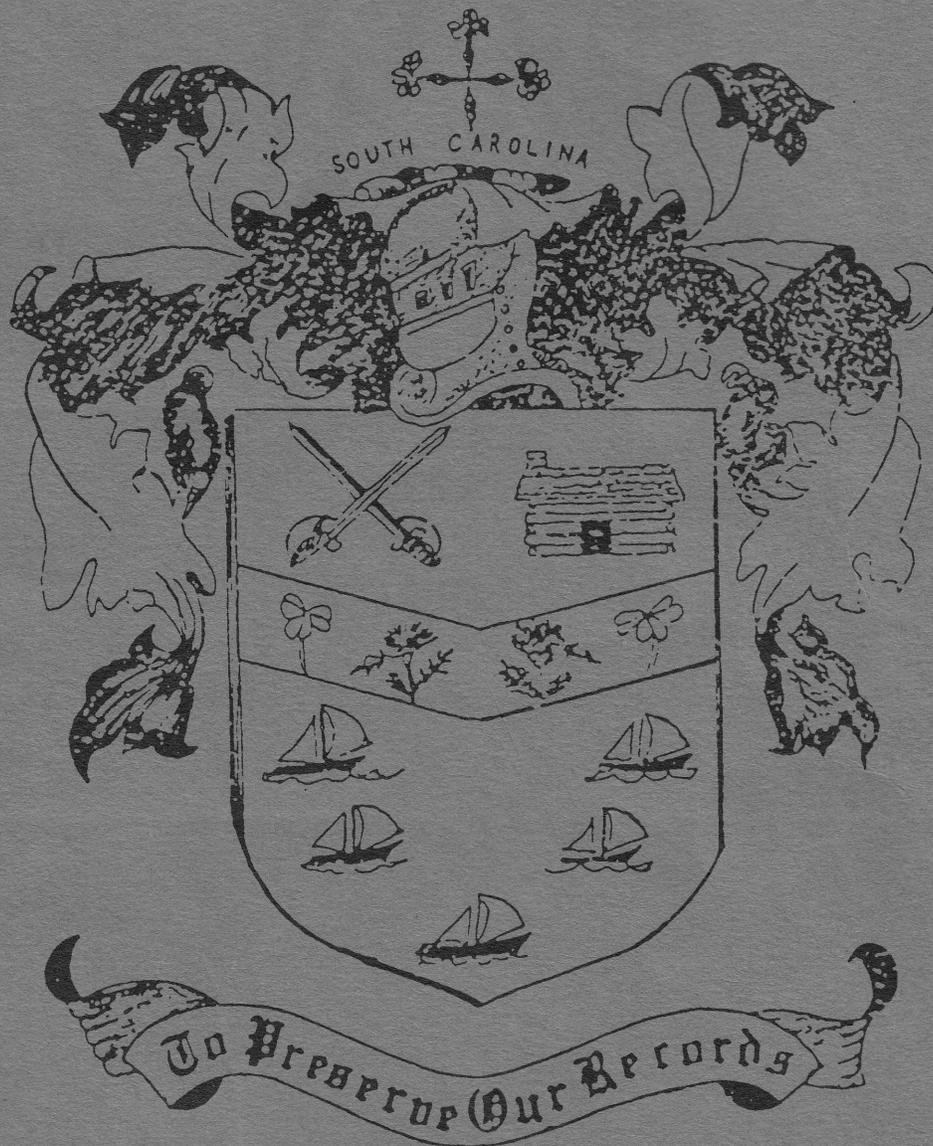


THE BULLETIN



CHESTER DISTRICT GENEALOGICAL SOCIETY

P.O. BOX 336 RICHBURG, S.C. 29729

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EXPLANATION OF THE COAT OF ARMS

The greatest number of the early immigrants to Chester County came from Scotland and Ireland by way of Pennsylvania, over what was called the Great Wagon Road or by ship through the port of Charleston. Most had spent a generation in Ireland. We decided therefore to use the symbols which we felt most exemplified these people. The five ships are those on which the colonist of William Martin, sailed. The home was the place where religion of the stern Scotch Presbyterian was taught. It was also where the mother taught. The father was the patriarchal figure. The crossed swords were to show the fact that their descendants have been willing in nearly every generation to fight for their beliefs. Chester County felt the effects of Civil War during the Revolution. There were troops from this country in the Mexican War, who were among the first to enter Mexico City. The War Between the States saw again the young men enter the service. Seven Pines took perhaps the heaviest toll of the soldiers of the area. The Spanish American War Veteran tomb can be found in nearly every cemetery, while the late wars have taken their number of young men from the area. We felt for these reasons that the trademark of the soldier would not be left out. The flowers represent the Shamrock of Ireland and the Thistle of Scotland.

Donnelly, John Reily, and Campbell Madden - settled at various times in this region of the county.

