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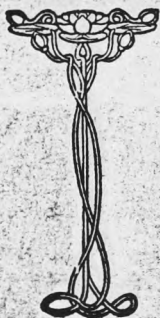
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THE EARLY PLANTING OF
PRESBYTERIANISM IN
WEST FLORIDA

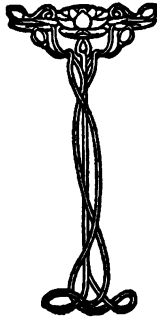


BY
REV. WM. E. McILWAIN
PENSACOLA, FLORIDA

MAY 20, 1926

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FOREWORD

“Other men have laboured and ye have entered into their labours.”

How true this is of our pioneer forefathers and ourselves! They came from New England, Pennsylvania, Virginia, the Carolinas and Georgia a hundred years ago. They penetrated the deep forests. They slowly cut their wagon-ways where there was not even a dim path. They swam the bridgeless rivers, and after weeks of travel and exposure and peril among savages, they find a resting place in West Florida. They build their log huts, their log school houses, and their log church. Unconsciously, the pioneer is carving out new states and laying the foundations of political and spiritual empire.

He must not be forgotten. We have “entered in his labours”, which are above price.

To tell the story of his privations and hardships, his trials and triumphs is the purpose of this writer.

He would write *now*, before valuable historical data is lost forever.

I wish to thank the family of Colonel McKinnon for the free use of his book, “The History of Walton County, Fla.”; Rev. D. J. Blackwell, of Quincy; Rev. D. J. Currie, of DeFuniak; Mr. Walker Green, of the Euchee Valley Church, for helpful service, and I am specially indebted to Miss Sallie C. McLean, of the McIlwain Memorial Church, for type-writing my entire manuscript.

WM. E. McILWAIN

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THE EARLY PLANTING OF PRESBYTERIANISM IN WEST FLORIDA

As I am going to treat largely of the removal of the Scotch Presbyterians from their homes in North Carolina to West Florida, it may be well to inquire whence came these Scotch emigrants to America and what induced them to cross the sea to make new homes in a vast wilderness.

On July 1, 1690, the forces of James II were entirely routed by William III, Prince of Orange, and the royal fugitive took refuge in Paris, abandoning his throne to his rival. About sixty years later, his grandson, Charles Edward, organized a rebellion in the Highlands of Scotland, against George II, King of England and Scotland. From his very cradle he was inspired with an unquenchable desire to regain the throne of his ancestors. On the 16th of July, 1745, he landed on the coast of Lochaber, in Scotland, with some money, a few arms, and scarce an attendant, relying on the national feelings of the Scotch, whom he expected to rally around his standard. But he soon discovered that whilst the Scotch loved his family from their hearts as their own royal house, the Lowlanders had become so attached to the reigning house that no solicitations could engage them in a rebellion against King George II, and that among the Highlanders, the most powerful chiefs were opposed to any efforts to overthrow the existing government. The head of the McKenzies and the head of the McLeods were members of parliament; the head of the McDonalds, the strongest and most numerous of the Clans were entirely opposed to any insurrection, having no hope of final success. But weaker men among the Highlanders joined the standard of Edward the Pretender, and the Duke of Cumberland, with a British army was sent to quell the rebellion. On the 16th day of April, 1746, the disastrous battle of Culloden was fought near Inverness, Scotland, and the hopes of the Pretender were completely crushed.

On the return to England of the army under the Duke of Cumberland, a large number of prisoners were taken along, and after a hasty trial by a Military Court, were publicly executed. Seventeen suffered death at Kensington Common, near London. Thirty-two were put to death in Cumberland, and twenty-two in Yorkshire. But kinder thoughts prevailed with His Majesty, King George II, and a large number were pardoned on condition that they emigrate to the American plantations, after having taken the solemn oath of allegiance to the King.

This is the origin, in part, of the large settlements of Highlanders on the Cape Fear River in North Carolina.

Therefore, in 1746 and 1747, great numbers of these Highlanders, with their families and the families of their friends, removed to North Carolina and settled on the Cape Fear River, occupying a large space of country of which Cross Creek, now Fayetteville, was the center. This wilderness became a refuge to the harassed Highlanders and ship load after ship load landed at the port of Wilmington.

The emigration once fairly begun by royal authority and clemency was carried on by those who wished to improve their condition and become owners of the soil upon which they lived and labored, and in the course of a few years large companies of industrious Highlanders joined their countrymen in Bladen County, N. C. Their descendants are found in the Counties of Cumberland, Bladen, Sampson, Moore, Robeson, Richmond, and Anson, all of which were included in Bladen at the time of the first emigration. They are a moral and religious people, noted for their industry, economy, perseverance and prosperity, forming a most interesting and important part of the State. From these Highlanders, there went out large colonies and settled in Alabama, Florida and other states of the South and West.

THE SCOTCH DIVIDED ON THE ISSUES OF THE AMERICAN REVOLUTION

For a time, at least, the majority of the inhabitants of Cumberland County, N. C., were in favor of the Crown and even disposed to assist the Royal Governor Martin. This difference of opinion in Cumberland County led to great distress, not from the foreign foe, for the British forces never visited the County, except in the hasty retreat of Cornwallis to Wilmington, after the battle of Guilford; but from the inhabitants themselves. Some of the most ardent Whigs in the State were citizens of Cumberland County who gave the Royalists all the trouble possible.

