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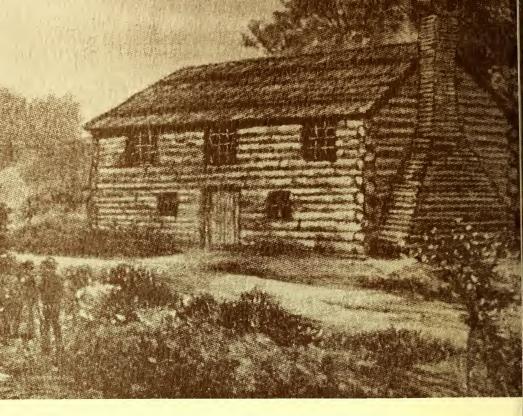
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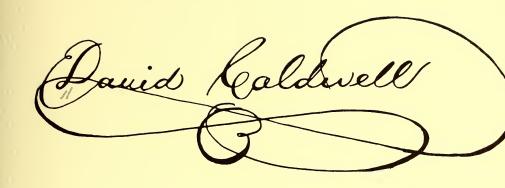
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### DAVID CALDWELL'S LOG COLLEGE

THIS DRAWING OF Dr. David Caldwell's Log College is an artist's conception of the first schoolhouse located in Guilford County for the sole purpose of educational advancement. The Log College was situated on a country highway, now a street known as Hobbs Road within the City of Greensboro. In the late eighteenth century, this area of North Carolina was sparsely settled, there were no public schools, and instruction in the basic fundamentals of education was available only in private homes or in the churches. At the Log College, which was a classical school, some students prepared for college or university entrance, while others advanced in the pursuit of their chosen life work. Here Dr. Caldwell taught young men for almost fifty years, and many of them later became eminent citizens of the nation.



### ETHEL STEPHENS ARNETT

NO MAN CAN HAVE a finer memorial than the living monument of his life and work. This is especially true of Dr. David Caldwell, whose selfless contribution inspired the lives of all whom he touched and continues to inspire the lives of generation after generation.

> Media, Inc., Printers and Publishers Greensboro, North Carolina 1976

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THIS BOOK IS PUBLISHED by the Junior League of Greensboro, Inc., in honor of the American Revolution Bicentennial Celebration and is dedicated to the David Caldwell Log College, Inc., and its supporters, in appreciation of their efforts to preserve the sites of the David Caldwell home and the David Caldwell Log College.

Profits from the sales of the book are being given to the David Caldwell Log College, Inc., to be used for the purchase of the land on which these sites are believed to have been located.

The Junior League expresses special appreciation to the author, Ethel Stephens Arnett, who has generously donated the manuscript of this book as her contribution to the preservation efforts.

Mrs. Arnett, Historian of the City of Greensboro, is the author of nine books and is the recipient of twenty-two writing awards, including the coveted Mayflower Cup for William Swaim, Fighting Editor: The Story of O. Henry's Grandfather. A Georgia native, she is a graduate of Shorter College and holds a degree of Doctor of Letters from the University of North Carolina at Greensboro.

### **FOREWORD**

"IT IS SAID that [David Caldwell] was never known to be in a passion, to show a revengeful spirit, or to lose his self possession; but the most striking trait in his character, perhaps, was that of overcoming evil with good; and so much was this a habit with him as to give rise and currency to the remark that no man ever did Dr. Caldwell an injury without receiving some expression of kindness in return. Such a man could not live in vain: and he, being dead, yet speaketh." These are the concluding words of A Sketch of the Life and Character of the Rev. David Caldwell, D.D., by the Rev. E. W. Caruthers, A.M.

As Dr. Caldwell approached his hundredth year of life, he realized the wisdom of introducing to his congregations of Buffalo and Alamance Churches a person who could become their able pastor. He therefore approved of the Rev. Eli W. Caruthers for this responsible position and the combined active services of these two ministers covered a span of over eighty years. As long as Dr. and Mrs. Caldwell lived, the new minister was intimately associated with them, and he learned firsthand from them most of the information he later preserved for posterity in his Caldwell biography.

Furthermore, Caruthers wrote additional books and unpublished manuscripts which throw historic lights on the situation of the country in which the Caldwells lived. So far as is now known his writings are the most reliable sources of information on the David Caldwell family during David's lifetime.

This brief account of David and Rachel Caldwell is mainly based on Caruthers' writings, with occasional references to later authors, who have now and then gathered thoughts from the ever-widening current of the Caldwells' inspiration.

For assistance in the preparation of this piece, I am deeply indebted to Dr. Marvin L. Skaggs, Emeritus Head

of the Department of History and Government, Greensboro College, who read the galley proof for historical accuracy; to Sarah Garvin, a former member of the Rachel Caldwell Chapter of DAR, who was the Organizing Regent of the Col. Arthur Forbis Chapter of DAR and through that chapter initiated the movement for establishing a David Caldwell Memorial Park (see page 98); to members of the Guilford Battle and Rachel Caldwell Chapters of DAR, who graciously supported this undertaking; to the David Caldwell Log College, Inc., which was then organized for the purpose of promoting this memorial as a community project; to representatives of the David Caldwell Log College, Inc. - Emma Avery Jeffress, President, and Millie King, Treasurer-who made suggestions for this writing from the viewpoint of the reader; to Alice Abel, a lineal Caldwell descendant, who aided in connection with family history; to the Junior League of Greensboro, Inc., which assumed the responsibility of publishing this work and appointed Kate Cloninger as its representative to approve the writing and plan of this book and to assist with its publication; to Virginia D. Powell, Emeritus Member of the English Faculty of Grimsley High School and for 22 years Director of the Yearbook of that school, who made suggestions for clarity of composition; to Anne McKaughan Farrell, who gave expert technical assistance with the illustrations; to Louise S. Gillespie, who, from the late Rev. Dr. E.E. Gillespie's estate, furnished some very rare unpublished Caldwell family records which threw light on David Caldwell's confused parentage; and to Laura G. Lundgren, Librarian of the Lancaster County Historical Society of Pennsylvania, who supplied much valuable information on David and Rachel Caldwell's families while they lived in Lancaster County, and these records cleared the unsolved mystery of David Caldwell's parents (see page 90). - Ethel Stephens Arnett

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# I

### YEARS OF PREPARATION

David Caldwell "seemed to live to do good," wrote his intimate friend and former student, Governor John Motley Morehead. "He was a man of admirable temper, fond of indulging in playful remarks, which he often pointed with a moral, kind to a fault to every human being, and I might say to every living creature, entitled to kindness."

In order to live such an exemplary life, David Caldwell had prepared himself to face whatever circumstances might confront him. Born March 22, 1725, he and three younger brothers—Andrew, Alexander, and John—were the only children of Andrew and Martha Caldwell, who were successful, respectable farmers of Drumore Township, Lancaster County, Pennsylvania (see page 94). Little is known about David's early life, except the fact that in his youth his father, who wished to see his son prepared to earn an honest living, apprenticed him to a house carpenter until he would reach manhood on his twenty-first birthday.

Although then free to do as he pleased, David continued to follow the carpenter's trade until his twenty-

fifth year, when he became deeply interested in religion. This new insight gave his life a different meaning and he expressed a desire to become a Presbyterian minister.

From the time of his changed future outlook his dominant craving was to grow in knowledge and understanding, because he had great respect for the high intellectual standards which the Presbyterian Church had set for its ministers. So convinced was he that he should undertake this calling that he was moved to ask his three younger brothers to help him obtain the education that he would need for rendering this service. He therefore proposed that if they would furnish the money necessary to carry him through college he would relinquish all claims to any share of the parental estate. This speaks for itself of the high value which he placed on education, for his portion of inheritance would have been double the amount which the brothers would be required to furnish; and they accepted the proposition without any hesitation or written agreement.

With this plan agreed upon, David Caldwell attended the Rev. Robert Smith's classical school and the Log College of William Tennent, Sr., at Neshaminy, Pennsylvania, taught school himself for a year or two, then entered the College of New Jersey, (Princeton University after 1896). It is meaningful to observe that the presidents of the three institutions he attended were followers of the Rev. George Whitefield (1714-1770), an English religious leader, a great evangelist, who came to America seven times and preached his new theology. At this time Caldwell's primary concern was to obtain the

#### PREPARATION

best education that this country had to offer; and one of his observers wrote: "He frequently studied all night—sitting up with his clothes on—nothing daunted him, for he had a great vision and an insatiable desire for learning." In 1761, at age thirty-six, he graduated from the College of New Jersey.

His thirst for learning, however, was not satisfied. After graduation Caldwell taught school for a year at Cape May and at the same time privately continued in advanced theological studies. The next year he returned to his college where he was engaged as a tutor and assistant teacher in the Department of Languages. He worked in these temporary jobs in order to help support himself while he continued in graduate studies to prepare for the rigid examinations required by the Presbyterian Church for obtaining a license to preach.

In September, 1762, he offered himself to be taken on trial as a candidate for the gospel ministry, and he answered so convincingly all questions asked about his desire to become a minister that he was welcomed into the field of Christian brotherhood by the Presbytery of New Brunswick.

In September, 1762, he was given his final examination assignments which were to be met within the next ten and a half months: "The subject assigned him for a Latin Exegesis was the Perseverance of the Saints." Next he was given a thorough examination on the Arts and Sciences; and in 1763 he was scheduled to preach four trial sermons. On August 16, when he stood up to deliver the last one, he surprised his audience by first

singing a hymn and then delivering the message. Within two days he was licensed to preach the gospel and was appointed to serve as a supply pastor at Hardwick, Oxford, and Mansfield Churches until the next meeting of the Presbytery. About two months later he was appointed by the Presbytery to supply at New Brunswick, Metuchen, Maidenhead, and Deerfield Churches. In April, 1764, he was appointed to supply at Deerfield until the next meeting of the Presbytery of New Brunswick. The short space of time in which he passed his examinations and won approval on his trials as a pastor served as sufficient proof of his capacity and diligence.

# II

## CALL TO BUFFALO AND ALAMANCE CHURCHES

WHEN THE PRESBYTERY of New Brunswick met in Philadelphia on May 16, 1765, the church officials were faced with a request from Buffalo and Alamance settlements in Piedmont North Carolina for David Caldwell to settle there in his work of the ministry. In response to this call, the Synod of New York and Philadelphia appointed Caldwell "to labor at least one whole year as a missionary in North Carolina," ordered that he be ordained in 1765 before undertaking this assignment, and arranged for him to be transferred from the Presbytery of New Brunswick to the Presbytery of Hanover in Virginia. This meant that he had successfully passed all of his requirements—that, after having spent altogether fourteen years of his adult life in serious study in order to become the finished scholar he longed to be, he was now recommended as one fully prepared to accept the invitation which had especially asked for him. He was then forty years old and was just at the beginning of his real life's work.

CALDWELL REPORTED promptly to the call from Buffalo and Alamance Churches. His biographer, the Rev. Eli W. Caruthers, in his Sketch of the Life and Character of the Rev. David Caldwell, D.D., invited his readers to think about the man as he appeared: "There was something about him which was unique, and which language cannot define." His facial expression and manner were such that with very few words he was able to make his listener understand how he felt on whatever question was placed before him. His response was given with such calmness and good humor that no feelings of disapproval were excited, even if his point of view was different on the subject under discussion.

At this time in his life his stature was above the medium size, being a little over six feet; his figure was erect, firm, muscular, and vigorous. He had a well-formed head and strong features. His constitution was not only sound and his health in good order, but his habits of business and of study kept all his powers of body and mind in constant and healthful exercise. Moreover, "there was not only habitual cheerfulness in his disposition...but he had an exhaustless fund of humor." People who knew him intimately remarked on his ready wit, but gave few examples of it.

His close associates reported that he had a capacity for almost everything and could learn with the greatest of ease everything he attempted; and what he once learned he never forgot. His longing for knowledge was endless and to acquire it he spared neither toil nor expense. To this description John Motley Morehead, his private

#### ALAMANCE CHURCHES

student for four years, added: "He was an exceedingly studious man, as his great acquisitions in various departments of learning proved. The prominent characteristics of his mind were the power to acquire knowledge and to retain it, and the power to apply it to useful and practical purposes."

Another remarkable trait of this man was the fact that he never appeared impatient but gave the best he had to offer to every opportunity which opened to him. In this spirit he came to North Carolina.

THE PEOPLE WITH whom he was to work in his new assignment were not strangers to him. They were Scotch-Irish Presbyterians, who, as members of the Nottingham Company, had acquired a tract of more than 21,000 acres of land in North Carolina and had moved there in the 1750's. Before they left Pennsylvania they had asked Caldwell to join them in their new location and become their pastor as soon as he had completed his college education.

These early settlers had also been giving dedicated thought to religion, and in their new settlement they had established Buffalo and Alamance churches. Buffalo Church had its beginning in August, 1755, when the Rev. Hugh McAden came as a missionary from Pennsylvania and held a meeting at the home of Adam Mitchell, near where the church now stands. The date of official organization is given as 1756. Alamance Church tells the story of its beginning on an attractive marker in its front



churchyard: "In 1762, kneeling under an oak tree and led in prayer by Andrew Finley, our fathers dedicated these grounds to Almighty God as a place of public worship forever." The date of official organization is given as 1764. The church buildings of both Buffalo and Alamance were simple log structures, long since dedicated to time and usage. The records show that these staunch Presbyterian groups soon "developed a democratic, individualistic, self-reliant society very different from that of the older settled coastal region." They have been characterized as having three distinct loves: religion, democracy, and education.

Upon arrival in his new field of service, Caldwell found that the spirit of individualism was asserting itself. The Buffalo congregation belonged to the Old Side, that is, the nonevangelical, but the more recently established Alamance church adhered to the New Light, or New Side following, which believed in revivals as a soul-saving technique. This distinction, not existing today, was a point to be reckoned with in Caldwell's time. For example, the two sides even sang different hymns. But Caldwell was indeed a wise man, untroubled by schism. When he preached at Alamance, he sang the melodious strains of Watts: but when at Buffalo he was constrained to chant the Psalms of David. Recognizing the advantages and disadvantages of both points of view, he felt he would be able to meet the requirements of both the Old Side and the New Side.

It appears, however, that the two congregations may have tested him before they definitely made him their



future pastor, for it was thought that he visited their communities in 1764 and 1765. According to a *History of Rowan County* by the Rev. Jethro Rumple, it is recorded that Caldwell had taught school for a while at Crowfield Academy, near the present Davidson College location, before he settled in what is now Guilford County and that he visited and advised with a number of churches in the area. Caldwell's reliable biographer, Caruthers, wrote that he was not sure about all of his subject's first years in North Carolina, but he made clear that Caldwell was not installed as pastor of Buffalo and Alamance Churches as soon as he reached the state.

IN 1766, ABOUT A YEAR after he had arrived as a missionary to North Carolina, David Caldwell married Rachel Craighead. He had passed his forty-first birthday and she her twenty-fourth. She was the daughter of Alexander and Jane Craighead who were the parents of eight children-Margaret, Agnes, Jane, Rachel, Mary, Elizabeth, Robert, and Thomas — and every one of these developed into worthy citizens. The daughters, as was the usual custom, married and became good housewives. Robert served as a Captain in the Revolutionary War then moved to Tennessee, as did many North Carolinians. Thomas studied at Caldwell's Log College, became a minister, and also went to Tennessee. There he was chosen the first pastor of the First Presbyterian Church in Nashville; and he founded the Davidson Academy, which later developed into the University of Nashville.

