

THE

CRAIGHEAD FAMILY:

A GENEALOGICAL MEMOIR

OF THE

DESCENDANTS OF

REV. THOMAS AND MARGARET CRAIGHEAD,

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1658—1876.

BY

REV. JAMES GEDDES CRAIGHEAD, D.D.

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PREFACE.

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THIS FAMILY RECORD has been long contemplated, but owing to other and pressing engagements the work of preparing it has been delayed. And it is very doubtful if it would have been undertaken even at this late day, had it not been for the urgent entreaty of my but recently departed and sainted mother, a compliance with whose wishes has ever been my greatest earthly pleasure. In her remarkably retentive memory were stored many of the principal facts respecting the first members of the family in this country. These have formed the basis of the present history, and without these as a groundwork it would have been almost impossible to have prepared it. In its compilation I have all along been guided by the information she furnished, and animated by the consciousness that I was complying with almost her last wishes.

In the prosecution of the work I have consulted a large number of books, newspapers, and ecclesiastical and court records; omitting nothing, so far as known, that would throw any light upon the personal history of the individuals, or the times in which they lived. The principal volumes examined were Webster's, Hodge's, and Gillett's histories of the Presbyterian Church; Dr. Davidson's *History of the Presbyterian Church in Kentucky*; Howe's *History of the Presbyterian Churches of South Carolina*; Foote's *Historical Sketches of Virginia and North Carolina*; Sprague's *Annals*; Reid's *History of the Presbyterian Church of Ireland*; Wodrow's *History of the Presbyterian Church of Scotland*; *Old Redstone*, by Dr. Smith; *Churches of Cumberland Valley*, by Dr. Nevin; *Alexander's Log College*; *History of Upper Octorara from 1720 to 1870*; *Irish and Scotch Settlers in Pennsylvania*, by Chambers; records of Carlisle and Donegal Presbyteries;

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sketches of the churches of Carlisle Presbytery; records of the Presbyterian Church from 1706 to 1788; *New England Genealogical Register*; *Notes and Queries*; *Annals of Tennessee*, by Ramsey; *History of Middle Tennessee*, by A. W. Putnam; Day's and Rupp's *Historical Collections of Pennsylvania*; Gordon's *History of Pennsylvania*; Howe's *Historical Collections of Virginia and Ohio*; *Colonial Records of Pennsylvania*; Hazard's *Pennsylvania Archives*; Proud's *History of Pennsylvania*; Watson's *Annals*; *Western Missionary Magazine*; *Cotton Mather's Magnalia*; *Christian Advocate*, by Dr. Ashbel Green, and *Wilson's Historical Almanac*.

Moreover, I have corresponded with a large number of persons connected with the family, or who were in possession of valuable knowledge respecting one or more of its members. The parties addressed have generally responded, and placed at my disposal their information, for which kindly and valuable assistance I here tender them my thanks.

I have endeavored in every case to give the births, marriages, and deaths of all descendants, and with all possible accuracy. I have not always succeeded, since a very few persons, for reasons satisfactory to themselves, have withheld the dates of their own and their children's births. The dates and incidents thus obtained I have given in the book, ever having a strict regard to their authenticity. But, after the most honest and persistent endeavors to obtain correct and full information on all points, I am conscious that from the very nature of the case the *Record* is by no means perfect. Many facts and incidents might yet be gathered, and possible errors, arising from different and conflicting dates and data, be corrected; and if those who may discover either errors or omissions will report them to me, I will enter them in a copy of the book, for the benefit of survivors, and place it in the library of the Presbyterian Historical Society.

I hope that, hereafter, some member of the family, with more time and better opportunities than the writer has had at his command, will not only supply what may be found lacking, but will write a much fuller history of the family in

all its branches. In that event I will be well content to have this brief work serve but as an introduction.