Governor Martin had issued a commission of Brigadier General to Donald McDonald, a leading man among the Scotch, and perhaps the most influential man among the Highlanders. On the 1st day of February, 1776, McDonald erected the Royal standard at Cross Creek and issued his proclamation calling to arms all loyal citizens. In a short time, 1500 men were assembled, well armed and well supplied with military stores and prepared for a march to meet Governor Martin at Wilmington. The celebrated Flora McDonald is said to have used her

influence over clansmen and neighbors to join the standard of General McDonald. Her husband was a Captain in this royal Scotch army. But the Whigs of this part of the State were alert and determined that this Scotch army should never reach Wilmington to strengthen the British troops. Here is what happened.

About daybreak, February, 1776, the Scotch forces under Colonel McLeod, advanced for battle at Moore's Creek Bridge. McLeod is speedily killed, and also Colonel Campbell; and the forces of Lillington and Caswell rush on with great spirit. The forces of McDonald, deprived of their leaders, are thrown into confusion and routed. By this battle, the spirits of the Royalists were so completely broken that they never again organized to contend against the Whigs.

In concluding this part of the subject, let me ask why should these intelligent Scotch Presbyterians take the side of the British in the American Revolution of 1776? To do them justice, three reasons must be assigned.

1st. Most of them had been in America so short a time that they had not fully realized the injustice of the British Colonial Government.

2nd. They had suffered so severely because of their rebellion in Scotland that they hesitated to take part in another rebellion.

3rd. They were a very religious people, and in Scotland had so recently taken a solemn oath that if permitted to immigrate to America they would not rebel again, but support the Royal Government. It is not at all strange that they should feel bound by this oath of allegiance to the King of England.

For the above facts, see "FOOTE'S SKETCHES OF NORTH CAROLINA."

THE SCOTCH EMIGRATE FROM NORTH CAROLINA AND FORM A COLONY IN WEST FLORIDA

In the Spring of 1820, Neill McLendon, of Richmond County, North Carolina, a born pioneer, became restless in North Carolina, and longed for a newer and better country. Having read of Florida, he determined to make that his future home. In addition to his own family, he was accompanied by his brothers, Locklin and family, his brother in law, Daniel D. Campbell and John Folk and family. After many adventures, the travellers reached Bluff Springs, Florida, and rested for a while along the banks of the Escambia and Blackwater Rivers. But McLendon was not fully satisfied with the country. He made fre-

quent visits to Pensacola, near by, and conferred with its Spanish officials and merchants. These men advised him that Sam Story, the chief of a friendly tribe of Indians, called Euchees, lived in a beautiful country up the Choctawhatchee Bay, and would be pleased to have him visit his country. Very soon Sam Story is in Pensacola to exchange dried game for supplies, is introduced to McLendon and gives him a cordial invitation to visit him. He advised him to return to his camp on the Escambia River, ascend the river to a given point, and there he would find an Indian trail leading directly to Story's home. The camp is left in charge of Lochlin McLendon, whilst Neill McLendon, Campbell and Folk, with their rifles and packs on their backs strike the trail for the Chief's headquarters. When they arrived, they were royally received. Sam Story had returned from Pensacola, so they lodged with him. They were served with strong black coffee, fresh Indian corn bread beaten in a hand mortar, fresh game and dried venison hams which they ate with great relish after their long journey. After two days rest, the old chief took his white friends out to show them his fine hunting ground. When McLendon saw the rich grass, the river swamp, the canebrakes and the abundant game, he was captivated.

While they were resting for their return journey, they were not without entertainment. They were shown around the Indian quarters, the tanneries, the Circles of the Green Corn Dances, and the field where they raised the corn for the dance. This rich field of Indian corn was growing without any fence around. There was no need of a fence since there was not a domestic animal in all this region except their little Indian ponies. McLendon and his friends returned to their camp on the Escambia and after several visits to Pensacola to purchase supplies and tools for their clearings they began their journey to Story's headquarters. They received a most cordial welcome on their arrival, and very soon they are at home building their log cabins and clearing their fields.

McLendon writes glowing descriptions of Florida to his friends back on the Cape Fear and his letters create a sensation among his Scotch friends. They determine to emigrate. This emigration begins in the later twenties in caravans of five or six families moving together. The emigration spirit was astir in South Carolina also, and many families came about the same time as those from North Carolina. They were from six to ten weeks on the way. The stream of emigrants grew constantly by families, bands, troops, caravans, as late as the beginning of the war between the States. Some came to Pensacola direct from Scotland. Colonel John L. McKinnon, the author of that very valuable book, "The History of Walton County, Florida," gives this list of the pioneer Scotch families in the order of their coming to Florida.