The Covenanters left the county early in the 1800's on account of the institution of slavery. Slavery was introduced in a very limited extent into the Scotch-Irish settlements before the Revolutionary War. The Scotch-Irish generally regarded slavery with disfavor, but after the Revolutionary War, Covenanters and other Scotch-Irish became to a limited extent slave owners. In 1780 the Reformed Presbytery enacted without a dissenting voice that "no slave holder should be allowed the communion of the church". The Revs. Samuel B. White* and James McKinney were sent to South Carolina to excommunicate all from the Reformed Presbyterian Church who refused to emancipate their slaves.

* Samuel B White should be Samuel B WYLIE.

It was said, that in obedience to this enactment of the Presbytery that on one day, fifteen hundred dollars worth of slaves were set free on Rocky Creek. Soon after this, many families migrated to the northwestern part of the country and others followed.

Some of the Paul's for whom the cemetery is named went about 1807 to Lincoln County, Tennessee. They were accompanied by Mortons, Murdocks, Edgars, Littles, Wyatts, Carothers, and some other families which I do not now remember.

These organized a church of about twenty members on Elk River. The members left on account of slavery and formed another settlement in Indiana.

There was another settlement formed by Rocky Creek Covenanters about the same time or a few years later on a region of country near Nashville, Tennessee. This was known as the Duck River Society. William Edgar, who was a member of what was called Widow Edgar's Meeting House on Rocky Creek, was an Elder in Duck River Society. This society imigrated to Indiana and Illinois.

Several families of Rocky Creek Covenanters formed settlements on the Holston River in East Tennessee.

All or nearly all of the Tennessee societies later went to free states.

Paul's Cemetery is located south of Richburg and about two miles north of the grave of the Rev. William Martin (who brought six shiploads of Covenanters from Antrim County, Ireland in 1772. - Ed. Note).

The Brick Covenanter Church was located on what is known today as the Peden Bridge Road, a few miles west of Paul's Cemetery. The graveyard is on a hill between two branches of the Bull Run. Nothing is left of the old church which stood just beyond the graveyard to the north.

The recollections of Daniel Green Stinson and the memoirs of Matthew Elder, who grew up among the Covenanters, the children of the younger McClurkens, the McMillans, James Wilson and others who were his classmates, state that Brick Church was originally Edgar's Meeting House.

A search through deeds at the Chester County Court House, substantiates this tradition. The above historians had called the first building a log meeting house. At the court house I found a deed for such a building. This indenture was made the eighth day of November in the year of our Lord one thousand seven hundred and ninety-one between Adam Edgar of Rocky Creek in Chester County, Camden District and State of South Carolina, tailor of the one part and James McQuiston, Hugh McMillan, and John Kell of the county, district, and state aforesaid planters of the other part. This conveys for the sum of one pound, seventeen shillings, and four pence sterling current money two acres and eighteen poles perches more or less of land out of a one hundred and fifty acre tract originally granted to Benjamin Mitchell on May 4, 1775 and conveyed to Adam Edgar on February 3, 1778. This deed included on this land a spring of water and the meeting house. The deed stated that James McQuiston, Hugh McMillan, John Kell and the congregation under the ministration of the Reformed Presbytery would be in full possession of all as aforesaid two acres, the spring, meeting house, and study house. It stipulated that the said property could not be sold by any other minister or minister's elder, or member of said congregation to any other Denomination of professing Christians. The deed was signed by Adam Edgar and signed, sealed, and delivered in the presence of Thomas Donnelly and William Edgar.

Another deed which seems to be conveying the same tract of land was made October 24, 1818 between William Edgar of Lincoln County, Tennessee, and John Cooper, Daniel McMillan, Hugh McQuiston and David Smith representatives of the Reformed Presbyterian Congregation of Rocky Cree, Chester District, South Carolina. For the sum of five dollars, William Edgar conveys to the representatives and their successors forever a certain tract of land containing two acres and twenty-two poles situated in the District of Chester and the State of South Carolina on the waters of Rocky Creek on which there is present a Brick Meeting House. This was signed by William Edgar, sealed and delivered before Agnes Adams and Thomas Moore.

On November 14, 1820, Thomas Moore, for ten dollars paid by John Cooper, Hugh McQuiston and Daniel McMillan, representatives of the congregation attached to the Brick Meeting House, including

two acres and 98 poles already conveyed to the congregation by William Edgar, containing nine acres and fourteen poles, being part of a tract originally granted to Benjamin Mitchell, conveyed by him to Adam Edgar, Thomas Moore. The land was bounded by David Jamison, James Moore and witnessed by James Cooper and William Moore. Affidavit was made by James Cooper and it was recorded May 3, 1821.

The Rev. William King had arrived in this area in 1792. He died in 1798 and is buried in the Brick Church Cemetery. He had two daughters, one of whom married Abram White and had a son, the Rev. W. G. White. The other married Archibald McGurken and emigrated to Illinois. The widow of the Rev. King married Hugh McQuiston. They had a son and two daughters who are said to have moved to Ohio.

