian or representative.

Fourth—The other part shall by them be paid to the two children of my said daughter Abigail Caldwell (Jennie and Thomas) share and share alike, if then alive, or their guardian or legal representative. And also my said executors shall pay a due regard to the 2,000 dollars bequeathment in this codicil to the said two children and the provisions therein, etc.

Fifth—And the other fourth share or division shall by my said executors be paid to my youngest child Joseph McKnitt Alexander for the sole use of his only child Moses Winslow Alexander or as the said Joseph McKnitt Alexander may choose to apply said monies.

And lastly I hereby ordain and declare the codicil to be a part of my last will and testament, hereby making such parts of my said will as is contradictory to this codicil and do hereby order my executors named in said will to execute faithfully this codicil as a part of my last will and testament. In testimony that the codicil or this sheet of paper is a part of my last will and testament I have hereunto set my hand and seal this the 3rd day of November, 1812. Signed, sealed, published and declared by the said John McKnitt Alexander as a part of his last will and testament, who in his presence and in the presence of each other subscribe our names as witnesses.

X (Signed) John McKnitt Alexander. X

Witnesses: Robert Wilson, Will J. Wilson, James G. Torrence,
Mecklenburg County.

Whereas John McKnitt Alexander did, on July 2, 1807, make a will and testament dividing my estate both real and personal among my 5 children, which will witnessed by Gilbreath Simonton, Isaac Alexander and Hugh Torrence.

And whereas by the death of several of my grandchildren in their respective families and by the increase of my grandchildren in other families, etc., etc., etc. I now believe to be my duty as a natural guardian of all my children, and their issue to make a codicil to said will as a part thereof which is dated November 3rd, 1812 which is witnessed by Robert Wilson, William J. Wilson and James G. Torrence, which codicil is annexed and indented to the said will as a part thereof, etc. And whereas I have now found that the divisions and distributions of my estate thus made among my children and their issue has not given them (all of them) that general satisfaction and harmony which I believe ought to subsist among so near relatives.

And now after reviewing said will and the said codicil as a part thereof and also my writing to give and bequeath to one of my said children as much of my property as in equal justice; I then ought (or might) to have done and in order to cultivate peace and harmony among them and the world when I am dead, I, John McKnitt Alexander, do hereby will, give and bequeath to Moses Winslow Alexander, the only child of my youngest son, Joseph McKnitt Alexander, or any other children he may yet have born in wedlock, the sum of 1600 dollars to be paid to my said son, Joseph, as the natural guardian of the said son, Moses, or any other children he, the said son Joseph, may yet have born in wedlock to be paid to him, the said Joseph, as the natural guardian of the said son, assigned, collected to January 25th, 1813, as is to be done to all other four legatees as in P. codicil of November 3rd, 1812. And to hereby declare this bequeathment, 1600 dollars, to be of the same validity and force in law or equity as if it had been in the said will of the said codicil and that the said 1600 dollars is to be construed as a gift to the said Joseph for the use and benefit of his child or children as he chooses.

And lastly that the above bequeathment shall be considered by my executors as a codicil to my said will and as an additional codicil to said will and said codicil and that the whole three instruments of writing thus signed and sealed and acknowledged shall by my executors as named in said will be considered as my last will and testament by which they shall be governed.

In witness whereof the said John McKnitt Alexander has hereunto set his hand and seal this the 30th day of April, A. Dom. 1813.

Signed, sealed, published and declared by the said John McKnitt Alexander as a part of his last will and testament, who in his presence and in the presence of each other subscribe our names as witnesses.

(Signed) John McKnitt Alexander. ✕
(Seal)

Witnesses: Robert Williams, Will J. Williams, Hugh Torrence. ✕

ancestors of S.B. a

WILL OF SAMUEL WILSON, SR.

In the name of God Amen, I Samuel Wilson of Mecklenburg County in the State of North Carolina. Being sick and in a low state of health, but of sound mind and memory, calling to mind the apparent dissolution of my body, do make and ordain this my last will and testament, that is to say principally and first of all I give my soul into the hand of Almighty God who gave it, and my body I recommend to the earth. To be buried in a decent manner at the discretion of my Executors. And as touching such worldly estate where with it hath pleased God to bless me with in this life, I will, give, and bequeath and dispose of the same in the following manner and form, viz.

Imprimis—I will, give and bequeath unto my beloved wife Margaret Wilson the sum of two hundred and fifty pounds, a feather bed and furniture thereto belonging, her saddle and bridle and the Eagle mare and it is my further will and pleasure that my said wife Margaret be privileged the better to enable her to cloath and raise our young children peaceably, to occupy the Garden and live in the Mansion house and have the labor and service of negro Peter during her widowhood and the better to enable her to raise, cloath and educate free of any charge our said young children to be paid out on kitchen and household furniture at her discretion, I further will and bequeath unto my said beloved wife Margaret the farther sum of one hundred and thirty-five pounds. *3 mis*

Item—I give and bequeath unto my beloved daughter, Violet Davidson, the sum of twenty shillings. *S. B. a Violet Wilson m - Mary John Davidson*

Item—I give and bequeath unto my beloved son, Benjamin Wilson, the sum of twenty shillings.

Item—I give and bequeath unto my beloved daughter, Mary Polk, the sum of twenty shillings.

Item—I give and bequeath unto my beloved son, David Wilson, the sum of twenty shillings.

Item—I will, give, bequeath, enfeoff transfer and set over unto my beloved son, John Wilson, a negro man named Plumb, a mare, a horse and a filly generally known as his own creature and the one-half of the plantation on which I now live, being part of two surveys to be equally divided quantity by a line or lines which is to be guided, directed and marlsed by Capt. Richard Barry and my son Benjamin Wilson, hereby allowing him, my son John, his choice of either Moiety or half and also the one-half of a hundred acre Survey Burk County, known by the name of the Red Bank. Which said Survey is to be equally divided by my son-in-law John Davidson and my said son Benjamin Wilson.

Item—I give and bequeath to my beloved daughter, Margaret Wilson, one black filly, two years old with a star in her forehead (come of Samuel horse) a good new saddle and bridle, a good new feather bed and furniture and four cows and the sum of twenty pounds.

Item—I will, give, bequeath enfeoff transfer and set over unto my beloved son, Robert Wilson, all the remaining Moiety or half of this plantation on which I now live, and the one Moiety or half of the afore-said six hundred acres in Burk County, hereby allowing him, the said

note - Samuel Wilson Sr. was married 3 times - Mary Winslow daughter of Benjamin Winslow -

Robert, his guardian or my executor to have the choice of either Moiety or half and the sum of twenty pounds.

Item—I give and bequeath unto my beloved daughter, Sarah Wilson, the sum of two hundred pounds.

Item—I give and bequeath unto my beloved daughter, Lillie Wilson, the sum of two hundred pounds.

Item—I give and bequeath to my beloved daughter, Charity, the sum of two hundred pounds.

Item—I give and bequeath to my beloved son, Samuel Wilson, twenty shillings.

Item—I give and bequeath to my beloved grandson, Samuel C. Polk, the sum of fifty pounds.

Item—I will and bequeath unto my grandson, Samuel Wilson, the sum of fifty pounds.

Item—It is my farther will and pleasure and I hereby will and bequeath unto the infant which my beloved wife, Margaret Wilson is now pregnant with, the sum of two hundred pounds. It is farther my will and pleasure that all the remainder of my negroes, goods and chattels be sold by my executors and after paying all my just debts and the aforesaid legacies that the remainder be equally divided among my aforesaid children, viz: John, Margaret, Sarah, Robert, Lilly, Charity and the above said infant.

It is farther will and pleasure that if John or Robert should die before they arrive at the age of twenty-one years, having no heirs of their body that then their or his Moiety of land shall be sold by my executors hereafter named which they are hereby fully enabled to do. And the money or monies thus arising shall be equally divided among all their surviving brothers and their other estate division shall be equally divided among all their surviving brothers and sisters. And if any of my daughters should die before they arrive at the age of twenty-one years, having no heirs of their body, then their share and division shall be equally divided among all my surviving children. It is my farther will and pleasure that the above legacies be put out on interest with good security and measured for the benefit of the legatees until they severally arrive at the age of twenty-one years—And lastly I do hereby nominate and appoint my son-in-law, John Davidson, and my sons, Benjamin Wilson and Samuel Wilson to be my whole and sole executors of this, my last will and testament, hereby making all formal wills, gifts, and bequeaths by me made or done, ratifying and confirming this and no other to be my last will and testament. In testimony whereof I have hereunto set my hand and fixed my seal this 9th day of March, 1778. Signed, sealed, published, pronounced and declared by the said Samuel Wilson as his last will and testament, who in his presence and in the presence of each other have here unto subscribed our names.

(Signed) Samuel Wilson.

Witnesses: John Henderson, Samuel Blythe, ~~John Mc. Alexander~~

Note
 Samuel Wilson Sr. was married 3 times -
 Mary Winslow was his 1st wife -
 2nd wife -
 Margaret - married in this will was his
 3rd wife -

Between the States
CIVIL WAR SOLDIERS OF HOPEWELL¹⁷

S. J. McElroy, Company C, 1st N. C. (Bethel) Regiment; J. W. Sample, Company C, 1st N. C. (Bethel) Regiment; David I. Sample, Company C, 1st N. C. (Bethel) Regiment; J. W. Moore, Company C, 1st N. C. (Bethel) Regiment; T. N. McNeely, Company C, 1st N. C. (Bethel) Regiment; R. S. Barnett, Company B, 53rd N. C. Regiment; T. J. Kerns, Lieut., Company C, 37th N. C. Regiment; G. M. Wilson, Sergeant, Company C, 37th N. C. Regiment; J. W. Blythe, Company C, 37th N. C. Regiment; J. M. Houston, Company C, 37th N. C. Regiment; Albert McCoy, Company C, 37th N. C. Regiment; J. F. McCoy, Company C, 37th N. C. Regiment; S. J. Stuart, Company C, 37th N. C. Regiment; L. C. Wilson, Company C, 37th N. C. Regiment; J. A. Wilson, Lieut., Company K, 56th N. C. Regiment; F. R. Alexander, Company K, 56th N. C. Regiment; A. O. Shields, Company K, 56th N. C. Regiment; H. B. Sample, Company B, 53rd N. C. Regiment; J. M. Sample, Company B, 53rd N. C. Regiment; E. A. Sample, Company C, 37th N. C. Regiment; J. A. Torrance, Company C, 37th N. C. Regiment; J. H. White, Company C, 37th N. C. Regiment; J. S. Davidson, Sergeant, Company C, 10th Regiment Artillery N. C. Troop; J. B. Alexander, Sergeant, Company C, 37th N. C. Regiment; W. P. Craven, Company K, 56th N. C. Regiment; W. B. Harry, Company B, 53rd N. C. Regiment; Jim Blythe; Clem Blythe; Jim Henderson; J. N. Patterson; S. E. Howie; W. Abner Alexander, Company B, 37th N. C. Regiment; R. A. Davidson; Robert Davidson; *S.B.A.* Capt. S. B. Alexander, Company K, 42nd N. C. Troops; Capt. R. A. Torrance; R. M. Allison, Company B, 2nd N. C. Regiment; B. F. Brown, Company C, 37th N. C. Troops; T. A. Wilson, Sam Stuart(?), Tom Stuart (?), Richard Harry (?).

Bethel was the earliest Civil War battle. Of some the record was "first at Bethel, last at Appomattox," soldier's parlance for "all the way"—Dan to Beersheba.

WORLD WAR SOLDIERS

Jim Puckett, Herbert Puckett, Marion Abernethy, Dr. Tom Craven, Robert Chalmers McNeely, Charlie Stewart, William G. Shields, Joe Hezekiah Vance, Guy Shields, Chester Walter Kidd, Lonnie Cooper, Murray Baxter Craven, Eurid Reid McAulay, Reece Puckett, Harvey Nance, Eugene M. Puckett, LeRoy Nance, Graham Lawing, Walter G. Craven, Kenneth Craven, Love Shoupe, Will G. Barkley, Dr. Walter B. Parks, James R. Craven, Joe Hunter, Harry Nance, Frank Lawing. *Red Cross*: Rose Allison, Hattie McCoy; *Y. M. C. A.*: Dr. S. W. Moore, Prof. Fred L. Blythe.

¹⁷ Mrs. J. G. Davidson.

—APPENDIX B—

ACTIVITIES TODAY

THE WOMAN'S WORK

The Ladies' Missionary Society of Hopewell was organized in the pastorate of Dr. McIlwain, May, 1876, by subscribing to the following preamble and by-laws:

Whereas, Jesus our Lord in his last interview with his disciples commanded them to go into all the world and preach the gospel to every creature, and this farewell command has during the flight of near nineteen centuries lost not a particle of its binding authority upon the church;

And whereas, it is utterly impossible for everyone to obey this mandate in person, since so many are deprived of this privilege by divinely imposed duties at home and so few have the natural gifts or mental training sufficient to faithfully perform the arduous task of Foreign Missionary, we the undersigned have determined to obey the last command of our once crucified, but now risen Lord, by forming ourselves into a "Missionary Society" in order by our united prayers and stated offerings to send the Gospel to the destitute at home and the heathen abroad.

Resolved:

(1) That this society shall be known as the "Ladies' Missionary Society of Hopewell."

(2) That the ladies and girls of the congregation may become members of the same.

(3) That the initiation fee shall be ten cents and no other tax shall be imposed except by a majority vote of the society.

(4) That the officers of this society shall consist of a president, vice-president, secretary, and treasurer, whose duties shall be as is customary in such societies and whose term of office shall be one year.

(5) That this society shall meet immediately after the sermon on the second Sabbath of every month to inquire into and pray for the success of His Gospel in our own and other churches and to lay upon God's altar such free will offerings as He has put in our hands and hearts to give.

(6) While as large contributions and as regular attendance as possible upon the meetings of this society are essential to its greatest success, yet in both these respects we think it best to leave members free to do as seemeth to them good.

(7) That any by-law of this society may be changed by a vote of two-thirds of the members present and that three members present shall constitute a quorum.

This little band had seventy-two members, pledged to support the missionary cause at home and abroad; however their work was not limited to missions alone. A report of the secretary, November 6, 1887, on the organization of the society, gives a financial report which includes: \$421.93 to foreign missions, \$481.61 to home missions, \$227.45 to church building, \$40.00 to sustentation, \$49.80 to evangelism, and \$168.00 to remodeling the church. The following selection from the society minutes shows how such sums were raised:

June 9, 1882.

The Society met according to appointment and was opened with prayer by the pastor. The president explained the purpose of the meeting was to try to devise some plan by which the contributions

could be increased. It was decided to make a rag carpet, each member to contribute something with which to buy the warp and pay for the weaving, and all to cut and tack rags for it. Also that each member make a calico bonnet and sell, the proceeds to be given to the society. The society then adjourned to meet the fourth Sunday in June.

Ida Sample, Secretary.

While the initial purpose was missionary, the woman's work made steady progress in other fields as well. Many weak churches were aided in the beginning: Davidson College Church (1884), Matthews Station (1878), Waynesville Church and Manse (1882), Jonesboro, Newton (1877), Williams Memorial (1880), Hanesville Church and Manse (1886), Wadesboro (1876), Beresgord Church in Florida (1880), a church in Texas (1890). Oxford Orphanage was helped as early as 1882, Barium Springs not having been established. From the beginning the poor and afflicted families in the congregation were cared for. The women assisted in paying the pastor's salary and contributed \$100 in 1886 toward repairing the pulpit and recess to the church; in 1888 they bought a carpet.

In about 1895 the society began to hold its regular meetings during the week instead of on Sunday. Free will offerings supplanted the ten cent monthly dues; mission study classes had their beginning at about this time. Different societies were organized at various times, but their functioning was only of short duration. In 1913 the society took a scholarship in memory of Miss Ella Houston, in the Golden Castle Girls School of Nagoya, Japan.

In 1914 the original society named itself the Ella Houston Society. The same year through the efforts of Rev. T. B. Anderson came the development of the Auxiliary and Circle plan. Three additional circles were formed at that time, to be reorganized in March, 1929 into six circles as follows: Ella Houston, John Moore, Lynn Moore, Ona Patterson, Mary Torrance, and Blanche Burwell. In March, 1931, the Auxiliary was interested in shifting circle membership. It was discussed but not decided. In March, 1932, it was voted to shift for one year and if it proved satisfactory to continue. The Auxiliary at this time was formed into four circles. After one year one circle thought it wise not to shift; the other three had found it helpful, for more women had become interested. To overcome feeling arising from distance and location of old circles after shifting, it was decided to change from circle names to numbers for one year. There was some misunderstanding and the matter was taken up in the Auxiliary and voted on, the vote being eighteen to seventeen in favor of numbers. One circle kept the name and the other three used numbers.

April 5-6, 1920, the sixteenth annual meeting of the Woman's Presbyterian Auxiliary of Mecklenburg Presbytery of the Synod of North Carolina met with us. Again on May 1, 1935, we entertained delegates—more than the church building would hold.

Hopewell has been very fortunate in the leadership of her women. One of the most outstanding was Mrs. Burwell,¹ a woman endowed with all the Christian graces, accomplished and fitted for leadership in all departments of church work, possessing a personality that won the love and loyalty

¹ Mrs. Abner Alexander and Miss Ava Parks.

of every one. The fruits of her work in the church will be an enduring monument to a life whose one aim was service for her Master. May something of her spirit and consecrated enthusiasm abide with us and may we be stimulated to do greater things for Christ.

Mrs. Burwell was a successful and untiring worker among the young people, reorganizing the Christian Endeavor Society, which had disbanded, making it an active and important agency in the life of the church. Being a musician, she used this talent in her work among the young people, and stimulated an interest in good music. She also had a class of boys, future leaders of the church, who will "rise up and call her blessed."

