

# The Locke Family Newsletter

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## Just Six More Days...

As we close in on the final week before the reunion, I just wanted to remind you to bring some folding chairs for relaxing under the big trees. Also, if you just happen to have a folding table lying around, bring it with you. The cabin has tables and chairs, but I can't recall whether they are very movable or not. Better safe than sorry when it comes to tables. Card tables (remember those?) would be great. I will have plenty of ice this year, so John, you won't need to make an ice run. Last year we were very lucky with bugs, but you never know from year to year. I'll have repellent, but if there is something you REALLY like, bring your own. As I suggested in the last newsletter, bring a boombox so we can have some music. There are outlets at the cabin. I'll bring some Bluegrass and Folk CD's, but you're welcome to bring your own favorites.

We always have more food than we need, so bring something to put leftovers in. These Southern delicacies should never go to waste. Gladys will be making the tea, both sweet and otherwise, but if you want to bring your own, or something else to drink, please do. As tradition has it, I'll be making a Peach AND a Blackberry Cobbler. The peaches will be fresh and ripe from South Carolina, and I picked the Blackberries over 4<sup>th</sup> of July weekend, and have pictures of the chigger bites to prove it. Sorry, but no homemade vanilla ice cream this year. It just won't keep.

Please bring your family photos to share. I'll have a cordless scanner so we can save them for future generations. Also, bring those priceless pieces of Locke family memorabilia. We'll set up a table as our museum. Let's make this a real "Show and Tell" reunion.

I'm missing so many people's e-mails, so I'm depending on you to make sure no one is left out. Please call to remind others in your family that this coming Saturday, we'll meet at Landsford Canal State Park after 10 a.m., and hang around until they throw us out.



# Confirmation of Hall Family Linkage to the Lockes

In last February's newsletter, I mentioned that evidence had been located that might definitively link the **Hall** family of *Halifax County, North Carolina*, with the **Hines** family, also of *Halifax*, and the **Lockes** of *Halifax*. We have never been able to know why brothers **William** and **Josias Locke** made the bold move from *Halifax* to *Chester County, South Carolina*, but newly found information may finally settle that question. Below is the *Last Will and Testament* of **Ignatius Hall**, who died in *Halifax* in 1783.

Halifax NC. Will # 305, p 50, "Genealogical Abstracts of  
> Wills 1758-1824, Halifax NC, 31 Dec 1779, proven Nov 1783

"...lend wife **Mary Hall** use of all my estate; son **Ignatius Hall**, at wife's death or marriage, the land whereon I now live joining **Nathaniel Green's** old place and **Rocky Swamp**, etc; to daughters **Mary Hall**, **Eleanor Rawlings**, **Rebeckah Hines** and **Elizabeth Cox** and son **Thomas Lane Hall**, slaves each; son **Robert Hall**, land on north side of the branch, slave, etc; daughter-in-law **Anna Hall**, shilling sterling; granddaughter **Sibbril Hall**, 1 heifer;

To my son **Ignatius Hall**, one Negro Woman named **Barbary**, only, and her increase to be distributed amongst my children in the manner & form following: Her first born daughter, **Elizabeth**, I give & bequeath to my daughter **Mary Hall**...to my daughter **Eleanor Rawlings**, the second born child named **Barbary**, and also one Negro woman named **Filiss**, one feather bed and furniture... To son **Thomas Lane Hall**, the third born child of the above Negro woman **Barbary**... To my daughter **Rebeckah Hines**, the fourth born child...To daughter **Elizabeth Cox**, the fifth born child...To son **Robert Hall**, all the land in my possession... To son **Ignatius Hall**, one negroe fellow named **Frank** and one feather bed... To my daughter **Mary Hall**, one negroe..."

Wit: **John Marshall & William Hall**; Extr: wife **Mary Hall**.

**Ignatius Hall** was most likely born in *Charles County, Maryland*, in about 1717. His name was found on a tax roll in *Trinity Parish Upper Hundred*, in 1758. In 1767, he testified in a deposition for a land dispute, and was referred to as a man of about fifty years of age. That's how we get the 1717 birth date. He appeared in records up to 1772 in **Charles County**, when he sold land to **Joseph** and **George Morton**. That must have been when he moved to *Halifax County, North Carolina*, and bought land in the same "swamp" where **John** and **James Locke** were already living, alongside James' father-in-law, **Henry Green**. It is very likely that the "**Nathaniel Green**" referred to in the will, above, is the original owner of the land that **Henry Green** owned in *Jackett Swamp*. Remember, James Locke's wife was **Susanna Green**, and there are land records that show a sale of land in *Jackett Swamp* to **James Lock** from **Henry Green**, at a very favorable "sweetheart" price.