The McLendons
The Campbells
The Folks
The McKinnons
The Hunters
The Joneses
The McCarters
The Hendersons
The McLeans
The McDonalds
The McKensies
The Purcels
The McSweens
The Andersons
The Albins
The McCaskills
The McGilberries
The Ramseys
The McQuaigs
The Mallets
The Robinsons
The McCallums
The Rectors
The McLeods
The Pippins
The Gillises
The Gunns
The Caswells
The Douglasses
The Evanses
The McIvers
The Howells
The McRaes
The Crawfordds
The McPhersons
The Scotts
The Neals
The Walkers
The Moores
The Hutchens
The McGinnis
The Johnsons
The McCuloughs

The McSwains
The Munroes
The Andrews
The McCoys
The Kings
The Tuckers
The McCrimmons
The Bowers
The Robinsons
The Landrums
The Fishers
The Broxtons
The Vaughns
The Koonces
The Coles
The Reddicks
The Crawfordds
The Tyners
The Bullards
The Oatens
The Bigges
The Meigs
The Harts
The Wards
The Clarys
The McCranies
The Smiths
The Edges
The Lees
The Harrisons
The Bells
The Berrys
The Millers
The Crofts
The Turners
The Brooks
The Grices
The Gaanies
The McFarlands
The Chamberlains
The Tervins
The Cawthons . .
The Flournoys

The Cockrofts	The McFaddins
The Youngs	The Blounts
The Claries	The Watsons
The Brownells	The Henrys
The Hunts	The Seamans
The Infingers	The Smilies
The Geoghagans	The Newtons
The Browns	The McMillans
The Wrights	The Cooks
The Coleys	The Gales
The Parishes	The Lewises
The Kitrells	The Branans
The Stanleys	The Carrols
The Oglebys	

These immigrants settled in a fertile valley twenty-five miles long and twelve miles wide, and named it the Euchee Valley in honor of the friendly Euchee Indians who had made their homes here for generations.

A COUNCIL IS CALLED BY NEILL McLENDON AND THE OLD CHIEF OF THE EUCHEES

In the early thirties it was evident that Sam Story was becoming uneasy and troubled about the way some of the new comers were treating the forest and the game in his dear old hunting ground and that McLendon's sympathies were with him in this matter.

The old chief was the principal speaker at this council. He said: "We have spoken often, one with another, about the way the late comers recklessly and without benefit to themselves destroy our hunting grounds and cruelly shoot down our game not for food but for fun, as they say, and leave them to decay on the hills. They seem to have no future before their eyes. They not only recklessly destroy the game, but turn loose the unbridled dogs of fire to lap up with their blazing tongues this his beautiful range and these canebrakes. Only once in a half century did these flames get loose when the Indians were in control, but now it is almost a constant occurrence. We have protested again and again, but all in vain. Things have gone too far to be remedied. One great fact stands straight up in the Red Man's face. He must go if he would have peace. We have let slip our chance for peace in this good land and now we must go to another where we shall find it and keep it well guarded from the start. Go, *we must*, there is no other way for us to do. Now, come and go with us. I have done. What do you say?"

McLendon spoke promptly and said: "I fully agree with the Great Chief. He has spoken words of wisdom. We have lost our opportunities of conserving our resources by being too slow to act, and too gentle when we did act. I was about to go to Texas when I fell in with this good Chief and was led to this delightful land of health, wealth and plenty. I, with my dear ones, shall make ready to go West at once." Col. McKinnon, though heartily disapproving of the wanton destruction of the game and the cattle range, was not ready to leave Florida for any country he knew of and so stated in the council.

THE OLD CHIEF AND FOUR OF HIS SONS AND FIVE OF HIS TRIBESMEN GO IN SEARCH OF A NEW HOME

After a search of six months, they returned, the old chief very much exhausted by the trip. In a few days, McLendon and McKinnon received messages to come to the Chief's quarters and found him nearing his end. Colonel McKinnon broke the silence by asking, "What seems to be the trouble with you." He replied "I expect the Great Spirit is calling me, and I shall have to go." The Colonel then said to him, "Do you think it will be well with you over there?" He brightened up and said, "I can't say. I am going under sealed orders, and don't know what I shall find there. If I shall meet your Jesus, the Son of the Great One, I shall claim Him as my friend and tell Him it was you men that told me about Him and the Father, and ask Him if it was His spirit that was calling me over. I trust that it will be well with me over there." His last words were, "My white friends, good-bye. I want to be buried in a coffin deep down in the ground after the manner of your burying and I want my bow, unstrung, and arrow and tomahawk placed by my side." This was done, and at his head, his white friends placed a wooden slab four feet high, made of the fat lightwood and on it placed this simple inscription. "Sam Story, Chief of the Eucheas."

THE EUCHEES DEPART TO A LAND UNKNOWN

Notwithstanding their old chief had everything ready for their departure, eastward, they lingered for three weeks around the grave of their father. Smitten in heart, they bewailed his death and performed funeral rites all the days while they lingered. Finally the great tent was struck and laid in one of the market boats, with other belongings of the tribe. Then they all assembled in a circle around the grave of the old chief and with soft tread, they marched several times around,

moaning and bewailing the death of their centenarian Chief. They then turned in their march to the landing where their boats were tied along the river banks, some softly murmuring as they marched, "he died of old age," others saying, "He died of fatigue in finding us a new hunting ground," while others cried, "Not for these, not for these; he died of a broken heart;" all joining in this sad plaintive lay until they reached their boats.