The Woman's Work of the church developed wonderfully under her leadership. Through her efforts the Auxiliary grew into a well organized and efficient department of the work of the church. Her example in sacrificial living and giving bore fruit in deeper spirituality and greater liberality among the women of the church. Through her encouragement and help many timid and self-conscious women became splendid leaders in the work of the Auxiliary.

Mrs. Burwell was friend to all—always present where her services were most needed. The congregation will gratefully remember the tender ministrations of Rev. and Mrs. Burwell during the influenza epidemic in 1919, when there was sickness in every home. They went from house to house, ministering in every way possible to the needs and comfort of the suffering, dispensing cheer and sympathy wherever there was trouble and distress. The Burwells kept open house to their people, and every one enjoyed their delightful hospitality. Their sojourn in the Hopewell congregation will be a blessing long felt by the whole community.

The month of July, 1937, Hopewell's 175th Anniversary Year, the Woman's Auxiliary had special programs climaxed with a pageant, "Living Pictures from the Pages of Yesterday." Much of the material for this sketch is taken from that pageant, as is the following selection:

President's Report of Girls' Aid, 1880-1892

The Girls' Aid, later known as the Young Ladies' Christian Missionary Association, was organized in 1880. The purpose of this society was to advance "the interests of Hopewell Church, the interest of the feeble churches of the Presbytery of Mecklenburg, and for the salvation of at least a few souls among the crowding millions of degraded heathen beyond the waters." The initiation fee was five cents per member each month. Among the first officers were: President, Miss Maggie Henderson; Vice-President, Miss Emma Patterson; Secretary, Miss Ella McNeely; Treasurer, Miss Minnie Harry . . .

The young ladies made Album or Remembrance quilts for Rev. John Moore and Miss Ona Patterson. The money raised from the sale of the squares for the Ona Patterson quilt was divided equally between Miss Ona Patterson and Miss Ella Houston. This amounted to fourteen dollars each. They did some sewing for an invalid, a Mrs. Stewart. They outfitted a boy in the Orphans Home, and in 1892 they bought an organ for the church.

HOPEWELL'S ASSETS

A good name, A large field, A manse by the church, Suitable location, Capable men, Orthodox belief, No debt, A church well equipped, Devoted women, A united people, Faithful adherence to the Westminster Standards, An inviting future.

THE STANDARDS OF THE CHURCH

The doctrines of the whole Bible interpreted in the Westminster *Confession of Faith*, *Catechisms*, *Form of Government*, *Directory for Worship*, *Rules of Discipline*, formulated by the Westminster Assembly of Divines, called by the Long Parliament of England, 1642-1649, for the settlement of religious and theological matters. All Presbyterian officers are required to subscribe these and they and all members may and should study and know them.

READING RECOMMENDED

The Christian Observer

Founded September 4, 1813. A Presbyterian family church paper. Published on Wednesdays, by Converse & Co., Louisville, Ky.

The Calvin Forum

Founded May, 1935; a monthly journal, orthodox according to the Reformed Faith, sound in matters of current thought. Published at Grand Rapids, Michigan.

The Presbyterian Guardian

Founded October 7, 1935; a monthly, published in Philadelphia.

The Evangelical Quarterly

Published in London and Edinburgh; may be ordered from Eerdmans Publishing Co., Grand Rapids, Michigan.

The Sunday School Times

Published in Philadelphia; a weekly.

For your own profit, for the good of your household, and for the love of the church, secure these papers for your home. When you need books of any sort, church and Sabbath School equipment, write to the Presbyterian Committee of Publication, Richmond, Virginia.

THE NEEDS OF TODAY

Attention to recording and preserving her history. Such records, papers, and documents as we have should be preserved and safeguarded from fire. Hopewell has known fire.

Markers should be placed where the old school house stood, where the session house stood, where the academy stood, where the spring was that made the site suitable for congregational and school uses.

Attention should be given the beautification of her grounds, as Rev. S. W. Moore has frequently urged, that they may be made even more beautiful and better cared for than they now are. If not the substantial iron or heavy wire fence with the lovely roses and shrubbery suggested by Dr. Moore, then the replacing of the heaped-walls about the cemeteries as once they were, thus satisfying sentiment and continuing tradition. As

friends return to Homecoming, such material objectives for the expression of their love for the church could make strong appeal. A small endowment for that purpose would make the care perpetual.

To encourage and facilitate the reading of the selected books of the Sunday School a locked cabinet conveniently placed is needed and a table near it. Systematic effort to stimulate pleasure in right reading must be made if Presbyterians today are to be like those who have lived before. What made them worthy and important can make us so; but surely "no cause, no effect" is law still. Not reading, but chosen reading; not knowledge, but knowledge of God; not ideals, but conviction of sin, and willing surrender to the Saviour of sinners, can and will produce now—what they have always produced—men that cause things to happen, and happen right.

Most of all is needed today a new consecration of self—of thought and powers and possessions—to God; a new emphasis upon spiritual things; a rededication of love and life to the God of our fathers through His Son our Lord.

The prayer meeting should come back, perhaps by neighborhoods, as Mr. Stimson used it. The family altar must come back. Ten altars, in a parish of fifty or more square miles, cries out as to our spiritual state.

Stewardship of talents and possessions needs a new acceptance if we are to be able to receive what our gracious Lord is able and willing to bestow and if we are to know the joy and gladness of the giver.

In God's good providence the preaching and teaching of the whole line of pastors have been orthodox, but ceaseless vigilance is the price of orthodoxy today even more than in the days that are gone. There are many enemies!

Our sessional and presbyterial duties need attention. There should be a time for the session's stated meetings with deliberation and by regular order. As done now there have been frequent meetings sufficient for counsel, but too often hurried. It is a deep satisfaction to make record that in the years gone there has been entire unanimity in action, and never a hasty, sharp, much less a bitter, word spoken in session. It is also to the credit of Hopewell that with the deacons there has been frequent and cordial counsel, and never a discord between session and deacons.

Attendance at the presbytery, synod, and the assembly has not been as was due. When, rarely, our elders have been elected to the assembly they have not felt free from spring farming obligations to be gone a week. The ways of the fathers need to be recalled, even in a strictly farming region; they rode far to attend. In recent years the same failure marks the requirements of duty to synod. The session has done better as to the presbytery but in this needs to distribute attendance and rotate the elections with the view of having all elders acquainted with the presbytery's deliberations and actions.

A resident pastor is a primal need of Hopewell; as much for pastor's sake as people's. A manse is for the minister to occupy amidst his people, and no substitute for a pastor on the ground is adequate. With that emphasis upon the *sine qua non* of the pastor resident in the manse, goes

the equally needed revival of the elder's appointment to visit the people in their homes. This is of first importance. It would do more than all else to bring back the church to the strength, vitality, and unity of the first days.

HOPEWELL IS WORTHY

To be remembered for:

1. The men who made her: Rev. John Thomson, Rev. Alexander Craighead; Richard Barry who cradled her, John McKnitt Alexander, who gave her site; and for those who stood with them and those who followed.
2. For the members she has sent to other churches to build them up in the same fidelity and orthodoxy.
3. For her own simple life in accordance with the Gospel.
4. For the missionary-mindedness that needs but to be again cultivated in order to be as potent as when she gave sons and daughters to the work in obedience to God's call in Christ Jesus.
5. Finally, for the *Open Door* today.

THE SABBATH SCHOOL

The records do not show when the school was initiated, perhaps not during the first half of her existence, since there was none in America until 1785 when William Elliott began the first one in his own home in Virginia and arranged to have boys and girls taught Sabbath afternoons, and the slaves, too, at a different hour. When this school in 1801 became properly a Sabbath School by transferring it to a church (Burton, Oak Grove Methodist Church, Brandford's Neck, Virginia) Mr. Elliott was the first Sabbath School superintendent in America.

The second school this side the Atlantic was started, 1786, by Francis Asbury, Hanover County, Virginia, and was expressly provided for the slaves.

In 1790 official recognition was given such schools by the Methodist Conference in Charleston, South Carolina, recommending school sessions from 6 to 10 A.M., and from 2 to 6 P.M., each Sabbath. About the same time the movement is found in Philadelphia, Pennsylvania, with a bishop of the Episcopal Church as leader. In 1824 the American Sunday School Union was formed there. But not till 1838 did the Presbyterian Church publish its own literature.²

As the Sunday School was introduced at Sugaw Creek by its pastor, Rev. Lafferty in 1844,³ we may infer that it reached Hopewell in Dr. H. B. Cunningham's time (1843-1855). It was then Sessional records seem to have begun too, but no mention has been found of a Sabbath School.

"During Reconstruction Days we had only occasional preaching. Dr. Hays, an elder of the First Church, Charlotte, came out to his wife's ancestral home near Croft, whose people were members of Hopewell Church and many of them are buried there. He was a very Godly man. He revised and organized the Sunday School, was superintendent, taught a class and

² Benson, *The Sunday School in Action*, pp. 17-20.

³ Mr. Jo Robinson, April 12, 1938.

the young people many new songs. He had regular prayer meeting Sunday morning and was the instrument in God's hand of stirring up the people to their duty and privilege of gathering themselves together for prayer, praise, and the studying of God's word. He endeared himself to the Hope-well people. The few left who remember those tragic days still bear him in tender affection."⁴

CURRICULUM OF HOPEWELL'S SABBATH SCHOOL

Hopewell has never questioned that the prime duty of the Church is to preach and teach the Bible as the very word of God given by plenary inspiration. That her people were woefully deficient in Bible knowledge she had no doubt. Examining the facts in the case she became convinced that this was true because of error in the method and matter of the teaching in the Sabbath School.

Since the results desired were instructed, built-up believers knowing what they believe and why they believe it, she realized that it would be necessary to teach the Bible itself. Therefore, this was begun by the Sabbath School. Mr. Tom Shields was the superintendent and had his staff with him. Helps so interesting as to crowd out the *Book* were discontinued. It was decided to begin with Matthew's Gospel and this book was studied until all classes had to some degree, mastered it. In like manner Mark, Acts, and Genesis were studied. At present in the adult Bible class we are using the Larger Catechism with proof texts.

What money we had formerly put into helps that were useless, with change of date on them, we now put into the best standard apparatus for teachers' real study of the Word. And we had money to spare.

One Sabbath a month is devoted to missions and benevolences; stewardship; the programme of our church. Reading of the church papers and missionary biography is stimulated. Fifth Sabbaths are used for teaching worship; its meaning and practice; the history and doctrine of the hymns; the obligation, privilege, and practice of prayer. Copious reading of the Word during the week and for devotions is encouraged. During some winter months tellers are appointed to ascertain the chapters read for the week, with gratifying discoveries.

For such curriculum the pastor must be largely responsible, preaching from the books chosen for study, making clear and acceptable the doctrines of the standards, creating intelligent prayer, and love for the hymns, arousing interest in benevolence and a conscious response to the witnessing and missionary privilege of the believer, and stimulating courageous and continuous conflict with sin within and without.

Five years' experience with the new curriculum has brought no demand for recurrence to what we left, and has confirmed us in the conviction that we have begun to correct our error in method. Therefore, it seems that we need only to seek to perfect and to hold to the course that we have entered upon.

⁴ Mrs. Margaret Alexander, October 12, 1930.

The Catechisms

The Catechisms have been recited by many at Hopewell but no pains have been taken to preserve the list of the Testaments given by the General Assembly for perfect recitation of the *Introduction to the Shorter Catechism* nor of the Bibles to those reciting at a sitting *The Shorter Catechism*.

Mrs. John V. Hanna gives a list of those in her "little Sabbath School," an important outpost of the church school.

August, 1935—Mary Annie Dellinger, Mildred Dellinger, Clinton Poarch, Magdalene Poarch. September, 1936—Calvin Howie, Frances Howie, Mary Howie, Alice May Poarch.

These Recited The Shorter Catechism

Miss Ava Parks, Marshall Houston, Nancy Houston, Miss Mattie McElroy, Miss Ada Jamison, Miss Sadie Mae Joseph, Miss Estelle Barnett, Mrs. T. W. Stewart, Mrs. Lynn McElroy, Miss Nell Wilson, Clarence Abernethy, Harry Barnett, Samuel McElroy, Miss Maggie Barnett, Miss Julia McElroy, Miss Evelyn McElroy, Miss Nell McElroy, Miss Vera McElroy, Miss Eugenia Harris McElroy, Miss Annis Barnett, Miss Violet Alexander, Miss Margaret Hager, Miss Agnes Parks, Miss May Davidson, Miss Clara Abernethy, Earl Boone McElroy, Miss Eleanor Barnett, Jeff McElroy, Vance McElroy, Frank Lawing, Elizabeth Kerns, Maurey Kerns, Olive Wilson, Calvin Parks, Ina Wilson, Emma Parks, Julia Annis Kerns, Andrew Kerns, Dixon Kerns, Hazel Potts, Clarence Abernethy, Ethel Wilson.

These Recited The Child's Catechism

Frank Lawing, Lydia Jane Auten, Elizabeth Kerns, Lena Mae Puckett, Andrew Kerns, Joe Kerns, Olive Wilson, Dixon Kerns, Nora McNeely, Annie Caldwell Potts, Reid McAulay, Cecil McAulay, Ray Kerns, Mabel Luckey, Carl Mundy, Julia Annis Kerns, Maurey Kerns, Herbert Kerns, Stuart Hubbard, Frances Patterson, Margaret Potts, Hazel Potts, Olin McAulay, Hoyle Kerns, Bobbie Kerns, Marshall Blythe, Clarence Abernethy, Samuel McElroy, Grier McElroy, Vance McElroy, Andrew Henderson, Calvin Howie, Harry Lawing, Jr., Charles Parks, Joe Lee Puckett, Robert Ritchie, Cora Ann Parks, Jane Puckett, Mary Lipe Stewart, Louise Rhodes, Louise Kidd, Davis Stewart, Emma Parks, Louise Parks, Walena Parks, Elizabeth Davidson, Jo Graham Davidson, Jr., Mattie McElroy, Edna Barkley, Clarence Stewart, Sadie Mae Joseph, Ada Vance, Maggie Barnett, Evelyn McElroy, Vera McElroy, Sidney McElroy, Jeff McElroy, Margaret Douglas, Neal Houston, Alice Kerns, Doris McAulay, Marie Parks, Martha Ritchie, Parks Vance, Gene Mack Puckett, Peggy Puckett, Elizabeth Honeysuck, Eunice Rhodes, Mary Frances McDonald, John Lindsay Parks, Ruth Parks, Willie Parks, A. M. Blakley, Jr., John Springs Davidson, Ada Jamison, May McElroy, Dorothy Wilson, John Stewart, Mrs. T. W. Stewart, John H. Wilson, Julia McElroy, Nell McElroy, Eugenia Harris McElroy, Estelle Barnett, Ava Parks, Kathleen Ritchie, Margaret Hager, Louvenia Honeysuck, Marshal Houston, Sarah Parks, Nell Wilson, Julian Vance, Marcus Kerns, Puett Kidd, Frances Howie, Virginia Blythe, Rebecca Kerns, Earl Boone McElroy, Ida Kerns, Joe Parks, Clifton Puckett, Eleanor Barnett,

Annis Barnett, Violet Alexander, Esther Hager, Tommy Parks, Agnes Parks, May Davidson, Clara Abernethy, Elizabeth Vance, Ina Wilson, Mildred Honeysuck, Mary Howie, Nancy Houston, Jack Lawing, Calvin Parks, Pauline Black, Murray Parks, Harry Barnett, Ethel Wilson.

THE DAILY VACATION BIBLE SCHOOL

For a long time, Mrs. R. S. Burwell, the wife of our former pastor, had advocated a Daily Vacation Bible School for Hopewell; but for various reasons it did not materialize.

Through the persistent and patient efforts of Rev. C. W. Sommerville, and Miss Ava Parks a most successful Daily Vacation Bible School was carried on in August, 1929. Miss Ava Parks was general manager of the school. The teaching was in the hands of Misses Lucile Curry and Marie Brogdon of the General Assembly's Training School. They were assisted by Misses Estelle and Edith McDonald, Estelle Barnett, Nora McNeely, Evelyn and Dorothy McElroy, Julia Annis Kerns and Annie Caldwell Potts, of Hopewell.

The school opened with an enrollment of eighty-one, growing to a final enrollment of one hundred and seven. For satisfactory attendance and work eighty-one certificates were issued.

After so successful a beginning in 1929, the Daily Vacation Bible School has become an integral part of Hopewell's program of activities.

YOUNG PEOPLE'S REPORT FOR THE SUMMER OF 1937⁵

In this report I shall try to give a sketch of what I have attempted to accomplish this summer at Hopewell.

When asked to come to Hopewell, I was given to understand that my work would be principally with the young people. I have labored with an aim to develop their spiritual life. It has been my ambition, not only to bring everyone of them to acknowledge Jesus Christ as his own personal Saviour, but also to help each one to know the secret of the surrendered life, whereby the yielded Christian is enabled through the power of the indwelling Christ to live a life of victory over sin, and a life of fruit-bearing, which will bring glory to his Lord and Master.

With the above end in mind we have sent eleven of our young people to conferences. Nellie Ruth Kidd was sent by the Woman's Auxiliary to the Davidson Conference. Those sent by the Sunday School to Ellerbe were: Nancy Houston, Doris McAulay, Virginia Blythe, and Rebecca Kerns. Those sent by the Christian Endeavor Society and interested friends to Ben Lippen were: Evelyn Ritchie, Margaret Hagar, and Sam McElroy; Mary Rhodes, Louvinia Hunsucker, and Calvin Parks were there for the period of two conferences during which time they worked, waiting on tables and washing dishes, to pay for their room and board. These young people have returned bearing a testimony to the fact that their lives have been richly blessed. Most of them have proven by their living that Christ is real in their individual lives.

⁵ Alfred L. Bixler, September 12, 1937.