Also living in the same area was **Thomas Hines**. Land records show that Thomas' wife's name was **Rebecca**, and the name "**Rebeckah Hines**" appears in the **Ignatius Hall** will twice. How do we know that the two Rebeccas are the same? When Thomas and Rebecca Hines' second son was born, he was named **Ignatius Hines**, after Rebecca's father, and one of their daughters was named **Mary**, after Rebecca's mother.

So where is the **Locke-Hines-Hall** connection at this point? First of all, we know that the three families were neighbors. We also know that James Locke's son, **Josias**, married **Susanna Hall** sometime before 1790. Josias appeared in the 1790 Halifax census in a household with a female 18 to 30, and two children, a boy and a girl, under five years of age. In the same census, living in the same district, was **Mary Hall**, widow of Ignatius, and **Robert Hall**, Ignatius and Mary's son. My theory is that **Susanna Hall** was the daughter of one of Ignatius Hall's sons, making Ignatius the grandfather of **Susanna Hall Locke**.

In 1799, **Thomas Hines** sold his plantation in Halifax County, and moved to Chester County, South Carolina, where he appeared in the 1800 Chester census. So far, I've been unable to find a previous connection of Thomas Hines to anyone living in Chester County, so we don't yet know what motivated him to make such a drastic change. Also in 1799, **Mary Hall**, the mother of **Rebecca Hall Hines**, died in Halifax, and the executor to her estate was a **Benjamin Hines**. Perhaps with the passing of her elderly mother, Rebecca was finally able to make a move that Thomas had been planning for awhile.

Around 1801, **Nancy Hines**, the daughter of Thomas and Rebecca, married **Stephen Locke**, the son of **William Locke**, who was the son of **James Locke**, and brother to **Josias**. Their first child was a boy, **Henry Willis Locke**, born on March 4, 1803. Around 1806, the two Locke brothers, William and Josias, also left Halifax, and moved to Chester County. Moving with them were all of their children, including **Stephen** and **Nancy**. They settled on land around **Fishing Creek**, which had already been previously settled by **Thomas Hines**, **Nancy's** father. We don't know if **Rebecca** was still alive at this point, and her name did not appear in Thomas Hines' will when he died in 1825. In 1814, Stephen and Nancy had a daughter in Chester County that they named **Rebecca**, most likely after Nancy's mother. In 1816, my great-great-grandfather, **Levi**, was born to Stephen and Nancy. What we do know is that the **Lockes**, the **Halls**, and the **Hineses**, had relocated their families to the same area in **South Carolina**, and we all descend from those families.

## The History of the Presbyterians in North Carolina

When my distant direct ancestor, **John Campbell**, landed in **Charleston, South Carolina**, on December 20, 1772, aboard the **Lord Dunluce**, he was one of over 500 **Scotch-Irish** settlers who came to Charleston that year from Northern Ireland, at the dawn of the **American Revolution**. Those brave souls were led by a fiery Covenanter Presbyterian preacher named **William Martin**. Many of those immigrants settled in **North Carolina**, and joined other Presbyterians who had landed in **Philadelphia** at about the same time. My ancestors settled in the northern Piedmont of South Carolina, around the **Fishing Creek** area in **Chester County**, adjacent to where the **Lockes** and **Hineses** would eventually settle. **Old Waxhaw Presbyterian Church** just east of where we are holding our reunion, was the first Presbyterian Meeting House in the area, and owed much of its founding to the preachers who rode out of North Carolina in search of new congregants.

I found a most interesting historical account of the travels of those early preachers in the **North Carolina State Archives**, and I want to share it with you. I've made only a few spelling and grammatical changes, so what you read is verbatim from the original manuscript.