They passed rapidly down the Choctawhatchee River, going south and westward, out at East Pass into the great Gulf, turned eastward and sailed along the Florida southern shores in constant touch with those marching on land. They were seen as they passed Old St. Marks marching and sailing on slowly, and there they passed out of view to be heard of no more as a tribe, but not out of memory's sweet recollections. It is supposed that they numbered at least five hundred when they so suddenly sailed away from the Euchee Valley. Where they found their new home is not certainly known. It is supposed by Colonel McKinnon, who made a careful study of this question that they settled along the Everglades of Florida and are there yet, not as a tribe, but merged into the lingering tribe of the Seminoles.

NEILL McLENDON MOVES TO TEXAS

In November, 1833, one year after the Euchees left West Florida, Neill McLendon, his brother Lauchlin and three others, with their families set sail in the schooner "Euchee" for Texas. This schooner was built and launched at the same landing whence the Euchee departed and was named in honor of the old Chief. The first stop was in Pensacola Bay to be enrolled and to take on shipping stores. When his many friends in Pensacola saw his crude craft and the precious freight of women and children, with a captain and pilot who had never been to sea except along the coast, without chart or compass, save McLendon's pocket compass, they said to him, "It will never do for you to go to sea with such a craft and such a crew." They told him that the town authorities would not permit him to do such a reckless thing. To which he replied, "I did not stop here to be dictated to by the town authorities." And when they looked out on the bay next morning, they learned that the Euchee had weighed anchor in the early morning, and was out on the Gulf sailing along the southern coast and heading for Galveston, Texas. Nothing more was heard of McLendon until February 6, 1834, when Colonel McKinnon received a letter dated, Galveston, Texas, in which he writes: "We were three months on the way. Stormy weather forced us to take shelter in every inlet and port between here and Pen-

sacola. We were cast upon many reefs and shoals. We went through all the inland ways we could find to protect us from the savage waves. On several occasions we thought the little 'Euchee' was going to be lashed to pieces. But after a long, perilous voyage, we came safely into this port. I left my family here, and went through much of Texas. It is a fine grazinz country, rich soil for farming purposes and plenty of *room* in every direction. We selected homes on South Boskey Creek, well up and near the Brazos River." Neill McLendon was one of the first white men to locate in this new country, and such was his force of character and influence commercially and politically that when the County was formed, it was named McLennan as the Texans called him. The home of the Scotch pioneers was near what is now the City of Waco—the County seat with a population of over 20,000.

A VERY SAD LETTER FROM TEXAS

The new settlers found a great many Indians in Texas, and very different from the friendly Eucheas of Florida. They were treacherous and revengeful. They spared neither man, woman nor child when they sought revenge. Mr. Geo. K. McLendon of Waco, sends me a biographical history of McLennan County, in which this statement is made. "Lauchlin McLendon, brother of Neill, whilst making rails was shot full of arrows by the Indians, dying immediately. His family, consisting of three small boys and his wife were captured and taken away. His mother who lived with him was killed, the house burned, and the wife and youngest child died in captivity. The next boy was bought, and the eldest remained with the Indians until grown, when by a treaty, his Uncle Neill brought him to his own home. It was then difficult to get him reconciled to stay away from the Indians."

Dr. J. D. Lovelace, of Texas, who married a daughter of Neill McLendon, Jr., gives additional information concerning Neill McLendon and his descendants. He says that Neill McLendon's home was located seven miles west of Waco, Texas, and that he never united with any church in Texas, that his wife, Christian Campbell McLendon was an old school Presbyterian, who evidently belonged to the Euchee Valley Church in Florida from 1820 to 1833. Dr. Lovelace further writes that his wife, a grand-daughter of Neill McLendon, Sr., thought her grandmother was the best woman in all the world. Neill McLendon, Sr., died in 1867 and his wife in 1877, and were buried in a private cemetery on the McLendon homestead. Neill McLendon, Sr., had six children. Lochlin, the youngest, died in 1860, aged twenty-five years and was unmarried. The other children lived to a good old age and left

families, but all five children have passed away. Christian McLendon Jones, wife of the late Eli Jones, joined the Euchee Valley Church in Florida, when she was fourteen years old, and she was the only one of Neill McLendon's children who ever joined any church. McLendon has about seventy-five descendants, most of whom live in McLennan County, Texas. Perhaps one dozen of these belong to the various protestant churches, but the great majority of them have no church connections whatever. Neill McLendon, Jr., reared a family of nine children, and neither he nor his wife belonged to the church, and seven of his children have remained out of the church.

Why should these staunch Scotch families be lost to the Presbyterian Church, and have almost no church affiliation in Texas? They decidedly preferred the Presbyterian Church, the church of their fathers, and our church failed to follow them to their new home and give them the church of their choice. As there was formed a McLennan County, there should have been organized a McLendon Presbyterian Church in Texas.

