



THE MAKEMIE MONUMENT.

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THE DEDICATION OF MAKEMIE MEMORIAL PARK
AND MONUMENT.

The year 1906 was observed by the Presbyterian Church in the United States of America as the bicentenary of its formal organization. The chief figure in the creation of the original Presbytery was Francis Makemie of Virginia. He was the first Moderator. In view of this fact, the Council of The Presbyterian Historical Society was asked to consider a proposition to buy the site of Makemie's grave and erect thereon a suitable monument. This was favorably received, and Dr. McCook, accompanied by a member of the Society, visited the traditional site to investigate and report upon the condition of affairs.

These gentlemen reported that they had located the private cemetery in which Makemie and his family had been buried on the eastern bank of Holden's Creek, Accomack County, Virginia, an affluent of Pocomoke Sound. This confirmed the views of the Rev. Dr. L. P. Bowen and Dr. J. T. B. McMaster, made public some thirty years before.¹ Thereupon the Council approved the purpose announced by the Rev. Dr. Henry C. McCook, President of The Presbyterian Historical Society, to undertake the purchase of the property and the building of a suitable monument.

The entail which theretofore had prevented the sale of the

¹ See Dr. Bowen's *The Days of Makemie*, pp. 546-549.

CHRONOLOGICAL OUTLINE OF THE LIFE OF FRANCIS MAKEMIE.

ARRANGED BY HARRY PRINGLE FORD.

(Many authorities, other than those quoted herewith, have been consulted. We have, with some diligenece, "compared history with history," and have thus been enabled to prepare, what is difficult to find, a consecutive, comprehensive and, we hope, fairly accurate outline of the life of Francis Makemie.—H. P. F.)

1658.—Approximate date of birth. Born of Scotch parentage, in Ramelton, County Donegal, Ireland. "His birth was probably shortly before the accession of Charles II."—*Presbyterian Magazine*, 1853, p. 93.

"He became hopefully pious at the age of fourteen."—Sprague, *Annals of Presbyterian Pulpit*, Vol. I, p. 1.

1675.—"He is enrolled as a student at the University of Glasgow, in the third class, February, 1675-6."—Briggs, *American Presbyterianism*. Appendix IX.

1679-80.—He appears before the Presbytery of Laggan, St. Johnstown, Ireland, January 28, "with a recommendation from Mr. Thomas Drumond," his minister.—From Minutes of Presbytery of Laggan.

1681.—St. Johnstown, May 25, "Mr. Francis MacKemy delivered his private Homily on Matth. 11. 28, & is appoven."—From Minutes of Presbytery of Laggan.

1681.—St. Johnstown, July 13. "The Meeting see it fit to lay aside their ordinary business at this extraordinary meeting: onely we will, if time permit, hear the exegesis of the two young men [Francis Makemie and Alexander Marshall] who are upon their trials."—From Minutes of Presbytery of Laggan.

There is a blank in the Minutes of the Presbytery of Laggan from this date to 1690. See extracts from Minutes in Presbyterian Historical Society.

1681.—"He [Makemie] was licensed about 1681."—Hays, *Presbyterians*, p. 67.

1682.—"He was ordained by the Presbytery of Laggan in 1682, that he might go to America, and reached this country in 1683."—Hays, *Presbyterians*, p. 67.

1682.—He preached for Mr. Hempton, in Burt, Ireland, April 2, 1682.—Bowen, *Days of Makemie*, p. 61.

1683.—"He was certainly in Ireland as late as April, 1682, and was at Rehoboth in 1683."—Dr. J. S. Howk, *Rehoboth by the River*, p. 8.

1682-83.—He arrived "in this country, by the way of Barbadoes,

either in 1682 or 1683.'—Dr. J. G. Craighead, *Scotch and Irish Seeds in American Soil*, p. 287.

1683.—'Francis Makemie, a native of Bathmelton, Ireland, came to Maryland in 1683. Mr. Makemie's landing marked a new era in the development of American Presbyterianism.'—William H. Roberts, *History of the Presbyterian Church: A Sketch*, p. 6.

1683.—'Makemie arrived in Somerset some time in the year 1683.'—J. William McIlvain, *Early Presbyterianism in Maryland*, p. 16.

1683.—'In the fall of 1683, he traveled by land as far as Norfolk, and proceeded to Carolina.'—Webster, *History of the Presbyterian Church*, p. 298.

1684.—'In May of this year, he was in North Carolina.'—Briggs, *American Presbyterianism*, p. 116.

1684-85.—In letters dated July 22, 1684, and July 28, 1685, Makemie wrote to Increase Mather, Boston, from Elizabeth River, Virginia. These letters are printed in Webster's *History of the Presbyterian Church*, pp. 297, 298; and in the *Presbyterian Magazine*, 1852, pp. 217, 218.