It was written by **William Henry Foote** (1794-1869) in 1846, fifteen years before the outbreak of the **Civil War**. I've only included parts that relate to the overall history of the movement, and how it affected **Mecklenburg County, North Carolina**, and the lands just to the north of our South Carolina ancestors. Pay close attention to the amount of horseback travel these preachers had to make, and how they totally dedicated themselves to their calling. These distances were great, but they never questioned their assignments or their missions.

## **From 1846...**

The Presbyterian race from the north of Ireland is not found in Virginia and North Carolina till after the year 1730, except in scattered families, or some small neighborhoods on the Chesapeake. About the year 1736, **Henry McCulloch** persuaded a colony from Ulster, Ireland, to occupy his expected grant in **Duplin County, North Carolina**. Their descendants are widely scattered over the lower part of the State, and the south-western States, with an influence that cannot be easily estimated.

The loss of the early records of Orange presbytery has left us without the means of ascertaining the precise year the Presbyterian colonies in Granville, Orange, Rowan, Mecklenburg, and, in fact, in all that beautiful section extending from the Dan to the Catawba, began to occupy the wild and fertile prairies. But it is well known, that, previously to the year 1750, settlements of some strength were scattered along from the Virginia line to Georgia. On account of the inviting nature of the climate and soil, and the comparative quietness of the Catawba Indians, and the severity of the Virginia laws in comparison with those of Carolina, on the subject of religion, many colonies were induced to pass through the vacant lands in Virginia, in the neighborhood of their countrymen, and seek a home in the Carolinas. As early as 1740, there were scattered families on the Hico, and Eno, and Haw – and cabins were built along the Catawba.

The time of setting off the frontier counties is known, but is no guide to the precise time of the first settlements. These dates show the progress of emigration and increase of population, but do not fix the time when the cabins of the whites began to supplant the wigwams of the Indians. The dates of the land patents do not mark the time of emigration, as in some cases the lands were occupied a long period before grants were made, and the lands surveyed; and in others, patents were granted before emigration. Some of the early settlements of Presbyterians were made before the lands were surveyed, particularly in the upper country.

*Emigration was encouraged and directed very much in its earliest periods, by the vast prairies, with pea-vine grass and cane-brakes, which stretched across the States of Virginia and Carolina. There are large forests now in these two States, where, a hundred years ago, not a tree, and scarce a shrub could be seen. These prairies abounded with game, and supplied abundant pasturage, both winter and summer, for the various kinds of stock that accompanied the emigrants, and formed for years no small part of their wealth.*

While the tide of emigration was setting fast and strong into the fertile regions between the Yadkin and Catawba, from the north of Ireland, through Pennsylvania and Virginia, another tide was flowing from the Highlands of Scotland, and landing colonies of Presbyterian people along the Cape Fear River.

In the upper part of the State, between the Virginia and Carolina line, along the track traversed by the army of Cornwallis in the war of the Revolution, there were above twenty organized churches, with large congregations, and a great many preaching-places. In Caswell county, McAdden, the first minister that became permanently settled in North Carolina, had his dwelling and his congregation; in Granville, and in Orange, along the Eno, the eloquent Pattillo taught impressively the wonder-working truths of the gospel of Christ; in Guilford, was the school and seminary of Caldwell, the nursery of so many eminent men; in Rowan, the elegant scholar, McCorkle, preached and taught; in Iredell, Hall led his flock both to the sanctuary and the tents of war; in Mecklenburg, Craighead cherished the spirit of independence which broke out in the declaration in Charlotte, May, 1775; and Balch, McCauley, and Alexander, fanned the flame of patriotism in their respective charges; and Richardson, the foster uncle of Davie, ministered in holy things. All of these with the exception of Craighead, who was removed by death, were at ONE TIME teaching the principles of the gospel independence, and inculcating those truths that made their hearers choose liberty, at the hazard of life, rather than oppression with abundance; all were eminent men, whose influence would have been felt in any generation, all saw the war commence, and most of them saw its end, and not a man of them left his congregation, not a man of them faltered in his patriotism, and two of them actually bore arms. Their congregations were famous during the struggle of the Revolution, for skirmishes, battles, loss of libraries, personal prowess, individual courage, and heroic women.