THE SCOTCH COLONY ATTACKED BY THE BLOODY CREEK INDIANS

Colonel McKinnon, in his book, quotes the testimony of Mr. Sill Caswell, an eye-witness, as follows:

"In the Fall of 1835, Big John Anderson, William Nelson, John Porter, Thomas Broxton and myself went out on a cow hunt in the range of Shoal River. When we had been out several days, we learned that a party of Creek Indians had attacked and slain Joseph Hart and all his large family except one daughter. The next morning they attacked the home of his brother, Robert Hart, but being barricaded in their home and well armed, the Indians were driven away. We knew our danger and started for home, camping in the woods over night. Early next morning we were attacked by the savages. Every white man's gun was fired and then it was a death grapple with clubs and tomahawks. Two of us being away from the camp when the attack began and unarmed, fled towards our homes, and on the way met ten mounted men with their guns. We told them the sad story of the death of our friends in the desperate battle with the Indians. Speedy action was taken. The settlers formed a company of thirty-five brave men, and made immediate pursuit. We came first to the fatal camp, and there lay the bodies of our three friends, and of two Indians near them. And a little way from the camp, we found the bodies of two other Indians. We pressed on after the retreating Indians. We overtook them, sur-

rounded them, and in the battle which followed, not a white man was lost, but all the Indians were either killed or captured, and the captives were sent for safe keeping to Pensacola." It should be remembered that these Creeks were the remnants of that bloody tribe in Alabama, who in 1813 were guilty of the terrible massacre of Fort Mims, where four or five hundred men, women and children perished at their hands. This massacre so aroused the whole country that General Jackson was sent against them in 1814, and fought the battle of the Horse Shoe in which the Creeks were so completely overthrown that they sued for peace. But twenty years later, they are ready for war again, and began what is known as the Seminole War or Creek War of West Florida.

THE EUCHÉE VALLEY CHURCH ORGANIZED

No sooner had these Scotchmen gotten their families settled in rude homes and their family altars established than they began to plan to build a house of worship. On a day appointed, they met at a central point in the Valley, with axes and saw, maul and wedge, and felled great pine trees, cleaved them in twain, hewed them down smooth, brought them up out of the woods on their shoulders and erected a large, commodious house. There were no saw mills. Some time after the church building was erected, on May 26th, 1828, they met and organized the Euchée Valley Presbyterian Church.

Rev. McQueen, of North Carolina, moderated the meeting, and Rev. Witherspoon was among the first to serve these early pioneers. The first Elders were Daniel S. McLean, John L. McKinnon, Donald McLean, Peter K. McDonald and Archibald McCallum. No Deacons were elected. From the day the new church was organized, there was a continuous growth, spiritually and numerically. For many years, it was the only church organization in all this country. In 1847, the congregation had grown so large it was necessary to build a larger church. In this year, (1847), the original log church gave way to a much larger frame building, 50 feet by 100 feet, with large inside galleries on either side, with a seating capacity of four or five hundred. The east side gallery was reserved exclusively for the colored people. It was not unusual to see this building filled from Sabbath to Sabbath.

The abandoning of the old church building and the dedication of the new was celebrated by a very unusual event. The new church was completed and ready for occupancy some time before it was dedicated. Many were the questions and conjectures among young and old as to

why the old log church was not abandoned and the new frame building dedicated. Finally the Session, with the young Pastor, Rev. Samuel E. Robinson, gave out this information. "We, the Session, in view of the fact that a very important church marriage is being arranged for solemnization here soon, deem it wise, appropriate and befitting to ring out the grand old log church by solemnly uniting a fair bride to her bridegroom in the Holy bonds of wedlock on the Lord's Holy Day, and after this joyous union, take leave of the old building and proceed on the following Sabbath to dedicate, with appropriate ceremonies, the new church building." While this announcement relieved the anxieties in one direction, it increased them in another. The question now was, who are the contracting parties, and when are they going to be ready? In a short while, this card was circulated. "On Sabbath morning, at eleven o'clock, November 19, 1848, the Rev. Samuel E. Robinson and Miss Jane Williams, daughter of Mr. and Mrs. McCray Williams, both of Eucheeanna, Fla., will be united in marriage in the old Euchee Valley Church, Elder John L. McKinnon, Justice of the Peace, officiating. All are invited." Such a notice and such an event seems strange to us today, but it must be remembered that Colonel McKinnon was the first Justice of the Peace in Walton County and the only one for years, that all law matters passed through his courts and that there was no minister available, probably not one in a hundred miles.

November 26, 1848 was a great day in the Valley Church, for on that day, Rev. Samuel E. Robinson preached the sermon and dedicated the new church to the worship of God.

The first stationed minister was the Rev. Robinson above mentioned and the next was Rev. Peter Donan, of Pensacola, for a brief period. Then came Rev. W. H. Crane from Quincy, Florida for one year. Next came an old Scotchman, Rev. Samuel Campbell, from Virginia, for one year. Rev. Robert Bell, a teacher from Ireland served for a little while. Then came Rev. J. W. Butler who served one year at the beginning of the War between the States. He was succeeded by Rev. Wm. P. Harrison from Georgia. He came in the dark days of the war, married Miss Christian Campbell of the Valley Church, and served the Church acceptably for many years, and died and was buried in the Valley cemetery. The next supply for one year was Rev. W. D. Humphries, and after him came Rev. R. Q. Baker, of Liberty County, Georgia, a graduate of Oglethorpe College, and a wounded Confederate soldier, who served as a private all through the war. He served the Valley Church until his death, and sleeps in the Valley cemetery. His monument bears the following inscription:

“REV. R. Q. BAKER

JAN. 18, 1883

OCT. 31, 1923

FAITHFUL UNTO DEATH.”