On June 22 we had our first prayer meeting held at a private home. (The prayer meetings were to be held at private homes.) At that first meeting we had an attendance of about thirty-two, the majority of whom were young people. The assumption that our young people are not interested in spiritual things is not true. After the first two meetings we undertook to hold three different prayer meetings in different sections of the community each week. At first this did not seem to be a good idea, but after a second try we met with excellent success. Those who came found that they could get a real blessing by coming together during the week to spend an hour and a half in prayer and in the study of the Word of God. These meetings steadily increased in attendance until they reached the total of ninety-seven. It was arranged to have one meeting each week at the church. Rev. John Grier of Huntersville, and Mr. James Hatch, a student of Columbia Bible College spoke at these two meetings.

The third and fifth Sundays of the month the young people held a meeting at the prison camp near Huntersville. At these meetings we had an attendance of about thirty of our own folk who assisted by taking part in the singing, some by praying, and some testifying to what Christ meant to them. I had the privilege of bringing a short message.

During the absence of the pastor the young people's Christian Endeavor took charge of a morning church service giving a program in the interest of Foreign Missions. Those on the program discussed the missionary vision, preparation, inspiration, commission, and equipment. The next Sunday I was asked to represent the Sunday School, and spoke on the need of the Gospel in Brazil.

Plans were made to have in August, a camp for the boys of the Hopewell Church. The main purpose of this camp was to develop the spiritual life of the boys. They would be brought together for a week away from home and from contact with the outside world, where they could play together and take time to study the Word of God. Unfortunately two days before we were to start on the camping trip, I had an accident which prevented our carrying out our plans. I sincerely believe it was His will and that our prayers and plans will not go for nought.

I endeavored to visit every member of the church at least once during the summer. This was not accomplished altogether because so many families were not found at home. However, I tried to get to those families I was unable to see on the first visit, but was not entirely successful.

My greatest problem connected with the young people's meetings has been the fact that the participants failed to make adequate preparation for their part on the program. Many insisted on reading their contributions.

The use of the "Pine Brook Chorus Book" has aided greatly in the singing. I should like to express my grateful thanks to Mrs. J. L. Parks and Mrs. Gene Puckett for their invaluable assistance in the music. Were it not for them, nothing could have been done in this line.

Let me thank the pastor and the session for the opportunity they have given me to labor with them in this common cause of advancing the Kingdom of God amongst men, and for the patience, kindness, encouragement, and advice accorded me. I earnestly hope that out of my efforts some good may have been derived.

—APPENDIX C—

HOPEWELL MONUMENTS AND MARKERS

This region is rich in Revolutionary history; a number of sites and locations have been marked. Colonel E. L. Baxter Davidson has been foremost in this praise-worthy interest; he has inspired others and the Hopewell region owes him gratitude for what he has done. The Declaration of Independence Chapter of the D. A. R. has done much of the same work, and done it none too soon. May 20, 1937, they unveiled markers to the four signers of the Mecklenburg Declaration, who were Hopewell men: John McKnitt Alexander, Richard Barry, and William Graham, buried in the Hopewell graveyard, and Major John Davidson, buried in the old Davidson family graveyard at "Rural Hill."

Copies of the inscriptions on the monuments and markers follow:

Tablet on stone pile erected by Col. E. L. Baxter Davidson at the roadside entrance to the church grounds:

HOPEWELL PRESBYTERIAN CHURCH—Organized 1762.

* * * * *

Inside the Church, Sunday School Room:

This tablet erected by Sallie H. and Blandina Davidson in loving memory of their father and mother, Brevard and Mary Springs Davidson, 1926.

* * * * *

In Charlotte: Erected by The Mecklenburg Monument Association, May 20th, 1898, *Esto Perpetua* . . . Abraham Alexander (cousin to McKnitt), Chairman of the Convention; John McKnitt Alexander, Secretary; Ephraim Brevard, Author of the Declaration . . . "When protection is withdrawn, Allegiance ceases." . . . To the signers of the Mecklenburg Declaration of Independence, May 20th, 1775.

[Miss Irma Whitley copied 9-7-35. This obelisk was erected before the Court House on South Tryon Street, and was removed to East Trade Street when the new Court House was built there, 19.....]

In Charlotte: This tablet marks the site of the home of Captain James Jack, Revolutionary Patriot . . . Bearer of The Mecklenburg Declaration of Independence to the Continental Congress in Philadelphia, 1775; erected by Captain James Jack Society, Children of American Revolution, 1926; Charter Members: Mrs. E. L. Mason, Organizing President, Ida W. Allison, Margaret Mathes, Hazel M. Hunter, Sally Cothran, Vera Webb Oates, Carrie Kirkpatrick, Rosalie D. Hook, Margaret Taliaferro, Josephine Houston, Lucy B. Boyd, Catherine Mills, Louise Hutchison, Jean H. Craig, Belle Ward Stowe, Martha Matheson, Virginia Moore, Clair Yates.

[This tablet on West Trade Street, near Church Street, was copied by Miss Violet Alexander of Hopewell, 8-22-37.]

In Charlotte: Queen's Museum—Chartered as seminary, 1771. Later Liberty Hall Academy. Abandoned during Revolution. Stood a few yards East. South Tryon and Third. (West Side)—Trustees: Isaac Alexander, Thomas Polk, Matghistill Avery, John Simpson, John McKnitt Alexander, James Edmonds, Samuel E. McCorckle, James Hall, Thomas Neal, Abraham Alexander, Ephraim Brevard, Adlai Osborne, David Caldwell, Thomas Reece, Thomas McCoules. (North Side): Erected by

Liberty Hall Chapter, Daughters of the American Revolution, 1913. (South Side): In Honour of the Trustees of Liberty Hall. (East Side): Site of Liberty Hall, 1777.

[Copied by Miss Violet Alexander of Hopewell, 8-29-37.]

On Beatty's Ford Road: Trinity Methodist Church, South, organized near this site in 1815. This is the Third Edifice erected on this site. This Church erected 1928 . . . In commemoration of the McIntyre Skirmish, October 3, 1780, erected by Mecklenburg Chapter, Daughters of the American Revolution, 1901.

The Battle of McIntyre's Farm, October 3, 1780—American Forces: 14 men; Commander, Captain James Thompson; Men: George Graham, Lieutenant, Francis Bradley, James Henry, Thomas Dickson, John Dickson, John Long, Robert Robinson, George Houston, Hugh Houston, Thomas McClure, Edward Shipley, George Shipley, John Robinson. British Forces: 600 men; Commander, Major John Doyle; Men: 450 Infantry, 60 Cavalry, 40 Wagons. The British were defeated and routed, 8 killed, 12 wounded. Erected by Edward Lee Baxter Davidson of Charlotte, N. C., Vice-President General, S. A. R.

Near Sugaw Creek: Major Joseph Graham, Patriot, Soldier, Statesman; received nine wounds in Battle of Charlotte, was left for dead on Sugaw Creek Road, September 26, 1780. Erected by the Mecklenburg Declaration of Independence, Chapter D. A. R., 1916.

Beatty's Ford Road: Cowan's Ford, Catawba River, where the Revolutionary Hero, General William Lee Davidson, was killed in action, February 1, 1781; Born at Lancaster, Pa., 1746. Erected by Edward Lee Baxter Davidson.

Wall at Williams Memorial: Erected to the Glory of God, November, 1923, Williams Memorial Presbyterian Church, organized 1885.

Beatty's Ford Road and Neck Road: Major John Davidson's Homestead, built 1788, burned 1886.

Kernstown on McCoy Road: In memory of William Kerns and his wife, Jane McClure, who settled here in 1791. Here were born Thomas McClure Kerns, 1799-1868; James Harper Kerns, 1805-1873. Erected by their descendants, 1920.

In Charlotte: Rev. Alexander Craighead, died March _____, 1766. Monument in memory in cemetery at Charlotte, North Carolina.

Near Sugaw Creek: Memorial to Alexander Craighead. This wall restored and fence erected by Mecklenburg Declaration of Independence Chapter, D. A. R., 1914.

Sugaw Creek—Burying Ground, 1750-1825. Erected by Mecklenburg Chapter, D. A. R., 1909.

[Miss Sarah Harper Abernethy and Jno. Springs Davidson copied these 9-7-35.]

At St. Marks: To the Glory of God, and in grateful appreciation of the consecrated lives and unselfish services of: The Right Reverend Joseph Blount Cheshire, who founded St. Marks Mission, Sunday, November 18, 1883 . . . The Reverend Edwin Augustus Osborne, First Minister in charge who served with love and zeal for many years. Erected by the Congregation on its Fiftieth Anniversary, 1933.

—APPENDIX D—

CEMETERIES

HOPEWELL GRAVEYARD

“What could be more colorful and picturesque than old Hopewell Church with the grave of the great patriot, General William Lee Davidson, as the center of a whole cemetery of the illustrious, his grave bearing particular significance, for his burial was much like that of Sir John Moore, and after his death at Cowan’s Ford his beautiful charger returned riderless by moonlight to the old Davidson home, Rural Hill.

“If one’s feelings will stand the strain and one can stand in review of the whole ‘choir invisible of the immortal dead’, a notable company, indeed, presents itself in the ‘forefathers of the hamlet’ who rest in regal array at Hopewell, awaiting the eternal morn.

“As the visitor passes from one inscription to another and reads with moist eye the names of the immortal dead, many of whom laid down their earthly existence in their country’s cause while yet in the prime of their youth, one knows that nobility has not passed from the earth. This young man here died while yet a beardless boy in the cause of his loved Southland, and just beyond him rests his grandfather who shed his life blood that his country might be free.”¹

There is no gravestone bearing an earlier mark than 1775. The most numerous represented family name is Alexander, from John McKnitt Alexander, his wife and two sons, William Bain and Joseph McKnitt and their sister, Mrs. S. C. Caldwell, and Captain Francis Ramsay Alexander, killed in battle June 17, 1864. In addition to John McKnitt Alexander other signers of the Mecklenburg Declaration lie here: Richard Barry, William Graham, Ephraim Brevard, and Matthew McClure.

Not far away is buried General William Lee Davidson, for whom Davidson College is named, only thirty-five when killed by a Tory at Cowan’s Ford in defense of Liberty.

Buried here are Rev. John Williamson, pastor, and his wife; Rev. J. C. Williams and his son, Rev. James Laydall Williams; Rev. Walter Smily Pharr’s wife, mother of Rev. C. S. Pharr and daughter of Rev. S. C. Caldwell, therefore granddaughter of John McKnitt.

Here lies Francis Brady,² patriot of the Revolution, murdered by Tories November 14, 1780, for his fighting at McIntire’s Branch; Abigail, his wife, lies by him.

¹ Miss Maude Waddell, *Charlotte Observer*, April 21, 1929, III, 8.

² “Viator” in the *Watchman of the South*, February 1, 1844, writes, “Tradition says he was the largest and stoutest man in the country and much hated by the Tories and by the British on account of the evil he had done their scouting and foraging parties. Seeing four Tories around his lot he went to drive them off or take them prisoners. They seized him and shot him with his own gun.”

Here, too, lie Captain John Long whose name lives in the creek, township, and school, died in 1799, aged 51 years; and Peggy, his wife, living but thirty years.

Wholly unknown now are John Beatty, 83, who died January 25, 1804, and his wife, Arven Beatty, 74, who died 1797; except that Beatty's Ford Road is still the main highway by the graves and the church.

HOPEWELL CEMETERY NAMES

JOHN C. ABERNETHY, born September 15, 1821; departed this life May 13, 1911. "Asleep in Jesus blessed sleep, from which none ever wakes to weep."

NANCY J. BLYTHE ABERNETHY, wife of John C. Abernethy, born December 2, 1825, departed this life April 5, 1877.

ROSA J. ABERNETHY, wife of W. M. Abernethy; September 8, 1875—April 25, 1916.

ELLA A. ABERNETHY, wife of A. L. Abernethy; born July 6, 1864, died February 22, 1901.

A. L. ABERNETHY, born January 18, 1860, died October 3, 1889.

E. C. ABERNETHY, his wife (wife of S. T.); February 11, 1828—September 27, 1886.

FRANCIS MONROE ABERNETHY, June 7, 1882—September 23, 1884.

INFANT daughter of Dr. J. S. and Hattie D. Abernethy, September 13, 1911.

JOHN GRAHAM ABERNETHY, May 12, 1880—September 12, 1905.

MARY BELL ABERNETHY, May 20, 1888—February 28, 1914.

MARGARET CALDWELL ABERNETHY, daughter of Dr. J. S. and Hattie D. Abernethy, October 16, 1907—February 1, 1919.

LENORA POTTS ABERNETHY, wife of J. S. Abernethy, M.D., February 1, 1856—April 15, 1898.

INFANT, daughter of Dr. J. S. and Hattie D. Abernethy, November 27, 1905.

J. S. ABERNETHY, M.D., June 1, 1852—June 11, 1925.

HATTIE B. DAVIDSON ABERNETHY, second wife of J. S. Abernethy, M.D., September 27, 1871—November 1, 1933.

RICHARD B. ABERNETHY, March 7, 1858—July 14, 1921; and wife Susan Harry Abernethy, July 13, 1861—April 5, 1920.

RICHARD B. ABERNETHY, April 16, 1890—December 9, 1918.

EMERY E. ABERNATHY, born September 4, 1855, died November 9, 1923.

"A kind wife mourns in thee; A husband lost with hope that is treasured in heaven above."

JANE L. TODD, wife of E. F. Abernethy; born August 15, 1853, died January 30, 1929. "As a wife devoted; As a mother affectionate; As a friend ever kind and true."

OLA BEATY ABERNETHY, wife of Walter I. Abernethy, April 5, 1897—January 14, 1919, and an infant daughter.

MARY WINSLOW ABERNETHY, November 3, 1897—November 15, 1897.

CARRIE LEUNIA BLYTHE ABERNETHY, February 29, 1864—May 22, 1935.

In memory of A. C. ALEXANDER, son of Joseph McK. and Nancy C. Alexander, born 25th December 1818, died 15th June 1820.

In memory of MARY A. ALEXANDER, daughter of Joseph McK. and Nancy C. Alexander, born 3rd April, 1821, died 25th February 1827.

Sacred to the memory of SARAH P. ALEXANDER, born 20th December 1816, and died 6th August 1845. "In all the relations of daughter, sister, and wife, her mild and amiable disposition and assiduous affection received the esteem and love of all who knew her. Should aught beguile us on the road as we are walking back to God, for strangers into life we come and dying is but going home."

In memory of LOUIS McKNITT ALEXANDER, son of G. W. and Sarah Alexander, born March 14, 1856, died July 1, 1857, aged 1 year, 3 months and 21 days (error).

B. J. ALEXANDER, September 8, 1860—February 26, 1934.

In memory of SARAH S. ALEXANDER, born September 21, 1831, died February 7, 1897, widow of the late G. W. Alexander.

In memory of GEORGE W. ALEXANDER, born May 18, 1810, died November 22, 1866, aged 56 years, 6 months and 4 days.

In memory of MINERVA L. ALEXANDER, wife of Geo. W. Alexander, born December 3, 1818, died August 28, 1852, aged 33 years, 8 months and 25 days.

WISTAR W. ALEXANDER, born August 24, 1838, died February 12, 1859.

JUNIUS M. ALEXANDER, April 18, 1826—July 14, 1855.

Sacred to the memory of JAMES GRAHAM ALEXANDER son of Dr. M. W. and V. W. Alexander, born 8(5)th November, 1824, died 8th of October, 1840. "Amiable and affectionate, he was lowly in his life and endeared himself to all who knew him. In life's early morn he was called away from sin and sorrow and darkness below, to the pure realms of bright, eternal day, where rivers of bliss unceasingly flow."

DR. M. W. ALEXANDER, son of John McK. Alexander, born May 3, 1798, died February 27, 1845. "Blessed are the pure in heart, for they shall see God."

VIOLET W. GRAHAM, wife of Dr. M. W. Alexander, daughter of General Joseph Graham, born August 31, 1799, died March 23, 1868. "Blessed are the pure in heart, for they shall see God."

JOSEPH McKNITT ALEXANDER, M.D., born 1771, died 17th October, 1841. "As a friend and a relative he was dearly beloved. As a physician, prompt and skillful; as a citizen, active and useful. He secured the respect of the community. As a Christian he died in the hope of a blessed immortality."

LOTTIE A., daughter of R. D. and A. B. Alexander, born January 30, 1856, died October 26, 1877, age 21 years, 8 months and 26 days.

ABIGAIL B. ALEXANDER, wife of Robert D. Alexander, born May 10, 1808, died April 29, 1889.

In memory of WM. LEE ALEXANDER, son of Col. B. W. and Vira D. Alexander, born 5th November, 1833, died 20th April, 1845. "Endeared to his parents by his affectionate and obedient disposition, he was called away in the morning of youth. 'Life is a span, a fleeting hour, how soon its vapor flies (*sic*). Man is a tender transient flower that e'en in blooming dies'."

In memory of JOHN McCOY ALEXANDER, son of Col. B. W. and Vira D. Alexander, died 9th September, 1846, in the 18th year of his age. "This lovely youth had advanced in his education to the Senior class in Davidson College, was a member of the Philanthropic Society, and was highly esteemed for his moral worth and promising talent. 'How still and peaceful is the grave where life's various tumults past (*sic*). The appointed house by Heaven's decree, received us all at last'."

In memory of B. W. ALEXANDER, died October 17, 1865, in the 61st year of his age. "A holy quiet reigns around a calm which life nor death destroys, nothing disturbs that peace profound which his unfettered soul enjoys."

Sacred to the memory of JOHN McKNITT ALEXANDER, who departed this life July 10, A.D., 1817, aged 84 years. "Cold is the tomb and dark thy lone abode, Thou hast but past that vale thy Saviour trod. Like Him find hope again—Behold the use from transient slumbers to superior lives. There thy blessed soul feels bliss without alloy, happy in love and every springing joy. By angel convoys soar to climb above and hail the welcome to the realms of love."