#### CHURCHES IN MECKLENBURG COUNTY.

The first Presbyterian minister that took his residence in Western Carolina, and the third in the State, was **Alexander Craighead**. In what part of Ireland he was born, or in what year he emigrated to America, is not a matter of record. The name of Craighead is of frequent occurrence in the history of the Church of Scotland and of Ireland, and holds an honorable place among the ministry. The tradition in the family of Mr. Craighead, as related by Mr. Caruthers, was, that his father and grandfather, and perhaps his ancestors further back, were ministers of the gospel, strongly attached to the church, and reputed as truly pious. A Mr. Thomas Craighead was among the first ministers of Donegal Presbytery, — a native of Scotland, ordained in Ireland, — emigrating to New England, and there remaining from 1715 to 1721, — uniting with the Presbytery of New Castle in 1724, — he finished his course in 1738.

His name does not appear on the list of either Synod of New York or Philadelphia until the year 1753, when he appears upon the roll of the Synod of New York as an absentee. From the records for 1755, he appears as member of New Castle Presbytery. During the interval from 1745 to 1753, he was for a time an associate with the Cameronians.

Previous to the time that Mr. Craighead's name appears upon the roll of the Synod of New York, 1753, he removed to Virginia, probably about the year 1749, and took his residence in the county of Augusta, on the Cow Pasture river, in the bounds of the present Windy Cove congregation. There is upon the minutes of the Philadelphia Synod, in the year 1752, a mention of a Mr. Craighead, the Christian name not given, and the Presbytery with which he held his connection not mentioned.

Mr. Alexander Craighead's name was enrolled among the members set off for the formation of the Presbytery of Hanover, as appears from the following extract from minutes of the Synod of New York

for 1755: "A petition was brought into the Synod setting forth the necessity of erecting a new Presbytery in Virginia, the Synod therefore appoint the Rev. Samuel Davies, John Todd, Alexander Craighead, Robert Henry, John Wright, and John Brown, to be a Presbytery under the name of the Presbytery of Hanover, and that their first meeting shall be in Hanover, on the first Wednesday of December next, and that Mr. Davies open said meeting by a sermon; and that any of their members settling to the southward and westward of Mr. Hogge's congregation, shall have liberty to join said Presbytery of Hanover."

Owing probably to the troubles in the country, Mr. Craighead did not meet with the Presbytery for some two years after its formation.

The defeat of Braddock on the 9th of July, 1755, had thrown the frontiers of Virginia at the mercy of the Indians. The inroads of the savages were frequent and murderous. Terror reigned throughout the valley. Mr. Craighead occupying a most exposed situation, his preaching-place being a short distance from the present Windy Cove church, and his dwelling on the farm now occupied by Mr. Andrew Settlington—in a settlement on the Virginia frontier, and open to the incursions of the savages, fled with those of his people who were disposed and able to fly, and sought safety in less exposed situations, after having lived in Virginia about six years. Crossing the Blue Ridge, he passed on to the more quiet regions in Carolina, and found a location among the settlements along the Catawba and its smaller tributaries, in the bounds of what is now Mecklenburg County. Mr. Craighead first met with Hanover Presbytery at Cub Creek, Sept. 2d, 1757. At a meeting of the Presbytery in Cumberland, at Capt. Anderson's, January, 1758, Mr. Craighead was directed to preach at Rocky River, on the second Sabbath of February, and visit the other vacancies till the spring meeting. At the meeting of the Presbytery in April, a call from Rocky River was presented for the services of Mr. Craighead. He accepted the call, and requested installation. "Presbytery hereby consent that Mr. Craighead should accept the call of the people of Rocky River, in North Carolina, and settle with them as their minister, and they appoint Mr. Martin to preside at his installation at such time as best suits them both." This appointment Mr. Martin failed to fulfill, and in September, **Mr. William Richardson**, on his way to the Cherokees, was appointed to perform the duty. This appointment was fulfilled, though the day of the services is not given. From this record it appears that the name of the oldest church in the upper country was Rocky River; and it included Sugar Creek in its bounds. In 1765, the bounds of all the congregations were adjusted by order of the Synod.

He was ahead of his ministerial brethren in Pennsylvania in his views of civil government and religious liberty, and became particularly offensive to the Governor for a pamphlet of a political nature, the authorship of which was attributed to him. This pamphlet attracted so much attention, that in 1743 Thomas Cookson, one of his Majesty's justices, for the county of Lancaster, in the name of the Governor, laid it before the Synod of Philadelphia. The Synod disavowed both the pamphlet and Mr. Craighead; and agreed with the Justice that it was calculated to foment disloyal and rebellious practices, and disseminate principles of disaffection.