Rachel Craighead was an exceptionally suitable companion for David Caldwell, for she was descended from a line of prominent Scotch-Irish Presbyterian ministers. Her great-grandfather was the Rev. Robert Craighead, Sr., her grandfather was the Rev. Thomas Craighead, Sr., and her father was the Rev. Alexander Craighead. The two older gentlemen were educated in Scotch Universities and Alexander benefited from their learning. He gave particular attention to the education of his womenfolk by providing good books for study and reading enjoyment. A dynamic preacher, a follower of the Rev. George Whitefield, for many years he was severely criticised by reactionary churchmen for his independent ideas about religion, but during the last years of his life he was happily situated as pastor of Sugar Creek Presbyterian Church in Mecklenburg County, North Carolina. Neill R. McGeachy, in his History of the Sugar Creek Presbyterian Church, wrote: "Sugar Creek Congregation loved [Alexander] Craighead...Time and talent both fail as we try to assess the worth and contribution of this man whose life and work set the mold for Sugar Creek Church and whose family and descendants have extended his influence through a large part of the Southland and its institutions." He has been cited by a number of writers as one of the foremost leaders for American Independence in North Carolina. It appears that David Caldwell had married into exactly the right family for him. The bride and groom had known each other when they were young people in Pennsylvania, but they had not been together for fifteen years. The couple



This map, dated 1755, shows the development of the land when David Caldwell arrived in this area.

soon established permanent residence in the general locality of the Nottingham Company's settlement, about three and a half miles from the center of present-day Greensboro.

ALTHOUGH CALDWELL had not yet been installed as minister of the two churches he planned to serve, his mind was not idle. "Let the people be taught!" John Knox had exclaimed, and among the branches of Protestantism following Knox, Martin Luther, John Calvin, and George Fox, the study of the Bible by laymen became the foundation of the Protestant religion. Its leaders in turn soon became convinced that if religion were to stand and grow, its members would have to be educated, since the congregations took part in policy making, and assemblies of laymen took over church legislation. "Education for all" was also a popular theme in Caldwell's time, and he made that subject a firm step in his new location. He was quick to see, however, that if he would maintain a family in comfort, he would have to do so through his own ingenuity; so as a basis of support for religion and learning, in 1765 he purchased a 550-acre farm on which he expected to establish his home.

Of great importance, he soon realized that if he would be of lasting benefit to the region in which he had chosen to live, he would have to help raise a higher level of general intelligence in society, for there were no schools of advanced instruction in the area. He knew that it was a time of organization in the New World and a

### ALAMANCE CHURCHES

good government could "never be established unless the people understood their rights and have intelligence and moral principles sufficient to govern themselves." With foresight he looked to a future when the mass of people would be so enlightened as to elect an intelligent governing body of the province. These leaders should be men who understood that if this country were to grow in the direction of a democracy it should at all times have the support of an enlightened citizenry. "Let the people be taught" was the key to this country's success, as he envisioned it. With such thoughts in mind in the year 1767 Caldwell commenced a classical school at his own twostory log house, but the institution was so well received that he soon built a separate schoolhouse in which he continued teaching "with two or three short interruptions, until he was disqualified by the infirmities of age." As both promoter and teacher, Caldwell offered courses in the classics, sciences, and theology, and his academy soon became known as David Caldwell's Log College, an advanced institution which prepared young men to enter the junior year at senior colleges or universities. From firsthand observation Eli Caruthers, Caldwell's biographer and personal friend, described the establishment:

Being a thorough scholar himself in all that he professed to teach, and having a peculiar tact for the management of boys, as well as a facility in communicating instruction, he soon became so celebrated as a teacher that he had students from all the States south of the Potomac; and according to the testimony of those who were better judges of the matter than the writer, he was certainly instrumental in bringing more men into the learned professions than any other man of his day, at least in the southern States. Many of these became eminent, as statesmen, lawyers, judges, physicians, and

ministers of the gospel; and while some of them only prepared for college with him...the larger portion, and several of those who became the most distinguished in after life, never went any where else for instruction, and never enjoyed any higher advantages. Five of his scholars became Governors of different States; many more members of Congress, some of whom occupied a high standing...But the most important service which he rendered, as a teacher, was to the church, or to the cause of religion; for nearly all the young men who came into the ministry of the Presbyterian church, for many years, not only in North Carolina, but in the States south and west of it, were trained in his school...

In a communication [I] recently received from the Rev. E.B. Currie, who is one of his oldest pupils yet living, he says, "Dr. Caldwell, as a teacher, was probably more useful to the church than any one man in the United States. I could name about forty ministers who received their education in whole or in part from him; and how many more I cannot tell; but his log cabin served for many years in North Carolina as an Academy, a College, and a Theological Seminary. His manner of governing his school, family, and churches was very much the same, that is, on the mild and paternal plan, generally attended with some wit and pleasant humor; yet few men have ever succeeded better in keeping good order."

The number of students in his institution was large for the time and circumstances of the country. The average attendance was usually fifty, seldom less, and sometimes it was sixty or more. The tuition was \$10 or \$12 per year, and he made no charge when students were financially handicapped or were preparing for the ministry. For about fifty years the institution had an incomparable record of success in the South. Caruthers concluded that "Probably no man in the Southern States has had a more enviable reputation as a teacher, or was more beloved by his pupils; and no man, with the same number of scholars, ever had so few occurrences of an unpleasant kind while they were under his care, or saw less

### ALAMANCE CHURCHES

to regret in their subsequent conduct." As was then the custom, he kept a switch nearby, but used it only two or three times during his almost half century of teaching, which was a truly remarkable record.

Even though Caldwell's Log College was founded several years before Guilford County was established and many years before Greensboro was a county seat, it became the literary torch which lighted the avenues leading to the city's present educational structure.

ONE YEAR AFTER Caldwell had opened his Log College, he was officially installed as the pastor of Buffalo and Alamance churches on March 3, 1768. According to Caruthers, "The Rev. Hugh McAden preached the installation sermon, presided, and appears to have performed all the services prescribed by our standards in such cases." Caldwell accepted the two pastorates at \$200 per year between them, to be paid in grain at the prevailing price, if the church members chose that kind of remuneration. It is revealing to know that there is no record that his salary was ever raised during the almost sixty years that he served as minister, teacher, counselor, statesman, and religious leader in his community, in the state, and in the nation—loving and being loved by the people.

# $\Pi$

## A MISSION EXPANDED

THERE WERE SOUND reasons for the high esteem in which David Caldwell was held by people near and far. As soon as he moved into the area of Buffalo and Alamance Churches, he began pleasing services which touched every action of life known to him. There were a number of men in his generation who were excellent ministers of the gospel, but few if any of them became active in as many different subjects as he ably assisted in or directed. From the beginning to the end of his ministry, he was recognized for his interests and labors which influenced mankind.

As soon as his Log College and two churches were prospering, it was natural for him to begin the expansion of religious activity beyond his own community. Therefore, two years after he was installed as pastor of Buffalo and Alamance churches he became active on a committee which was appointed at Buffalo Church to organize the Presbytery of Orange in 1770. At that time the Presbytery of Hanover, to which Caldwell belonged, appeared to extend over the whole country south of the Potomac

#### EXPANDED

River. Caruthers did not record that Caldwell was the first to request the new Presbytery, but his name was listed as one of eight men who "constituted a Presbytery by the name of Orange". However, his biographer did record that Caldwell "acted as stated clerk until 1776." In this connection Caruthers also added that "From all this it appears that David Caldwell was among the first settled ministers of the Presbyterian Church in North Carolina; and his name is identified with the history of our church in this State, more perhaps than the name of any other man in it, ...and considering all the ways in which his influence was exerted he did more for the cause of humanity, and for the advancement of sound learning and Bible religion" than anyone in his area.

IN THE MEANTIME the teacher-preacher had been faced with a big regional problem of everyday living. Before he and his bride Rachel had been able to get their new house and farm in good order after they moved into a location which became present-day Greensboro, their neighbors began to discuss with them a situation that was troubling the citizens of Piedmont North Carolina.

These people who had crossed the Atlantic Ocean in the quest for liberty and religious freedom had unexpectedly found themselves in the grasp of public scoundrels. This situation had come to pass in a disturbing way. At that time their mother country England appointed a Royal Governor of the colony or province, but the people elected the General Assembly which passed general laws for all citizens of this specific colony. The

Governor then appointed local officials for enforcing the laws. Most of the people, however, had been living rather freely and had given little thought to the laws until they noticed that their fees and taxes were outgrowing their purses. Upon investigation they learned that the officers by royal appointment—clerks of the courts, recorders of deeds, surveyors, lawyers and all the smaller officers—were collecting two or three times the legal fees and were putting the extra money in their own pockets.

In addition to these surprising and shocking increases, the current Royal Governor William Tryon had promoted a poll tax to construct an elegant governmental palace at New Bern — said to have been the most handsome statehouse in English America — and the people of the western counties resented that move. Such a tax forced the poorest man to pay as much as the richest, which seemed all out of proportion to the recent settlers of the Piedmont. It had been difficult to collect enough cash to pay their already fixed taxes, which had also doubled, and when the extra poll tax was added they said they would pay their just assessments but no more.\*

Such talk continued for several years while matters grew worse. These unjust collections were of great concern to David Caldwell, for his congregations of Buffalo and Alamance Churches were among those who had been required to pay the illegal sums. In fact, about two weeks after he had been installed as their pastor, Herman

<sup>\*</sup>At that time "hard money" was extremely scarce in North Carolina. In fact, because the Crown always insisted on collecting its money in silver and gold, even the Royal Governors found it almost impossible to collect their own salaries in hard money. Barter of goods was the general method of exchange, as exemplified in David Caldwell's pastoral salary having been paid in grain.

#### **EXPANDED**

Husband (a Quaker), Rednap Howell (religion unknown) and James Hunter (of Caldwell's congregation) organized themselves into a group known as the Regulators, because they proposed to regulate the unlawful practices. By this time Caldwell had become known as a man of sound judgment, and, because of his interest in community affairs, he became an unofficial counselor in the Regulation Movement.

In an effort to obtain justice by peaceful means, the Regulators prepared a document, signed by about 500 citizens, and James Hunter and Rednap Howell in person carried the petition to Governor Tryon. After consulting with his council, the Governor ordered the Regulators to cease all their actions. However, recognizing that the Regulators had reason for complaint, the Governor in turn promised to warn all officers and lawyers against collecting more than was due and to publish a list of fees for everyone to follow. Caruthers wrote that some officials had agreed to pay back such extra sums as they had collected, but no record was made of such a settlement.

The Regulators then appealed to the General Assembly, but, since that body was called and dismissed at the Governor's pleasure, it was discharged within four days after its called meeting because of other issues, and was unable to offer advice on the Regulation Movement. It appeared that the Regulators had no other recourse for redress of their grievances, and they took matters in their own hands and broke up the courts through which they could secure no justice and thrashed some of the dishonest officials.

Soon after that time the Regulators learned that Governor Tryon was planning to settle the trouble by force and would meet the Regulators with his army. Members of the movement had no artillery; they were poorly trained for battle, and some of them did not even have guns; yet they assembled to defend themselves against the Governor and his militiamen. The two armies camped near Great Alamance Creek on May 15, 1771.

Before the Regulators left home they asked David Caldwell to go with them and use his influence for peace without bloodshed, and he also spent the night at camp. The next morning the minister passed back and forth between the two armies in an effort to prevent a battle, had a personal conference with the Governor on that subject, "and obtained from Tryon a promise that he would not...fire on the Regulators until he had made a fair trial of what could be done by negotiation." But after that promise matters got out of hand on both sides. Caldwell was warned to retire from between the lines or he might be shot.

The Governor sent word to his soldiers that he would give a signal for action and cautioned the Regulators to take care of themselves by laying down their guns at once. He further cautioned that if they did not directly put their arms aside they would be fired on immediately. "Fire and be d----d!" was the Regulators' answer. The Governor gave the order to fire, but he was not immediately obeyed. Rising up on his horse and turning to his men, he called: "Fire! Fire on them or me!" With that firm direction, action almost instantly became general.

### **EXPANDED**

The Battle of Alamance was fought on May 16, 1771. Tryon's 1,452 militiamen met about 2,000 untrained Regulators (figures differ in different accounts), and after about two hours of fighting the Regulators were defeated. Tryon reported that "A signal and glorious victory was obtained over the obstinate and infatuated rebels."

There were nine men killed on each side, an unknown number wounded, and twelve Regulators captured for treason. The prisoners were promised a trial in about a month, and when the time was set, David Caldwell traveled 46 miles for the purpose of using what influence he could to obtain their pardon "by testifying to the character of such of them he knew, and by appearing there as a minister of mercy to intercede on their behalf." Despite Caldwell's pleas, all the prisoners were convicted, and six were hanged almost immediately. None of them were members of his congregation, but out of his deep interest in mankind, Caldwell remained with them through the day of execution. The other six were later pardoned by the King. Most of the remaining Regulators were pardoned by the Governor, provided they would disband and pledge on their honor to remain loyal to the government. Within six months 6,409 citizens agreed to these terms.

Despite Caldwell's serious efforts to help the Regulators, James Hunter withdrew from the minister's congregation because he, Hunter, felt that the pastor "was not sufficiently zealous in the cause." He was the only one, however, who felt that way; all the rest thought that Caldwell had acted very wisely. All things con-

sidered, this appears to have been the first time Caldwell had ever suffered defeat.

Caruthers must have felt that the Regulator Movement was a very important period in Caldwell's life, for he used one-fourth of the pages in his biography to report the subject in detail. Although the Movement has not been considered by historians as a part of the American Revolution, Caruthers felt that the unrest of the people during this time made them watch the actions of the British more carefully as they began to make more demands of the American colonies.

On several current topics, the Regulators had given spirit to the Americans. They understood their rights too well, and valued their liberties too highly, to be patient under oppression. The spirit of resistance, instead of being crushed, soon began to acquire greater vigor in all departments of society. Noticing a number of restrictions which England had recently put upon the Americans — such as keeping English soldiers in the New World in a time of peace, closing Boston harbor after the famous tea party in 1773, and thinking of different ways to tax the colonies — created an unhappy reaction.

Some North Carolina citizens, however, who had pledged loyalty to the King after the Battle of Alamance, were disturbed about breaking that promise. At that point, basing his comments on the philosophy of Jean Jacques Rousseau (Contract Social), the patriotism and cool calculation of Dr. Caldwell manifested itself. He understood his fellowmen, for he had faced the question that was bothering them, and he explained to his people

that allegiance and protection were inseparable; and since the King had not protected them from the unlawful collections of fees and taxes which had driven them to rebellion through the Regulation Movement, and since he was still not able to assert his authority over the country, their oath of allegiance, which had been exacted by force, was no longer binding.