THE NAME Craighead is unmistakably Scotch in its origin; *Craig* or *Crag* signifying in Scotland any rocky locality. CRAIG: "A parish in Forfarshire, and an estate in Perthshire. As a topographical expression, Craig has the same meaning as Carrick. The southern district of Ayrshire is so called." (*Patronymica Britannica*.) *Craighead*: A place in the parish of Dailly, County Ayr. (*New England Historical and Genealogical Register*.) The original emigrant to this country wrote his name Craghead; and we find it written occasionally, in early records, Craghead, an evident error. It has been written for the last three generations, almost invariably, Craighead.

The Appendix contains notices of a few persons related by marriage to the family, and some matter that could not properly be introduced into the body of the book.

This volume, the result of no small labor and expense, I commit to those for whom it was written—the members of the family, who alone can have any special interest in it, and for whose perusal and satisfaction it is only designed. And if it shall be the means of promoting a better acquaintance between the different branches of the family, and of extending their knowledge of the virtues of their ancestors; especially if it shall stimulate them to imitate their good examples, and to strive after higher attainments in learning, virtue, and piety; I shall be amply rewarded for my labor, and I shall feel an increased pleasure and pride in being a member of a family which, on this as well as on the other side of the Atlantic, has done something for its own honor, for the spiritual welfare of the people, and for religious and civil liberty in the world.

Craighead was born 1790. Find the name of David among the Christian names of the Craighead's in Index I, preceded by 1790, the year of his birth, which is followed by 66, his number. The number 66 will at once direct to page 74, where his name is found on the thirteenth line from the top of the page. You notice that David Craighead (66) was the son of Rev. Thomas B. Craighead, above whose name at the beginning of his sketch (p. 60), and in the middle of the page, you find 15 in heavy type. This directs to 15 in the consecutive numbering on the left hand of page 51, where you find that Rev. Thomas B. Craighead was the son of Rev. Alexander Craighead (4), page 41, who, you will perceive, was the son of Rev. Thomas Craighead (1), the first emigrant. In like manner you can trace any one to the original emigrant, Rev. Thomas Craighead.

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FAMILY HISTORY.

WE would have preferred that this work and labor of love had been undertaken by some other person, with more time and a wider range of material at command. The fear that it would not be done at all, is the chief reason that has induced this attempt to gather up the fragments of family history which follow; a history replete with interest to the descendants of those noble sires, whose piety and patriotism have shed an equal lustre upon the Church and State. We were desirous too, to know more of our fathers who, under God, did so great a work for humanity and religion beyond the ocean, and who have had so large a share in moulding the religious, social, and political institutions of the "New World." We, therefore, offer in this sketch, and as our tribute of interest and love, whatever of fact we have gleaned from the field of history, and whatever of incident and tradition we have rescued from the oblivion which surely and speedily follows unwritten recollections.

Our ancestry were originally from Scotland, but removed at an early day to the north of Ireland; and hence belong more properly to that branch of the Scotch known in this country as the Scotch-Irish. The object of their removal, so far as history informs us, was to help establish in that country a pure religion. At this period the native inhabitants were poor, uneducated, superstitious, and oppressed, the facile tools of their superiors in Church and

state. The exactions of the Romish clergy were unpar-
 comparing, and "enforced by every form of fraud and vio-
 lence, in the shape of tithes, pecuniary penances, indul-
 gences, and fees for all official acts." Moved by this sad
 state of things, the Church of Scotland encouraged many
 of its clergy and laity to emigrate to Ireland. These
 at once began the work of evangelizing the people. In
 these efforts, the first of our ancestors of whom we have
 any authentic record, bore an honorable part in connec-
 tion with the Presbyterian Church.

In order, therefore, to form a just estimate of their
 character, spirit, and influence, it is essential to review
 some of the prominent events in the history of the Irish
 Presbyterian Church. For, the many impressive lessons
 of Romish intolerance and prelatical persecution which
 our fathers were taught in Ireland made them the invin-
 cible friends of civil and religious liberty; and, by the
 hardships they had there to undergo, they were prepared
 to surmount the difficulties and perils of their new home
 in this western wilderness, and to lay broad and deep the
 foundations of our political and religious institutions.