In Carolina, he found a people remote from the seat of authority, among whom the intolerant laws were a dead letter, so far divided from other congregations, even of his own faith, that there could be no collision with him, on account of faith or practice; so united in their general principles of religion and church government, that he was the teacher of the whole population, and here his spirit rested. Here he passed his days; here he poured forth his principles of religious and civil government,

undisturbed by the jealousy of the government, too distant to be aware of his doings, or too careless to be interested in the poor and distant emigrants on the Catawba.

About the time the emigration from Ireland, through Pennsylvania, began to occupy the beautiful valley of Virginia, and the waters of the Roanoke, some scattered families were found following the Indian traders' path to the wide prairies on the east of the Catawba, and west of the Yadkin. These in Virginia were commenced about the year 1737; those in Carolina must have been soon after. By means of the memoranda preserved by the Clark family, that have lived more than a century along the Cape Fear river, it is ascertained that a family, if not a company, of emigrants went to the west of Yadkin, as all the upper country was then called, as early as the year 1746, to join some families that were living sequestered in that fertile region. This, the oldest positive date that is now known, indicates a previous settlement, the time of whose arrival cannot be found out, as the records of courts are all silent, and the offices of the foreign landowners were not then opened for the sale of these remote fields and forests.

The emigrants from Ireland, holding the Protestant faith, the first to leave the place of their birth, for the enjoyment of freedom, in companies sufficient to form settlements, sought the wilds of America by two avenues, the one, by the Delaware River, whose chief port was Philadelphia, and the other, by a more southern landing, the port of Charleston, South Carolina. *Those landing at the southern port, immediately sought the fertile forests of the upper country, approaching North Carolina on one side, and Georgia on the other; and not being very particular about boundaries, extended southward at pleasure, while, on the north, they were checked by a counter tide of emigration.* Those who landed on the Delaware, after the desirable lands east of the Alleghenies, in Pennsylvania, were occupied, turned their course southward, and were speedily on the Catawba: passing on, they met the southern tide, and the stream turned westward, to the wilderness long known as "*Beyond the Mountains;*" now, as Tennessee. These two streams, from the same original fountain, Ireland, meeting and intermingling in this new soil, preserve the characteristic difference, the one, possessing some of the air and manner of Pennsylvania, and the other, of Charleston. These are the Puritans, the Roundheads of the South, the Blue-stockings of all countries; men that settled the wilderness on principle, and for principle's sake; that built churches from principle, and fought for liberty of person and conscience as their acquisition, and the birthright of their children.

Previous to the year 1750, the emigration to this beautiful but distant frontier was slow, and the solitary cabins were found upon the borders of prairies, and in the vicinity of canebrakes, the immense ranges abounding with wild game, and affording sustenance the whole year, for herds of tame cattle. Extensive tracts of country between the Yadkin and the Catawba, now waving with thrifty forests, then were covered with tall grass, with scarce a bush or shrub, looking at first view as if immense grazing farms had been at once abandoned, the houses disappearing, and the abundant grass luxuriating in its native wildness and beauty, the wild herds wandering at pleasure, and nature rejoicing in undisturbed quietness.

From about the year 1750, family after family, group after group, succeeded in rapid progression, led on by reports sent back by the adventurous pioneers of the fertility and beauty of those solitudes, where conscience was free, and labor all voluntary. By the time that Mr. McAdden visited the settlements in 1755 and 1756, they were in sufficient numbers to form a congregation in the centre spot. The pious and moral united in the worship of God, and formed the congregation of Sugar Creek,

which knew no other bounds than the distance men and women could walk or ride to church, which was often as much as fifteen miles, as a regular thing, and twenty for an occasional meeting.