WHILE THE SPIRIT of American Independence was growing both locally and nationally, David Caldwell was following that line of thought as he trained his students in the Log College and ministered to his church congregations. Being thus daily associated with people of varied interests, he became conscious of a distressing physical condition in his surrounding environment; and it made him consider it his duty to give some thought to a subject other than religion, education, and government. Thus faced with the naked truth, he realized that there was no physician within any reasonable distance of his neighborhood, and the people among whom he lived and to whom he was devoted were in great need of medical assistance. He felt deeply that he should acquire such knowledge as would enable him to be of service to physical suffering among his own people. For that purpose he secured a few medical books from Philadelphia, with the intention of making the best use of them he could. He applied every leisure moment to this study, even reading far into the night that he might become more proficient in the field of medicine.

When he was engaged in this learning process a

young Dr. Woodsides, a distant relative of Mrs. Caldwell, arrived in the area unexpectedly. Caldwell welcomed him wholeheartedly and invited him to become a part of his family and practice medicine in the surrounding country-side. Caldwell enjoyed going with the physician on visits to the afflicted and getting all the medical instruction and assistance the young man could give him. This pleasant relationship, however, was of short duration, for Dr. Woodsides died about a year after his arrival.

The books of this promising physician, whose death was so premature and so much regretted, were offered for sale, and Caldwell bought and assiduously studied them. He also remembered his college friend, Dr. Benjamin Rush of Philadelphia, who had graduated from college one year ahead of him, had become a famous physician and author, and had signed the Declaration of Independence. Caldwell bought and read his books as soon as they were published. He even made several journeys to Philadelphia to consult Dr. Rush about serious afflictions he had encountered; and the two gentlemen kept up a steady correspondence as long as they lived. With these medical advantages Caldwell soon became highly respected for his knowledge and skill in the medical profession and thereafter was generally known as "Dr. Caldwell." For many years he was the only practicing physician of recognized ability within a radius of twenty miles around him.

The excellence of Dr. Caldwell's self-taught course in medicine was further revealed through the capability of his fourth son, David. When the young man expressed

a desire to become a physician, he received his education at home under the tutelage of his father. So thorough was the instruction that, although he never attended a course of medical lectures, David Caldwell, Jr., received, without application for it, a diploma from the Medical Department of the University of Pennsylvania. The father then turned over his medical practice to his son; except in the cases of very serious illnesses, however, the elder Dr. Caldwell remained subject to call. Through this trustworthy partnership of the two Caldwells, the citizens of Guilford County and bordering settlements had much of the needed physical care and attention.

ALONG WITH HIS other accomplishments, the elder Dr. Caldwell had developed into a successful farmer. During his years in North Carolina he first acquired 550 acres of land and continued to add to that acreage. As time passed, he and his wife Rachel had become the parents of eight sons and one daughter who grew to maturity— Samuel, Alexander, Andrew, Martha called Patsy, twins David, Jr., and Thomas, John, Edmund, and Robert - and four other children who died in infancy. He knew that his pastoral salary of \$200 per year could not possibly keep his family in comfort. Of course his Log College brought some income, but there is no record of financial reward for his services as a physician. He had a grist mill which might have brought some tolls of grain, but Governor Morehead wrote that it "was built rather to serve as a hobby for amusement than for any more practical purpose." It therefore appears that his own crops were the main source of provisions for his household needs.

This situation seemed to pose no problem at all for this man of so many talents. There was at that time the debatable thought that men should be employed to the full extent of all their powers and when thus engaged they became healthier and happier. Caldwell became a living example of this theory. His biographer wrote that "His constitution was uncommonly vigorous...he hardly ever knew what it was to be sick, except for one attack of fever...he was in the regular habit of going to bed at ten and rising at four...he ditched and irrigated his meadows with his own hands; and he did it by working with a spade something like an hour at a time, morning and evening...and the consequence was, not only that his health and vigor were preserved, but that he had the best meadows in the country."

When the meadows did not require his attention, he found something else of a profitable kind to afford employment for free hours, which most others devoted exclusively to so-called relaxation. Indeed, every hour, and almost every minute that could be used wisely on his farm, he happily devoted to outside activities. Joseph M. Morehead of Greensboro, a contemporary and friend of David F. Caldwell who was a grandson of David, Sr., knew firsthand the farming habits of the elderly gentleman. Morehead later wrote that he set patterns for "advanced intelligent agriculture. His farm was the neatest, his meadows the most luxuriant, and his sub-

drains the straightest, the staunchest and the best. Like other rock memorials of other noble old Romans, his blind ditches are with us and doing service today." Thus the Rev. David Caldwell was able to accomplish what would appear to many as impossible. According to other records of the community, he became one of the wealthiest men in his vicinity. As he had acquired additional land, he acquired the aid of nineteen servants who aided in the care of his school, his home, and the cultivation of the soil. It appears, therefore, that this gentleman farmer during his lifetime built up for himself a very successful near-plantation type of business.

DR. CALDWELL'S FAILURE to prevent actual fighting between the Regulators and Tryon's army did not stop his attempts to promote justice, and as the difficulties between England and the New World grew more and more serious, he raised from his pulpit a more and more powerful voice for united efforts to preserve American liberty. It seems appropriate to pause and review his pleadings for the benefit of those who would come after him:

We petitioned his Majesty, in a most humble manner, to intercede with the Parliament on our behalf. Our petitions were rejected, while our grievances were increased by acts still more oppressive, and by schemes still more malicious, till we are reduced to the dreadful alternative either of immediate and unconditional submission or of resistance by force of arms. We have therefore come to that trying period in our history in which it is manifest that the Americans must either stoop under a load of the vilest slavery, or resist their imperious and haughty oppressors; but what will follow must be of the utmost importance to every individual of these United Colonies...if we act like the sluggard, refuse, from the mere love of

ease and self-indulgence, to make the sacrifices and efforts which the circumstances require, or from cowardice or pusillanimity, shrink from dangers and hardships, we must continue in our present state of bondage and oppression...until life itself will become a burden; but if we stand up manfully and unitedly in defence of our rights, appalled by no dangers and shrinking from no toils or privations, we shall do valiantly. Our foes are powerful and determined on conquest; but our cause is good; and, in the strength of the Lord, who is mightier than all, we shall prevail...If I could portray to you...the results of your conduct in this great crisis in your political destiny; or if I could describe...the feelings which you will have of self approbation, joy, and thankfulness, or, of self reproach, shame and regret, according to the part you act - whether as men and as patriots, or as cowards and traitors—I should have no difficulty in persuading you to shake off your sloth, and stand up manfully in a firm, united, and persevering defence of your liberties...we expect that none of you will be wanting in the discharge of your duty, or prove unworthy of a cause which is so important in itself, and which every patriot and every christian should value more than wealth, and hold as dear as his life.

THE 1770s THROUGH THE 1780S might be called the organizational years of Dr. Caldwell's adult life. During this period his influence was felt deeply in his region. Remembering his attention to education, religion, sectional government, and medicine, his biographer reminded his readers that before the 1780s ended Dr. Caldwell also served as a noteworthy statesman of North Carolina.

The battles of Lexington, Concord, and Bunker Hill in New England in the spring of 1775 and the Battle of Moore's Creek Bridge in the South in February, 1776, plus the attitude of King George III on a number of recent taxes imposed on the colonies—as they said, "Taxation without Representation"—moved the Amer-

icans to seek freedom from British rule. In his History of the United States of America, Henry W. Elson wrote: "North Carolina won the honor of being first to make an official move." At a meeting of the North Carolina Provincial Congress at Halifax "on the 12th of April [1776] that colony instructed its delegates in [the Continental] Congress 'to concur with the delegates of the other colonies in declaring independence and forming foreign alliances.' This was a move of greatest importance, and it was but a short time until Rhode Island and then Massachusetts followed the example of their southern sister."

These actions were made official through the Declaration of Independence, which was adopted by the Continental Congress on July 4, 1776. David Caldwell's influence must have been deeply felt on this courageous stand because he had constantly preached freedom from English rule from the pulpits of Alamance and Buffalo Churches, and he had taught freedom from English rule in his Log College to his students from all the states south of the Potomac River.

After American Independence had been declared, each state was authorized to write its own constitution, and North Carolina by public elections named delegates to serve in the Fifth Provincial Congress to meet at Halifax for writing the Constitution of the Independent State of North Carolina. David Caldwell was one of the five delegates elected from Guilford County to aid in this work. When the Constitution and the Bill of Rights Committee reported the document to the convention assem-



Courtesy of Albert Barden of Raleigh

## THE BIRTHPLACE OF NORTH CAROLINA'S FIRST CONSTITUTION

In this house at Halifax, the Fifth Provincial Congress met in November and December, 1776, and wrote the first Constitution of the Independent State of North Carolina.

bled, like those of other states, it included some restrictive measures which appear surprising at the present time. For example: Section 32, traditionally attributed to Dr. Caldwell, did no more than express the prevailing sentiment of the day in which it was written; but it became a cause for a religious and political controversy in the state by the 1830s. The article reads as follows:

That no person who shall deny the being of God, or the Truth of the Protestant Religion, or the Divine Authority of the Old or New Testament, or who shall hold Religious Principles incompatible with the Freedom and Safety of the State, shall be capable of holding any office or Place of Trust or Profit in the Civil Department, within this state.

By amendment in 1835 the word "Christian" replaced the word "Protestant," and by 1868 the only religious requirement for holding office was believing in Almighty God. According to Caruthers no record supports the claim that Caldwell wrote that section, but if he did write it, no apology would be necessary, for the Protestant religion "was generally regarded then as the safeguard of our liberties."

DR. CALDWELL RETURNED from the North Carolina Constitutional Convention of 1776 at the beginning of the tenth year of his Log College. The American Revolutionary War had been in action for nineteen months. Ministers were usually less active than Caldwell in serving beyond the call of duty, but it was understood that the measures of government which developed from injustices and tended to oppress human liberty were subjects which should be denounced from the pulpit as freely as anything else. Although Caldwell was a great lover of peace and would have made any reasonable sacrifice to maintain it, yet when fundamental principles or important interests were at stake, and he saw any prospect of success, he was decided, firm, and persevering. Therefore, hardly a Sabbath passed in which he did not summarize the prevailing situation of the country in some way. Meanwhile he denounced in the strongest terms the corruptions and oppressions imposed upon the United States by the British Government, and he urged his congregations with tireless energy and zeal to value their liberties above anything else. As Caruthers wrote:

Whatever may be said or thought, in ordinary times, about the propriety of introducing politics into the pulpit, no man of enlightened views and patriotic feelings could object to it in such circumstances, when liberty and every thing valuable was at stake. The influence of the pulpit is confessedly great every where and at all times; nor should it ever be desecrated, or perverted from its legitimate and proper use; but if those who occupy it are never to lift up their voice against corruption in high places, or against the iniquity and oppression of rulers, they must be unfaithful to their high trust; for they must then neglect a part of the counsel of God and swerve from the example of the apostles and prophets, who were required to denounce, with fidelity and fearlessness, the bribery and corruption, the haughtiness and oppression of kings and rulers. With the common course of politics, or with political measures which relate merely to the posterity and improvement of the country, ministers should have nothing to do in the pulpit; nor out of it, in any way that would lessen their ministerial influence; but measures of government that proceed from a want of moral principles, that are fraught with injustice and corruption, or that tend to oppression and threaten the subversion of human liberty, are as legitimate objects of denunciation and warning from the pulpit as anything else. If truth is to be maintained in its purity and the ordinances of the church kept from profanation, the liberties of the people must be preserved; for when men undertake to interfere with the freedom of conscience in others, he must exercise a power equally extensive in other things; and if corruption should ever become so extended in this country, and the iron sceptre of rising despotism be so firmly grasped by those in authority, as to overturn or menace the liberties of the people the eyes of every patriot in the land would be again most anxiously and imploringly turned, as they were in bygone days, to those who minister at the alter.

THIS PATRIOTIC CITIZEN expected to win American Independence, and in 1777 he became a trustee and leading organizer in the establishment of Liberty Hall Academy in Charlotte for advancing education in the new country. Caldwell kept thinking how important it was to train the minds of the young people so that they would be able to direct stable government in the New

World. The fourteen-member board of trustees held its first meeting on January 3, 1778, and outlined courses of study almost the same as those later proposed for the University of North Carolina, except that they were more limited. Prospects at first looked unusually bright, but for some unknown reason the first two presidents of the institute remained for only one year each. When the third president moved to Charlotte and was ready to take charge of Liberty Hall Academy in February, 1780, the entire business connected with the school suffered a sudden death because of financial difficulties brought on by the Revolutionary War. This was the second time that Caldwell had experienced defeat in his efforts to develop a better world.

AFTER THE REVOLUTIONARY WAR had been waged from April, 1775, and the northern section of the United States remained unconquered, in 1778 the British transferred the seat of the war to the South. After they had captured Savannah, Georgia (December, 1778), then Charleston, South Carolina (May, 1780), fighting was continued over that state, and through a series of battles reached North Carolina in October, 1780. On October 4, 1780, Major General Nathanael Greene became commander of the southern army and on December 12, 1780, he arrived at Charlotte.

During this time of change in the field of conflict Dr. Caldwell was confronted with a trying situation in his home neighborhood. There were two active political parties in the country—the Whigs, or Patriots, and the

Tories, or Loyalists—and when the war scene became centered in the Carolinas, both parties were stirred to fighting strength. Caldwell had lived all his life in peace while at home, but being a strong, influential Whig, the Tories hoped to take him as their prisoner and turn him over to Major General Lord Cornwallis, Commander of the British armed forces. The British General, having learned about Dr. Caldwell's teaching and preaching and his importance to the South, had offered a reward of two hundred pounds (estimated at around \$1,000) for the American's capture. The Tories had set their hearts on winning that coveted prize.

Dr. Caldwell often remarked that he had no great fear of his life being taken by British soldiers, for he thought their aim was to get the big reward and then deliver him to higher authorities, but that he had a real fear of the Tories who were marauding the country in a most undisciplined manner. The members of his congregations were mostly Whigs, and he continued to preach at his churches until the British moved into the nearby territory. Attendance was small, however, and those who dared to go often went with great fear. Although they felt some security from the Tories when at a worship service, all men, young and old, carried guns, for fear of being attacked on the open road or of returning to their homes and finding them in the hands of their enemies. Of course there were respectable men among the Tories, but in the heat of war their influence was pushed into the background, while the uncontrolled members rushed to the forefront.

When the community was in this state of constant tension, Dr. Caldwell spent much of his time concealed in the nearby woods. One day while he was at home for a brief visit, his house was suddenly surrounded by a body of Tories. He was immediately taken prisoner and placed under the guard of some of the men. Although they expected to turn him over to the British and collect the two-hundred-pound reward, their main object at the moment was to take whatever they desired in the way of clothing and household furnishings.