The first attempt to introduce the Reformation in Ire-
 land was due to the anti-papal policy of Henry VIII,
 who sought to subject the Irish prelates to his control.
 George Brown, consecrated Archbishop of Dublin, 1535,
 was his chief agent. Armed with the royal commission,
 he demanded of the principal nobility and clergy the
 acknowledgment of the king's supremacy. This was met
 with prompt and vigorous opposition. The question was
 carried in the Irish Parliament with extreme difficulty;
 and, the order sent from England to remove the images
 and relics from the churches of Dublin, was evaded under
 the eyes of the Archbishop himself. So that, at the
 death of the king, the Reformation had not been accepted

by the people or the lower clergy, as in England and
 Scotland.

Even the reign of Edward the VI accomplished but
 little for the Reform in Ireland. The new liturgy, which
 was used for the first time in 1551, and which was artfully
 represented to the people as a mere translation of the
 Romish service, was adopted by only four of the prelates,
 and was received by but few of their suffragans. The slow
 progress of the truth was owing not only to the want of
 reformed preachers, even in the metropolis, but also to
 the deficient zeal of those engaged in promoting the Ref-
 ormation. At last some new life was infused into the
 movement, when Cranmer persuaded Hugh Goodacre and
 John Bale to expatriate themselves, in order that they
 might preach the Gospel to the destitute people of Ire-
 land. The former was raised to the see of Armagh, but
 was poisoned at Dublin, "by procurement of certain
 priests of his diocese;" the latter was Bishop of Ossory,
 was learned, pious, energetic, and fearless, and, for his
 boldness in exposing the errors of Popery, had been twice
 imprisoned in England. Released by Lord Cromwell,
 he fled to the Continent after the death of his patron,
 where for eight years he enjoyed the intimate friendship
 of Luther, Calvin, and other distinguished Reformers.
 His study of the Genevan discipline so modified his ec-
 clesiastical views, however, that when he returned to Ire-
 land, at the accession of Elizabeth, nothing could induce
 him to accept a bishopric.

Very little progress, in fact, was made in establishing
 Protestantism in Ireland, until the accession of James I
 to the English throne. All efforts to introduce a purer re-
 ligion were resisted by the parish priests, and the Reform
 was not accepted by the people generally. Consequently
 when Queen Mary came into power, all that was neces-

sary to restore papal supremacy, was a mere proclamation. Even under Elizabeth, though Parliament again abolished Popery, legalized the Reformation, and ordered the prayer-book to be restored, the masses continued hostile to Protestantism, and were described as "not one among a hundred knowing any ground of religion or any article of faith."

But with James I, a new era dawned. The natives were admitted to the privileges of subjects, titles to estates were secured, and justice administered to all classes. The forfeited lands of Irish lords were colonized by English and Scotch settlers, and ample provision was made for the support of the bishops and clergy, and the building and repairing of churches. The sees were filled with Protestant prelates, and a convocation of the clergy met in Dublin, 1615, which drew up a Confession of Faith for the Irish Church. Its articles were Calvinistic in doctrine, and very moderate as to government and discipline, showing clearly the influence of the Scotch and Non-conformist elements in its construction. The design was to embrace in its communion all faithful ministers of the Gospel, and not a few, both from England and Scotland, availed themselves of its liberal provisions.

These pioneer laborers were received kindly by the bishops, and ordained to their work. Their labors were soon followed by a great revival of religion, which extended over the greater part of the north of Ireland. Intelligence of this state of things reached Scotland, and soon other valuable helpers came over to assist them. Having liberty to maintain the Presbyterian discipline, elders and deacons were chosen by the churches, and sessions were constituted. The spirit of the revival continued, and a marked change was apparent in the character of the people.

The Bishops, however, soon became jealous of the success of the Presbyterian ministers, and began to persecute them. Several were suspended and silenced, while the rigid imposition of Episcopal forms, no longer allowed any of them freedom of conscience. These things turned the attention of large numbers of both the clergy and people to America, and a band of emigrants set sail, 1635, in the Eagle Wing. But contrary winds at first, and afterwards a severe storm, induced them to return to Ireland. God's time for planting this precious seed in the New World had not yet come.