About the year 1765, by order of the Synod of New York and Philadelphia, the congregations that surround Sugar Creek were organized by the Rev. Messrs. Spencer and McWhorter, as appears from the Records of Synod as follows:—viz., Elizabethtown, May 23d, 1764,—“Synod more particularly considering the state of many congregations to the southward, and particularly North Carolina, and the great importance of having those congregations properly organized, appoint the **Rev. Messrs. Elihu Spencer and Alexander McWhorter**, to go as our missionaries for that purpose; that they form societies, help them in adjusting their bounds, to ordain elders, administer sealing ordinances, instruct the people in discipline, and finally direct them in their after conduct,” &c. On the 16th of May, 1765, this committee reported to the Synod that they had performed their mission; this report, however, has not been preserved. But we are not left at a loss for the names of part of the congregations whose bounds they adjusted, as, in that and the succeeding year, calls were sent in for pastors from Steel Creek, Providence, Hopewell, Centre, Rocky River, and Poplar Tent, which entirely surrounded Sugar Creek, besides those in Rowan and Iredell.

These seven congregations were in Mecklenburg, except a part of Centre, which lay in Rowan (now Iredell),—and in their extensive bounds comprehended almost the entire county. From these came the delegates that formed the celebrated convention in Charlotte.

The immediate successor of Mr. Craighead was Joseph Alexander, a connexion of the McKnitt branch of Alexanders, a man of education and talents, of small stature, and exceedingly animated in his pulpit exercises. Licensed by New Castle Presbytery in 1767, in October of that year he presented his credentials to Hanover Presbytery at the Bird church, in Gochland, and accepted a call from Sugar Creek. His ordination took place with that of Mr. David Caldwell on March 4th, 1768, at Buffalo. He read his lecture on John, 3d chapter, 3d to 5th verse, on the third of March, and also his trial sermon on the words—“There is one mediator between God and man, the man Christ Jesus.” Mr. Pattillo presided at the installation. On the third Friday in May, Mr. Caldwell performed the services of his installation as pastor of Sugar Creek.

A fine scholar, he, in connection with Mr. Benedict, taught a classical school of high excellence and usefulness. From Sugar Creek he removed to Bullock's Creek, South Carolina, and was long known in the church as a minister and teacher of youth for professional life. A volume of his sermons was given to the public after his death.

While the Presbyterians were laboring in vain to get a charter for a college, in Charlotte, confirmed by the king, the notorious Fanning offered to get a university of which he himself should be chancellor, and Mr. Joseph Alexander, who was noted as a teacher, should be first professor. But much as the people desired a college and loved Alexander, they could not take one with such a chancellor.

*Hopewell* and *Sugar Creek* are cotemporaries in point of settlement, though, in church organization, Sugar Creek has the pre-eminence. The families were from the same original stock in the North of Ireland; some were born in Pennsylvania, and some only sojourned there for a time; they were connected by affinity and consanguinity; and more closely united by mutual exposures in the wilderness, and the ordinances of the gospel, which were highly prized.



Scattered settlements were made along the *Catawba*, from *Beattie's to Mason's Ford*, some time before the country became the object of emigration to any considerable extent, probably about the year 1740. As the extent of fertility of the beautiful prairies become known, the Scotch Irish, seeking for settlements, began to follow the traders' path, and join the adventurers in this southern and western frontier. By 1745, the settlements, in what is now Mecklenburg and Cabarrus counties, were numerous; and about 1750, and onward for a few years, the settlements grew dense for a frontier, and were uniting themselves into congregations, for the purpose of enjoying the ministrations of the gospel in the Presbyterian form. The foundations of *Sugar Creek, Hopewell, Steel 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. Missionaries began to traverse the country very early, sent out by the Synod of Philadelphia, and the different Presbyteries of New Brunswick, New Castle, and Donegal.

The enterprising settlers, inured to toil, were hardy and long lived. The constitutions that grew up in Ireland and Pennsylvania seemed to gather strength and suppleness from the warm climate and fertile soil of their new abodes. Most of the settlers lived long enough to witness the dawning of that prosperity that awaited their children. They sought the union of liberty, and property, and religious privilege for their posterity. Year after year were "supplications" sent to Pennsylvania and Jersey for ministers, or missionaries, and effort after effort was made to retain these visitors as settled pastors, but all in vain, previously to 1756; when the troubles from the Indian war, called Braddock's war, united with the wishes of the people, and three Presbyterian ministers were settled in Carolina in that year, or preparations were made for their settlement—Craighead, and McAdden, and Campbell. Those were days of log cabins and plain fare, when carriages were unknown, and the sight of wheels was an era in the settlements. "That man was the first that crossed the Yadkin with wheels," designated the man in whose house the first court in Mecklenburg was held.