Later some of the Caldwell children told about "seeing their father standing there beside the plunder,...piled up in the middle of the floor...while the men were around him with their guns." A Mrs. Dunlap, Mrs. Caldwell's sister, who happened to be in the house, took matters in hand. She stepped into the room, went at once to Dr. Caldwell, and whispered into his ear as if he alone should hear, yet she purposely spoke loud enough for those around to understand. She asked him if it were not about time for Gillespie and his men to be there. The man who stood nearest caught the words, and with noticeable alarm he asked her what man was expected. "She told him it was none of his business; for she was just speaking to her brother." That answer only increased their uneasiness and in a moment they appeared panicstricken, asking "who? who? what man?"... followed by "let us go, let us go, or the d----d rebels will be on us thick as hell before we know what we are about." And in their consternation they left both their prisoner and plunder to this ingenious woman.

THE BRITISH WERE also known for their daring plundering in the Piedmont while they waited for the next battle. Somehow three of them learned that Dr. Caldwell had a very fine-blooded mare which was his favorite animal. One evening when he was returning home, one of this group rode up beside him and demanded the animal for use in the American army. Supposing that this man had been sent by General Greene to impress horses wherever he could find them, Dr. Caldwell calmly asked him for his authority. The man drew his sword, brandished it about, and rudely told him that this was his authority.

Dr. Caldwell would not have sold the animal at any price, but he turned the mare over to the man, who in turn as he rode away left the sorry, lean horse on which he had been riding. Early the next morning Dr. Caldwell located the three men and tried to arrange to get the mare back or get pay for it at some later date. In reply to this proposition the man took away from Caldwell the sorry horse he had exchanged for the mare the day before and gave the pleading American a horse with such a sore back that the saddle would not cover the infection.

Dr. Caldwell then determined to get his mare back. He had a servant named Tom, who was especially good at playing the detective, and he offered the man a challenging reward to steal the animal back and hide it in a place known only to himself. Tom was delighted to have such a special offer and his quick reply was, "I'll try, Sir." During the remainder of the day the Negro located the mare and thought out his own plan of recapture. Remember-

ing that he had the darkest of skins, he waited until the blackest hour of the night, stripped off all of his clothes so that he and the night appeared as one, and while everyone was sound asleep he eased up to the mare's head without making a sound. He led the animal into a wilderness hiding place which was known only to the captor.

The following morning the three men who had stolen the mare went to Dr. Caldwell's home in a fit of violent anger and demanded that he turn the animal over to them. In truth Dr. Caldwell calmly told them that he had not seen the mare since they took it from him and that he did not know where to find the animal. Just as the angry men were about to attack Dr. Caldwell, several of his friends, who were waiting in an adjoining room to defend him, stepped out and one of them gave the thieves their departing orders. The three rude fellows, seeing that they were outnumbered, sulkily went away, and the prized mare was then returned to its rightful owner. However, sometime later the Tories stole the animal, which he was never able to recover. After the war was over he did get some compensation for this and other losses "by prosecuting the men who had done the mischief, but he did not get what he considered an equivalent."

As WAR CONDITIONS were moving southwardly, a number of Dr. Caldwell's friends from farther south came to his house for protection and stayed until they could return home safely. Two of Mrs. Caldwell's wealthy sisters from South Carolina came with their husbands and

children, rented a house nearby, and stayed until the war was over. Meanwhile their husbands became soldiers and used their wagons and teams to aid in the American service.

Moreover, during this period of the Caldwells' full house, David also had the responsibility of protecting his brother Alexander's wife and seven children while Alexander was serving in the army. The farms of the two brothers were side by side and Alexander's family lived less than a mile away from David. One day just after sunset, David saw two strange men going toward Alexander's place and thought that he should follow them. They were said to have been foraging for the British army as it passed by, and before David reached his brother's house the men had arrived, had ordered Mrs. Caldwell to prepare supper for them, and had taken whatever they wished to carry away. When David approached Alexander's house, however, a messenger from his sister-in-law met him and asked him to advise her what she should do. David suggested that she fix them the best meal she could, watch where they stacked their guns, and after she had seated them at a table as far as possible from the guns, then send him word behind a certain haystack where he would be hiding. She did exactly as she was advised to do. Then David slipped in by a side door, took the loaded guns, told the men that they were his prisoners, and warned them that if they tried to escape, their lives would be their loss. They agreed to all his demands and after some time had passed he turned them over to an American officer.

AWARE OF THE DANGER of being captured himself, Dr. Caldwell left his home and family and for more than two weeks hid himself about two miles away in the midst of the jungle which bordered North Buffalo Creek. Later his family told about this experience and Caruthers wrote: "Dr. Caldwell's enemies were anxious to take this man of power as their prisoner, and having at first failed, they resorted to deception and falsehood. At sunset one afternoon six British soldiers or Tories or both, rode up to his house and asked Mrs. Caldwell to tell them where he was. She told them that she thought he was at General Greene's camp. The men then said that he was not there, for they had just come from that camp where there were a great many sick men; and General Greene having heard that Dr. Caldwell was a good physician, had sent them to accompany the doctor to his camp to treat those who were ill. Mrs. Caldwell, moved by their appeal, then added that if Dr. Caldwell was not at the American camp he was probably at a certain place which she described on North Buffalo Creek. That was the very information the men needed, and they thanked her profusely and hurried away. However, something in their manner of departure caused Mrs. Caldwell to believe that she had betrayed her husband, and she spent that night "not only in sleepless solitude but in fervent prayer."

Realizing that the darkness of night was beginning to cover the land, the six men did not dare to enter the wilderness along Buffalo Creek until the next day, for the peavines were as high as a man on horseback. According to Caruthers, in the course of the night Dr. Caldwell

dreamed three times in succession that danger threatened him and he must leave the place where he was hiding at once. He was so impressed by the vivid dreams that as soon as daylight came, he "set off for General Greene's camp which was then on or near Troublesome Creek, but, as it was ascertained afterwards, he had not left more than a few minutes when his pursuers arrived" at his campground.

ONE YOUNG MAN who belonged to Dr. Caldwell's congregation had earlier been captured by the British and was held as a prisoner. He managed to escape and returned home just before he learned that he had smallpox. His friends, not knowing that he had a contagious disease, flocked to see him, and soon the malady had spread all over the Buffalo Church neighborhood. All of the men who were eligible for war duty were either in the army or were employed in some way under the direction of General Nathanael Greene. This was a most distressing situation for Dr. Caldwell, for having been hunted in every direction by the British and Tories, at that time he was protected from his enemies in General Greene's camp. He knew that if he returned as a private citizen to treat smallpox patients, he would be captured and his people would only have an added distress.

THEN, CAUSING a dreadful realization, in March, 1781, the two armies before battle came to Guilford County, North Carolina. Indeed, the British forces, under the command of General Cornwallis, came to David Cald-

## GENERAL NATHANAEL GREENE

Heroic Commander of the American Revolutionary forces at the Battle of Guilford Court House, March 15, 1781.



## LIBERTY OAK

This tree is still proudly standing at the northeast corner of Lawndale Drive and New Garden Road. It is said that General Greene's horse bit the top from this young white oak during the Battle of Guilford Court House, March 15, 1781, the final turning point of the American Revolutionary War.

Courtesy of the University of North Carolina Press

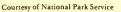




Courtesy of Greensboro Public Library

## CORNWALLIS PERSIMMON TREE

It is said that while Lord Cornwallis paused beside this tree his horse was shot from under him during the Battle of Guilford Court House.





CHARLES, LORD CORNWALLIS
Commander of the British armed forces at the
Battle of Guilford Court House, March 15, 1781.

well's home and farm and there settled, in the main, near Guilford Court House, the Capital of his County!

Dr. Caldwell remained in General Greene's camp until the soldiers left for the approaching Battle of Guilford Court House, which was fought near his home on March 15, 1781. He knew that he should stay away from his community, and he sought refuge with a friend named McBride, who lived within two miles of Greene's campsite. McBride, however, had lost his nerve and he told Caldwell right away that he was afraid to let him lodge in his house; and he confessed that he feared the Tories might find them and murder them together. Dr. Caldwell felt a little hurt at this attitude and said at once that he would hide himself in the nearby woods. McBride thought that was a fine idea and volunteered to go with him; and they took their lodgings and pitched camp for that night on the banks of a nearby creek.

During the day of the Battle of Guilford Court House, Dr. Caldwell walked uneasily for 12 or 14 miles in the direction of the fighting, met soldiers who had left the scene, and at first received only disturbing, fragmentary information. He went within a mile and a half of the battlefield and remained until he knew the results, then returned to McBride's farm.

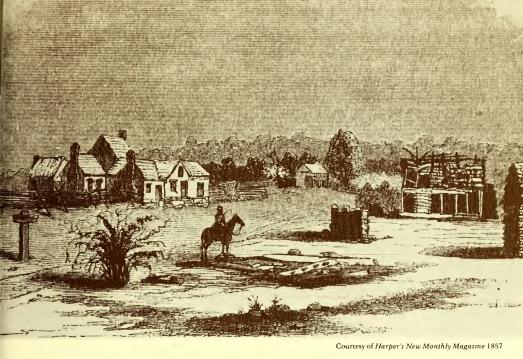
On the following night McBride was awakened by the light of a huge fire which he thought was his burning house. He was too frightened to investigate himself, so he called to his camp mate: "Look yonder! The Tories are burning up everything I have!" It was a very dark, cloudy, rainy night and Dr. Caldwell trudged alone through the wilderness until he was close enough to see that McBride's house was safe and the blaze was coming from the campfire of Colonel William Washington and his segment of General Greene's army. Thus it was that patriotic David Caldwell spent the night after the Battle of Guilford Court House, which was the final turning point of the American Revolutionary War.

Greene had made up his mind to take the risk of battle for the cause of American freedom. After playing hide-and-seek with Cornwallis for several weeks, the American General took up his position at Guilford Court House, about six miles northwest of the center of the modern City of Greensboro, North Carolina. Here he waited for an attack. Cornwallis was intent upon victory while Greene hoped to damage the British army to the greatest extent possible with the least injury to his own men. After about two and a half hours of fierce and bloody fighting, Greene, satisfied with the damage he

Courtesy of Harper's New Monthly Magazine 1857

BATTLEGROUND AT GUILFORD COURT HOUSE



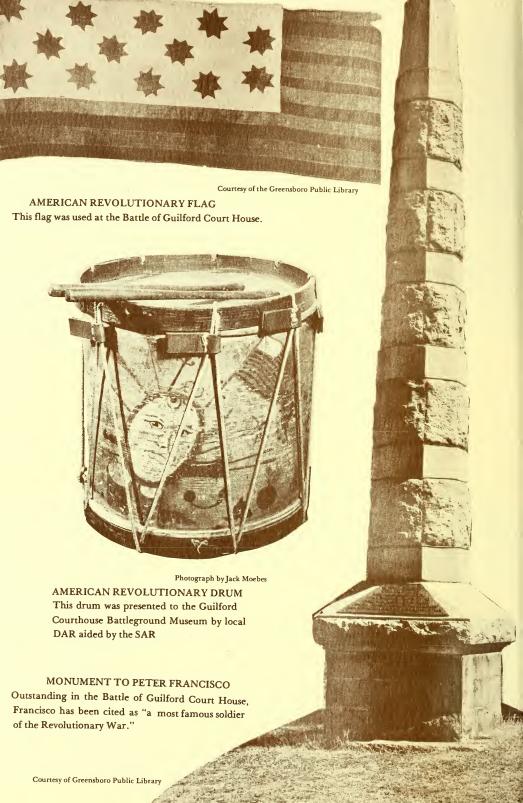


## VILLAGE OF GUILFORD COURT HOUSE

Notice the stocks and pillory and whipping post in the foreground which were used for punishing offenders.

had inflicted upon the enemy and determined to preserve his army from further losses, retired from the field and moved into adjoining Rockingham County. Here he and his soldiers had a much-needed night's rest, for Greene later wrote his wife that he had not had his clothes off for six weeks.

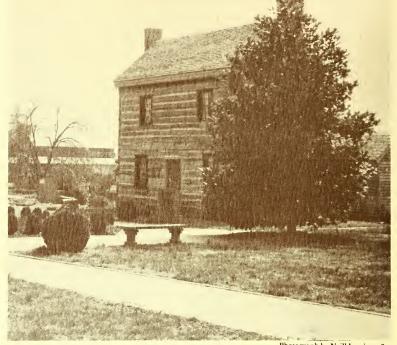
According to Charles L. Vial, ex-historian of the Guilford Court House National Military Park, the British entered about 2,000 trained soldiers in the battle and the Americans met them with an army of about 4,400 men. Among Greene's men there were some who had had very little military training, but many of them were seasoned warriors. The British losses were twenty-five per cent, killed, wounded, and missing. The American losses were



six per cent, killed, wounded, and missing. The night following the battle was terribly depressing, because of its darkness and the torrents of rain which fell. The cries of the wounded and dying exceeded all description. Yet, in the face of this situation, Greene prepared to renew the battle. He reported on the next day "his men were in good spirits and in perfect readiness for another field." But Cornwallis had now had enough of Greene. "I never saw such fighting since God made me. The Americans fought like demons," Cornwallis was said to have confessed. The British general avoided battle, which before he had so anxiously sought.

Because of Greene's withdrawal, Cornwallis claimed the victory, but it was a costly one. As Englishman Horace Walpole remarked: "Lord Cornwallis has conquered his troops out of shoes and provisions, and himself out of troops." The Battle of Guilford Court House had greatly reduced the British forces and had left no spirit in their commanding officer to renew the fight.

Caruthers wrote that it was thought, though not positively recollected, that Dr. Caldwell under General Greene's flag of truce went to Guilford Court House the day after the battle. Here he met General Jackson, the principal physician of the British army, and together, using homes at New Garden as hospitals for the wounded British and Francis McNairy's house at Guilford Court House for the wounded Americans, "they cut off legs and arms and threw them into a cart at the door until it was pretty well loaded; and then they were taken away and buried." Thus working side by side these two physicians gave aid to both British and American soldiers by caring



Photograph by Neill Jennings, Sr.
THE FRANCIS McNAIRY HOUSE

This residence was used as a hospital for wounded American soldiers after the Battle of Guilford Court House. It is now restored and is located on the grounds of the Greensboro Historical Museum.

for the sick and wounded—by burying the dead, and by paying thoughtful honor to the men who had given their lives for the liberty of those who would come after them.

While Dr. Caldwell had been away from his home, the British General had settled his army on the statesman's farm, and there they had destroyed everything which could not be devoured. With malicious cruelty they burned the Caldwell family Bible, private papers, sermons, and the library—an unusually fine collection for that time. That this was done with much cool deliberation is evident from the manner in which they proceeded. As described by Caruthers, "There was a large brick oven in the yard, a few steps from the house,

which was used for baking bread; and having caused a fire to be kindled in that, they made their servants carry out the books and papers, an armful at a time, and throw them into the oven. As soon as one armful was burned, another was thrown in, until the whole was consumed; and the oven was apparently as hot as Nebuchadnezzar's furnace."