But there was no rest for them in Ireland. New measures of persecution were adopted. The "Black" oath* was devised, and all Scotch residents in Ulster over sixteen years were obliged to take it. Those who refused, were punished with the highest penalties short of death. Some were fined, some cast into dungeons, while others fled to caves and forests, or made their escape to Scotland.

Partial and temporary relief was experienced in 1640, when the English Parliament impeached the Earl of Strafford; and then, in answer to the petition of Northern Presbyterians, it redressed certain of their more serious grievances. They were not permitted, however, to remain long quiet, and to do their appointed work. The terrible Popish rebellion of 1641 soon followed, when the cry of the rebels was, "Spare neither man, woman, nor child. The English are meat for dogs; let not a drop of English blood be left within the kingdom." The sufferings of the Protestants, and especially of the ministers, were fearful. Storehouses and provisions were destroyed. Famine ensued, and pestilence followed in its track.

At length the Parliament of Scotland came to the aid of Ireland, and voted 3000 stand of arms and 10,000 men

* It bound the juror never to oppose any of the King's commands.

to put down the rebellion. After some months' delay, and several severe conflicts, the war was brought to a close; and, with the cessation of hostilities, religion was again speedily established. The Irish establishment was overthrown, and upon its ruin speedily arose the simpler and better fabric of Presbyterianism. Most effectually had the rebellion silenced the oppressors of the Presbyterians. The return to their former homes of large numbers of the original Scotch settlers, gave them the ascendancy. Chaplains of the Scotch regiments, who had helped to subdue the rebellion, were induced in many cases to remain, and their officers were ordained and served as elders of the newly constituted churches. It was in this way that the first regular Presbytery, consisting of five ministers and four ruling elders, was formed June 10th, 1642, in Ireland. Churches from this date were rapidly multiplied, additional ministers were induced to come over from Scotland, and many of the Episcopal clergy joined the Presbytery. In the meantime the Westminster Assembly met, and gave to Presbyterians, throughout the three kingdoms, a common Confession of Faith.

This state of things continued up to the time of the execution of the King, in 1649. The Irish Presbyterians, whilst reluctant to recognize the authority of the usurper, were not disposed to take any decided stand in favor of Charles II. Cromwell's course was generally judicious. He was ever ready to listen to any proposals for the spread of Protestant truth, and was careful to secure to all the liberty of worship. His accession to power brought relief to such of the clergy as had become obnoxious to the political authorities for refusing to take the *engagement* oath.* Ministers now were left unmolested to pursue their calling. Churches revived, and within a

* The oath framed by Parliament requiring submission to its authority, "without a King or House of Lords."

few years the Presbytery numbered *eighty members*. The order of the Church of Scotland was faithfully observed; and, in this period of uninterrupted prosperity, the Irish Presbyterian Church was established on a lasting and solid foundation.

But another dark cloud gathered over Ulster when Charles II ascended the throne, and re-established the Episcopal Church in Ireland. His bigoted and intolerant Bishops, Bramhall and Leslie, adopted every possible measure to crush out the Presbyterians. A proclamation was issued forbidding all unlawful assemblies, and directing the sheriffs to disperse them. This was intended to prevent the meeting, both of Congregations and Presbyteries. All remonstrances were fruitless. The Bishops were resolved to expose the Presbyterians to all the penalties the law could inflict, if they refused to conform. The result was that, in Ulster alone, sixty-one ministers were deposed and ejected from their parishes, and curates sent to take possession of their churches. The trials and hardships endured by these clergymen were extreme, but they were bravely endured.