Sacred to the memory of DOVEY WINSLOW ALEXANDER, who departed this life September 6, 1801, aged 25 years. "To portray a merited eulogy is so far beyond the abilities of the dedicator that every attempt is dispensed with, for could I claim the pencil of a Young and boast a Thomson's more descriptive lay and soar with Milton to the highest stretch of thought and of imaginative glow, I'd fail to draw a portrait fair as she—expressive as my hopeless lot."

In memory of M. E. R. ALEXANDER, died February 3, 1845, aged 13 years. "Vital spark of heavenly flame quit, O quit, this mortal frame. Trembling, hoping, lingering, flying, O the pain, the bliss of dying. Cease fond nature, cease thy strife and let me languish into life. Cease, then frail nature to lament in vain, reason forbids to win him back again."

CAPT. FRANCIS R. ALEXANDER, born March 28, 1841, aged 23 years, 3 months, 11 days—? "He giveth his beloved rest, who was wounded at Petersburg, Va., on the night of June 17, 1864, and died June 19, 1864."

MAGGIE A. ALEXANDER, wife of A. H. Alexander, born July 2, 1840, died December 14, 1861. "Be ye also ready for in such an hour as ye know not the Son of man cometh."

Sacred to the memory of MARY A. ROBISON, daughter of William Bain Alexander, born November (March) 9, 1813, and died April 9, 1845.

Sacred to the memory of VIOLET ELIZABETH, daughter of J. McK. and Mary L. Alexander, born July 30, 1845 and died January 3, 1850. "Alas, how changed that lovely flower which bloomed and cheered my heart. Fair fleeting comfort of an hour, how soon we're called to part."

Sacred to the memory of JAMES McKNITT ALEXANDER, born December 1, 1808, died September 29, 1856.

SARAH J. ALEXANDER, daughter of R. D. and A. B. Alexander; born July 31, 1844, died January 16, 1848.

ROBERT H. ALEXANDER, son of R. D. and A. B. Alexander; born July 22, 1839, died December 1, 1839.

ROBERT D. ALEXANDER, born August 26, 1796, died May 8, 1868.

MARTHA J. ALEXANDER, daughter of R. D. and A. B. Alexander; born July 27, 1836, died July 7, 1838.

Sacred to the memory of **WILLIAM BAIN ALEXANDER**, born 25th April, 1764, died 23rd January, 1844.

Sacred to the memory of **EMILY EUGENIA ALEXANDER**, daughter of Dr. M. W. Alexander and V. W. Alexander, born 18th October, 1832, died May 24, 1844. "Cut down in the morning of youth like a tender flower in its earliest bloom, all flesh (*sic*) is grass and all the goodness thereof is as the flower of the field."

WILLIAM DAVIDSON ALEXANDER, November 26, 1840—April 7, 1927.
His last words: "God's Holy Spirit wrote the Bible and those that criticize it, sin against the Holy Ghost and God will not forgive them."

SUE RAMSEY ALEXANDER, wife of William Davidson Alexander, April 23, 1843—April 13, 1890.

SUE CROZIER ALEXANDER, born June 17, 1877; died November 11, 1877.

BERTIE ALEXANDER, born December 11, 1868; died October 28, 1878.

EVA TRESKOT ALEXANDER, born February 11, 1872; died January 18, 1873.

In memory of **ELIZA ROCINDA ALEXANDER**, born September 2, 1834, died July 4, 1855.

Sacred to the memory of **VIOLET D. ALEXANDER**, born 28th August, 1771, died 26th October, 1821.

Sacred to the memory of **SARAH D. ALEXANDER**, born February 18th, 1807, died December 24th, 1864.

In memory of **WM. B. ALEXANDER**, who departed this world 28th of January, 1846 in his 48th year.

In memory of **W. A. ALEXANDER**, who departed this life 14th October, 1852, in his 14th year.

BREVARD JETTON ALEXANDER, September 8, 1860—February 26, 1934.

In the memory of **ISABELLA SOPHIA WIER**, youngest child of William B. and Violet D. Alexander; born 25th February, 1816, died 8th May, 1845.

JOHN McKNITT ALEXANDER, born June 15, 1850, died July 24, 1895.

HARRIETTE V. ALEXANDER, wife of J. R. Alexander; born September 13, 1804, died September 10, 1882.

In memorial **J. R. ALEXANDER**, born May 24, 1801, died October 13, 1873.

A. A. ALEXANDER; died May 30, 1877; age 64 years, 10 months and 24 days. "Mark the perfect man, and behold the upright; for the end of that man is peace."

JANE SOPHINA MONTEITH, wife of A. A. Alexander; died January, 1895; age 86 years, 1 month, and 18 days.

GRACE HALYBURTON ALEXANDER, (*sic*) son of W. A. and M. E. Alexander; died July 2, 1875; age 5 months and 2 days.

INFANT daughter of W. A. and M. E. Alexander; was given back to God Who gave, November 7, 1874.

VIOLET JANE ALEXANDER, born March 14, 1843, died April 4, 1874.

MISS SALLIE J. ALEXANDER, died August 8, 1924; aged 71 years.

THOMAS M. ALEXANDER ("Lame Tom"), Co. F.; 58 N. C. Inf.; C.S.A.

MRS. WOODSIDE ALEXANDER, November 24, 1927; 51 years.

MARGARET EMMA ALEXANDER, died August 11, 1845, 1 year.

JEAN ALEXANDER, died March 16, 1789; aged 50 years.

W. ABNER ALEXANDER, February 22, 1847—April 5, 1913.

LEIGH ALEXANDER, July 20, 1879—May 13, 1897.

Sacred to the memory of HARRIET EMMA ALEXANDER, infant daughter of John R. and Harriet V. Alexander, who departed this life, April 4, 1815; aged 1 year.

Julia Alexander, September 29, 1866.

In memory of DAVID ALLEN, born March 13, 1800, died November 30, 1869; aged 69 years, 8 months, 17 days.

W. H. ALLEN, born June 19, 1835, died February 23, 1887.

R. M. ALLISON, Co. B.; 2nd N. C. Inf.; J. R.; R. E. S.; C. S. A.; August 30, 1847—July 15, 1915.

JOHANNA E. BAKER, December 5, 1852—September 9, 1928.

GRANDERSON A. BAKER, September 20, 1857—March 8, 1927.

LILLES ALLEN BAKER, December 16, 1886—December 18, 1886.

INFANT son of Johanna and Granderson Baker.

BAKER—JANE L. BAKER, June 9, 1859—December 21, 1918. "She spent her life in service for others."

MARGARET L. BAKER, born September 19, 1906; died April 12, 1912. "Asleep in Jesus."

MINNIE HAGER BARKLEY, wife of C. W. Barkley; born November 5, 1878, died August 12, 1912; age 33 years, 9 months, 7 days. "None knew thee but to love thee."

MOTHER MARTHA V., wife of Henry S. Barkley; Sept. 17, 1880, July 26, 1910. "At rest."

GRAHAM N. BARKLEY, born November 18, 1909, died November 20, 1923. "How much of life, how much of joy, is buried with darling boy."

S. P. BARKLEY, died November 29, 1899; age 23 years.

S. V. BARKLEY, died November 22, 1899; age 22 years.

MISS MARY ETTA BARKLEY, December 30, 1933, age 79 years, 10 months, 19 days.

HARRY F. BARNETT, March 17, 1871—October 25, 1923; his wife, Brownie Gathings; July 4, 1881—February 10, 1931.

ROBERT SIDNEY BARNETT, May 1, 1832—August 1, 1906; (wife) Ellen Harry Barnett, July (?), 1842—May 22, 1897.

JOSEPH BARRON, died January 29, 1810, aged 60 years. "Now still and peaceful in the grave until life's vain tumults past, th' appointed house by heaven's decree receive us all at last."

Sacred to the memory of JEMIMA BARRY, who departed this life on February 21, 1799; aged 27 years. "Behold, amid the bloom of life, the tender mother, the beloved wife; to death's unalterable call attend, and die lamented by her numerous friends, an infant child had just received its birth when the parent, mother sinks in death (*sic*). Survivors all this solemn lesson read, prepare through life to rest among the dead."

Sacred to the memory of MARGARET McDOWELL BARRY, born April 16, 1782, died June 7, 1816.

Sacred to the memory of MARY M. BARRY, who was born August 18, 1806, and departed this life April 9, 1833.

Sacred to the memory of RICHARD BARRY who departed this life March 22, 1815 in the 50th year of his age. "His soul is gone from his house of earth but leaves the sweet memorials of his worth, while the tomb retains its sacred trust till life divine reanimates his dust; fair mourner there see thy love is laid, and o'er him spread the deep impervious shade, he welcomes thee to pleasure more refin'd and better suited to the immortal mind."

Sacred to the memory of ANNE BARRY, who died February 27, 1842 in the 66th year of her age.

In memory of WILLIAM BARRY, who died November 8, 1786 in the 24th year of his age. "A heart within whose Sacred cell, the peaceful virtues lov'd to dwell; affection warm and faith sincere, and soft humanity were there."

Sacred to the memory of ANNE PRICE BARRY, wife of Richard Barry, who departed this life the 13th August, 1827, in the 92nd year of her age. "Surviving friends her virtues deem some sweet memorial of her name and while she sleeps in death, 'tis yours with pious care to tread her steps as far as Jesus led."

Sacred to the memory of RICHARD BARRY, who died August 21, 1801, in the 75th year of his life. "Farewell brings soul a short farewell till we meet again above in the sweet groves where pleasures dwell, and trees of life bear fruits of love. His Saviour shall his life restore and raise him from the dark abode, his flesh and soul shall part no more but dwell forever near his God."

Signer of Mecklenburg Declaration of Independence, May 20, 1775.

Sacred to the memory of JEAN ALEXANDER (Alias) BEAN who died March 16, 1789; aged 50 years. "A person unrequested takes the Liberty in justice to her character to say that as a faithful and agreeable friend, a wife, a mother, a mistress, an economist, she merited the imitation of all her female acquaintance and restricted Honour of her sex. 'Hark: She bids her friends adieu. Some angel calls her to the spheres, our eyes the radiant saint pursue, thro' liquid telescopes of tears. Farewell, bright Soul a short farewell, till we shall meet again above in the sweet groves where pleasures dwell and trees of life bear fruit of love; sweet soul we leave thee to thy rest and enjoy thy Jesus and thy God. Till we, from bands of clay releas'd, spring out and climb the shining road—While the dear dust she leaves behind (*sic*) sleeps in thy bosom sacred tomb, soft be her bed in her slumbers kind, all her dreams of joy to come. Her Saviour shall her life restore and raise her from the dark abode, her flesh and soul shall part no more, but dwell forever near her God'."

HUGH BARRY, died May 19, 1837; 66 years.

In memory of JOSEPH BARTON who died 22nd January, 1816. "Now still and peaceful in the grave life's vain tumults past, th' appointed house by heaven's decree receive us all at last."

In memory of JOSEPH BARRON who died January 29, 1810. Age 60 years.

Sacred to the memory of JAMES BEATY, who died May 13th, 1816; aged 56 years.

Sacred to the memory of JOHN BEATY who died 25th January, 1804. In the 83rd year of his age. "How still and peaceful is the grave where life's vain tumults past, the appointed house by heaven's decree receives us all at last; all levell'd by the hand of death lie sleeping in the tomb, till God in Judgment calls them forth to meet their final doom."

Sacred to the memory of ARVEN BEATY who died 25th February, 1797, in the 74th year of her age. "How still and peaceful is the grave where life's vain tumults past, the appointed house by heaven's decree receives us all at last; all levell'd by the hand of death lie sleeping in the tomb, till God in Judgment calls them forth to meet their final doom."

Sacred to the memory of MARTHA E. BLACK, wife of Samuel Black; died March 31, 1862; aged 75 years, 20 days.

SAMUEL BLACK; born 1799, died January 17, 1875; aged 76 years. "Was an orderly member and elder of Gillard Cedar Church for 30 years."

To the memory of ELIZABETH BLACK, daughter of Samuel and Martha E. Black; born August 15th, 1807, died October 25, 1825; aged 18 years, 2 months, 10 days.

Here lies the body of SOPHIA BLACKWOOD; also (Garner) (*sic*) who died the 23rd of April, 1893; aged 53 and a half years.

Here lies the body of THOMAS BLACKWOOD who died the 16th of April, 1793; aged 30 years.

CLEMENT N. BLYTHE, 1828-1896, Co. K.; 23 N. C. Inf.; C.S.A.

INFANT son of John E. and Mattie Blythe; February 26, 1923.

R. F. BLYTHE; March 22, 1824—October 5, 1885.

MARSHALL McCOY BLYTHE; July 20, 1855—April 8, 1932; elder 40 years and more as was his père.

MARY BLYTHE; January 22, 1868—December 31, 1928.

VIOLET JANE BLYTHE, wife of R. F. Blythe; February 28, 1829—April 18, 1899.

MARY A. SAMPLE BLYTHE, wife of C. N. Blythe; January 31, 1846—February 10, 1930.

JOHN ELMORE BLYTHE, November 5, 1861—March 31, 1864.

DAVID WINSTON BLYTHE, June 3, 1839—November 24, 1880.

JAMES COLUMBUS BLYTHE, November, 1875—February 29, 1920.

JOHN NANCE BLYTHE, November 20, 1830—September 30, 1896.

MARSHALL ALEXANDER BLYTHE, January 5, 1878—April 15, 1879.

SAMUEL McCOY BLYTHE, October 6, 1866—December 8, 1920.

LEROY M. BROWN, born February 17, 1878, died June 22, 1879.

At rest—B. F. BROWN; died March 8, 1889; age 46 years.

FRANCIS BRADLEY, died November 14, 1780, aged 37 years. "A friend to liberty, and privately slain by the enemies of his country."

ABIGAIL BRADLEY, died September 23, 1817—69 years. "Nor age, nor sex, nor worth can save poor sinful mortal from the grave. Think reader as you now look on, you are walking onward to the tomb."

ELIZABETH BRADLEY, died August 19, 1817—41 years. "She was an agreeable wife, tender mother, and kind neighbor. She left 3 motherless children and a disconsolate husband."

At rest—ANNA F. BROWN, wife of B. F. Brown; born August 28, 1841, died March 24, 1896.

T. S. BUTLER; May 21, 1847—September 12, 1875.

MATTIE PARKS BUTLER, died May 23, 1903; aged 75 years.

JOHN R., son of J. and R. Bell; died June 25, 1837; aged 30 years, 11 months, 12 days.

Sacred to the memory of ABIGAIL BANE CALDWELL who departed this life, May 14, 1802, in her 32nd year. "In mental improvement, benevolence, trust, poetry, and domestic economy, she set an example which ought to be invited by all."

Sacred to the memory of MARY N. (M) CALDWELL, wife of John H. Caldwell, and eldest daughter of Andrew Springs, who departed this life on the 30th December, 1833; in the 24th year of her age.

In memory of JAMES CANON (CANNON) who departed this life September the 8th A.D., 1784; aged 53 years and near 6 months.

(Wife) MARGARET ALEXANDER CANNON, died 1802.

In memory of EDWARD J. CANNON, born 15th February, 1810, died 5th December, 1844; aged 34 years, 9 months, and 20 days.

In memory of JANE E. CANNON, wife of Edward J. Cannon; born September 7, 1812, died December 11, 1843; age 31 years and 4 days.

In memory of MARTHA A. CANNON who died October 8, 1798; aged 64 years.

In memory of JOHN CANON who died January 19, 1794; aged 64 years.

Sacred to the memory of SAMUEL D. CANON who departed the 27th day of May, 1834; aged 27 years.

In memory of PEGGY TERRESSA CANON who died February 13, 1805; aged 4 years. "The little child is gone to rest, to dwell with God forever blest. Her infant tongue shall always praise the wonders of redeeming grace."

In memory of JOSEPH CANON who died April 4, 1803; aged 34 years. "We trust he is gone to the realms above, where all is joy and peace and love."

In memory of NANCY CAPPS, wife of John Capps who died October the 7th, 1830, in her 55th year. "Death is a melancholy day to those who have no God, when the poor soul is forced away to seek its last abode."

In memory of WILLIAM CAPPS, son of John and Nancy Capps who died January 2, 1833; aged 21 years, 1 month, 7 days.

In memory of MARY, daughter of John and Nancy Capps who died August the 21st(24th), 1837; aged 6 years, 7 months.

In memory of SARAH CARSON, died October 4th, 1830; aged 53 years. "Here in this silent lonely shade, her once dear body now is laid, to lie and mix with kindred clay, till Christ her Lord calls her away."

To the memory of JOHN CARSON who died October the 18th, 1812; aged 50 years. "Go home, my friends, wipe off your tears; I must lie here till Christ appears. When he appears I shall arise and see you with immortal eyes."

Sacred to the memory of ANN CARSON who died November 13, A.D. 1799; aged 30 years. "Far from her home separated, from her people, pious from her youth she died and sunk from the human sight, imprison'd in a clay cold bed, in this dark Grave's long silent night, conceal'd be her solitary head. But O, kind Jesus! If thy Hand has led her thro' Death's gloomy way, her soul delights at thy Right hand, and shines in everlasting Day. Her joys still pure, and never end, yea, grow, in that bright World to come. Where she has Christ a constant friend, and that bright world a constant Home."

In memory of BARBARA CARR who departed this life July 10th, 1858; aged 67 years, 1 month, and 26 days.

In memory of ROBERT CARR; born December 17, 1750, died May 10, 1843.

Sacred to the memory of BARBARA CARR who departed this life March the 22th, 1833, in the 82nd year of her age. "Go home, my friends, dry up your tears; I must lie here till Christ appears. When He appears, I then shall rise and see you with immortal eyes."