1686.—'About 1686, Makemie departed on a preaching tour southward. . . . In 1690, Makemie, who had returned to the Eastern Shore, was living at Matchatank, Virginia.'—Dr. J. S. Howk, *Rehoboth by the River*, p. 10.

1690.—February 17. Makemie's name first appears on the court records of Accomac County, Virginia. See JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY, March, 1907, p. 15.

1690.—In this year, or the following year, according to Dr. L. P. Bowen, in *Days of Makemie*, p. 529; and 'about the latter part of the year 1697, or the beginning of 1698,' according to Dr. William Hill, in *A History of the Rise, etc., of American Presbyterianism*, p. 127, Makemie married Naomi Anderson. Both these statements are inferential, but in our judgment, the evidence sustains Dr. Hill.

1690.—'In 1690, Makemie was residing in Accomac County, Virginia. . . . The next year he visited London.'—Webster, *History of the Presbyterian Church*, p. 299. (See Briggs, *American Presbyterianism*, p. 117.)

1691.—John Galbraith's will (made August 12, 1691) refers to Makemie as 'minister of the Gospel at Rehoboth Town.'—Bowen, *Days of Makemie*, p. 205.

1691.—There is direct record evidence (see Dr. Bowen, *Days of Makemie*, pp. 193, 529), preserved in a court trial, of Makemie's again preaching at Rehoboth Church, April 2, 1691.

1691.—'In 1691, Mr. Makemie made a visit to England, and returned either the same year or the beginning of the next.'—Sprague, *Annals*, p. 1.

1692.—'It was at the Barbadoes store in Philadelphia [N. W. cor-

ner of Second and Chestnut Streets] that Makemie preached the first Presbyterian sermon in Philadelphia."—Dr. Alexander T. McGill, *Centennial Historical Discourses*, p. 17.

1692.—"In 1692, Mr. Makemie visited Philadelphia and planted the seeds of Presbyterianism here."—Dr. Willard M. Rice, Introduction to *The Presbyterian Church in Philadelphia*.

1692.—Mr. Makemie was in Philadelphia in August of this year. See Dr. Bowen's *Days of Makemie*, p. 215.

1692.—Prior to this time Makemie had written his Catechism.—Sprague, *Annals*, p. 1.

1692.—"In 1690 he returned to the Eastern Shore . . . and became the pastor of the church at Rehoboth in 1691. He did not remain very long, but left in 1692 for Philadelphia, and afterwards went to Barbadoes, where he remained for several years. Again, in 1698, he returned to his old home on the Eastern Shore, and made it his home until he died."—Rev. J. William McIlvain, *Early Presbyterianism in Maryland*, p. 16.

1696.—There are letters preserved of Makemie written from Barbadoes, December 28, 1696, January 17, 1697 (8), and February 12, 1697 (8).—Briggs, *American Presbyterianism*. Appendix X.

1698.—William Anderson's will was signed July 23, and recorded October 10. He refers to "Mr. Francis Makemie and Naomie, his wife, my eldest Daughter," showing that Mr. Makemie was married at this date. Again the will says, "If my daughter Naomie have no issue," showing that no children were born to her at this time. (See JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY, March, 1907, pp. 16-24.)

1698.—Makemie's "name does not appear on the Records of Accomac County, Virginia, from February 21, 1692, to October 4, 1698."—Briggs, *American Presbyterianism*, p. 118.

1699.—"In October, 1699, Mr. Makemie obtained a formal license to preach, agreeably to the requirements of the Toleration Act, having previously received a certificate of his qualifications at Barbadoes."—Sprague, *Annals*, p. 2. (See Dr. Bowen's *Days of Makemie*, p. 309.)

1703.—The day before the death of Mrs. Mary Anderson (William's second wife), on the 12th of November, she spoke of Elizabeth Makemie, the first child of Francis Makemie. This together with William Anderson's will, proves that Elizabeth was born between the years 1698 and 1703.—JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY, September, 1907, p. 111.

1703.—Contemplating "a Voyage to England" Makemie gives his wife, Naomi, power of attorney, to manage his affairs during his absence; but, for some reason, seems to have postponed his voyage.—JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY, September, 1907, p. 109.

1704.—Executed a power of attorney to his wife, May 30, reciting

that he was about to depart for Europe.—JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY, September, 1907, p. 115.

1705.—Returned from Europe, bringing with him "John Hampton, an Irishman, and George McNish, a Scotchman."—Briggs, *American Presbyterianism*, p. 139.

1705.—"There is record evidence of the fact, that there were five church edifices, and as many organized Presbyterian congregations in Somerset County, on the 13th day of March, 1705. . . . The Presbyterian Church in America owes a debt to the memory of Francis Makemie which has never been discharged."—Spence, *Early History of the Presbyterian Church*, pp. 82, 83.