About two days after the Battle of Guilford Court House, General Cornwallis retreated southeastward toward Wilmington, North Carolina in the hope of securing recruits. The departure of the British, however, did not assure safety for Dr. Caldwell, for the Tories were still dangerous. Furthermore, the British army had used every item for comfortable living while on the Caldwell farm, and Mrs. Caldwell and her seven children were forced to seek refuge with friends and neighbors. With this situation existing, Dr. Caldwell did not go home for several days. General Greene was relieved to have the local physician look after the convalescing soldiers until they recovered in improvised hospitals.

In the meantime General Greene and his army followed General Cornwallis and his army as far as Ramsey's Mill on Deep River. Then Greene turned swiftly to drive the British from the inner country of South Carolina. In the fall of 1781, Cornwallis marched without interruption to Yorktown, Virginia. Finding himself surrounded on land by American forces and on sea by their French allies, the British General on October 19, 1781, surrendered to the American Commander in Chief, General George Washington.



Courtesy of Harper's New Monthly Magazine 185

# CAVALRY IN ACTION AT THE BATTLE OF GUILFORD COURT HOUSE

WHEN THE DANGERS of the Revolutionary War were over, Dr. Caldwell returned to his school and religious work but was soon called again to public duty. In 1788 he was made a member of the North Carolina Committee, which met in Hillsborough for consideration of the United States Constitution. He is known to have voted against its adoption at that time, because, as Caruthers wrote in 1842, he was "an advocate for state rights, and afraid of putting too much power in the hands of the President."

It was almost impossible to know at that time just what amount of power should be provided for the top officer of the nation to enable him to fulfill the intentions for his executive position, because world history furnished

no example to follow. "Knowing as they did that they could put no reliance on the integrity of the men who might, in process of time, be placed at the head of the nation, it was regarded as a matter of prudence and sound policy to confer on the supreme executive no more power than would barely suffice for the discharge of his duties; but in their circumstances, that was not easily defined or ascertained." It adds great stature to Dr. Caldwell's perceptive ability and to his balanced power of thinking to know how wisely he considered the laws under which present and future generations would live.

IN THE FALL of 1788, David Caldwell turned his thoughts toward more concentrated action in the churches. On November 5 of that year his name headed a list of ministers from North Carolina, South Carolina, and Abingdon, Tennessee, who had assembled at Centre Church in North Carolina for the purpose of organizing the Synod of the Carolinas. Foote in his Sketches of North Carolina included the minutes of that organization which stated that, "The Synod was opened by the Rev. David Caldwell" and "The Rev. David Caldwell was chosen moderator." At this first meeting a committee of five ministers and five elders was appointed to write a circular letter to all the churches in the new Synod. Caldwell was named chairman, and Caruthers reported that with joint suggestions, "He drew it up in its present form...and it does him great credit."

According to the Rev. Dr. E. T. Thompson, in his *Presbyterians in the South*, at that time there were only

ten Presbyterian ministers in North Carolina, eleven in South Carolina, and six in Tennessee, with more than 100 preaching points. This "dearth of ministers made it impossible for the Synod of the Carolinas to carry on the work" satisfactorily. It continued in operation, however, until 1813. At that yearly meeting, held in Alamance Presbyterian Church of North Carolina, the Synod of the Carolinas was divided into the Synod of North Carolina and the Synod of South Carolina and Georgia. Thereafter Dr. Caldwell, then in his eighty-ninth year, depended mostly on his ministering students to carry the work forward.

WHILE THIS CHURCH matter was being adjusted, Dr. Caldwell had an opportunity to help Herman Husband, a friend dating back to the period of the Regulation Movement. Husband had left North Carolina soon after the Battle of Alamance, had established residence in western Pennsylvania, and for a number of years had been a member of his adopted state's legislature. The people in his section raised much grain, but had no roads for getting it to profitable markets, so they made it into whiskey which was easier to carry over packhorse paths than were loads of grain.

In 1791, supported by Alexander Hamilton, Secretary of the Treasury, a federal excise tax was laid on distilled spirits. This tax was unpopular in various parts of the country, and in 1794 the malcontents of Husband's area broke into open rebellion, known as the Whiskey Insurrection of western Pennsylvania. They claimed that

the excise was unfair, because it taxed them heavily or the main product of their farms. The people hoped to have the law repealed by not supporting it, as had beer the case of the Stamp Act, and they decided to resist the law by force of arms.

This situation was the first serious test of national strength under the new United States Constitution, and President Washington issued a proclamation commanding the people to cease such a disloyal action; and he also sent a commission to try to get the rebellious to obey the law. Failing in these efforts, he called upon the Governors of Pennsylvania, Maryland, New Jersey, and Virginia for troops, and in a short time an army of about 15,000 militia, led by Washington and Hamilton, was marching across the Alleghanies to meet the unhappy citizens. Hamilton advised severe treatment, but Washington's level-headed approach prevailed and the revolt ended without bloodshed.

In this connection Herman Husband and seventeen other respected men were arrested and tried, but only two were convicted, and one of these was Herman Husband. Dr. Caldwell's reaction to this situation was just as Dr. Frank P. Graham described him at the unveiling of a marker in his memory on Hobbs Road: "Something of the spirit of Jesus governed his life." Dr. Caldwell was planning to go to Philadelphia in the near future and he offered to seek Husband's release while in Pennsylvania. Some of Husband's friends in North Carolina drew up a request for the prisoner's pardon and a long list of worthy people signed it; and the famous Dr. Benjamin Rush of

Philadelphia united with Dr. Caldwell in this effort. Caldwell admitted that he thought Husband was a little headstrong, but he believed that his intentions were right, and he wanted him to be free to express his opinions. Various reports on the subject are not clear as to exactly how the case was handled, but Caldwell was able to aid in securing the pardon of Husband.

THE FOLLOWING YEAR presented another opening for public service. In 1789 the University of North Carolina was chartered as the first state university in the nation, and when it was to be opened in 1795, David Caldwell was offered the presidency of the institution. Though "beyond a doubt he was recognized as the leading educator of the state," he declined the invitation, first, because of his age, and second, because of permanent illness in his family. With thoughtful consideration the trustees of the institution never forgot Dr. Caldwell's unusual ability as an able and dedicated citizen and leader, and he was awarded one of three Doctor of Divinity degrees bestowed by the University of North Carolina in 1810, the first time honorary doctorates were granted by that institution.

LATE IN HIS LIFE, Dr. Caldwell had yet another opportunity to serve his country. Simply stated, in a power struggle between Great Britain and France, the United States' neutral right to freedom on the high seas was violated, and American lives and property were jeopardized. After the War of 1812 was declared against Great



Photograph by Ron Smith

## IN MEMORY OF DAVID CALDWELL

When the Guilford Courthouse National Military Park was established, this impressive monument was placed in that park in honor of Dr. Caldwell who worked without ceasing for American Independence, then lived for the benefit of mankind within the new freedom (see page 98).

Britain as possibly the worst offender, and Virginia was threatened with an invasion by the enemy, a meeting was called at the Guilford County Courthouse in 1814 to round up volunteers for military service. Because no one seemed disposed to join the ranks, in an effort to avoid a draft, Dr. Caldwell, then in his eighty-ninth year, was invited to speak at the Courthouse on the subject of enlisting. He took as his text: "He that hath no sword, let him sell his garment and buy one." This loyal American had lost none of his patriotic fervor, and when he had finished speaking, there were more volunteers than were needed.

HAVING MET this emergency, though he had closed the Log College several years earlier, Dr. Caldwell continued to instruct privately a number of students as late as 1816, when he discontinued his work as a teacher. He did not give up his church ministry at that time, however, but remained in active religious service until 1820, riding to and from his churches on horseback and preaching every Sunday unless prevented by inclement weather.

## IV

## RACHEL CALDWELL A WIFE EXTRAORDINARY

N ESTIMATING David Caldwell's worthy services, on the 38th page of his subject's life, E.W. Caruthers called special attention to the fact that this North Carolina teacher, preacher, physician, farmer, and statesman had a self-appointed assistant who was so intelligent, competent, and faithful that "it would be unpardonable not to pay a passing tribute of respect here to the memory of Mrs. Caldwell." Eli W. Caruthers knew Mrs. Caldwell personally. In fact he lived in the Caldwell home at times, and he felt that "for good sense and ardent piety, [she] had few if any equals, and certainly no superiors, at that time and in this region of the country. In every respect she was an ornament to her sex and a credit to the station which she occupied as the head of a family and the wife of a man who was not only devoted to the service of the church, but was eminently useful in his sphere of life. Her intelligence, prudence, and kind and conciliating manners were such as to secure the respect and confidence of the young men in the school, while her concern for their future welfare prompted her to use every means, and to

improve every opportunity, for turning their attention to their personal salvation; and her assiduity and success in this matter were such as to give rise and currency to the remark over the country that, 'Dr. Caldwell made the scholars, but Mrs. Caldwell made the preachers.'"

Whenever any of the young men became concerned about their outlook on life, or felt impressed to undertake some special work in the field of religion, their resort was to Mrs. Caldwell in preference to anybody else. Those who were deeply religious and who had their attention turned to the gospel ministry found that their faith was increased and their Christian knowledge thus advanced, and they were encouraged by her conversation and by her example as a Christian, to take advantage of every opportunity that was open to them for improving their lives.

WHEN RACHEL CRAIGHEAD married David Caldwell in 1766, he and his future plans were already well-known to her. Both of them had lived in Lancaster County, Pennsylvania, and at that time their families had been good friends. Indeed, Rachel's grandfather, the Rev. Thomas Craighead, "an eloquent and impassioned pulpit orator," was pastor of Pequea Presbyterian Church in Lancaster County when David Caldwell was a boy. The church of David's family was Chestnut Level Presbyterian, but exactly how or when the two families became acquainted is not clear. Rachel's father, the Rev. Alexander Craighead, being a great admirer of the Rev. George Whitefield, early in his ministry became a follower of the New

#### WIFE EXTRAORDINARY

from 1733 to 1737.



Courtesy of Lancaster County Historical Society

PEQUEA PRESBYTERIAN CHURCH,
LANCASTER COUNTY, PENNSYLVANIA
Rachel Caldwell's grandfather, the Rev. Thomas Craighead, was pastor of this church

Side division of the Presbyterian Church. He was a "warm and zealous preacher" and was highly respected by his congregations which believed as he did. Thus, Rachel had been reared in the midst of a deeply religious atmosphere and within a well-educated family of several generations.

About the time Caldwell was beginning his college education around 1750, the Craighead family moved to Rockbridge County in Virginia. At that time Rachel, who was born in 1742, was old enough to remember a handsome young man seventeen years her senior, who was politely attentive to the young girl.

The Craigheads had been in Virginia for about five years when in July, 1755, General Edward Braddock, commander in chief of the English and American forces in the French and Indian War, was defeated in a fierce and bloody battle at Fort Duquesne. This battle left the Craigheads and their neighbors exposed to the inroads of their enemies, and they all fled in different directions. The Craigheads did not stop until they reached Mecklenburg County in North Carolina.

Caruthers later listened to Mrs. Caldwell when she was telling her family about the perils and hardships of those times. She said that as they went out of one door the Indians came in at the other. In other words when they left their Virginia home the Indians were close at hand, and leaving behind all their property and household furnishings, they narrowly escaped with their lives. It is now believed that after the war was over they were able to recover most of their possessions.

Little else is known about the Alexander Craighead family in Virginia, except that the father was one of the organizing members of the Hanover Presbytery of Virginia in 1755. Caldwell was later to become a member of that church division when he came to live in North Carolina, and that connection linked him again with the Craigheads. It is thought that in 1764 or 1765 he probably renewed his friendship with the Craighead family, for Caruthers mentioned that David and Rachel had not seen each other for about 15 years.

Unfortunately there are no records about an interesting courtship and marriage ceremony. However,

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knowing Caldwell's dedication to his future life's work, it may be assumed that both the bride and groom were united in the understanding of love, of family responsibilities, and of their future lives as they would work together for the benefit of enlightenment, purpose, and progress in their community, their state, and their nation.

AT THE BEGINNING of their lives together, Mrs. Caldwell's able attention to the personal needs of the Log College students and her ability to discuss prevailing situations with her husband made it possible for him to devote countless hours to the general distribution of knowledge for the good of the community. For example, the distressing physical conditions at the time of his settlement in North Carolina made him consider it his duty to give some of his time to the relief of sicknesses among the people of the area. Moreover, being a descendant of three generations of preachers, she could converse with her husband on both the Old Side and the New Side ideas of church regulations. She was also completely familiar with the trying times of the Regulation Movement, and in all available records, she is presented not only as a capable wife but also as an able co-worker and a brave, level-headed person in times of danger.

She knew about danger, too, and had the courage to face it. From the time the South became the main scene of the Revolutionary War, as mentioned earlier, the undisciplined Tories had been more daring. Particularly after the 200-pound reward had been offered for the capture of Dr. Caldwell, they had been a constant threat to

him and his household. Soon after General Nathanael Greene arrived in the South in 1780 to assume authority of the American army, one late fall day a strange man arrived at the Caldwell residence about dark. Dr. Caldwell was away from home, but the visitor told Mrs. Caldwell that he was an express messenger on his way with an important message from General Washington to General Greene.

He quickly added that he was very tired and hungry and wished to spend the night where he felt he and his message would be safe. Mrs. Caldwell told him that she would gladly prepare dinner, but she felt that it would not be safe for him to remain during the night. Before he had been able to take a bite of the meal before him, he heard from outside: "Surround the house, surround the house!" He and Mrs. Caldwell found themselves assailed by a body of Tories, and Mrs. Caldwell instantly told him that he must do just as she directed him, and do it promptly. Then bidding him to follow her, she took him out of the house at the opposite side from that at which the Tories were assembled and by a way not commonly used. A large locust tree stood close to the house; and as it was still hanging with ripe locusts, and as the night was very dark, it furnished a good place of concealment. She told him that he must ascend the tree, thorny as it was, and conceal himself among the locusts, until he found that the men were engaged in plundering the house. Then he must trust to his heels and providence for safety. He did as she advised and made his escape. For her bravery and wisdom in handling this situation, Mrs.

#### WIFE EXTRAORDINARY

Caldwell was later given special recognition for her service on behalf of the Americans.

BECAUSE SO MUCH significance is attached to the period around the Battle of Guilford Court House, it appears that Caruthers was able to collect more specific stories about Mrs. Caldwell at this period in her life than at any other time. We are fortunate to have these insights in connection with our struggle for American Independence. Some especially interesting but tragic series of incidents, which took place at the Caldwell home, have been carefully preserved for posterity by Caruthers.

On Sunday afternoon before the Battle of Guilford Court House, a group of men rode up to the gate of the Caldwell residence and asked for the landlady. Dr. Caldwell was at General Greene's camp, but two men of the neighborhood had come by to see if Mrs. Caldwell needed anything. There was also in the house a single woman named Margaret who was living with the family at that time. She was a bold, outspoken person and was not afraid of anybody; therefore Mrs. Caldwell asked her to speak for the landlady. One of the men, who was introduced to her as Colonel William Washington, an officer in Greene's army, asked her to tell him where he could find Dr. Caldwell. Margaret replied that she believed he was at General Greene's camp. The men then said that they had just come from that camp and Dr. Caldwell was not there. Margaret then said that if he was not at the camp, she did not know where he was.