In memory of RACHEL CARR who departed this life July 4, 1858; aged 64 years and 7 months.

In memory of JANE CARR; born January 17, 1789, died August 14, 1854.

Sacred to the memory of WILLIAM CARR who departed this life June 16, 1830 in the 52nd year of his age. "Go home, my friends, dry up your tears; I must lie here till Christ appears. When He appears, I then shall arise and see you with immortal eyes."

In memory of ROBERT WILLIAM CARR, son of J. H. Carr; born February 18, 1852—died March 8, 1855.

In memory of MARY CARR; born 7th September, 1783, died 29th January, 1839; age 55 years, 4 months, and 22 days.

In memory of JOHN A. CARR who departed this life October 26, 1833, in the 15th year of his life.

MARY M. HENDERSON COLLINS, wife of Jas. S. Collins; April 24, 1848—February 24, 1924.

DR. WALTER P. CRAVEN, December 29, 1845—December 5, 1929.

(Wife) **MARTHA A. GLUYAS CRAVEN**, August 22, 1859—January 5, 1903.

REV. CALVIN KNOX CUMMING, D.D.; born in Scotland, July 1, 1854 at Hampton, died at Davidson, North Carolina, March 25, 1935; Missionary to Japan, 1889-1925; son of Samuel and Margaret Cumming, who were born in Stranraer, Scotland. "I have fought a good fight, I have finished my course, I have kept the faith."—II Tim. 4:7.

MARTHA E. CAMPBELL, wife of C. F. Campbell; born April 8, 1828, died February 26, 1901.

C. F. CAMPBELL; died April 1, 1887; aged 65 years, 4 months, 27 days.

D. W. CAMPBELL; born June 5, 1859, died July 27, 1896.

To the memory of GENERAL WILLIAM LEE DAVIDSON of Mecklenburg County, N. C.; born in 1746, youngest son of George Davidson of Lancaster, Pa., who moved to Mecklenburg County, North Carolina in 1750. Major 4th reg. N. C. Troops; promoted Lieutenant Colonel;

Severely wounded at Gulson's Mill; he was promoted for bravery to the rank of Brigadier General. With 300 men opposing Cornwallis and Troops, he was killed at Battle of Cowan's Ford, February 1, 1781.

Erected by Mecklenburg Declaration of Independence Chapter, Daughters of the American Revolution, 1920.

In "Watchman of the South," February 1, 1844, describes it as "a brick wall about 6 feet long and 2 feet high, without any inscription—his friend Captain Wilson, whose grave is nearby, found him plundered and stripped of every garment, and hastily placing him on his horse bore him to this place of sepulture. Congress voted a monument to the man most beloved in his country, a sacrifice to the public welfare, but. . . his grave is still without an inscription. The college bears his name."

JANE ELIZABETH DAVIDSON, wife of Doctor W. S. M. Davidson; died December 3, 1844; age 21 years, 3 months, and 18 days.

JAMES T. DAVIDSON; born October 21, 1843, died March 4, 1874.

W. S. M. DAVIDSON, born November 2, 1817, died December 15, 1873.

Sacred to the memory of **ELIZABETH LEE DAVIDSON**, who departed this life on the 27th of April, 1845; aged 62 years and 7 months.

"Thou art gone to the grave, we no longer behold thee, nor tread the rough path of the world by thy side, but the wide arms of mercy are spread to enfold thee, and sinners may hope since the Saviour has died."

Sacred to the memory of **BENJAMIN WILSON DAVIDSON** who was born the 20th May, 1787; departed this life 25th September, 1829.

"Attentive reader let my mould'ring clay, wake your reflection while 'tis called to day; 'tis time I'm gone, thou 'rt going and soon thou will softly recline among the silent dead; Art thou prepared; where will thy spirit be; when time is lost in vast eternity."

Little **LIZZIE**, infant daughter of J. R. and E. O. Davidson.

Beneath the tomb lies deposited the remains of **JOHN W. DAVIDSON**, who departed this life April the 7th A.D. 1823; aged 5 months. "Fond man the vision of a moment made dream of a dream and shadow of a shade. Vivit Post Funera Virtus."

Sacred to the memory of **JAMES DAVIDSON**, who died September 10, 1788; aged 9 months.

Sacred to the memory of **JOHN DOHORTY**, who died February 16, A.D. 1790; aged 46 years.

In memory of **JANE DOUGHERTY**, who died February 20, 1824; age 46 years. "Why do we mourn departing friends, or shake at death's alarms. 'Tis but the voice that Jesus sends to call them to his arms; the graves of all his saints he blest and so often ev'ry bed; where should the dying members rest—but with their dying head."

IDA M. KERNS DOUGLASS, wife of G. L. Douglass; April 2, 1870, October 24, 1911.

C. E. DOUGLASS; born February 3, 1832, died March 1, 1919; age 87 years, 1 month.

SAMUEL A. DOUGLASS, April 17, 1826—November 18, 1905.

In memory of JOSEPH DOUGLAS, Esq., who died September 4, 1805; aged 55 years. "Remember, O reader, you must die."

ANDREW DUNNFE, born October 31, 1791, aged 71.

In memory of JAMES DUNN, who died the 29th of August, 1813; aged 49 years, 3 months, and 6 days. "Why do we mourn departed friends, or shake at death's alarm; 'Tis but the voice that Jesus sends, to call us to his arms."

ANDREW ELLIOTT, Sen.; born March 29, 1765, died March 12, 1855.

WILLIAM ELLIOTT, born January 20, 1816, died July 3, 1856.

MARGARET E. ELLIOTT, born January 15, 1798, died June 10, 1831.

ANNIE L. ELLIOTT, born December 7, 1809, died June 16, 1873; aged 63 years, 6 months, and 2 days.

MARY ELLIOTT, born February 10, 1802, died July 1, 1879; aged 77 years, 4 months, 21 days.

MISS E. L. ELLIOTTE, born August, 1813, died December 11, 1891.

ANDREW ELLIOTT, JR., born April 9, 1804, died January 11, 1855.

CATHERINE ELLIOTT, born March 20, 1769, died September 27, 1826.

In memory of CATHERINE L. ELLIOTT, born January 18, 1800, died April 5, 1861.

GEORGE ELLIOTT, born May 17, 1794, died June 21, 1873; aged 79 years, 1 month, and 4 days.

In memory of NANCY EMERSON, died September 9, 1816; aged 76 years and 5 months. "Hark, from the tomb a doleful sound, my ears attend the cry; ye living men come view the ground, where you must shortly lie."

MARTHA A. FULLHAM, born July 12, 1831, died April 7, 1905.

In memory of ABIGAIL GARRISON, died 3rd of September, 1892; aged 73 years.

Sacred to the memory of MARGARET GRAHAM, relict of William Graham. She died May 12, A.D. 1821; aged 71 years. "Tho' worms devour my wasting flesh, and crumble all my bones to dust; my God shall raise my form anew, at the revival of the just."

Sacred to the memory of WILLIAM GRAHAM, who departed this life July 17, A.D., 1818; aged 78 years. "He was an affectionate husband, a kind parent, an obliging neighbour, and useful citizen. 'Life is at best a narrow bound that heaven sets to men, and pains and sins run thro the round of three score years and ten'."

In memory of JANE McCULLOUGH, wife of Hugh A. Grey; died April 5, 1883; age 49 years.

FREDDIE McMURRAY GREY, July 9, 1885—February 1, 1887.

LAURA J., daughter of D. A. and J. E. Hannon; born March 30, 1855, died September 2, 1870; aged 15 years, 5 months, 2 days. "Alas, how changed that lovely flower, which bloomed and cheered my heart; fair, fleeting, comfort of an hour, how soon we're called to part."

JOHN F. HARRY, born August 29, 1829, died August 7, 1871. A ruling elder of Hopewell Church. "The Lord is my Shepherd, I shall not want. Mark the perfect man and behold the perfect upright, for the end of that man is peace."

In memory of ANN L. HARRY; born September 29, 1839, died October 9, 1843.

CYNTHIA WILSON HAMPTON, February 23, 1824—May 31, 1896.

CHAS. FISHER HAMPTON, May 4, 1852—October 22, 1896.

ROBERT THOMAS HAMPTON, May 10, 1854—April 18, 1921.

SARAH LAWING HARRY, wife of W. B. Harry; born December 8, 1838, died July 29, 1875.

WM. BATTE HARRY, born February 26, 1834, died June 17, 1889.

HARRY; infant of W. B. and Sarah A. Harry.

HARRY; infant of W. B. and Sarah A. Harry.

In memory of DAVID HARRY who was born the 30th of September, 1798 and died the 24th of April, 1849.

SARAH E., daughter of A. R. and R. R. Henderson; January 11, 1868, died September 4, 1878.

In memory of JOHN HENDERSON who departed this life, May the 23rd, 1842; aged 62 years and 10 months.

In memory of ANN HENDERSON, consort of John Henderson, who departed this life, May the 29th, 1830; aged 56 years.

WILLIE P. HENDERSON, son of J. S. and M. E. Henderson; born July 7, 1863, died January 23, 1865. "Behold what matchless tender love doth Christ to babies display."

MARCUS S. HENDERSON, infant son of J. S. and M. E. Henderson; born March 3, 1868, died March 31, 1868. "Forbid them not whom Jesus calls, nor dare the claim resist."

LITTLE TENIE, infant daughter of J. S. and M. E. Henderson; born April 30, 1862, died June 22, 1862. "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of God."

Sacred to the memory of NANCY HENDERSON, who died June 30, 1793; aged 17 months. Woods Henderson; aged 17 months; also Alexander; died Aug. 15, 1895. "Corruption, Earth, and Worms, can but refine our flesh; till our triumphant Spirit comes to put it on the earth."

MARTHA JANE HENDERSON, born December 8, 1887, died June 19, 1911.

In memory of MARGARET HENDERSON, who died September 13, 1809, in the 28th year of her age.

In memory of BETSY HENDERSON, who died March 14, 1821; aged 35 years and 4 months. "God, my Redeemer lives, and often from the skies, looks down and watches all my dust, till he shall bid it rise."

In memory of SARAH HENDERSON, who died February 8, 1808 in the 55th year of her age. "God, my Redeemer lives, and often from the skies, looks down and watches all my dust, till he shall bid it rise."

JOHN MILTON HENDERSON, son of R. and M. C. Henderson; born July 9, 1855, died February 28, 1866; aged 10 years, 7 months and 19 days. "Even so Father, for so it seemeth good in their sight."

ALICE VIRA, daughter of R. and M. C. Henderson; born February 13, 1852, died January 30, 1863; aged 10 years, 11 months, and 17 days. "Jesus sayeth, Suffer them to come unto me and forbid them not."

Died for their Country—In memory of **LAWSON P. HENDERSON, C.S.A.**; born August 18, 1839, died August 17, 1861; killed at Yorktown, Va.; aged 21 years, 9 months, 21 days.

Also **WM. A. HENDERSON, C.S.A.**; born August 16, 1844, died May 19, 1863; died for his country at Richmond, Va., where his body lies; aged 18 years, 9 months, and 3 days; sons of R. and M. C. Henderson.

In memory of CHARISSA P. HENDERSON, who died September 11, 1808, in the 19th year of her age. "The living know that they must die, but all the dead forgotten lie; their memory and their sense is gone, alike unknowing and unknown."

In memory of JOHN HENDERSON, who died September 7, 1809, in the 62nd year of his age. "Corruption, earth, and worms, shall but refine this flesh, till my triumphant spirit comes to eat (*sic*) it afresh."

JAMES SAMPLE HENDERSON, born March 4, 1836, died November 10, 1912.

MARGARET E. HARRY HENDERSON, wife of James S. Henderson; born October 31, 1836, died April 7, 1895.

DAVID ROBINSON HENDERSON, October 26, 1854—February 10, 1931. His wife, Theresa Carrie Robinson Henderson; December 14, 1869—June 18, 1897.

INFANT; June 16, 1897—June 17, 1897; son of D. R. and C. R. Henderson.

In memory of ROBERT HENDERSON, JR.; born March 21st, 1804, died February 26th, 1863; aged 58 years, 11 months, 5 days. "Night is lost in endless day (*sic*); sorrow in eternal rest."

MARTHA CAROLINE HENDERSON, wife of Robert Henderson, Jr.; born April 1, 1814, died March 26, 1891; aged 76 years, 11 months, 25 days. "Asleep in Jesus blessed sleep, from which none ever wakes to weep; a calm and undisturbed repose, unbroken by the last of foes."

In memory of DOVY WINSLOW HENDERSON, born June 29, 1850, died February 19, 1851.

In memory of ANN; born July 21st, died September 23rd, 1841; and **MYRA**; born August 23, died September 15, 1842; daughters of R. and M. C. Henderson.

In memory of JOHN HENDERSON, who died November 14, 1794; aged 70 years.

In memory of MARY HENDERSON, who died September 25, 1825; aged 42 years. "Hear what the voice from heaven proclaims for all the pious dead. Sweet is the voice of their names, and soft their sleeping bed. They lie in Jesus and are blessed. How kind their slumbers are, from suffering and from sin released, and freed from every snare."

MARGARET R., daughter of A. R. and R. R. Henderson; born August 9, 1874, died September 29, 1875.

INFANT, son of A. M. and P. R. Henderson; born March 18, 1905, died May 7, 1905.

ANDREW R. HENDERSON, died December 28, 1901; age 75 years, 6 months, and 20 days.

HOUSTON—**JOHN MARSHALL HOUSTON**; July 13, 1827—June 16, 1915; **JANE ELIZABETH SAMPLE HOUSTON**, his wife; April 10, 1835—June 14, 1914.

EUNICE MCCOY HOUSTON, born 1801, married Matthew Houston, 1825; died the spring of 1863.

ROBERT S. HOUSTON, son of J. M. and J. E. Houston; born April 23, 1857, died December 19, 1861.

IDA B. HOUSTON, daughter of J. M. and J. E. Houston; born March 19, 1866, died August 14, 1870.

RACHEL ROXANNA RUTLEDGE, wife of A. R. Henderson; born June 19, 1832, died June 18, 1908.

W. M. HOUSTON—1800, died April, 1879.

ELIZABETH V. HUNTER, December 8, 1851—December 22, 1896.

ESTHER F. HOUSTON, died August 14, 1908. Age 75 years. "At Rest." Sacred to the memory of **SARAH E. HUNTER**, who died February 10th, 1838; aged 24 years.

Father—**THOMAS N. HUNTER**, born April 29, 1854, died April 24, 1888.

In memory of ROBERT IRVIN, who died August 11th, 1803; age 17 years and 9 months. "Who departed this life in hopes of a happier eternity. 'Young as I am I quit the stage; too well I know the applause of the age; farewell to growing fame below, but heaven demands me upward, and I dare to go. Hark, my fair guarding (?) child, my stay (*sic*) and waves his golden rod. Angels, I come led on the way, and to my Savior God."

In memory of MARGERY IRVIN, who died October 29, 1788; age 48 years.

In memory of EDWARD IRVIN, who died October 10, 1790; age 54 years.

In memory of ROBERT JAMISON, born June 30, 1774, died September 13, 1832.

JONAS JAMISON, died June 28, 1867—37 years.

THOMAS JAMISON, died December 16, 1808.

In memory of ANDREW JAMISON, who died July 8, 1810; aged 32(52) years.

SADIE REBECCA JAMISON, daughter of W. A. and A. L. Jamison; born November 14, 1885, died August 28, 1893.

Sacred to the memory of ELIZABETH JAMISON, who departed this life May the 31st, 1800, in the 60th(31st) year of her age. "How still and peaceful is the grave, where life's vain tumults past; th' appointed house by heaven's door receives us all at last, all levelled by the hand of death, lie sleeping in the tomb; 'tis God in judgment calls them forth to meet their final doom."

In memory of ISABELLA JAMISON, who died 30th of January, 1816, in the 41st year of her age. "She was a faithful and loving wife; an industrious and tender mother; and an imitation of her female acquaintances for all the pious dead. Sweet is the memory of their name, and soft their sleeping bed far from the world of toil and strife. Their presence with the Lord; their labours of their mortal life ends in a large reward."

In memory of ANDREW C. JOHNSON, who died November 13, 1820; aged 7 months, 15 days.

LOUISA JOHNSON, died October 22, 1841—50 years, 2 months, 28 days.

In memory of NANCY A. KENNERLY, wife of E. W. Kennerly; died January 20, 1856; age 21 years, 5 months, 18 days.

In memory of an infant daughter of E. W. Kennerly; died November 13, 1855; age 2 months and 7 days.

J. ABNER KERNS, June 6, 1858—July 27, 1932.

(Wife) **FRANCES CHRISTENBURY KERNS**, September 4, 1858—January 4, **JAMES L. KERNS**, son of S. A. and F. C., August 24, 1890—August 30, 1892.

FANNIE R., daughter of J. F. and N. T. Kerns; died September 18, 1878; aged 3 years, 1 month, and 25 days. "Why should we mourn departing friends, or shake at death's alarm; It is but the Voice of Jesus sends, and calls us to his arms."

MARY KATE McAULEY, wife of R. W. Kerns, October 23, 1885—January 14, 1915.

MINNIE I. BARKLEY, wife of N. M. Kerns, June 2, 1867—May 19, 1896.

BRICE McK. KERNS, son of W. M. and Minnie, November 22, 1897—April 16, 1896.

MRS. W. M. KERNS, died November 24, 1932. Age 65 years, 9 months, 13 days.

MARGARET J., daughter of T. S. and L. C. Kerns.

J. P. KERNS, died May 9, 1896; aged 3 years.

R. V. KERNS, born July 1, 1826, died September 5, 1901.

J. F. KERNS, died May 7, 1896; aged 45 years.

LURA T. KERNS, daughter of J. F. and N. T. Kerns; died October 13, 1878; aged 1 year and 6 months.