Among these sufferers was Rev. Robert Craighead, one of the immortal thirteen ministers that constituted the Presbytery of Lagan. He was a Scotchman, the father of Rev. Thomas Craighead, who, in 1715 came to New England. His removal to Ireland was not later than 1657 or 1658, for in that year he commenced his ministry at Donoughmore, where he was pastor for thirty years. Of the influence exerted by these exiled ministers, Reid, in his history of the Irish Presbyterian Church, thus speaks: "These ministers enjoyed the painful though honorable pre-eminence of being the first to suffer in the three kingdoms. They are, therefore, eminently entitled to the admiration and gratitude of posterity. They set an example of fortitude and integrity

which prepared and encouraged their brethren in the sister kingdoms to act with similar magnanimity; and thus conjointly exhibited to the world a convincing and instructive proof of the power of religion and of conscience, unparalleled in the annals of the Church's history. Presbyterianism in Ulster is indebted for its existence to them."

Mr. Craighead removed, in 1689, to Londonderry, and was pastor there at the time its gates were closed against the army of King James. Escaping during the memorable siege, he made his way to Glasgow, where a part of his family had preceded him, and were residing. His reception by the public authorities, as well as by his brethren in the Church of Scotland, was so spontaneous and cordial that, on subsequently publishing a volume entitled *Advice to Communicants for Necessary Preparation and Improvement of the Lord's Supper*, he dedicated it to the Lord Provost, the Bailiffs, the Deacon Convener, and the inhabitants of Glasgow.

Presbyterian ministers still continued to be subjected to the most unrelenting persecutions. An act was passed for burning the Solemn League and Covenant, and bonfires were kindled for this purpose in all the cities and towns. Parliament adopted a declaration forbidding any person to preach in Ireland unless they conformed; and the Lords Justices issued a proclamation, at the instigation of the Bishops, in which they declared that no further indulgence would be granted non-conformists by the state.

The severity of these and other penal statutes was so far relaxed for a time, under the administration of the Duke of Ormond, that Presbyterian ministers began to preach publicly in barns, administer the sacraments at night, and finally ventured to build "preaching-houses." Their old congregations again gathered to hear them, so

that we find, in 1669, the Church was enjoying a certain degree of freedom and prosperity. The fidelity of the ministers and the loyal conduct of the members, won the favor of the King. As an expression of his approval he gave to the ministers of Ulster a yearly pension of £600, which, owing to their extreme poverty, they accepted with grateful feelings. Subsequently their loyalty was distrusted, and the oath of supremacy was exacted with great rigor. The soldiers of Lagan, mostly Presbyterians, refused to take it; while some ministers were indicted, convicted, and fined for holding a fast which was alleged to be illegal. Presbyterian meeting-houses were closed, and public worship interdicted. Other harassing restrictions were continued. So deplorable was the condition of the people in the Counties of Derry and Donegal, in 1684, that the greater number of the ministers of the Presbytery of Lagan expressed their intention to remove to America. From this purpose they were only dissuaded, by the opportune death of Charles II.

The first acts of James II, with reference to Ireland, were to restore the Papacy, though he attempted to veil his design by publishing his famous declaration for liberty of conscience, and by suspending the execution of all penal laws for religious offences. He placed the army in the hands of Romanists; he filled all the chief civil offices and the new corporations of towns with Papists; pensions were granted to Roman prelates, and the tithes given to the clergy of that church; and dispensations were bestowed upon those who would renounce Protestantism. The Romanists were exultant and triumphant, while all classes of Protestants regarded the King as their common foe.

Under these circumstances it needed but a spark to ignite the passions of a whole people. This was found

in a letter dropped in the streets of Comber, warning an Irish earl of a general massacre of the Protestants on the following Sunday. Letters of similar purport were addressed to others, so that fearful apprehensions were everywhere awakened. The memory of the horrid scenes of 1641 was yet fresh in the minds of all. The alarming intelligence spread very rapidly. On every side the Protestants armed, and stood prepared for any emergency. Happily, no massacre was attempted, but the popular fear led to the adoption of a measure which had a most important bearing upon the interests of the three kingdoms. This was the closing of the gates of Enniskillen and Derry against the half-civilized Irish troops. The fate of the empire turned upon *the siege of Derry*. Its Bishop, Hopkins, though Puritan in doctrine, was a non-resistant, and strongly advised against closing the gates. But Presbyterian zeal could not be restrained. Several young men, by the advice of Rev. James Gordon, took forcible possession of the keys, and closed the gates against the Earl of Antrim's "red shanks." This saved Derry to the Protestants, and put an effectual barrier between the victorious armies of James, and the contemplated invasion of Scotland.