The men rode away, but presently some of them returned and again asked for the landlady. Margaret met them at the gate as before, but they told her that she was not the person they wanted to see, that they must see the landlady! Mrs. Caldwell then went to the gate, and the same man was introduced to her as Colonel Washington. Margaret openly disputed the introduction on the scene, and after a period of accusations and denials between her and the men, the brave woman climbed the fence around the Caldwell yard so that she could see quite a distance. Across the field she saw soldiers of the British army approaching, and she then called to the men at the gate: "It's a d----d lie; for there are your Red Coats."

Mrs. Caldwell had also suspected that they were British, and she excused herself and hurried back into the house and warned the two men, who were waiting to protect her if necessary, to escape as fast as they could through the back door. In the meantime she decided that the person introduced as Colonel Washington was Lord Cornwallis himself. She explained that she knew his facial features well, for he had a defect in his left eye. When she returned to the gate, she was then told the truth, that they were British and must have the use of her house for a few days. With that explanation, they took possession of the Caldwell house without delay. Later it became known that, as Mrs. Caldwell had suspected, the gentleman who had attempted to pass himself as Colonel Washington was indeed Lord Cornwallis.

When the British officers demanded the Caldwell residence for their headquarters, Mrs. Caldwell "retired

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to the smokehouse where she was confined for two days and nights with no other food for herself or her children than a few dried peaches, which she chanced to have in her pockets...Such was her distress that she went at last to her own door, and falling on her knees, begged for food for her children, but no attention was paid to her entreaties."

Four of the seven children which she then had were too young to know why they were uncomfortable, but the mother knew and she again applied for protection to a man, who, from his dress, she took to be a person of some rank in the army; "but instead of treating her with the courtesy which was due to a lady of her standing, he cursed her, and told her he did not know what right she had to expect favors; for the women were as d----d rebels as the men."

The cries of the hungry Caldwell children were far more distressing than the discourteous treatment from an enemy soldier, and Mrs. Caldwell did not give up. Caruthers reported a pleasant outcome to her third plea for help. She approached a well-dressed British soldier, whose kindness showed in his face, and told him about her distressing situation and the rude treatment which she had suffered. He said that "the other man had no authority whatever in the camp; but he assured her that if she would let him know what she wanted, it should be done, so far as was in his power...and it was so done accordingly."

The soldier who had so pleasantly responded was a Dr. Jackson, the head physician in the British army. This

fact, however, was not known, until after the Battle of Guilford Court House was over. It was then that Dr. Caldwell had the opportunity of becoming acquainted with him, while attending the sick and wounded, and of thanking him for the kindness he had shown to his wife and children. The Britisher then presented a handsome walking cane to the American, who later bought Dr. Jackson's published book.

The encampment of the British army extended entirely across the Caldwell plantation and over a part of two adjoining sections of land. When the enemy removed, after the Battle of Guilford Court House, "Every panel of fence on the premises was burned; every particle of provisions carried away; every living thing was destroyed except one old goose; and nearly every square rod of ground was penetrated with their iron ram rods in search of hidden treasure."

Mrs. Caldwell was a practical religious person, and all during the Battle of Guilford Court House she and a number of women from the Buffalo congregation met at the house of Robert Rankin and spent the greater part of the day in prayer. A large number of the women in the Alamance congregation of which Mrs. Caldwell was also a part spent the day in the same way at the home of one of the elders. When Caruthers was confronted with opinions about things for which he had no facts, he carefully wrote that he could not be certain about the situation. In this instance he wrote simply: "how far the deliverance of the country from a powerful and implacable foe, as the result

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of a day's conflict, was in answer to prayer, can be ascertained only in another world."

Caruthers wrote that, "On the second day after the battle, a number of old ladies from Alamance and Buffalo] congregations, with a promptness that did them credit, went up with a quantity of clothing and provisions which they had collected for the sick and wounded. When there, their curiosity prompted them to go over the scene of action, or a part of it; and they had not gone far until they found two or three of the Americans who had been left unburied;...Dr. Caldwell being on the ground, made them a very feeling address; and had the men decently interred." Caruthers did not mention the name of any one of the ladies, but knowing Rachel Caldwell's influence in the community, it is possible that this incident was later used to strengthen the claim that Mrs. Caldwell was a nurse. At that time anyone who gave aid to a wounded soldier would have given whatever was in her power to give, but it was almost 100 years after the Battle of Guilford Court House when a nurse as we know her today became active in the Greensboro area.

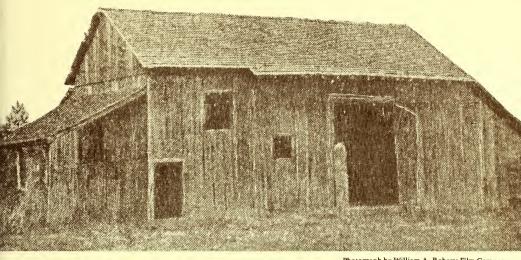
AFTER THE BATTLE was over and the British had left the area, Caruthers called attention to the fact that the Tories continued to plunder the Caldwell residence off and on during the following summer, possibly still in the hope of capturing Dr. Caldwell. Heretofore Mrs. Caldwell had been polite in her dealings with the unwelcome visitors, but one day she angrily rose to her own defense.

While disorderly men were collecting items in her home, she noticed that one of the Tories had broken open the drawer of a chest in her house and had taken out an elegant tablecloth, which she had received from her mother when she first went to housekeeping. It was very valuable to her for memory's sake, and she grabbed it and held on to it until there was quite a struggle between her and the Tory. When she realized that his physical strength was greater than hers, she turned to the group and with her eyes firmly fixed upon them, she appealed to them as honorable men. She asked them if they had wives or daughters whom they respected, and if so, for their sake, would they treat other women with more respect.

One of the group stepped forward and said, "Yes, he had a wife and a fine little woman she was, too; and Mrs. Caldwell should not be treated so rudely anymore." The man let go of the tablecloth, but another took Dr. Caldwell's rifle.

A number of years later this rifle stealer was employed by Dr. Caldwell to help build his new house.\* The teacher-preacher "would frequently take an opportunity of telling [the man] about a certain Tory who stole his gun, describing the thief very minutely...and then would add, in his peculiar manner, 'he was just about such a looking man as you are.' "Caldwell was a master at this kind of rebuke, and although it was most tormenting to

<sup>\*</sup>In connection with a record of the erection of a new residence after the war, it should here be made clear that the British did not burn the Caldwell home or the Log College.



Photograph by William A. Roberts Film Company

#### ONETIME RESIDENCE OF DAVID AND RACHEL CALDWELL.

As may be observed, this former home of Dr. and Mrs. Caldwell was converted into a barn sometime before 1935 when this picture was made. At that time the log framework of the house, which was put together by means of wooden pegs, was in fairly good condition, but has since given way to suburban development.

the Tory, it was all done in such good humor that the guilty man was never able to defend himself.

IT SHOULD BE remembered that Mrs. Caldwell lived at a time when it was customary for "women to be seen but not heard;" and it is surprising that Caruthers included as many of her human interest stories as he did in Dr. Caldwell's biography. Furthermore, early in that book he wrote about her valuable work in connection with the Log College students as though it covered the duration of the institution. In 1842, about thirty years after the Log College was closed, Foote in his Sketches of North Carolina added that he learned firsthand from Caruthers and some former Log College students how they remembered her:

"The influence of Mrs. Caldwell over the students was great, and all in favor of religion; on that subject she was their confidant and adviser. Intelligent, prudent, kind, and conciliating, she won their hearts and directed their judgments,...The Rev. E.B. Currie, still living, speaks of her as a wonderful woman to counsel and encourage, having felt in his own case her extraordinary power, while a member of the school...Multitudes will rise and call her blessed."

# V

### LAST YEARS

At the BEGINNING of the 1790s, if Rachel and David Caldwell together had made a general report on their immediate family, they would have listed themselves as the parents of nine children, eight sons and one daughter. Their names were Samuel, Alexander, Andrew, Martha called Patsy, twins David and Thomas, John, Edmund, and Robert. The Caldwell parents had ample reason to be pleased with their children, for none of them ever acted dishonorably. Three sons became ministers-Samuel, Alexander, and Andrew-and all were graduates of the College of New Jersey. David became a worthy physician of Greensboro, North Carolina. Thomas served 40 years as clerk of the Superior Court of Guilford County.\* John was at times a school teacher and also served four terms as State Senator of North Carolina. Robert was a successful business man, and gave much attention to the comfort and care of the Caldwell family. Andrew, Patsy, and Edmund never married, and Robert left no living heirs. In addition to the three sons who had

<sup>\*</sup>When the system of District Courts first went into operation, there were many applications for the job of Clerk of the Superior Court of Guilford County. Judge McCoy, a former student at Caldwell's Log College, was the presiding officer who would

become ministers, there were five grandsons, eight great-grandsons, and three great-great-grandsons who had also become men of the cloth by 1934 when this count was reported.

In the 1790s a situation developed which brought a great and lingering sorrow to the entire family. Patsy, Alexander, and Edmund became mentally ill during their early adult years. Patsy's parents believed that women should be trained for responsible citizenship the same as men, and she had been carefully and thoroughly educated, even to reading Greek. Moreover, she was looking forward to her own happy home life with a promising young Presbyterian minister, when at about the age of 20 years she became mentally confused. At two different intervals her father took her to Philadelphia and placed her under the personal care of his friend Dr. Benjamin Rush. Each time she was trepanned and for months she seemed restored to normalcy, but then the derangement returned and continued until her death more than 32 years later.

appoint the Clerk of Court. On the day for the appointment the Judge asked his assistant Lawyer Cameron to see if Dr. Caldwell was present. Within a short time Cameron accompanied Dr. Caldwell into the Judge's room. After a warm greeting from his former student, Dr. Caldwell was surprised at the Judge's question: "Have you a son qualified for the office of Clerk of this County?" After a moment of solemn study, Caldwell replied that he thought not, because none of them had been educated in prospect of such employment. The Judge, however, insisted, and Dr. Caldwell agreed to go home and look his sons over and give him an answer the next day. This conference was not made public, and expectation about the job then became higher than ever. Promptly the next day Dr. Caldwell appeared at the Judge's room with one of his sons. Saluting the Judge as he turned toward his son Thomas, Caldwell said: "Here, Judge, I have done the best I could." Forthwith Judge McCoy conferred on Thomas Caldwell the eagerly sought office.

According to Caruthers, within two or three years after Patsy became ill, Alexander went the same way. He was considered the most talented one of the family; and had been married and settled for several years as a successful minister. Neither he nor Patsy was violent or troublesome, but his derangement, like hers, remained until his death about 44 years later.

Some time after Patsy and Alexander became afflicted, the Caldwells' seventh son Edmund "became so violently deranged that he was obliged to be confined." He was also considered unusually bright, "very promising as to talents, scholarship, etc." When he was about six or seven years of age, he had had an accident which injured the medulla oblongata, and the injury developed into a bleeding sore which continued until he reached manhood. At that time the affliction healed, and then he lost all self-control. With only slight abatements, he thus suffered until his death about 36 years later.

It was during the beginnings of these distressing illnesses that Dr. Caldwell was offered the presidency of the University of North Carolina. He was at or near his seventieth year and confronted with these family tragedies, and with the afflicted children at home, he felt that he must decline the acceptance of the high honor offered him.

DAVID AND RACHEL CALDWELL accepted their living sadnesses with courage and turned their thoughts to the prevailing situation of the country. The American

Revolution had left the evils of war in its wake. Gambling, heavy drinking, card playing, reveling, swearing, cursing, theft, and robbery had alarmed the ministers and had given new incentive for pressing toward a spiritual awakening.

In the early 1790s a young minister of the gospel, the Rev. James McGready, returned from his advanced schooling in Pennsylvania to his parental home in the Buffalo Church community. He had been under the influence of Buffalo Church and the guidance of David and Rachel Caldwell from childhood to manhood, had attended the Log College, and after his twenty-first birthday had continued his schooling at a Dr. McMillan's Literary and Theological School. At Hampden-Sydney College the President, the Rev. John B. Smith, a follower of Whitefield, conferred on him the degree of Master of Arts. And he observed a period of revival meetings in Virginia on his way back to North Carolina. For a while he rested at the Log College where he became an adviser to the students. In his home community he began preaching at different churches, and Dr. and Mrs. Caldwell often attended the services. They, and a host of people who were deeply concerned about the condition of the country, were greatly pleased with the success of the young minister, for in a short time he had started a religious revival in North Carolina.

Although Dr. Caldwell was not exceedingly emotional in his personal worship, he was thoroughly familiar with evangelical religion and the value of its appeal to others; and he organized special meetings for its

promotion. The Separate Baptists, the Methodists, and the New Light Presbyterians had also been spreading evangelism and had prepared the way for a greater religious movement. It is a record of history that the Rev. James McGready, an intimate follower of David and Rachel Caldwell, became an outstanding revivalist of the New World in the late 1700s and early 1800s.

McGready was an educated gentleman, and he prepared his sermons with much forethought and purpose, but he never read from his manuscript. As the tall, handsome man stood before his audience, always neatly dressed, his evident sincerity was contagious and people began to look inside their own lives. He plainly pointed out the waywardness of riotous living and lack of concern for higher ideals. One Sunday in his young eagerness, this "Son of Thunder," as he was called, pointed a finger at some newly-rich, religiously comfortable, dissolute members of the congregation and said: "An unworthy communicant in such circumstances as yours is more offensive to Almighty God than a loathsome carcass crawling with vermin set before a dainty prince."

The story has been told that it was not long before McGready was criticised by a small group of reactionary people. At Stony Creek Church after a few years had passed some of his critics took the pulpit and made a bon-fire of it near the church and left on the clerk's seat a letter written in blood, warning him to stop his way of preaching or his person would be in danger. McGready, unafraid of threats, continued to preach as usual until 1796-1797, when he became the pastor of Jasper River,

Muddy River, and Red River Churches in Logan County, Kentucky, where his North Carolina friends had settled earlier. Within a year he and some co-workers had under way the Great Revival, which eventually spread over the southern states to Florida, west to the Mississippi River, and north into southern Ohio.

Although before this time there had been both Baptist and Methodist camp meetings for special gatherings such as conferences, McGready and some of his North Carolina co-workers, in connection with this revival movement, organized the first annual congregational camp meeting in America. This idea helped to set in motion a religious enthusiasm which, as reliable historians have recorded, had never been witnessed or experienced before in the South and early West.

When news of this religious awakening came back to Guilford County, Mrs. Caldwell and three or four other women of the Alamance and Buffalo congregations met once a week and prayed for a revival in North Carolina. Soon they were joined by women, elders, and ministers of other churches who fervently sought a spiritual "refreshing." Inspired by continuing reports of the successful work of McGready and his followers, this prayerful, anxious, and solicitous attitude existed for about a year, when suddenly a remarkable and powerful thing occurred—one which set off a movement of tremendous significance.