MAC KERNS, died March 3, (May 5), 1887; aged 2 months.

P. B. KERNS, died February 24, 1896; aged 6 months.

M. REBECCA KERNS, August 30, 1827—July 15, 1906.

SARAH (J. R.) KERNS, daughter of W. C. and N. V. Kerns; born May 9, 1856, died October 2, 1858.

MARY A. HUNTER, wife of John W. Kerns; February 27, 1884, January 14, 1928. "She was the sunshine of our home."

Infant son of J. W. and Mary A. Kerns, January 14, 1928.

In memory of **JAMES D. KERNS**, born January 16, 1864; died July 14, 1868; age 4 years, 5 months, and 29 days.

In memory of **JAMES H. KERR**, who died July 21, 1853; aged 36 years, 1 month, and 11 days.

In memory of **JOSEPH KERR**, who died December 28, 1821, in the eighty-first year of his life. "Go home my friend and wipe your tears. Here must I lie until Christ appears; when He appears then I shall rise, and see you with immortal eyes."

Here lies the body of **MARGARET KINCAID**, who died October the 1st day, 1788.

In memory of **ELIZABETH C. HUTCHISON KING**, daughter of C. C. King and S. D. King, who died December 17th, 1846; aged 18 years, 10 months, 2 days.

In memory of **CAPT. JAMES KNOX**—Who in hope of a glorious resurrection to eternal mark, deceased October 10th in the year of the Christian era, 1794. Aged 42 years. "To continue his memory in the minds of us surviving friends and to perpetuate a character in which were unveiled a tender husband, an affectionate parent, a good citizen; and by whom were cultivated justice, generosity, probity, and sincerity this monument."

In memory of **JANE K. LATTA**, wife of James Latta; died July 1, 1864, in the 89th year of her age. "She being dead yet speaketh."

Beneath this tomb is deposited the remains of **EZEKIEL LATTA**, who was born January 16th, 1810, and died November 21st, 1820.

Sacred to the memory of **JAMES LATTA**, who departed this life 30th October, 1837; aged 82 years, 2 months and 9 days.

ANDREW LAWING, died June 5, 1825—64 years.

In memory of **ELIZABETH LAWING**, died October 8, 1825; age 26 years.

In memory of **SAMUEL C.**, infant son of John F. and Jane Little, who died August 10th, 1853; age 3 years and 7 months.

JANIE McKENZIE, infant daughter of J. M. and E. S. Little; died September 28, 1879; age 9 months and 1 day.

MARY, daughter of J. M. and M. E. Little; died June 16, 1888; age 2 months, 5 days.

JOHN C. LITTLE, son of J. M. and M. E. Little; born January 1, 1886, died September 28, 1891.

MINNIE ESTHER McCOY LITTLE, wife of J. M. Little; January 14, 1866—August 13, 1895.

Sacred to the memory of **PEGGY LONG**, who died July 19, 1799 A.D.; age 30 years. "What once had virtue, grace, and wit lies mouldering now beneath our feet. Poor Mansion for so fair a guest, yet here she sweetly takes her rest."

Sacred to the memory of **CAPTAIN JOHN LONG**, who departed this life, July 4th, 1799, in the 51st year of his age. "Remember, O reader you must die."

JOHN WILLIAM LOVE; born June 24, 1855, died May 4, 1894.

ROBERT LUCKEY, August 29, 1826—November 26, 1900; **Mary A. Abernathy Luckey**, his wife, January 18, 1846—January 1, 1916.

HANNAH KERR MARTIN, wife of Robert Martin; born May 10, 1776, died July 12, 1832. "Blessed are the dead who die in the Lord."

MARGARET N. MARTIN, born November 20, 1807, died September 10, 1841. "Asleep in Jesus."

In memory of **ROBERT MARTIN**, who died April 1, A.D., 1812; aged 33 years.

JOHN E. McAULAY, May 21, 1861—November 27, 1929.

E. H. McAULAY, January 11, 1851—January 18, 1934. (Wife) **MARY L. McCOY McAULAY**, October 2, 1858, died.....

McCORKLE—**THOMAS J. McCORKLE**, born November (October) 12, 1824, died June 5, 1862; **ROBERT C.**, 1847-1852; **MARY JANE**, 1849-1852; **W. L. D.**, 1853-1855.

J. M. McCORKLE, February 9, 1851—August 26, 1915. (Wife) **MARY ANNA HAMBRIGHT**, July 27, 1856—September 15, 1919.

NANNIE McCORKLE, daughter of J. M. and M. A., December 4, 1884—January 19, 1886.

FRANK H. McCORKLE, son of J. M. and M. A., died June 30, 1873, 10 months, 4 days.

MAGGIE McCORKLE, daughter of J. M. and M. A., August 31, 1895—May 24, 1897.

FRANKLIN ALEX. McCORKLE, September 23, 1858—September 5, 1935.

MARY ANN PUCKETT McCORKLE, December 21, 1825—July 4, 1862.

M. J. ALEXANDER McCOY, wife of W. L. McCoy; August 12, 1864—December 29, 1895; age 31 years, 4 months, 17 days.

Woodmen of the World Memorial—WILLIAM L. McCOY, March 7, 1862—April 26, 1917. "An honest man's the noblest work of God."

In memory of **JOHN F. McCOY**, son of M. R. and R. McCoy; born September 5, 1830, died July 3, 1863. Lost his life at the battle of Gettysburg on July 3, 1863 in defense of the lost cause.

In memory of **M. R. McCOY**, born March 10, 1807, died May 12, 1854. He was the Son of Temperance of Hopewell division No. 91 until his death. (*sic.*)

In memory of **PEGGY ALEXANDER McCOY**, who was born August 17, 1792 (confused?) and died March 17, 1793; age 1 month.

Dedicated to the memory of **JOHN McLURE**, who died April 11, 1817; age 78 years and 10 months. "Hear what the voice from Heaven proclaims for all the pious dead. Sweet is the savor of their names, and soft their sleeping bed. They died in Jesus and are blessed. How kind their slumbers are from suffering and sin released. For from this world I've tolled(?) They're present with the Lord (*sic.*); the labor of their immortal life is a large reward."

JANE A. McLURE, wife of J. A. McLure; born June 4, 1856, died April 18, 1891. "Upward I fly: still all my songs shall be; nearer my God to thee, nearer to thee."

Sacred to the memory of **ANN McLURE**, who departed this life, July 12th, 1828; aged 75(73) years.

ARTHUR McLURE, died March 18, 1817—68 years.

JOHN M. McLURE, died April 11, 1817—78 years, 10 months.

Sacred to the memory of **HUGH McLURE**, who departed this life November 10th, 1840 in the 59th year of his age. "Brother, thou art gone before us, and thy saintly soul is flown where tears are wiped from every eye, and sorrow is unknown. From this burden of flesh and from care and fear released, where the wicked cease from trembling and the weary are at rest."

In memory of **JEAN McCREAKEN**, who died August 13, A.D. 1786; aged 33 years.

To perpetuate the memory of **JAMES McCRAKEN**, who departed this life the 18th January, 1802—aged 52 years. "I quit the stage of life, nor will I know the applause of the age; farewell to earthly things I leave below a life not quite worn out with cares or agonies of years, but Heaven demands me upwards and I dare to go. Amongst ye friends divide and share the remnant of my days, if ye have patience and can bear along fatigue of life and drudge thro all the race."

- SAMUEL McELROY**, born March 1803, died December 30, 1874. "With Christ in Heaven."
- McELROY—WILLIAM EDWARD McELROY**, born December 2, 1866, died March 14, 1925.
- LOLA LEE McELROY**, son of S. J. and M. J. McElroy; born March 17, 1871, died July 9, 1873.
- INFANT**, son; April 27, 1883.
- SAMUEL J. McELROY**, October 30, 1840, November 5, 1927; his wife, Margaret Sample McElroy, August 19, 1846, December 28, 1928.
- The memory of **JOHN McENTIRE**, who died January 26, 1824; aged 67 years. "Adieu to all both far and near, my loving wife and children, for my immortal soul is fled, I must lie numbered with the dead."
- In memory of **HENRY McENTIRE**, died October 28, 1827; aged 40 years. "I am gone unto that happy shore, where pain and death waste no more."
- In memory of **ISAAC McENTIRE**, who died 22nd January, 1820; aged 46 years. "Adieu to all both far and near, my loving wife and children, for my Immortal Soul is fled; I must lie numbered with the Dead."
- Sacred to the memory of **ANN McGIN**, who departed this life November 22, 1797 in the 27th year of her age. "Behold amidst the youthful bloom of life, the tender mother, the beloved wife, to death's unalterable call answers and dies lamented by numerous friends. Her infant child had just received its breath when, low, the parent mother sinks in death; survivors all this solemn lesson read, prepare this life to rest among the dead."
- In memory of **MARTHA McKNIGHT**, wife of H. F. McKnight, who was born March 24th, 1796 and died August 24th, 1852.
- SAMUEL McNEELY**, son of T. N. and I. A. McNeely.
- McNEELY—THEODORE NEWTON McNEELY**, April 3, 1830—June 12, 1915; his wife, Isabella A. Henderson, May 6, 1834—October 27, 1908.
- MRS. ANNIE McNEELY**, born 1876, died 1935.
- INFANT**, son of Rev. R. A. and Isla Miller, born and died July 1, 1888. [N.B.—Rev. Robert Alexander Miller was pastor, 1885-1891.]
- ELIZABETH H. MINCY**, wife of Wiley Mincy; born February 24, 1844, died January 7, 1921.
- WILLIAM MONTEITH**, died August 8th, 1844; age 72 years.
- FRANKLIN LEE MONTEITH**; born September 15th, 1815, died February 21st, 1855.
- VIOLET P. MONTEITH**, died October 17th, 1855; aged 79 years.
- ALEXANDER MONTEITH**, died November 15th, 1775; aged 45 years.
- JANE MONTEITH**, died February 27th, 1812; aged 85 years.
- HANNAH MONTEITH**, died November 23rd, 1844; aged 78 years.
- MARY E. MONTEITH**, born December 3rd, 1810, died July 26th, 1851.
- HUGH ESREN MONTEITH**, born January 5, 1818, died November 26th, 1820.
- JANE SOPHINA MONTEITH**, died January....., 1895; 86 years, 1 month, 18 days.
- REV. LYNFORD LARDNER MOORE**, April 22, 1869—August 11, 1929. Moore, infant of Rev. L. L. and Mary T. Moore.

Little **SAMUEL MOORE**, died September 26, 1933.

Sacred to the memory of **MOSES MOORE**, who died October 30, 1782; aged 51 years; and **Ann Moore** who died March 3, 1802; aged 65 years.

"When we lie buried in the dust, our flesh shall be thy care, our withering limbs with these we trust to raise them fresh and fair."

ELLIE REID, wife of Rev. John W. Moore; October 13, 1863—November 18, 1893.

MOORE—JOHN W. MOORE, January 2, 1842—December 31, 1923.

MARGARET GIBBON MOORE, wife of John W. Moore; August 14, 1840—February 25, 1886.

MARGARET JEANE, infant daughter of Rev. and Mrs. John W. Moore; December 30, 1892—October 19, 1893.

MASON EDWARDS, son of J. W. and K. B. Moore, March 26, 1908—December 21, 1928. "Till Jesus comes."

FLORENCE NANCE, died November 27, 1895; aged 14 years.

JAMES TAYLOR NANCE, 1848—1925.

INFANT son of A. D. and I. S. Parks.

M. E. PARKS, daughter of A. D. and I. S. Parks; died November 14, 1881; age 18 years, 2 months, 1 day.

A. D. PARKS, born July 6, 1835, died January 15, 1911; age 75 years, 6 months, and 9 days.

ISABELLA S. PARKS, wife of A. D. Parks; born April 3, 1836, died October 4, 1894; age 58 years, 6 months, 1 day.

LUELLA TEMPLE, wife of J. L. Parks, July 11, 1882—September 19, 1913. "She believes and sleeps in Jesus."

ELIZABETH A. PARKS, February 18, 1827—July 12, 1904.

SARAH M. PARKS, April 26, 1822—November 4, 1876.

DR. THOMAS M. PARKS, January 18, 1841—May 30, 1877.

An **INFANT** of Dr. T. M. and S. A. Parks; born and died July 13, 1869.

ERNEST, born July 9, 1874, died November 20, 1874; and **THOMAS A.**, born December 19, 1875, died February 27, 1877, sons of Dr. T. M. and S. A. Parks.

MARY ANN PARKS, September 15, 1811—March 2, 1883.

In memory of **ESTHER J. PARKS**, died November 29, 1895; aged 72 years and 9 months.

MARTHA N. PARKS, died May 2, 1874; aged 55 years, 3 months and 2 days.

WILLIAM BEATY PARKS, May 13, 1851—September 17, 1929.

NANCY ALICE GLUYAS, wife of William Beaty Parks, May 7, 1853—February 12, 1925.

EDNA MAY PARKS WHITE. (See A. P. White.)

JOHN L. PARKS, June 25, 1822—March 8, 1906.

JOHN N. PATTERSON, December 5, 1835—October 7, 1912. "Entered the Confederate Army, March, 1862, under Capt. Rankin; 5th cavalry; 2nd regiment; company 1; wounded at Chancellorsville, Va., returned home April, 1865."

PATTERSON—LENORA SLOAN, his wife; October 4, 1845—October 27, 1904.

JAMES N., died October 6, 1877; 2 years, 3 months, 1 day; **GEORGE G.**, died July 13, 1878; aged 2 years, 11 months, 25 days, children of J. N. and M. L. Patterson.

THOMAS PEEL, died December 8, 1795—19 years.

In memory of JOHN PEOPLES, died March 14, 1829; age 65 years.

In memory of HANNAH PEOPLES, born November 16, 1823; died June 11, 1891.

JOHN PEOPLES, died October 10, 1827; aged 34 years.

JEMIMA PEOPLES STOWE, daughter of John and S. S. Peoples; born September 16, 1821, died November 2, 1884.

SARAH E. D. PEOPLES, died March 18, 1848; age 20 years.

SAMUEL W. PETTERS, son of John and Violet, died January 14, 1810—9 months, 14 days.

Sacred to the memory of JANE B. PHARR, who was born on the 29th of November, 1796 and died on the 29th of August, 1839 in the 44th year of her age. "She lived the life and died the Christian's death."

AMANDA TALLULA PHARR, died August 31, 1881; aged 22 years.

MARY ANN PUCKETT, December 21, 1825—July 24, 1861.

ROBT. E. PUCKETT, June 1, 1831—February 8, 1901.

In memory of JAMES PUCKETT, born March 17, 1824, died October 31, 1901. "Kindled to begin, O mystery why? Death is but life, weep not, nor sigh."

In memory of VIOLET D. PUCKETT, born May 7, 1829, died November 13, 1901. "We trust our loss will be her gain, and that with Christ she's gone to reign."

In memory of MULVINA D. PUCKETT, born March 19, 1852, died October 29, 1905. "The guardian spirit now may guide, and o'er my wayward path preside."

PUCKETT—M. R. PUCKETT, January 11, 1862—August 18, 1920. "Gone but not forgotten."

MARTHA PUCKETT, born August 5, 1851—April 9, 1887.

Little MARY ELLA PUCKETT, infant daughter of J. P. and M. L. Puckett, died August 18, 1884; aged 4 months, 12 days.

JORDAN PRIM PUCKETT, December 16, 1858—March 18, 1894.

MAGGIE LENORA HUNTER PUCKETT, wife of J. P. Puckett; June 7, 1860—August 24, 1905.

WILLIAM FRANKLIN PUCKETT, January 9, 1854—November 28, 1928.

JANE ELIZABETH PUCKETT, wife of W. F. Puckett; September 17, 1859—May 12, 1922.

Sacred to the memory of ROSA R. PUCKETT, wife of R. E. Puckett, born July 27, 1836, died September 10, 1875; age 39 years, 1 month, 13 days.

W. HAYES PUCKETT, born December 17, 1868, died September 26, 1893.

JOHN A. PUCKETT, born January 21, 1871, died October 6, 1899; age 28 years, 9 months and 4 days (error).

KENNETH D. PUCKETT, died April 16, 1934; aged 11 months.

Here lies POLLY RANKIN with an infant on her right breast who departed this life January 30, 1803 in her 33rd year. "She was an agreeable wife, tender mother, and kind neighbor. She left five motherless children and a discomfortable husband. 'Hark from the tomb a doleful sound, my ears attend the cry; ye living men come view (*sic*) the ground where you must shortly lie. Princes, this clay must be your bed in spite of all the powers. The tall, the wise, the Rev. head, must lies as low as ours."

Sacred to the memory of RICHARD RANKIN who died March 23, 1804; aged 35 years. "How still and peaceful is the grave, where life's vain tumults past; th' appointed house, by Heaven's decree receives us all at last."

Sacred to the memory of MRS. NANCY L. REID, wife of Rufus Reid, who was born 15th February, 1801; departed this life 6th November, 1833.

Sacred to the memory of ELIZABETH L. REID, second wife of Rufus Reid; born February 9, 1797, died May 4, 1838.

MARY A. ROBINSON, November 9, 1813—April 9, 1845; daughter of William Bain Alexander.

ARCHIBALD ROBINSON, died 1879.

ABIGAIL BARNETT ROBINSON, died May 28, 1888—98 years.

JOHN M., son of A. W. and S. J. Rodgers; born April 28, 1888, died February 12, 1890.

In memory of POLLY TILLEY ROSS, daughter of James and Catey Ross, who died 31st of January, 1809; age 2 years, 10 days. "Cease frail nature to lament in vain, reason forbids to wish her back again; rather congratulate her happier lot, and new advancement to a better fate."

In memory of RUBEN E. ROSS who died September 5, 1824; age 23 years, 2 months, 12 days. "They die in Jesus and are blessed. How kind their slumbers are from sufferings and from sin released, and free from every snare."