*About twelve miles south of Charlotte, on one of the routes to Camden, you will find in a beautiful oak grove, through which the great road passes, the place of assemblage for the worship of God, of the church and congregation of New Providence, or Providence, as it is now commonly called.*

Settlements in the bounds of this congregation were made about the same time as those in Sugar Creek, and Steel Creek, and Rocky River, and by the same kind of emigrants. The first ministerial labors the settlement enjoyed, beside what they could receive from Mr. Craighead, were from the **Rev. William Richardson**, who was licensed by Hanover Presbytery, at a meeting at Capt. Anderson's, in Cumberland, Virginia, Jan. 25th, 1758. On the 18th of July following, at the first meeting of the Presbytery after the union of the Synods of New York and Philadelphia, held in Cumberland, Mr. Richardson and Mr. Pattillo were ordained. He was appointed to attend at Rocky River on the 27th of the September following, to perform the installation services for Mr. Craighead, being on his way to the Cherokees. How long he remained with the Cherokees is not known. In 1761, he is reported as having left Hanover Presbytery, and joined the Presbytery in South Carolina, not in connection with the Synod. In 1762, the Presbytery sustained his reasons for joining that Presbytery without dismissal from his own, with which he was in regular connection.

Mr. Richardson was the maternal uncle of the famous **Wm. Richardson Davie**, so noted in the southern war, adopted him as his son, super-intended his education, and made him heir of an estate, every shilling of which Davie expended in equipping the corps of which he was made Major in 1780. [Note: Davie's plantation was at the present day location of Landsford Canal Park]

*Rocky River* congregation is prior in point of time to *Sugar Creek*, and the first of all the churches of Concord Presbytery. *Poplar Tent* was organized about the year 1764 or 1765, when the resolution of Synod was carried into effect by Messrs. Spencer and McWhorter, and the boundaries of the congregations ascertained and agreed upon.

Poplar Tent Meeting-house may be found about seven miles from Concord town, in Cabarrus, on the road leading to *Beattie's Ford*, and about fourteen miles eastwardly of *Davidson's College*. From the papers of a venerable old lady, who was born, lived all her days in the bounds of the congregation, and died at the age of 90, in the year 1843, the following is an extract: "I had a brother born April 25th, 1764, and I was ten years old on the March before he was born; and I do not remember of hearing, at that time, of any other place of public worship but at Rocky River." (Rocky River Church is about 9 or 10 miles east from P. T.) "But I had another brother, born October 25th, 1766, and I remember very well of being at a meeting at Poplar Tent the summer before he was born; and at that time there was a more *elegant Tent* than I ever saw on that ground since, but no meeting-house. But between '66 and '70, there was a good meeting-house built and tolerably well seated. And the Rev. Hezekiah (J). Balch was a placed minister between Rocky River and Poplar Tent."

Another tradition related by Dr. Robinson, adds to this account without contradicting it—and says a Tent was erected and an occasional service was obtained from the missionaries and other ministers, for some years before regular preaching was obtained.

By *tent*, was meant a place for the preacher to occupy during public worship, very similar to the *stands* that are erected for the convenience of congregations in summer, in places where there are no church-buildings, or where the conveniences for seating a congregation in summer are not sufficient.

The name of the Ridge, the meeting-house, and the congregation, originated in the following manner, according to the manuscript of Mr. Alexander:—"That hill, on which the meeting-house now stands, was called Poplar Ridge, long before there was any tent there, from some very extraordinary large trees, that grew a small distance west from where the meeting-house now stands. But after the tent was built some time, there were some men collected, for some purpose, at that place, and, as I understood, there was some proposition made, '*what are we to call this place?*' One said, call it Poplar Springs; another standing by, having a cup of water in his hand, threw the water against the tent, and cried out, '*Poplar Tent!*' And I do not remember that I heard of any one making objection at that time, against the name; and it has been called Poplar Tent ever since, and was taken by that name on the missionary papers into the northern States." Now Poplar Tent went on regularly, friendly, and religiously; no dispute nor discontent between them and their minister, he taught them carefully, both in his preaching and examinations, and they appeared to hearken with attention.

**William Henry Foote**

**See you on Saturday...**