Erected by his friends whom he had served for forty years. The next pastor was Rev. M. C. Taylor of Kentucky, who served a scattered difficult field with great fidelity. The present pastor, Rev. G. T. Bourne serves the mother church and four other churches organized in whole or in part out of the valley Church. These churches are as follows: Freeport, Magnolia, Westville and Ponce de Leon.

THE GROWTH OF THE OLD CHURCH AND THE ORGANIZATION OF NEW CHURCHES

There was a faithful effort on the part of the Pastor and Session to evangelize the surrounding country. In the minutes of the Session of 1853, there is this order of services, “The 1st and 3rd Sabbaths shall be given the Valley Church; the 2nd Sabbath to Sandy Creek, the 4th Sabbath to Bruce Creek and the 5th Sabbaths alternately to Alaqua and Pea River.” At these mission stations, the Session met and received members into the mother church. This mission work was extended as far as Geneva, Alabama, 30 miles distant. In March, 1858, twenty-one members from Euchee Valley were dismissed to help organize the church at Geneva, Alabama.

And in November, 1875, thirty members were dismissed to form part of the new church at Freeport, twenty-five miles distant. At a date unknown the Magnolia Church was organized from the Valley Church. This church has, today, six elders, two deacons, and sixty members.

Notwithstanding so many colonies went out from the old church, it was for many years the largest Presbyterian Church in the State of Florida.

In 1866 the two largest Presbyterian Churches in Florida were Quincy, with 125 members, and Euchee Valley, with 200 members. In 1875 these two churches were still the largest in the State, Quincy with 207 members and Euchee Valley with 260 members.

In 1885, the two largest churches in the State were Newnan St. Church, Jacksonville, with 132 members and Euchee Valley with 157 members.

The two most recent organizations directly or indirectly from the Valley Church are Glendale, organized July 31, 1921, with three Elders, one Deacon and 21 members, and Ponce de Leon, May 28, 1922, with two Elders, two Deacons, and 17 members.

But by far the largest colony to come out of the Valley Church was that which settled in DeFuniak Springs, ten miles distant on the L. & N. railroad. This church was organized November, 1883, with three Elders, two Deacons and 10 members. It has had a constant and permanent growth until today it has 12 Elders, 11 Deacons, and about 400 members, with more than 600 attending its many Sabbath Schools. This church gave in 1925, for all causes, \$14,494.00, and has recently entered its new house of worship made necessary to accommodate its own growing congregation and more than 200 students of Palmer College.

It is rather sad to reflect on the fact that the grand old historic Euchee Valley Church, on account of deaths and removals has so declined in members and resources that it is today numbered among the Mission Churches of the Presbytery. But if it should finally be dissolved, it would live again in that splendid body of Elders and Deacons which it has given to almost every church in Florida Presbytery and the many churches which have been organized from its membership.

THE EARLIEST SCHOOLS IN THE SCOTCH COLONY

These pioneers knew the value of education. They sought strenuously to procure good teachers. They dotted the valley with little round log school houses. The cracks between the logs were never sealed. The ventilation was perfect. Schools were established at the Valley Church, Euchee Anna, Mossy Bend, Hickory Springs and other places. A number of these were parochial schools, organized and controlled by the session of the Valley Church, and were sustained in part by the Educational Fund of the General Assembly. But a brighter day dawns in the Valley for Christian Education. A great teacher appears on the scene. Rev. John Newton is chosen head master of Knox Hill Academy. He was born on April 22, 1814, near Pittsburg, Pa., graduated at Amherst College, Mass., and taught his first school among the Scotch in North Carolina. In the fall of 1848, he drifted into Pensacola in search of a school, but finding neither college nor high school there, he was advised to make his way to the Scotch Colony. He finds a temporary home at Colonel McKinnon's and on the following Sabbath is introduced to the Scotch Elders who promptly elect him to teach their central school. And with what results? A two room log house was built and furnished with single desks and blackboards. The school

grew so rapidly that in a few years a large two-story frame building was erected in front of the log building. The little schools that dotted the valley are quickly absorbed. From eighty-five to one hundred regular pupils are matriculated. They come from Marianna, Quincy, Fla., Geneva, Ala., and Georgia. They represent many religious beliefs. There were Methodists, Baptists and Catholics as well as Presbyterians. But whatever church they belonged to, they must attend religious exercises each morning and recite the Shorter Catechism every Wednesday evening.

Mr. Newton prepared young men for the sophomore class in Oglethorpe College in its best days. He prepared a class of brilliant young men for the law school at Lebanon, Tennessee. One of them was a Colonel in the Confederate Army and others Captains and Majors before they fell on the field of battle.