In memory of JAMES ROSS who died April 6th, 1809; aged 39 years. "Why do we mourn departed friends or shake at death's alarms, it's but the voice that Jesus sends to call us to His arms. They die in Jesus and are blest; how kind their slumbers are from sufferings and sin released, and free from every snare."

DAVID RUFSEL (RUSSEL?), died March 28, 1802—69 years, 1 day.

In memory of RICHARD SIDNEY SAMPLE, son of Wm. A. and J. L. Sample; born December 3, 1830, died November 20, 1831.

M. IDA WILLIAMS SAMPLE, wife of John W. Sample; born July 5, 1851; fell asleep in Jesus, August 11, 1889. "None knew her but to love, none named her but to praise."

JENNIE PEARL SAMPLE, March 25, 1893—October 13, 1895.

PAULINE SAMPLE, November 4, 1894—October 4, 1895.

E. EUGENIA HARRIS SAMPLE, wife of J. McCamie Sample; born August 7, 1842, died January 28, 1893.

JAMES McCAMIE SAMPLE, born January 19, 1835, died April 16, 1927; age 92 years. A ruling elder of Hopewell Church for more than 55 years.

JANE L. BARRY SAMPLE, wife of Wm. A. Sample; born March 29, 1811, died May 11, 1876; aged 65 years, 1 month, and 13 days. "Blessed are the pure in heart for they shall see God."

In memory of JAMES SAMPLE, born 14th February, 1770, died January 7, 1853.

Sacred to the memory of WILLIAM SAMPLE who departed this life September, A.D. 1791; aged near 55 years.

Sacred to the memory of ELIZABETH ALEXANDER SAMPLE who departed this life August 1, A.D. 1822; aged 75 years, 6 months.

Sacred to the memory of ARAMINTA C. SAMPLE who died July 11, 1794; aged 5 years, 6 months.

DAVID IRWIN SAMPLE, born August 6, 1837, died January 11, 1918; age 75 years.

In memory of MARTHA SAMPLE, wife of Jas. Sample; born September 22, 1777, died December 31, 1861; age 84 years, 3 months, 9 days. "Blessed are the dead who die in the Lord."

ROBERT MIDAS SAMPLE, son of John W. and Ida W. Sample; July 31, 1889—August 21, 1890.

WILLIAM A. SAMPLE, born April 15, 1803, died June 29, 1877; aged 74 years, 2 months and 14 days. He was elected ruling elder of Hopewell Church in 1831 and served as such up to the time of his death—a period of 46 years.

SAMPLE—REBECCA ELLIE McCOY SAMPLE, wife of D. I. Sample; born March 22, 1842, died February 17, 1903; age 69 years, 10 months and 25 days.

LEE HOUSTON SAMPLE, child of D. I. and R. E. Sample; age 2 years and 2 months.

In memory of MARTHA E. SAMPLE, daughter of Wm. A. and I. L. Sample; born September 8, 1832, died September 20, 1857.

A. C. SHIELDS, born December 27, 1826, died September 9, 1899; aged 72 years, 8 months, and 12 days. "Dearest father thou has left us. We thy loss most deeply feel, but 'tis God who hath bereft us. He can all our sorrows heal."

COWAN LEMLY SHIELDS, July 10, 1863—March 21, 1928. His wife, Julia Alexander (Shields), born September 29, 1866.

ALICE ONA SHIELDS, daughter of C. L. and N. J. (J. N.) Shields; born June 10, 1908, died April 21, 1910. "Gone to rest."

BANNER JANE SHIELDS, daughter of C. L. and N. J. (J. N.) Shields; September 13, 1895, March 9, 1915. "Asleep in Jesus, blessed thought."

JANE A. HENDERSON SHIELDS, wife of A. C. Shields; born October 24, 1824, died April 22, 1898; age 73 years.

W. B. SHIELDS, born April 16, 1856, died September 20, 1893.

SOMMERVILLE—KATE NELSON, first born of Dr. Thomas L. Gregory and Catherine Nelson, July 11, 1851, at the Piping Tree, Va. Married, June 20, 1878, Rev. Jno. Watkins Dabney, of Campinas, Brazil, where were born their five children. August 4, 1892, married Chas. Wm. Sommerville, of Hampden-Sydney, Va., pastor of Hopewell. Fell asleep, January 16, 1936. "Christ rose and she shall surely rise."

SALLIE LOEL STEPHENS, June 3, 1845—March 19, 1908.

ASE E. STEPHENS, November 14, 1847—June 10, 1927.

J. L. STEPHENS, born September 18, 1870, died August 18, 1901. "Gone, but not forgotten."

ALLEN PRESTON STEPHENS, died March 29, 1930.

Daughter—SARAH BELL STEPHENS, born November 20, 1885, died June 17, 1913.

Mother—CYNTHIA A. STEPHENS, born February 28, 1856, died April 20, 1936.

- LAURA S. STEVENS, daughter of S. J. and M. C., October 4, 1872—June 29, 1879.
- MOLLIE R. STEVENS, daughter of S. J. and M. C., September 24, 1871—February 25, 1879.
- In memory of SARAH ANN SPENCER who died 29th August, 1806; age 18 years. "Our—(*sic*) years time urges on. What's human must decay; Our friends, our young companions gone, can we expect to stay."
- SUSAN C. STEWART, born May 12, 1824, died June 25, 1879. "I am the resurrection and the life."
- MARY CLEMENTINE STEWART, wife of S. J. Stewart; born September 12, 1853, died May 28, 1911.
- S. J. STEWART, February 18, 1840—May 26, 1921.
- MICHAEL W. STINSON, died January 9, 1808—5 years. "A life this child spent with us here, in shining joy with scarce a tear, and even when seized by cruel death, in smiling form gave up his breath; cease frail nature to lament in vain, please (*sic*) forbid to wish him back again, rather congratulate his happier fate and new advancement to a better state."
- In memory of H. A. STOWE, died March 21st, 1878; age 7 years, 5 months, 21 days.
- ISABELLA F. STUART, September 3, 1830—December 28, 1896.
- THOMAS A. STUART, October 28, 1826—October 25, 1895. "On that bright immortal shore, we shall meet to part no more."
- To the memory of NANCY ALEXANDER STUART, born November 2, 1835, died June 24, 1906.
- Little MOLLIE REBECCA, born September 24, 1879; died February 25, 1880; daughter of S. J. and M. C. Stewart.
- Little LAURA SUSAN STEWART, born October 4, 1873; died March 29, 1879; daughter of S. J. and M. C. Stewart.
- In memory of SARAH THOMPSON, died February 16, 1828; aged 74 years. "Once engaged in scenes of life; a tender mother, loving wife, but now she is gone and left us here, the lesson bids us all prepare."
- In memory of THOMAS THOMPSON who died March the 2nd, 1781; aged 58 years.
- In memory of JANNETT THOMPSON who died February 2nd, 1796; aged 69 years.
- In memory of CAPT. JAMES THOMPSON who died January 28th, 1781; aged 30 years.
- In memory of JOHN THOMSON (*sic*) who died March the 13th, 1775; aged 21 years.
- In memory of GIDEON THOMPSON who died October, 1796; aged 71 years.
- In memory of WILLIAM TODD who died January 8th, 1829; aged 90 years. "Why do we mourn departing friends, or shake at death's alarm; 'tis but the voice that Jesus sends, to call them to his arms."
- In memory of CHRISTIAN TODD who died February 22nd, 1801; aged 60 years.
- In memory of JOSEPH TODD, died 7th November, 1825; age 76 years.
- In memory of GEORGE W. TODD, son of James and Nancy Todd, who died 20th August, 1812; aged 2 years and 8 months.

In memory of **WILLIAM NEEL TODD** who departed this life April 19th, 1819; aged 25 years. "Low in the dust I lie, till Christ shall bid me rise, then I(*sic*) shall see him as he is, with unbeclouded eyes."

In memory of **JOHN TODD** who died February 23, 1873, in the 75th year of his age. "Great God is this our certain doom, and are we still secure, still walking downward to the tomb, and yet prepared no more; grant us the pow'r of quickening grace to fit our souls to fly, then when we drop this dying flesh, we'll rise above the sky."

Sacred to the memory of **HUGH TORRENCE** who departed this life February 14, 1816; aged 73 years. "Hear what the voice from Heaven proclaimed for all the pious dead, sweet is the savior of their names and soft their sleeping bed. They die in Jesus and are blest. How kind their slumbers are from suffering and from sins released, and freed from every snare."

TORRENCE—RICHARD ALLISON TORRENCE, December 7, 1833—May 22, 1927.

ELIZA GASTON TORRENCE, wife of Richard Allison Torrence; January 20, 1843—June 10, 1916. "I know that my Redeemer liveth."

Beneath this tomb is deposited the remains of **JANE ADELINE TORRENCE**; born 1811, died March, 1820.

Sacred to the memory of **NANCY A. TORRENCE** who departed this life November 11, 1818; aged 26 years. "Wilt thou, sweet mourner at my stone appear and soothe my parted spirit lingering near; oh, wilt thou come at ev'ning hour to shed the tear of memory o'er my narrow bed, with aching temples on thy hand reclin'd, must on the last farewell leave behind; breathe a deep sigh on winds that murmur low, and think of all my love and all my woe."

JAMES GALBRAITH TORRANCE, November 19, 1784—December 12, 1847.

MARGARET ALLISON TORRANCE, January 6, 1798—January 19, 1820.

In memory of **WILLIAM L. TORRANCE**, born January 20th, 1822, died May 26th, 1852.

Sacred to the memory of **ISABELLA TORRENCE**, who departed this life February 1st, 1816; aged 76 years. "Preserved venerable Tomb, invite thy sacred trust; in the cold arms of death, weeping, we commit her to the dust. Sweet Peace her sacred relics (*sic*) keep, and watch her sleeping days, and bid the slumbered wait the joys of everlasting day."

Sacred to the memory of **MARY L. TORRANCE**, born December 19, 1799, and departed this life November 26, 1821.

JOHN ANDREW TORRENCE, born January 28, 1839 died December 21, 1904. "He is not dead but sleepeth."

UNDERWOOD—JOHN M. UNDERWOOD, September 2, 1871—May 30, 1929; his wife, Carrie J. McElroy Underwood, September 1, 1875—June 20, 1928.

Father—**JNO. D. UNDERWOOD**, December 9, 1836—March 1, 1901; Mother—Nancy J., his wife, December 9, 1841—February 22, 1922.

INFANT, son of W. D. and Odessa Vance, 1922.

JOHN D. VANCE, November 28, 1853—March 1, 1917. "Tho lost to sight to memory dear."

JANE M. VANCE, born September 21, 1820, died April 13, 1901.

In memory of **DAVID VANCE** who died February 13, 1827; age 50 years.

"Death, what a solemn sound, tremendous to the ear; when young and old do fall around, 'tis time for all to fear. We all must meet with death, the aged and the young. Our time is short and weak our frame, our lives cannot be long."

KATE ESTELLE VANCE, November 10, 1885—June 6, 1887.

In memory of **KATHARINE VANCE** who died September 7, 1826; aged 43 years. "Go home my friend and wipe your tears, here I must lie till Christ appears. When He appears I shall rise, and see you with immortal eyes. My Savior shall my life restore and raise me from a dark abode, my flesh and Soul shall part no more, but dwell forever with my God."

Sacred to the memory of **WILLIAM VANCE** who departed this life December 10th, 1821; aged 19 years, 4 months. "Death like an overflowing stream, sweeps us away; our life a dream; an empty tale; a morning flower, cut down and wither'd in an hour."

MARCUS WILLIAM VANCE, October 14, 1849—July 10, 1928.

Mother—**ELIZABETH C. VANCE**, born December 8, 1851, died December 22, 1896.

JULIA A. FULLWOOD, wife of M. W. Vance; born July 23, 1851, died March 23, 1898. "Be thou faithful until death, and I will give thee a crown of life."

CORA, wife of C. E. Warren, born April 13, 1880, died September 7, 1909.

EDNEY JOHNSTON WARREN, June 25, 1902—April 5, 1904. "Precious darling, she has left us, yes, forever more; but we hope to meet our loved one on that bright and happy shore."

In memory of **SARAH C. B. WALLIS** who died December 16, 1843; aged 29 years, 11 months, 14 days.

In memory of **ELIZABETH JANE WHARTON**, wife of Samuel D. Wharton who died August 4th, 1855; aged 27 years; also two infant daughters rest by her side.

THOS. A. WHITE, May 17, 1853—June 14, 1909.

DAVID H. WHITE, Co. H.; N. C. Inf.; C. S. A.

MATTIE L. WHITE, his wife (of Thomas A. White); May 28, 1859—December 4, 1901.

WADE HAMPTON WHITE, died December 8, 1934.

EDNA MAY PARKS, wife of Arthur P. White, May 27, 1882—November 21, 1924.

In memory of **NEIL M. WHITLEY**, died January 30th, 1866; aged 4 years.

In memory of **BRAXTON WHITLEY**, died October 18th, 1866; aged 11 months.

In memory of **ESTHER SALLIE McCOY WHITLEY**, wife of R. D. Whitley, died July 29th, 1867; aged 35 years.

In memory of **ELLA J. WHITLEY**, died January 26th, 1866; aged 7 years.

JANE B. WHITLEY, died January 22, 1865, 69 years.

J. H. WILLIAMS, January 17, 1830—May 17, 1910; B. W.; J. D. W.

NANCY STEPHENS WILLIAMS, wife of G. F. Williams; September 14, 1880—July 14, 1917.

ELIZABETH ANN CHILES WILLIAMS, wife of Rev. Jno. C. Williams; February 18, 1827—July 12, 1904.

This simple stone marks the resting place of a lovely child. Dear Little REBECCA, youngest child of Rev. J. C. and E. A. Williams; born October 23, 1862, died September 20, 1872.

REV. JAS. L. WILLIAMS, October 16, 1854—March 5, 1885; son of Rev. John C. and Elizabeth C. Williams.

R. WILLIAMS -----.

EMMA WILLIAMS, July 20, 1849—July 13, 1912; L. M. W.; R. W.

REV. JOHN C. WILLIAMS, born March 15, 1819, died December 22, 1874.
"Sleep on my love in thy cold bed never to be disquieted, and think not of my delay. I am already on the way."

Sacred to the memory of The **REV. JOHN WILLIAMSON** who died on the 14th of September, 1842, in the 56th year of his age and 31st of his ministry. He was by birth a South Carolinian; was licensed to preach the Gospel on the 5th of October, 1811. And ordained and installed pastor of the Waxhaw congregation in his native state on the 14th September, 1813. In 1818 he moved to Hopewell congregation of which in connection with Paw Creek, he continued the faithful and beloved pastor until his death.

SARAH E. WILLIAMSON, died September 30, 1845, 41 years. "In life she was an exemplary, consistent Christian and in death she was sustained by the hope of a blessed immortality through the merits of her Redeemer. Hear what the voice from heaven proclaims for all the pious dead."

ELIZABETH WILLIS, daughter of S. S. and L. Willis; born February 1st, 1854, died July 15th, 1857. "Our sweet little child."

VIOLET L. WILSON, wife of Doctor Isaac Wilson; died March 14, 1845; age 33 years, 2 months.

In memory of **REBECCA I. WILSON**, wife of Dr. Isaac Wilson; died November 3rd, 1855; aged 49 years, 9 months, and 18 days.

MARTHA L. WILSON, daughter of Doctor I. and V. E. L. Wilson; died September 1, 1838; aged 8 months.

THOMAS A. WILSON, born December 11, 1827, died February 25, 1862.

REBECCA WILSON, child of Samuel and Hannah, died June 30, 1788; 8 months.

Sacred to the memory of **JOHN WILSON** who departed this life on the 9th day of May, 1815, in the 24th year of his life. "When blooming youth is snatched away by Death's resistless hand, our hearts the mournful tribute pay, which pity must demand. Which pity prompts the rising sigh. (*sic*). O may this truth impress, with awful power, all too, must die. Sink deep in every breast. Let this vain world engage no more, behold the silent tomb bids us improve the present hour; tomorrow Death may come."

OLIVE, daughter of J. A. and E. J. Wilson; February 18, 1867, June 16, 1924.

JAMES A. WILSON, born September 18, 1839, died July 21, 1924. "He is not dead but sleepeth."

ELEANORA J., wife of Jas. A. Wilson; born April 27, 1841, died May 16, 1907; aged 66 years, and 19 days. "At rest."

SUSAN M. WILSON, wife of Dr. Isaac Wilson; February 13, 1816, died January 28, 1894; aged 77 years, 11 months, 15 days.

In memory of **THOMAS C. WILSON**, born August 22, 1843, died June 29, 1862; aged 18 years, 10 months, 7 days.

HELEN ELEANORA, daughter of Mac and R. M. Wilson; August 12, 1901—June 15, 1910.

WILSON—RHODA MAY WILSON, wife of Mac Wilson; born August 26, 1879—died January 11, 1907.

GILBREATH Mc. WILSON, July 17, 1841—June 18, 1862.

DR. ISAAC WILSON, born December 30, 1802; died December 15, 1880; aged 78 years. "Be ye also ready."

R. M. WILSON, August 30, 1847—July 15, 1915. (Co. B., 2nd N. C. Reg., C. S. A.)

MARGARET, wife of Robert Wilson; May 20, 1793—April 29, 1876. "Rejoicing in a living hope of a blessed immortality."

S. ANGELINA, daughter of Robert and Margaret Wilson; March 26, 1825—September 6, 1874. "The memory of the Just is blessed."

WINDERS—WILLIAM WINDERS, 1867—1920.

AUBRY W. WITHERS, March 21, 1898—July 16, 1931. "Gone, but not forgotten."

In memory of **MATTHEW WOODS** who died in December, 1796; age 32 years.