The siege was commenced with an energy and a command of resources, that promised a speedy reduction. But the brave garrison were resolved to perish rather than surrender; and the valor and heroic endurance which they exhibited, have passed into one of the most thrilling and important chapters of history. But we will not dwell upon the terrible sufferings which were endured by the inhabitants of the city, during the one hundred and five days they were confined within its walls, until at the urgent entreaty of Rev. James Gordon, Kirk was induced to attempt its relief, and the Mountjoy and

Phoenix finally reached the quays of Derry, and thus raised the siege.

Thus the arbitrary counsels of James II were defeated. The crown was secured to William of Orange, and the liberties of the empire were established on a firm, constitutional basis.

During this warfare in Ulster, public worship was almost wholly suspended. The Presbyterian ministers were especially obnoxious to the insurgents, and were forced to flee. Most of these, with a large proportion of the members of their congregations, found a welcome in Scotland. Their numbers were so great in Glasgow, that the Presbyterian churches were insufficient to accommodate them. The Inner High Church and the Tron Church, deserted churches of the establishment, were set apart for their use, and Rev. Robert Craighead, of Derry, and Rev. Thomas Kennedy, of Donoughmore, were appointed as regular preachers. These brethren were allowed the privilege of members in the Presbytery of Glasgow, and so acceptable and useful were their services, that a petition was presented to the Irish ministers to permit them to continue their labors in the city. But with the close of the war most of the clergy, and these ministers among them, returned to their parishes, and their congregations once more gathered around them. And when King William landed in Ireland he found the Presbyterians not only loyal, but entitled to his warm gratitude, for the zeal they had shown in his behalf and in the cause of constitutional freedom.

The laws against dissenters were still in force, but owing to the known views of the King in favor of toleration, they were for a brief period not enforced. But scarcely had the impending danger been removed, when a renewal of unfriendly feelings was displayed on the

part of Episcopalians against Presbyterians. This, however, was in opposition to the policy and wishes of William. He secured from the English Parliament the abolition of the oath of supremacy, which had been in force in Ireland since the reign of Elizabeth. As no Sacramental Test existed in Ireland, this would have opened all public employments, civil and military, to Presbyterians. But the influence of the Bishops in the House of Lords defeated every attempt to legalize the public worship of Presbyterians, unless the Sacramental Test should be also imposed. The vexations and disabilities to which they were subjected, became still more oppressive upon the accession of a Tory ministry in England, and the ascendancy of the High Church party. The Bishops were jealous of the growing influence of the Presbyterian clergy, and, as they could no longer visit upon them the penalties of the statutes, they had resort to the general press. Dr. William King, Bishop of Derry, published a controversial pamphlet, entitled a *Discourse on the Inventions of Man in the Worship of God*, in which he maintained that the Presbyterian worship was unlawful and unscriptural; that the people were very inadequately instructed by their ministers in the principles of religion; that the Scriptures were scarcely ever read in their religious assemblies; that few attended public worship, and that the Lord's Supper was generally neglected. This called forth two antagonists, Rev. Robert Craighead, "a venerable minister of Derry," and Rev. Robert Boyse, of Dublin, "a still more able and accomplished polemic." Bishop King replied in an "Admonition," in 1694, to which Mr. Boyse rejoined, which was followed by a second admonition from the Bishop, which was answered by Mr. Craighead.