Mr. Newton was a teacher for nearly a half century in a broad field, embracing South Alabama and West Florida, teaching through a most trying time. None but a genius could have accomplished what he accomplished, coming to a new country a perfect stranger without money, without friends, he gave Christian education a place and a power hitherto unknown in West Florida.

In Pensacola, on November 25, 1893, at the home of his son-in-law, Capt. Axelson, the great teacher passed away. His friends will not let him be forgotten. His body sleeps in the Euchee Valley Cemetery and is marked by a stone with appropriate inscriptions. And when the first brick building was erected on the campus of Palmer College, for a boys' dormitory, it was named Newton Hall.

But his greatest memorial has been erected in the hearts and lives of hundreds of young men and women whom he—under God—fashioned to build the home, the State and the Church. It is eminently appropriate that the strong foundations he laid should be built upon and perpetuated by Palmer College.

THE QUINCY CHURCH

Presbyterians began coming from the Carolinas and Georgia to Gadsden County, of which Quincy is the county seat, in 1822, and soon after they were settled they organized a church about four miles north of what is now Quincy and called it Philadelphia, and in 1828 they erected a church building there. There was no regular minister until 1832, when Mr. Leander Kerr, a licentiate of the Congregational Church, was engaged as supply, and he remained two years. In 1833

Rev. Dr. Daniel Baker spent a short while in the community and organized a church in Quincy, to be under the care of the Presbytery of Georgia until there might be a Presbytery of Florida. He set apart eight elders and on February 10th, 1834, an act of incorporation was secured from the Legislative Council of Florida Territory naming James Gibson, Daniel Love, Thomas Graham, Joseph H. Sylvester, Alexander McMillan, William Forbes, and Charles Munnerly "the Trustees of the Presbyterian Church of Quincy."

In 1834 Rev. Gideon White, of Tennessee, spent a month in Quincy organizing a Sabbath School, and twice he administered the Lord's Supper, which was a rare and impressive event. Another licentiate of the Congregational Church, Mr. Samuel Matthews, succeeded Mr. Kerr, but most of his time was taken up in superintending the Quincy Academy. In October, 1837, Rev. Colin McIver, of Fayetteville, N. C., a former pastor of some of the members, was invited to visit the church. He visited the field in 1838. He remained with the church from January to March, 1838, and during this time he reorganized the church. The elders set apart in 1833, having never exercised their privileges nor performed their duties, and having kept no records of their beginnings, resigned, and Mr. Arch Buie, Sr., Mr. William Forbes, Mr. Daniel, Mr. John C. Love, Dr. John M. W. Davidson and Col. Daniel L. Kenan were elected, ordained, and installed as Elders, and at their first meeting of the Session, Dr. Davidson was elected clerk, Mr. William Forbes, treasurer, and at the same time Daniel L. Kenan, Wm. Forbes and J. M. W. Davidson were appointed a committee to build a church in Quincy. At the reorganization of the church in 1838, the following members signed the covenant of organization: Arch Buie, John C. Love, Dan Love, Wm. Forbes, John M. W. Davidson, Daniel L. Kenan, Joseph H. Sylvester, Arch Smith, Jr., Colin E. McRae, Alexander Love, Duncan Campbell, Alexander Campbell, Daniel McInnis, Dan McLaughlin, John Buie, Jane Hall, Sarah E. Mann, Temperance Kenan, Eliza McLean, Ann McLean, Catherine McLean, Mary Atwater, Mary J. L. Davidson, Violet W. Sylvester, Joseph Smith, Daniel Buie, D. Baker, Elizabeth Wilson, Mrs. Rachel Mathison, Mrs. Jane Smith, Mrs. Elizabeth McLaughlin, Mrs. Ann Love, Emily Harris, Suisana Love, Margaret McGill, Harriet E. Gunn, Catherine Wilkinson, Elizabeth Love, Asenath Ransom, Hannah (servant of Mrs. Johnson).

You will see from the above that the Quincy Church began its organized life with six Elders and more than forty members. And from the records of this church, it will be seen that this church, immediately upon organization, began a systematic effort to carry the gospel to its surrounding territory. "It was agreed to allow their minister to preach one Sunday in every four at Cross Roads, nine miles south of Quincy;

one Sunday in every eight at Philadelphia, four miles north of Quincy, and one Sunday in every eight in the village of Chattahoochee." This missionary spirit on the part of the Quincy Church resulted in the organization of a number of new churches in various directions. On the 27th and 28th of March, 1848, Rev. Samuel C. Talmadge, President of Oglethorpe University, preached four sermons. About this time, sessional meetings were occasionally held at Attapulgus, Ga., and once in Bainbridge, Ga., to receive members into the Quincy Church, these mission stations being branches of the Quincy Church. In February, 1852, Mrs. S. J. Martin, Mrs. Sarah Frances Bruton, Duncan Curry and wife, Mrs. Caro J. Curry, were granted permission to organize Curry's Church in Decatur County, Georgia, and Mr. John Hibbard and wife, Mrs. Hanna T. A. Hibbard, Mrs. Harriet A. Mann, Mrs. Mary H. Baker, and Mrs. Rachael A. Hartsfield were granted permission to organize the Presbyterian Church in Bainbridge, Ga.