It was as if the hand of McGready reached out to help the Rev. William Paisley of Cross Roads Church, who, assisted by his former teacher, David Caldwell, and

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several young ministers, had preached to his sedate congregation and was about to close a communion service without noting any manifestation of spiritual blessing whatever. He had arisen to dismiss the meeting, but because no blessing had come to his people his disappointment was so great he was unable to speak. Caruthers wrote in "Richard Hugg King...":

All was as still as the grave and every face looked solemn...A man, by the name of Hodge, happened to be there who had seen something of the work in the West and he, rising slowly from his seat, said in a calm but earnest voice, "Stand still and see the salvation of God!" In five minutes, more or less, scores were crying for mercy. Many were struck down, or thrown into a state of helplessness if not of insensibility...Bating the miraculous attestations from Heaven, such as cloven tongues like fire and the power of speaking different languages, it was like a day of Pentecost and none was careless or indifferent...so deeply were the people absorbed...that they could not be got away from the place until the shades of evening had closed around them.

Many such meetings were soon underway, the next one at Buffalo Church, and interested groups thought nothing of going 40 miles to attend them. The Rev. William Henry Foote in his *Sketches of North Carolina* tells of 100 people who traveled 50 to 80 miles to be present at one camp meeting. At another such gathering which lasted for five days there were 262 wagons, besides the riding carriages, and between 8,000 and 10,000 in attendance.

It seems that one symptom of the Great Revival wherever it took hold was known as the "extravagances," which involved all sorts of bodily contortions. Samuel Ashe in his *History of North Carolina* included the

description that "sometimes people's arms, with clinched fists, would be jerked in alternate directions with such force as seemed sufficient almost to separate them from the body. Sometimes all the limbs would be affected, and they would be thrown into almost every imaginable position, and it was as impossible to hold them as to hold a wild horse."

Caruthers, who accepted revivals as a means of spreading the gospel quickly, did not think much of these extreme displays; and Caldwell, in a very mild and cautious way, discouraged the outward exhibitions. However, the overpowering impact was beyond their control. Rankin in his Buffalo Church history recorded that "all classes and conditions of people—the educated and the ignorant, the rich and the poor, the good and the bad—were affected." And a thing which marked the whole movement was that meetings and people perhaps hundreds of miles apart, each unaware of the other, often underwent similar experiences.

One of the most prominent ministers in Piedmont North Carolina at that time was Dr. Samuel E. Mc-Corkle. At first he would take no part in the meetings, would not even attend a service, and viewed with horror and some degree of disgust the emotional reactions. Dr. Caldwell urged Dr. McCorkle to be present at a meeting so that he could witness firsthand and express his personal reaction to what he experienced. Admitting that he felt Caldwell's approach was right, McCorkle agreed to go to one meeting. He carefully listened to one sermon and was half way through another when he said: "Surely

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this must be the work of God, and marvelous in our eyes...I can but say, 'O Lord, as the heavens are higher than the earth, so are Thy thoughts above our thoughts, and Thy ways above our ways.'"

Not everyone, however, was religiously moved. On the contrary, there were scoffing, ridicule, and open defiance of the meetings by some. There were liquor peddling, drunkenness, and other abuses. There were those who chose to look upon the camp gatherings as a sort of entertainment—"tares among the wheat," Caruthers called them. Furthermore, there were some honorable, God-fearing people who withdrew from the Presbyterian churches which encouraged revivals. Despite these disadvantages, the annual camp meeting revivals continued almost to the outbreak of the Civil War; however, the "exercises," which ministers neither understood nor considered to be necessary for deep religious experiences, did not last that long.

To be a part of this religious awakening, one did not have to belong to any particular sect. The Great Revival spirit spread quickly among the Baptists, Methodists, and some other denominations as well as Presbyterians. Dr. Caldwell was a broad-minded religionist, as is manifested in his interest in every segment of society. He lived his religion in all aspects of life as they came to his attention; and he recognized the value of religion in the different denominations. Having this outlook, it is not surprising that he invited other religious bodies to attend his meetings. Upon one occasion there were 23 ministers, representing six different faiths. Of these joint religious

gatherings, Guion Johnson in her Ante-Bellum North Carolina wrote:

If the sermon did not stir the congregation, the singing probably would. Camp meeting leaders abandoned the usual church hymns and composed, sometimes extemporaneously, songs which more nearly suited the spirit of the meeting. These songs they called spirituals. Many Negro spirituals have been based upon them. The slaves so readily took over the meeting spirituals and adapted them so well to their own use that many, unfamiliar with the camp meeting movement, think that they are wholly original with the Negro race.

As attendance at these joint assemblies grew, each church began to establish its own meetings and regular camping grounds. Although the Great Revival had reached its height in North Carolina by 1804, the revival movement continued to break out in cycles. In 1833 all the Presbyterian churches in Guilford County, including Greensboro's First Presbyterian Church, had a union camp meeting ground of about 20 acres. In 1842 the Greensborough Patriot wrote of unusual seriousness having "overspread the people of town and neighborhood;...Scarcely any individual speaks of the subject with levity;...Divine service is performed daily in the churches and numerously attended."

In 1842, reflecting upon the revival movement up to that time, Eli Caruthers concluded that "these revivals, it is generally believed, have had a greater effect upon the condition of society, in producing good order and a christian spirit and deportment, than all other causes combined." Historian Ashe drew this conclusion of the Great Revival:

#### LAST YEARS

Separated from its objectionable experiences the revival during these early years of the century was most salutary in its effects, reforming the life of the people, and instilling and emphasizing religious and moral priciples, and promoting domestic happiness.

And historian Guion Johnson in her Ante-Bellum North Carolina appraised the Great Revival, of which McGready was the leader, assisted by a little band of North Carolina ministers, in this way:

It was confined chiefly to the Methodist, Presbyterian and Baptist churches, although at the beginning some Lutheran, German Reformed, and Episcopal ministers in the State also attended camp meeting. Despite its extravagances, the revival was a liberalizing movement. For a while it turned men's thoughts away from creed. It focused attention upon the individual. It joined with forces in other fields of thought to emphasize the welfare of mankind. Churches progressed beyond the narrow limits of their colonial interests.

The interpretations of these and other historians of like mind are borne out through positive and concrete evidence on every hand. Content at first to come together for expression of faith through worship, the continuous swell of numbers and spirit in religious denominations began to resolve itself also in tangible proof of faith through works; and soon the inward emotions began to be translated into academies, colleges, orphanages, Sunday School buildings, and the sharing of Christianity through missions among peoples of the other parts of the world. These developments have unquestionably followed the Great Revivial movement over the South and early West.

It remains, then, that the Rev. James McGready, the most outstanding student and co-worker of David and Rachel Caldwell, a member of the devout Old Side Buffalo Presbyterian Church, with the outlook of the New Side Alamance Presbyterian Church, engendered the living, thriving spirit of all these dynamic forces into the development of the New Nation.

THE INFLUENCE OF this tremendous awakening, though gradually being transferred into institutions for works of practical living, continued through the waning years of David and Rachel Caldwell. With the Revolutionary War and American Independence won, with the lingering problems of the War of 1812 turned into the "Era of Good Feeling," and with over 50 of their own trained ministers and many, many more of their worthy students promoting their own lives for the benefit of mankind, David and Rachel Caldwell were able to spend their last days in peace.

In 1822 at the age of 97, Dr. Caldwell wrote his last will and testament, and today his handwriting is as clear and smooth as that of any young man. An enlarged copy of his signature is reverently repeated as the title of this summary of his life, and it illustrates his splendid, Spencerian style. In this document he thoughtfully provided for the comfort and well-being of every member of his family, as well as other members of his household, and placed over them his eternal blessings.

Thereafter, his life's mission fulfilled, his work well done, he relaxed into his natural cheerfulness. During his last two or three years he did not leave his farm or his home. It was noticeable that he slept more than had been

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his usual habit, but Caruthers personally observed that, "when awake he was always ready to engage with a friend or an acquaintance in cheerful and profitable conversation." In such discourses "his family had often heard him say in the latter part of his life, that he had never once thought of being rich; but that his whole concern had been to be useful to the world." Yet, in order to reach this goal he left few descriptive words or inspiring thoughts to be followed, for his entire course through life had been characterized by doing rather than by talking.

During his last days, though naturally less vigorous, he was never known to utter a word of complaint or to speak with the least indication of impatience. He constantly assured those around him that he was neither sick nor in pain. Then with no indication of disease, but by the known process of nature, his family knew that he was dying, because he breathed more slowly and more deeply than usual. There was no struggle. No limb moved. No facial expression changed. And remaining perfectly sensible and able to talk until nearing his final breath, he silently went away as easy as the passing of a summer breeze. It was the day of August 25, 1824, seven months before his hundredth birthday, when physical life departed from this unusual man.

His body was buried in the cemetery alongside Buffalo Church where he had served as pastor for almost 60 years. Here an appropriate marble monument was placed to mark his final resting place. Caruthers concluded, "A small slab, with a suitable inscription, in memory of Dr.

Caldwell, was also inserted in the graveyard wall at Alamance Church by the people of that congregation; but the services which he rendered to the church and to the country are his best and most enduring monument."

APPARENTLY HAVING complete satisfaction that her husband in his will had thoughtfuly provided for their family, as Mrs. Caldwell advanced in years she talked at times about approaching death as a pleasant experience. After Dr. Caldwell's death it was difficult for her to feel at home without him; but then she confessed that she felt it was wrong for her not to be entirely resigned to the Divine Will. Still, she was never able to put aside her impatience and anxiety to be with her husband, for almost the last words she spoke were: "O, what hinders, that his chariot wheels delay so long!"

Caruthers wrote that she retained her senses and all her faculties until the last breath, and a more impressive scene than that of her deathbed is seldom witnessed: "Only an hour or two before she died, having perceived they were preparing to make her burying clothes, she gave, with perfect calmness and pleasantness, directions respecting certain parts of them; and [she] seemed to be as attentive to the comfort and welfare of those about her as if she had been a ministering spirit sent from heaven for the purpose. Supper being announced, while her friends were all around her, some one observed, in a low voice, that they had better not all go at once; but she heard it and told them all to go and come back again as soon as supper was over. When they returned she had her

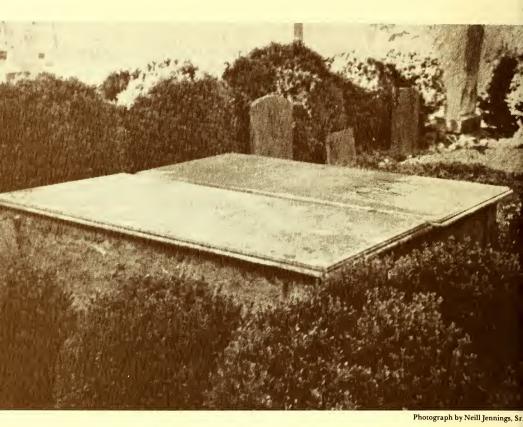
#### LAST YEARS

servants all called in, and mentioned by name the old woman who had nursed most of her children. Finding all present as she wished, and feeling that the time of her departure was come, with quite a strong voice, she called upon her son Alexander, to engage in prayer, which he did. While all were thus engaged and on their knees, she asked her youngest son, who sat by her, for some water. Having raised up and taken it when presented, she sank back into the bed again; put up her hands and closed her own eyes; then folded her arms across her breast; and with the next breath meekly resigned her spirit into the hands of her Redeemer."

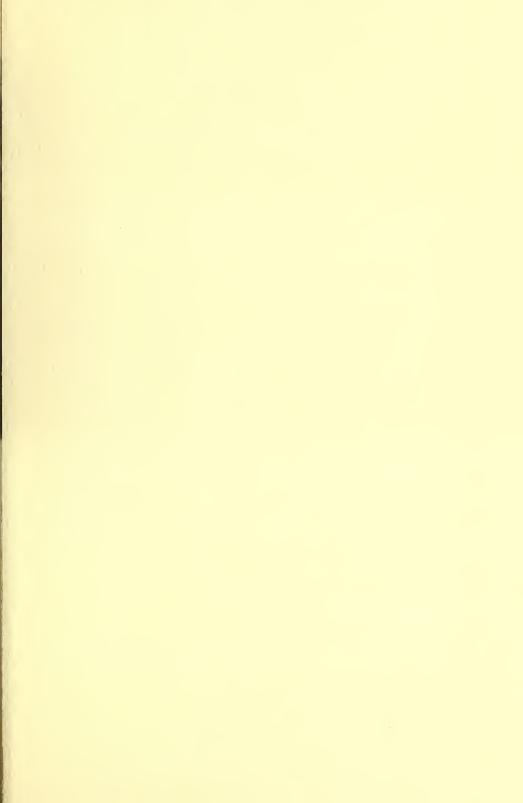
It was the evening of June 3, 1825, when Mrs. Caldwell, known as an amiable, pious, prudent wife, mother, and neighbor, peacefully passed into eternity. On the following day her remains were interred beside those of her husband in the Buffalo Church Cemetery, and here was placed a marble gravestone with an appropriate inscription to mark her final resting place.

\* \* \* \* \* \*

Almost exactly 150 years have passed since these two exceptionally remarkable people were setting standards for the development of a growing nation. Their high ideals have never been forgotten, and today with the David Caldwell Log College, Inc., in action to perpetuate them forever on the land where they lived and worked together, their spirits seem to be present in a resurrection of power and inspiration.