In memory of **ELIZABETH WOODS** who died in May, 1802; age 32 years.

INFANT of G. E. and B. M. Woodruff, born and died May 8, 1877.

LAURA HAMPTON WHITE, December 15, 1846—June 8, 1874.

UNMARKED GRAVES IN THE NEW GRAVEYARD

Laura H. White, wife of D. H. White and daughter of Joseph Wade and Cynthia R. Hampton, departed this life, June 8th, 1874, rejoicing in a lively hope of a blessed immortality.

Mrs. Cynthia R. Hampton, wife of J. W. Hampton, departed this life May 31st, 1896.

Charles Fisher Hampton, son of J. W. and C. R. Hampton, died October 22nd, 1896.

Robert Thomas Hampton, son of J. W. and C. R. Hampton, died April 18th, 1921.

Leigh Monteith Alexander, son of W. A. and Margaret Hampton Alexander, died May 13th, 1897.

William Abner Alexander, died April 4th, 1913, son of Andrew and J. S. Alexander.

Infant son of W. A. and Margaret Hampton Alexander was given back to God who gave it, 1877.

THE KERNS NEGRO CEMETERY

Mr. Thomas Wilson writes, 7-5-36, buried there are:

1. Morris Kerns, brought here from Africa and a member of Hopewell Church. He died in the 18th century.
2. Harvey Allen belonged to the Kerns' clan and was sold to David Allen. He was a member of Hopewell Church.
3. Natt Caldwell belonged to the Allen clan and was sold to Elic Caldwell. He married an Alexander.
4. Bill Berry's children were: Hugh, Jerry, and Martha. These are all buried in the Kerns' Cemetery. There are around fifty buried in this cemetery.

THE McCOY CEMETERY

"Lizzy McCoy lived with Mr. Albert McCoy. Her mother belonged to McKnitt Alexander. Lizzy was such a good child that her mother could take her to work with her and put her in a half bushel and there she would sit and say nothing. Her toes were where her heels should be from sitting in the half bushel so much. She lived to be eighty or eighty-one years of age. She helped to raise all of Mr. McCoy's children. She had three children, all of whom were buried in the McCoy Cemetery. The tomb was put up by the McCoy's. Around twenty or twenty-five were buried in the McCoy Cemetery.

"The Kerns' cemetery is northeast from Hopewell Church, The McCoy Cemetery is southeast from the Church. One-half acre is in each cemetery." Mr. Jim Kidd told the writer of two slave graveyards near his place, and Mr. C. Ross Parks of one six hundred yards back of Miss Ava Parks' home. Mrs. Taylor Nance indicated one a little east of her home. None of these have markers.

BAKER'S GRAVEYARD PRESENTS A PROBLEM

Where is it? Is there more than one?

On June 28, 1936, Mr. Joe Davidson, great-great-grandson of Major John Davidson, after dinner at Rural Hill drove the writer about twelve miles up Beatty's Ford Road to Mr. Duke Deaton's house, just over the Iredell County line, a large log house, two stories, remodeled, said to be one hundred and fifty or more years old.

Two or three hundred yards northwest of the house is "Baker's Graveyard," an acre or more, surrounded by a tumbling stone wall, iron gate, no "giant oaks." In the southeast corner a sunken grave unmarked except with natural stones, head and foot, was shown us as John Baker's grave according to tradition given Mr. Deaton by Mr. Mose White, eighty-five years old, former sheriff of Iredell, and other ancient inhabitants of the locality. The "giant oaks that have stood the storms of a century" were not there.

We copied the inscriptions given below. As many more graves were marked by mere rough stones uninscribed.

We neither found nor heard anything whatever in connection with Rev. John Thomson or any other minister there, but we found nothing contradicting Dr. J. B. Alexander's statement.

But another "Baker's Graveyard" we visited on the same side of Beatty's Ford Road, five miles south of the Iredell County one, six and one-half miles north of Gilead Church, on the "old Billy Potts' place," one-half mile west of the house. This we were shown by Messrs. Robert Knox and his brother-in-law, Sam Furr, who spoke of it also as a "Davidson Graveyard." It, too, once had a piled-up stone wall enclosing about one acre. The wall was a few years ago used in highway construction. Heavy saplings and periwinkle cover the place. There are many crude stones marking head and foot of graves, but no inscriptions, no dressed stone, no identifications of any kind.

We were told that tradition says the beginning of Gilead Church, 1787, was near this spot.

How this could be called Baker's Graveyard we got no clue. It does however, correspond to Dr. J. B. Alexander's statement:³ "Baker's Graveyard . . . is seven miles northwest of Hopewell on the west side of Beatty's Ford Road, and two miles east of the Catawba River."

The suggestion of Dr. J. E. S. Davidson is pertinent: "One of the Bakers was a preacher, and the ground was named for him as burying persons there rather than that he was there buried."

Further, Mr. James Price, of Charlotte, on being asked the location of Baker's Graveyard at once replied: "Half mile or so west of Gilead Church on the way to Johnson's mill . . . There is buried Mary Price Davidson"; but "her husband, James Price, killed at an iron furnace in Lincoln County, is not buried with her."

Such was the problem of Baker's Graveyard cleared up now by fuller evidence. Three burial places have been so called; the original and historical one is near the southern line of Iredell County, about three miles west from Centre Church.

Professor E. F. Rockwell, having spoken of Rev. John Thomson's burial, says: "This was the beginning of what is known today (1869) as Baker's Graveyard—one of the oldest in that region . . . Families began to bury by that grave, though it is not on the public road, and a stranger might pass along quite near it without knowing the vicinity of the sacred spot. The names of Brevard, Winslow, Connor, McConnell, Givens, Lawson, White, Wilson, etc., are found on the monuments here. Nothing now (1869) remains but the cellar of the original dwelling, the house being transferred to the opposite side of the creek."⁴

³ Alexander, *Sketches*, p. 50.

⁴ Rockwell, Dawson's Historical Magazine, XVI, 82. Dr. J. B. Alexander agrees: "It dates from 1753, and its first grave was that of the Rev. John Thomson probably the first missionary to these parts, who died September, 1753, and was buried near his cabin in which he had lived . . . John Baker who lived nearby was buried by the side of his father-in-law and gives name to the ground. Hugh Lawson, grandfather of Hugh Lawson White" lies there, as do soldiers and godly church members, "among them Mrs. Isabelle Henry, mother of Major John Davidson, James Price and his wife, Mary Davidson Price. Quite a number of crude rock shafts, all grown over with moss, stand as sentinels in this lonely place overshadowed by giant oaks." *Sketches*, p. 50.

Baker's Graveyard, Iredell County has these inscriptions, hardly legible:
Mary Mason, wife of Isaac Mason, born February 10, 1803, died February 21, 1854, aged 52 years, 11 days(?).

T. P. White, born April 14, 1802 (or 1807), died January 19, 1867 (or 1864), aged 59 years, 9 months, 5 days. "Gone but not forgotten."

Inside an iron fence are eight slabs:

Mrs. Lilly Conner, relict of James Conner, born April 1, 1773, died September 23, 1844. "This tablet is erected to feebly express the vivid affection of her children to a mother whose virtues have embalmed her memory in their hearts and whose bright example they would humbly desire to imitate for she walked in the commandments of the Lord pure blameless and her last end was peace."

James Conner, a patriot and soldier of the Revolution. Born in Ireland, 1754, died April 11, 1835, at his seat in Mecklenburg where he had resided for the last 60 years in the 81st year of his age.

Margaret J. Brevard (Margaret Wilson Conner), wife of J. F. Brevard, daughter of James and Lilly Wilson Conner, born November 29, 1779, died October 25, 18—, (broken); aged 67 (?) years, 10 months and 26 days. This monument is erected by Margaret J., the bereaved partner of the cares, the life, and affections of her deceased husband.

John Franklin Brevard⁵, born December 5, 1788, died 13 of February, 1827.

Moses Wilson, son of William J. Wilson and Rocinda Wilson, born October 26, 1804; died October 30, 1805.

Nearia Lilly, infant daughter of John F. and Peggy J. Brevard, born June 21, 1821, died January 12, 1821(?).

James Conner, infant of John F. and Peggy J. Brevard, born April 10, 1825; died July 25, 1826.

Alexander F., son of John F. and Peggy J. Brevard, born December 22, 1826; died June 4, 1831.

Other slabs outside the fence:

Lilly Julia, daughter of R. L. and R. R. McDowell, born September 3, 1854, died aged 6 years and 11 months.

David Lawson, born December 15, 1799, died in the 26th year of his age.

Mary Lawson, born April 28, 1776, died December 10, 1853.

Benjamin Wilson, born August 4, 1800, 56 years of age.

John Wilson, born June 12, 1795(?), died in his 43rd year.

John McConnell, died September (or December) 30, 1801, aged 80 years.

Samuel Wilson, died March 13, 1778 (or 1788) in his 68th year.

Dorcas White, died June 24, 1832, aged 27 years, 2 months.

F. T. Carter, born September 16, 1841, died November 25, 1862, aged 21 years.

Thomas Givens (Masonic emblem), died May 10, 1780, aged 30 years.

Edward Givens, Jr., died February 16, 1792, in his 31st year.

Robert Hannah, died July 29, 1843 (or 1844), aged 71 years, 10 months.

Esther, wife of Robert Hannah, January 23, 1856, aged 83 years, 4 months, and 8 days.

⁵ Trustee, 1821 of Western College.—[Shaw, *History of Davidson*, p. 9].

Mary Jane Fortner, born September 9, 1855, died February 11, 1897, daughter of Abner Monteith and Nancy Monteith, who sleep beside her.

Margaret Wilson, born February 12, 1804, died at 58 years of age.

Sarah McConnell, born October 8, 1802, aged 34 years, 8 months. Wife of Benjamin McConnell.

Salley McNeill (McConnell?) Cooke, born 1701, aged 7 years, 13 days (?).

Sarah D. White, died September 30, 1844, aged 64 years.

Mary Mason, wife of Isaac Mason (?), born February 10, 1802, died February 21, 1854, aged 52 years, 11 days.

RURAL HILL GRAVEYARD⁶

This wall erected in memory of **Major John Davidson**, a signer of The Mecklenburg Declaration of Independence, May 20th, 1775, and his wife **Violet Wilson Davidson** and their descendants. Erected by Edward Lee Baxter Davidson. Homestead built 1788—burned 1886.

Sacred to the memory of **Major John Davidson** who was born December 15th, 1735 and died January 10th, 1832, in the 97th year of his age. A signer of the Mecklenburg Declaration of Independence, May 20, 1775.

Sacred to the memory of **Violet Davidson**, wife of John Davidson, who departed this life, December 3, 1818, in the 77th year of her age.

Margaret M., relict of Robert Davidson, daughter of Col. Adlai and Margaret Osborn; born April 7, 1776, died January 9, 1864.

Robert Davidson, born April 7, 1769, died June 14, 1853.

(Unmarked Graves), **Mary Winslow Davidson** was born September 19th, 1803, was married to Geo. W. Doby, February 9th, 1831, by Rev. J. Williamson. She died December 31st, 1832.

Sarah R. Davidson was born May 6th, 1822 and died February 14th, 1841.

Others outside brick enclosure:

John Davidson, November 12, 1779—April 20, 1870.

Sallie Harper Brevard, wife of John Davidson, October 26, 1780—January, 1864.

A. Brevard Davidson, March 13, 1808—July 4, 1896.

Mary Laura Springs, November 3, 1813—October 24, 1872. His wife (on back of tombstone). "Their children rise up and call them blessed—William Lee, Robert Augustus, Richard Austin, Adam Brevard, Fannie Baxter—beloved children of A. B. and M. L. Davidson.

Davidson—Leroy Davidson, August 19, 1855—September 15, 1915. "Peace."

Richard Austin Davidson, December 10, 1843—April 1, 1892.

Adam Brevard Davidson, March 20, 1852—October 11, 1869.

Robert Augustus Davidson, March 13, 1842—March 31, 1865.

Fannie Baxter Davidson, June 3, 1861—July 24, 1863.

William Lee Davidson, July 20, 1840—July 27, 1857.

Sallie H. Davidson, daughter of A. B. and Mary Springs Davidson; August 16, 1845—March 26, 1935.

⁶ Inscriptions from this private family cemetery copied by May and Jo Graham Davidson, August 29, 1937.

Blandina R. Davidson, daughter of A. B. and Mary Springs Davidson, October 15, 1853—April 26, 1937. "She lived as lived a peaceful dove, she died as flowers die, and now her soul floats above, a Seraph in the sky."

E. Constantine Davidson, February 17, 1820—May 15, 1892.

Jane Henderson, September 26, 1831—June 15, 1914.

A. Daisy, October 28, 1864—June 12, 1865.

E. Sylvester, April 6, 1866—September 18, 1869.

Infant Daughter, August 20, 1868—August 30, 1868.

Sadie Brevard Davidson, September 28, 1872—September 8, 1916.

Dr. William Sinclair Davidson, born October 21, 1860—died March 23, 1936.

Infant of Mr. and Mrs. Horace Johnson, August 8, 1937.

John Springs Davidson, 1838—1899.

Minnie Caldwell Davidson, 1840—1898.

John Springs Davidson, Jr., 1878—1878.

Thomas Brevard Davidson, January 6, 1866—July 8, 1936.

Infant son of Jo G. and A. M. Davidson, January 1, 1905.

Infant Children of D. A. and M. A. Caldwell: Lila, aged 5 years, 3 months; Davidson B., aged 3 years, 48 days; Sandy, aged 1 year and 2 months; Robert, aged 1 year and 11 months.

CEMETERY OF ST. MARKS EPISCOPAL CHURCH⁷

Clarence Gresham, son of Thomas and Lelia G. Gresham; born October 5, 1885, died March 12, 1907.

Baxter Neil, son of J. I. and Sallie Gluyas; born August 15, 1884, died October 21, 1895.

Bright Gluyas, June 9, 1892—January 3, 1927.

John Oliver Gluyas, born November 9, 1863, died November 24, 1912. (Woodmen of the World Memorial.)

Sacred to the memory of Letitia Beeson, wife of Thomas Gluyas; born March 6, 1831, died May 6, 1909.

To the memory of Thomas Gluyas, born in Parish of Breage County of Cornwall, England, November 5, 1826, died November 16, 1912.

Fred Brooks Griffin, September 5, 1904, April 12, 1914.

Sergeant Grover W. Griffin, veteran of World War; born July 14, 1889, died in Tampa, Fla., January 5, 1926.

A. G. Griffin, born August 11, 1893, died in Barton, Fla., November 9, 1914.

Clyde Brooks, son of G. N. and D. R. Griffin; June 25, 1920—December 19, 1921.

Ella Gresham, wife of E. L. Reames, January 18, 1869—July 1, 1916.

Edward Lafayette Reames, April 28, 1870—November 6, 1927. (Woodmen of the World Memorial.)

Infant Sons of G. W. and M. L. Stephens, born May 3, 1911, died May 6, 1911; born and died January 25, 1913.

John Filmore Whitley, October 15, 1857—May 8, 1890.

Infant Son, May 20, 1916; infant daughter, July 7, 1914. Children of G. W. and M. L. Stephens.

⁷ Copied by Miss Mattie White, Sept. 29, 1937.

- Ernest L., son of J. F. and Hattie Whitley; died June 21, 1884; aged 1 year and 1 month.
- Mary Ann, daughter of A. Z. and Bessie Price; November 12, 1922—February 21, 1923.
- Josephine Faires, wife of W. D. Price; November 2, 1861—June 11, 1922.
- Wilkins D. Price, June 13, 1847—July 13, 1890.
- J. S. Kirksey, born June 24, 1829, died April 24, 1885.
- Addie, wife of T. P. Faires, born January 7, 1857, died January 20, 1896.
- Thomas Pressley Faires, January 31, 1860—June 15, 1913.
- Bruce Whitley, born February 13, 1871, died February 15, 1900; aged 29 years and 2 days.
- Albert McCoy, September 1, 1843—April 10, 1925. His wife Mary Catherine Gluyas, July 7, 1850—May 1, 1919.
- Edwin Monroe McCoy, December 18, 1871—June 4, 1919.
- James Albert McCoy, August 4, 1931—January 31, 1934.
- Kenneth Brevard Blythe, died May 24, 1936; aged 3 years, 7 months, 6 days.
- C. W. McCoy, March 14, 1834—April 22, 1912. His wife Martha C. Sample, October 23, 1836—July 31, 1915.

MARKERS

- Mrs. Lettie Kerns Griffin, died April 18, 1937; aged 68 years, 9 months, 3 days.
- Roland Lee Blythe, died August 6, 1932; aged 58 years, 10 months, 24 days.
- William B. Blythe, died February 16, 1936; aged 64 years, 5 months, 27 days.
- B. W. Houston, died July 13, 1925; aged 63 years, ____months, ____days.
- Oliver Blythe, died April 24, 1935; aged 43 years, ____months, ____days.
- Mrs. Martha Kirksey Blythe, died December 21, 1936; aged 73 years, 11 months, 6 days.

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(Compiled from foot-notes and including only those titles for which it has been possible to secure some bibliographical data)

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Book II—September 27, 1859—April 25, 1886; 487 pp., after p. 111 written by R. S. Barnett, clerk.

Book III—July 3, 1886—June 26, 1904; 192 pp., all written by R. S. Barnett, clerk, who records May 5, 1876, that "this session have not in possession the records of this church anterior to the year 1859," a statement that might mean that Book I was then lost or in other hands.

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Hopewell Presbyterian Church

REV. JOHN EDWIN WAYLAND, *Minister 1947-49*

Huntersville, N. C.

R. F. D. 1

Phone County 6702

Organized 1762

Beatty's Ford Road

Built 1801



*"Enter into His gates with thanksgiving; And into His courts with praise."
—Psalm 100:4*



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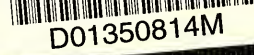
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