It was at Edgar's Meeting House that the Rev. James McKinney and the Rev. Samuel B. Wylie as commissioners from the Reformed Presbyterian Presbytery in Pittsburgh held the three day sessions during which the church was purged of slavery.

Names of families who worshipped here in the log church and possibly later in the brick structure which was erected in 1810 have not been easy to find. However, old newspaper accounts give names of a few of these families: McMillan, McQuiston, McKelvey, Nesbit, Hunter, Holliday, Harbison, McClurken, Hemphill, Woodburn, Mumford, Cooper, Edgar, McNinch, Smith, Wilson, Kell, and Storment. Other families certainly were in this church. These accounts also give us names of four of the elders--John Kell, David Storment, James Wilson, and Thomas McClurken.

The brick building was built by the McClurken family, who also furnished the materials. It was said to be a building of fair proportion, with comfortable seating arrangements, and an improved form of pulpit.

The Reverend Thomas Donnelly preached at this church for years and is buried there in the graveyard beside the Rev. McKinney and the Rev. King.

He and Elder Thomas McClurken married sisters of David Smith. This family connection was numerous on Rocky Creek. His oldest son, Samuel, became a Presbyterian minister who once preached at Liberty Hill, S.C. and was residing in Florida when he died. After Mr. Donnelly's death in 1847, his family moved to Illinois. The family consisted of: John Thomas, who was married to John Cathcart's daughter, and Nancy, who was married in Illinois to Riley Lynn, son of Henry Lynn.

In the next issue, we shall continue with other ministers who served Brick Church, as well as ministers who began their early life in the Covenanter Congregation and went to other parts of the

Soldiers of Catholic Church, Chester County, S. C." Could Neal have been the grandchild of John McDonald, who was with his wife killed by the Indians in 1761? The seven children were rescued and returned to their uncle, Hugh McDonald.

MCDONALD - WALLACE - Mrs. John L. Gibson, 6534 De Loache, Dallas, Texas 75225 - Request information on William McDonald died ca. 1831; Hugh McDonald, died ca. 1814, wife Rebecca; Jonathan Wallace died ca. 1821, wife Elizabeth; Thomas Wallace died ca. 1824, wife Margaret. Lived in the Rocky Creek Section, of Chester County, S. C. Will exchange information. (Note: The book mentioned by Mrs. Goza in the above query is published by The Chester County Historical Society - Price \$10.00 per copy. A copy can be secured from Mrs. Jean C. Agee, P. O. Box 29, Richburg, S. C. 29729 - The section on Hugh McDonald states that he came to S. C. with his brother, John ca. 1750-51. It gives the dates and references for his land grants. His will drawn July 22, 1831 is to be found in the Chester County Courthouse Apt. 41 pkg. 643. He lists the following persons in his will: wife Rebekah; sons, John, Henry, Francis, William, and David McDonald; daughters, Jean Brown, Agnes Reeves, Molly Brown, Bethiah Gibson; grandsons William McDonald and Hugh Gibson.

BUFORD McFADDEN - Mrs. William Miller, Jr., 2231 East 18th St., Tulsa, Oklahoma 74104 - queries - Susan Buford, who was married to James Ewing McFadden 1806-7 was the daughter of LeRoy and Frances (Ragsdale) Buford. His will proved Jan. 11, 1811, Chester County, S. C. Susan was the granddaughter of Henry and Frances (Corbin) Buford, of Amelia County, Va. Does anyone know or have this marriage record?

EDGAR - KELSO - JOHN SYMTH - McDILL - WEIR - CHESTNUT - Mr. Philip Kelsey, 2544 Bennett, Wichita, Kan. 67217 - desires information on the following:

1. Adam Edgar, who owned the land on which Brick Church was built. He lists the following families as associates of the Adam Edgar family: Morrison, Campbell, McClurkins,
2. Kelso - Mr. Kelsey states they were Associate Reformed Presbyterians, in the Fishing Creek Area of Chester County. Robert, who died 1801; his son Hugh (1751-1817). Families associated with this family: Mills, Service, Kennedy, Boyd, Bigham, all of Chester.
3. He would like information on the following people: John Symth; Thomas McDill, Farris (Alexander), James Weir, and the Chestnuts. (Note: The minutes of Old Fishing Creek Church carry reference to the Kelso family - Margaret A. Kelsey examined for Church membership Aug. 1839 - Mrs. L. A. Kelsey received into the church Jan. 15, 1843 - Jane Kelsey received Aug. 12, 1842 - Isabella Kelso is mentioned in Mrs. Ellet's "Women of The Revolution" Vol. III - The Kelsey family or the part that remained here moved to the Fort Lawn area of the County. There are two Thomas McDills listed in the McDill family graveyard. #1 b. 29 Aug. 1798/d. 10 May 1883; #2 d. 4 Dec. 1794/age 69 years. There are many Kennedys