THE TOMBS OF DAVID AND RACHEL CALDWELL



### AN UNUSUAL CONFUSION

IT IS AN INTERESTING fact that there were two men named Andrew Caldwell who lived as contemporaries in Lancaster County, Pennsylvania, from the 1720s to the 1750s. One Andrew married Martha \_\_\_\_\_ and the other married Ann Stewart. For a century and a half since the death of the Rev. David Caldwell in 1824, different writers have given first one Caldwell couple and then the other as his parents. Not to be longer confused as to whether Andrew and Martha Caldwell or Andrew and Ann Stewart Caldwell were the parents of the Rev. David Caldwell, the author of this book made a special request of the Lancaster County Historical Society, Lancaster, Pennsylvania, for all the available records, particularly the Wills if possible, in connection with the two Andrew Caldwells. Among the great collection of rare and timely information sent by Laura G. Lundgren, Librarian of the Lancaster County Historical Society, were the two Andrew Caldwells' Wills, which clearly untangle the longdisputed story:

Andrew Caldwell Deceased

IN THE NAME OF GOD, AMEN! The twenty second day of May, Anno Domini 1749. I Andrew Caldwell of Lecock,

in the County of Lancaster & Province of Pensilvania, inkeeper, being stricken in years & that all flesh must yield unto death when it shall please God to call, do make, constitute, ordain, & declare this my last will & testament, in manner & form following, Revoking & annully by these presents, all & every testament & testaments, will & wills herunto by me made & declared, either by word or by writing, & this to be taken only for my last will & testament & none other & first being penitent & sorry from the bottom of my heart for my sins past, most humbly desiring forgiveness for the same, I give & commit my soul unto Almighty God my Saviour & Redeemer in whom & by the merits of Jesus Christ, I hope & believe assuredly to be saved, & to have full remission & forgiveness of all my sins & that my soul with my body at the general day of resurrection shall arise again with joy & through the merits of Christ death & passion, possess & inherit the kingdom of Heaven, prepared for his ellect & chosen, & my body to be buried in such place where it shall please my executors hereafter named to appoint. And now for the setling of my temporal estate & such goods chattels & debts as it hath pleased God far above my deserts to bestow upon me, I do order, give & dispose the same in manner & form following, [that is to say,]

First, I will that all those debts & duties as I owe in right or conscience to any manner of person or persons whatsoever shall be well & truly converted & paid or ordained to be pd by my exetors hereafter named,

Item, I give & bequeath unto my well beloved wife Ann Caldwell the house & plantation and a tract of land belonging to the same containing three hundred acres, & also another tract of land containing one hundred acres & now lying on the south mountain. To have & to hold to her during her natural life & after her decease to desend unto my youngest son Andrew Caldwell, his heirs &

assigns forever, he paying the sum of thirty pounds lawfull money of the sd Province within one year next after my sd wife decease unto my grandchildren by my daughter Rachel & ten pounds to my grand child Ann Croswell, ten pounds to Andrew Croswell & ten pounds to Charles Croswell, and if any of the sd children hapen to dye before the time of payment, his or her share shall fall unto the other two living, & if two of them happen to die all shall fall & be pd unto the longest liver of my three grand children aforesaid,

Item, I give & bequeath unto my granddaughter Hannah Croswell the sum of ten pounds of like lawfull money aforesd to be pd unto her within two years next after my decease by my exetor hereafter named,

Item I give & bequeath unto my eldest son Robert Caldwell the sum of five shillings sterling money or current money of Great Britain to be pd unto him immediately after my decease,

Item, I bequeath unto my son Andrew Caldwell my sword & my fouling piece or gun, to be delivered unto him immediately after my decease,

Item, I give & bequeath unto my daughter Rachel Croswell the sum of five shillings current money of Great Britain to be pd unto her immediately after my decease. I also give unto my sd daughter Rachell Croswell my great looking glass to be delivered unto her immediately after the death of my well beloved wife, but to the use of her during her life,

Item, I give & bequeath unto my son Andrew Caldwell my chest & drawers to be possessed by him after the decease of my well beloved wife, but to her proper use during her life,

Item, I give & bequeath unto my well beloved wife Ann Caldwell, all the rest of my goods, cattle, chattles, & all

debts & demands by books, specialitys ungiven unbequeathed,

And I do nominate appoint & ordain her to be my sole exctrix of this my last will & testament. In Witness whereof I have hereunto set my hand & seal the day & year first written at the beginning,

Andrew Caldwell (Seal)

Published, signed & sealled by the testator in the presence & sight of us,

Jos Croswell, John Scott, Tho. Edwards, The 28th Decr 1752. Before me the subscriber came John Criswell & John Scott, two of the witnesses to the within written will, and on their corporal oaths did declare and say that they were present and saw and heard the within named testator declare and say that they were present and saw and heard the within named testator Andrew Caldwell, sign, seal, publish, and declare the within writing as and for his last will and testament, and that at the doing thereof he was of sound and disposing mind, memory and understanding, according to the best of their knowledge and belief,

Before Thos Cookson D.R.

Andrew Caldwell Deceased

IN THE NAME OF GOD AMEN the twenty third day of June One thousand Seven hundred fifty and Seven I Andrew Caldwell of the Township of Drumore in the County of Lancaster farmer being very Sick and Weake in Body but of perfect mind and memory thanks be given unto God therefore Calling unto mind the mortality of my Body and knowing that it is appointed for all men once to die do make and ordain this my last Will and Testament that is to say principally and first of all I give and Recommend my Soul into the hands of Almighty God that gave it and my Body I Recommend to the earth to be Buried in a Decent Christian Manner at the Discretion of my Executors nothing doubting but at the general Resurrection I shall Receive the same again by the mighty Power of God and as touching Such Worldly Estate wherewith it has pleased God to Bless me in this life I Give Demise and Dispose of the Same in the following manner and form IMPRIMIS I give and Bequeath to Martha my dearly Beloved Wife the fourth part of my Estate Real and personal during her life and after her decease the said fourth part of the Real estate is to Return to my three Sons that is to say to my well beloved Son Alexander and my well Beloved Son Andrew and my well Beloved Son John which three my well Beloved Sons I likewise Constitute make and Ordain my Sole Executors of this my last Will and Testament all and Singular my lands Me[f]suages and Tennements by them freely to be Possessed and enjoyed and I do hereby allow them the said three equally to Inherit the Same. [Remember that David gave his three younger brothers a quit claim to his share of his father's real estate if they would give him the needed financial

support to take care of his expenses in College (see page 2).] Item I likewise give and Bequeathe to my well Beloved Son David the Sum of Forty Pounds to be paid to him by my Executors of the whole of my Estate as he stands in need of and not to hurt my Executors And to have his living with and of my Estate as formerly during his Estate of a Singel life and further I do hereby allow my wife at her decease to dispose of her fourth part of the Personal Estate as she shall think proper Item and further if my well Beloved Wife see's Cause shee may give to my well Beloved Son David a Horse and Saddle and I do hereby utterly Disallow Revoke and disspell all and every other former Testament wills legacies and Bequeathes and Executors by me in any wise before named willed and bequeathed Ratifying and Confirming this and no other to be my last Will and Testament IN WITNESS whereof I have hereunto set my hand and Seal the day and year above written

Andrew Caldwell (SEAL)

SIGNED SEALED published Pronounced and Declared by the said Andrew
Caldwell as his last Will and Testament in the presence of us the Subscribers his
Samuel X Pollock
mark

Andrew McEntire Thos. Job

LANCASTER COUNTY PS. February 14th 1759 Personally appeared Before me the Subscriber Samuel Pollock An-

drew McEntire and Thomas Job the Witnesses to the above and foregoing Will and the said Samuel Pollock and Thomas Job on their solemn Affirmations and the said Andrew McEntire on his Corporal Oath did declare and say that they were present and saw and heard Andrew Caldwell the Testator within named Sign Seal Publish Pronounce and declare the above writing as and for his last Will and Testament and that the doing thereof he was of Sound and disposing mind memory and understanding to the best of their knowledge Observation and Belief

Edwd. Shippen D. Rr.

#### BE IT REMEMBERED

that on the 14th day of January 1758 the last Will and Testament of Andrew Caldwell deceased was proved in due form of law and Probate and letters Testamentary were granted unto Alexander John and Andrew Caldwell Executors in the said Testaments named they Being first duly Qualified well and truly to Administer the said Decedts. Estate and Bring an Inventory thereof into the Registers Office at Lancaster on or before the 14th day of March next and also to Render a true and Just Account of their said Administration when thereto lawfully required.

GIVEN under my hand and Seal of the said office.

By me

#### ANOTHER MIX-UP

A REFERENCE, which has been repeated again and again, has placed the Rev. David Caldwell as "Captain Volunteers Continental Army." There were, indeed, two or three David Caldwells living in North Carolina during the Revolutionary War. In Roster of Soldiers from North Carolina in the American Revolution, published by the Daughters of the American Revolution, 1932, two men had the name "David Caldwell, militia, Salisbury." In the Colonial Records of North Carolina, Index, under the heading of "Caldwell, David," one Caldwell is included among a list of soldiers who were classed as captains in 1776. In connection with the American Revolutionary War, a Captain David Caldwell led a group of soldiers against the Cherokee Indians. In another reference under the same heading David Caldwell was entered as militia captain in 1778. The same heading listed David Caldwell many times in connection with reports of the General Assembly of the Independent State of North Carolina, 1788-1790, and he appeared to have been a well-known citizen.

Below that David Caldwell's name in the Colonial Records of North Carolina, Index, there is entered the name of the Rev. David Caldwell, D.D., with a long list of references. These refer to his well-known accomplishments in various directions, but no entry refers to the Rev. David Caldwell as a soldier of any rank.

# THE DAVID CALDWELL MEMORIAL PARK

SINCE THE DEATH of Dr. David Caldwell in 1824, there have been few North Carolina books, papers, and speeches written by historians, educators, and religionists who have failed to mention the life and work of that inspiring man. In 1842, within less than twenty years after his decease, A Sketch of the Life and Character of the Rev. David Caldwell, D.D. was written by the Rev. Eli W. Caruthers, who alone preserved for posterity an account of the many ways Dr. Caldwell served his fellowman. In 1852, Ex-Governor John Motley Morehead wrote a brief description of Dr. Caldwell as he had personally known him during four years of private teaching. In the late 1880s and early 1900s Guilford Courthouse National Military Park was established and an impressive monument of stone, bearing the words "TEACHER, PREACHER, PHYSICIAN, STATESMAN," was placed in that park in honor of Dr. Caldwell, who worked without ceasing for American Independence which all Americans may still enjoy.

The people then began to give more thought to this person who had once been among them. In 1907 Joseph M. Morehead, a close friend of Dr. Caldwell's grandson David F. Caldwell, delivered on "North Carolina Day" a splendid lecture on the services this man rendered in his community. The State Superintendent of Public Instruction published the speech for the benefit of society. In 1922, Burton A. Konkle, in his John Motley Morehead and the Development of North Carolina, empha-

sized that "at some point in the state...a monument equal to that of any man in the state ought to be erected" for Dr. Caldwell. In 1935, the North Carolina Society of the Colonial Dames of America placed in honor of Dr. Caldwell a bronze marker, mounted on North Carolina stone, at what is now the intersection of West Friendly Avenue and Hobbs Road, about one-half mile from the sites of Caldwell's home and school. During the same year at the same site the Rachel Caldwell Chapter of DAR placed a companion marker for Mrs. Caldwell. When Mr. and Mrs. Edward B. Benjamin were developing suburban Starmount Forest, the late Fielding L. Fry, McDaniel Lewis, and James G.W. MacLamroc persuaded them to donate a 1.7-acre spot of land about or near where the David Caldwell Log College once stood. This space was given to the North Carolina Society for the Preservation of Antiquities, and that organization turned it over to the City of Greensboro. This place is identified on Hobbs Road by an historical marker in honor of Dr. Caldwell.

These various efforts have easily reminded generation after generation that the appreciation of Dr. Caldwell has grown with the years. As the American Revolution Bicentennial Celebration of 1776-1976 was being launched, it seemed appropriate for Guilford County to feature North Carolina's outstanding man of the Revolutionary period.

With such a thought in mind Sarah Garvin and Lollie Holland sought approval for such an undertaking from James E. Holshouser, Jr., Governor of North Carolina; Robert G. Shaw, Chairman of the Guilford

#### **APPENDIXES**

County Board of Commissioners; E.S. (Jim) Melvin, Mayor of the City of Greensboro; Thomas Z. Osborne, City Manager of Greensboro; Jacob H. Froelich, Jr., Chairman, and Anita Schenck, Coordinator, respectively, of the Guilford County American Revolution Bicentennial Commission; Larry E. Tise, Area Coordinator of northwest North Carolina for the North Carolina Bicentennial; McDaniel Lewis; James G.W. MacLamroc; May Gordon Kellenberger; Millie King; Nancy Jennings; Vail Ellis; Emma Avery Jeffress; Ethel Stephens Arnett; Margaret Hudson; Dr. and Mrs. Raymond A. Smith, who owned the major portion of land for the proposed park; and far too many other interested citizens to mention in this brief account.

Upon receiving enthusiastic support for a David Caldwell project, Mrs. Garvin, who had recently served as Organizing Regent of the new Col. Arthur Forbis Chapter of DAR, initiated through that Chapter a movement for establishing The David Caldwell Memorial Park. The space selected for the undertaking contains about 18 acres and is supposed to include the sites of the David Caldwell home and Log College.

Feeling assured that the community at large was definitely interested in promoting this long-deserved memorial, Sarah Garvin, Lollie Holland, and Vail Ellis became three directors who acquired the legal document for future procedure under the name of David Caldwell Log College, Inc. At the initial meeting of the corporation, the following officers were selected:

#### **APPENDIXES**

### HONORARY CHAIRMAN Mrs. John A. Kellenberger

#### **OFFICERS**

President	Mrs. Billy E. Holland
Vice-President	Mrs. Noel E. Garvin
Secretary	Mrs. Neill Jennings, Sr.
Treasurer	Mrs. James A. King, Sr.
Director	Mrs. James N. Ellis, Jr.

#### **EX-OFFICIO**

Mrs. George C. Courtney, Jr.

Soon thereafter a meeting of especially interested citizens of the community at large was called for the promotion of this undertaking. On January 6, 1975, the City of Greensboro gave a strong vote of approval for this movement by matching funds with the David Caldwell Log College, Inc., for the proposed park area. The total land cost amounts to \$180,000.00, and Greensboro citizens are encouraged with the promising public support.

In 1975 the slate of officers for the David Caldwell Log College, Inc., was enlarged for extension of service during its campaign years of 1975-76, and the current lists stands as follows:

## HONORARY CHAIRMAN Mrs. John A. Kellenberger

#### OFFICERS AND BOARD MEMBERS

President Mrs. Carl O. Jeffress
Vice-President Mrs. Noel E. Garvin
Secretary Mrs. Alton McEachern

#### **APPENDIXES**

Treasurer	Mrs. James A. King, Sr.
Corresponding Secretary	Mrs. George C. Courtney, Jr.
Director	Mrs. Neill Jennings, Sr.
Projects Chairman	Mrs. Nelson Stoops
Publicity	Mrs. Harry Kellett
Ex-Officio	Mrs. James N. Ellis, Jr.
	Mrs. Billy E. Holland

When all responsibilities and obligations have been met by the David Caldwell Log College, Inc. the valuable park will belong to the City of Greensboro. The City's long-range plans are to extend this initial venture to a 50-acre park, to be maintained for historical and educational purposes.

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#### ETHEL STEPHENS ARNETT

Mrs. Arnett is the wife of the late Dr. Alex Mathews Arnett, author and Professor of History at the University of North Carolina at Greensboro. She worked with her husband on his various books, and since his death has become an author in her own right. Her Greensboro, North Carolina: The County Seat of Guilford, published in 1955, won the Smithwick Award; and in 1956, The American Association for State and Local History Award of Merit. Her O. Henry from Polecat Creek, published in 1962, has been favorably received. Her William Swaim, Fighting Editor: The Story of O. Henry's Grandfather, published in 1963, won the Willie Parker Peace Award and the Mayflower Cup. From England to North Carolina: Two Special Gifts, published in 1964, is an interesting study of two well-known North Carolinians, William Tryon and William Sydney Porter (O. Henry). Her Confederate Guns Were Stacked at Greensboro, North Carolina, published in 1965, has special appeal for those interested in the last days of the Civil War. Her Mrs. James Madison: The Incomparable Dolley, published in 1972, is a definitive biography of this outstanding First Lady of the Nation. For Whom Our Public Schools Were Named, Greensboro, North Carolina, published in 1974, has been enthusiastically welcomed. The Saura and Keyauwee in the Land that Became Guilford, Randolph, and Rockingham, published in 1975, is an account of the first known people who lived in these North Carolina Counties. Now to the above list is added David Caldwell.

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