In April, another group of the Quincy Church members assisted in organizing the "Presbyterian Church of Damascus", which is said to have been located on the Bainbridge road in Gadsden County, Florida.

In 1870 a letter was received by the Session from Jacksonville, Florida, requesting aid to build a Presbyterian Church there. In the same year, "May Day" was celebrated at Philadelphia Church by all the Sunday Schools connected with Quincy Church. Elders were appointed to visit each Sunday School monthly. Joel F. Day was appointed to superintend the school near William Dickson's, David Holloman and John Shaw to superintend at Philadelphia, Sidney S. Gilchrist to superintend at Smyrna. Elders Alexander Love and D. McMillan were appointed to superintend a school in their neighborhood, now the town of Gretna, Fla. Elders J. M. W. Davidson and R. H. M. Davidson were appointed associate superintendents and Sam B. Love and John Jay Rice, assistant superintendents of the School at Quincy. In 1883, the Presbyterians in the vicinity of Smyrna, where a Sunday School had long been maintained by the Quincy Church, were organized into a separate church. The Iamonia Church was organized in part from the Quincy Church. Havana, ten miles northeast of Quincy, is the latest organization to come out of the Quincy Church. All told, the following churches were colonies from the Quincy Church: Curry's Church, now Climax, Ga., eighteen miles from Quincy; Bainbridge, Ga., thirty miles from Quincy; Damascus, now Faceville, Ga., twelve miles from Quincy; Iamonia, thirty-five miles from Quincy; Chattahoochee, twenty miles from Quincy; Gretna, five miles, and Havana, ten miles from Quincy. The old mother church, after sending out all these colonies to organize churches in Georgia and Florida, abides in strength. It reported to the General Assembly of 1925 as follows: Six elders, seven deacons, 222 resident mem-

bers, 480 in its Sunday Schools, and gave for all purposes \$16,663. In October, 1926, the Synod of Florida will convene in the beautiful new church of Quincy, which was dedicated at the Fall meeting of Presbytery, 1924, and which cost around \$50,000.00.

In a recent visit to Quincy, the writer was conveyed by the Pastor, Rev. D. J. Blackwell, to the two cemeteries of the church, and stood in reverence while he read the brief story of some of the sainted dead. Here are some of the inscriptions: "Rev. W. H. Crane, born in Elizabeth, N. J., 1818, died 1894." "Dr. Thomas Y. Henry, grandson of Patrick Henry, born in Red Hill, Va., and died 1869." "Dr. John M. W. Davidson, born in N. C., 1801, and died in Quincy in 1879, a ruling Elder and Sabbath School Superintendent for 46 years." Nearby the grave of Dr. Davidson was that of his distinguished son, Col. R. H. M. Davidson, born in Quincy, 1832, and died 1908. He was Colonel of the 6th Florida regiment in the war between the States, and for fourteen consecutive years represented the West Florida District in Congress. These Davidsons were closely related to the Davidsons of Mecklenburg County, N. C., one of whom, Major John Davidson, signed the Mecklenburg Declaration of Independence. Another member of the family was General Wm. Lee Davidson, who was killed in opposing the advance of Cornwallis into North Carolina, and his son, Wm. Lee Davidson, Jr., gave the land on which Davidson College stands and which is named for General Davidson.

In looking over the records of the Quincy Church, I was impressed with the active part taken by the Love family from the organization in 1833 to the present time. To this honored family belong Judge E. C. Love, of Quincy, and Rev. H. A. Love, President of Palmer College.

The following ministers have served the Quincy Church:

Licentiate Leander Kerr—1832-1834.
Licentiate Samuel Matthews—1835-1837.
Rev. Colin McIver—1838.
Rev. John J. Rice—1839-1840.
Rev. Calvin Waterbury—1841.
Rev. R. M. Baker—1842-1844.
Rev. C. Gale—1845.
Rev. Joshua Phelps—1845-1851.
Rev. Homer Hendree—1852-1857.
Rev. Samuel Milliken—1858-1861.
Rev. H. W. Crane in 1858, 1875 and 1876.
Rev. Edw. T. Williams—1863-1866.
Rev. James Little—1867-1876.

Rev. N. Pratt Quarterman—1877-1914.

Rev. D. J. Blackwell, present Pastor—1916-1926.

Rev. Herbert A. Love, Co-pastor—1919-1924.

For reasons satisfactory to himself, Rev. N. P. Quarterman declined being installed pastor during his 37 years of faithful and very acceptable service.

In closing my study of the records of these two old pioneer churches, Quincy and Euchee Valley, I would note several outstanding facts:

1st. Their missionary zeal in establishing Sabbath Schools and organizing new churches at remote points when travel was no luxury.

2nd. The faithful administration of discipline. Those guilty of such sins as profanity, Sabbath breaking, and drunkenness must give evidence of repentance or be suspended from the communion of the church.

3rd. ~~The~~ fatherly care of the negro slaves. Not a church was built without reserving for them full accommodations. They were welcomed to membership and the communion on the same terms as their masters, and at their death, they received a Christian burial and were laid to rest in cemeteries hard by those of their Christian masters.

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