1706.—"In 1706, Makemie had the new church building at Rehoboth, which is the one still standing, erected on his own land."—Dr. J. S. Howk, *Rehoboth by the River*, p. 10.

1706.—Dr. Alfred Nevin, in *History of the Presbytery of Philadelphia*, p. 64, says that the first meeting of the Presbytery was "in the spring of 1706;" while Dr. B. L. Agnew, in *Westminster Anniversary Addresses*, p. 165, states that "the first classical assembly organized in this country was organized under the name of 'The Presbytery,' March 22, 1706." Presumably the meeting was held in the building of the First Presbyterian Church, erected before 1705, at Market and Banks Streets, Philadelphia. It is believed that Makemie was the first moderator. His name is the first to appear on the oldest record extant. (*Records of the Presbyterian Church*, p. 9.) For an able presentation of this subject, see JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY, March, 1905, pp. 9-24.

1706.—"After the adjournment of the Presbytery of Philadelphia, October 27, 1706, Francis Makemie took with him John Hampton, and set out on a journey to Boston."—Briggs, *American Presbyterianism*, p. 152.

1707.—On reaching New York, and preaching there, he was, in January, arrested by order of Lord Cornbury, for being, as alleged by Cornbury, "a strolling preacher," and "spreading pernicious doctrines." After spending nearly two months in prison, he was released on bail.

1707.—On his way home to Virginia, he stopped in Philadelphia, and attended the meeting of Presbytery, March 25. (See photographic copy of letter to Colman, in Presbyterian Historical Society.)

1707.—In June, Mr. Makemie "returned from Virginia to New York to stand his trial."—Sprague, *Annals*, p. 3.

1707.—"The Supreme Court met on Tuesday March 11," at which time Makemie was present. "The grand jury examined four witnesses, who testified that Makemie preached no false doctrine. . . . The trial was set down for the June term; and Makemie, on his own bonds and those previously given, was allowed to depart. . . . The law of the province was, that all persons professing faith in God by Jesus Christ His only

Son, may freely meet at convenient places and worship according to their respective persuasions." It will be seen from this that Makemie, in preaching in New York, was acting well within his legal rights.—Webster, *History of the Presbyterian Church in America*, pp. 304, 305.

1707.—"Notwithstanding his acquittal, his bail was not discharged until he had paid the whole cost of the prosecution, amounting to the sum of eighty-three pounds, seven shillings and six pence."—Spence, *Early History of the Presbyterian Church*, p. 72.

1707.—"The result of the trial was an acquittal by the jury. . . . He seems to have pursued his journey to New England, as he addressed a letter to Lord Cornbury from Boston, in July, 1707."—Sprague, *Annals*, p. 4. (See Dr. Bowen's *Days of Makemie*, pp. 477, 478.)

A bequest in Makemie's will, made soon after, would indicate that Dr. Sprague had reached right conclusions, from the fact that "Mr. Jedediah Andrews, Minister at Philadelphia," is given "my new Cane bought and fixed in Boston."

1708.—Makemie's will was signed April 27. In it reference is made to his wife and two daughters—his "Eldest Daughter, Elizabeth Makemie," and his "youngest Daughter, Anne Makemie."—*JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY*, September, 1907, pp. 125-130.

1708.—The will was ordered to be recorded August 4, showing that Makemie died between April 27 and August 4, at the age of fifty.

1708.—Elizabeth, the older daughter, died during the summer. She was probably about nine years of age. Her mother, Naomi Makemie, petitioned the Accomac County, Virginia, court for administration papers on the 6th of October, 1708, "on the estate of Elizabeth Makemie, her daughter, late deceased, she dying intestate."—*JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY*, December, 1907, p. 165.

1787-8.—Makemie's youngest daughter, Anne Makemie Holden, died, having been thrice married. She left no children, therefore Makemie has no lineal descendants. Mrs. Holden's will is dated November 15, 1787, and was probated January 29, 1788. Between these two dates she died.—*JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY*, December, 1907, pp. 193-197.

1831.—This only portrait of Makemie known to have been in existence (see Mrs. Holden's will) was destroyed in the burning of the home of Rev. Stephen Bloomer Balch, D. D., Georgetown, D. C., in 1831.—*The Westminster*, May 16, 1908, p. 10.

1908.—On the 14th of May, a monument was dedicated to the memory of Francis Makemie, on the site of his grave, on the banks of Holden's Creek, Accomac County, Virginia.

NOTE.—The sources of information from which this paper is compiled may be found in the library of The Presbyterian Historical Society, Witherspoon Building, Philadelphia, Pennsylvania.