The latter also replied, in 1710, to a challenge sent by

Rev. John Campbell, an Episcopal clergyman residing near Antrim, to Presbyterian ministers to produce a warrant from Scripture for Presbyters ordaining or ruling without a bishop. In addition to his other works already mentioned, Mr. Craighead published a volume entitled *Advice for Assurance of Salvation*, a sequel to the work issued in Glasgow, 1695; and another in Belfast, under the title *Walking with God, Explained by Scripture Rule and Pattern, and Proved to be the Duty of all to Endeavor to it*. These works on experimental and practical religion were of much value in their day, and by means of them Mr. Craighead extended his usefulness even to old age. He died respected and beloved in Derry in 1711.

His son, Rev. Robert Craighead, Jr., was born in Derry, 1684, was educated at the University of Glasgow, and studied divinity at Edinburgh and Leyden. He was ordained in Dublin, 1709, and settled in a joint pastorate with Rev. Mr. Iredell over the Capel Street congregation, Dublin. Here he remained until his death, 1738, an honored and trusted minister of the Irish Presbyterian Church.

He was Moderator of the Irish Synod in 1719, at the time when that body was fiercely agitated by discussions concerning the Deity of Christ, and the propriety of requiring licentiates and ministers to subscribe to the Westminster Confession of Faith. In his sermon, 1720, which is described as "one of earnestness and eloquence," though positive and decided in the expression of his views on the Divinity of Christ and the doctrine of the Trinity, he favored moderation towards his brethren who had scruples about subscription to the Confession, or to any human creed whatever.

Owing to the large emigration of Presbyterians from

Ireland to America, on account of the disabilities they suffered, the Lords Justices inquired of Messrs. Iredell and Craighead the cause of it. They corresponded with the northern Presbyteries, and embodied their answers in a memorial which they addressed to the Justices. The Archbishop in transmitting this memorial to the Lord Lieutenant, then in England, denied its representations. The ministers sent Mr. Craighead to London for the purpose of still further explaining the memorial, and to settle some matters connected with the Royal Bounty. He was introduced and recommended by Primate Boulter to Sir Robert Walpole, and succeeded in arranging respecting the Bounty, but failed to have the civil grievances removed. He was commissioned by the Synod, two years afterwards, 1731, to go to London and urge the repeal of the Sacramental Test. Though he met with a favorable reception, and for a time it was supposed the object was gained, all their hopes were disappointed.

We will not trace farther the history of the efforts of Irish Presbyterians to secure a legal toleration. We have called attention to it for the purpose of showing what they suffered for conscience sake, and how they were educated and disciplined in God's providence, and thus prepared for the great work He designed to accomplish by them in the New World.

It was not until 1780 that the Test Act was repealed, and it was two years later when marriages solemnized by Presbyterians, were pronounced valid. Temporary relief was secured for short periods, but the hardships of intolerance were ever recurring. Against all these disadvantages and evils the Presbyterians of Ireland were forced to contend; but, in the face of all these difficulties

and discouragements, the Church advanced in numbers and strength.

One of the most serious obstacles to its growth at this period was the prevalent disposition to emigrate to America. When the Lord Lieutenant reached Dublin in 1713 several of the ministers laid before him their grievances. They complained especially of the Sacramental Test, and assured him that "their melancholy apprehensions have put several of us upon thoughts of transplanting ourselves into America, that we may there in the wilderness enjoy, by the blessing of God, that ease and quiet to our consciences, persons, and families, which is denied us in our native country." But it was in vain that they petitioned for relief, and from this time the tide of emigration to America fairly commenced. A minister of Ulster, writing to a friend in Scotland, in 1718 laments the desolation occasioned in that region "by the removal of several of our brethren to the American plantations. Not less than six ministers have demitted their congregations, and great numbers of the people go with them." Ten years later Archbishop Boulter wrote to the English Secretary of State respecting the extensive emigration to America: "The humor has spread like a contagious distemper; and the worst is that it affects only Protestants, and reigns chiefly in the north."

About the same time we find James Logan, the President of the Proprietary Council of Pennsylvania, who had identified himself with the Quakers, and was prejudiced against the emigrants from Ireland, expressing "the common fear that if they (the Scotch-Irish) continue to come, they will make themselves proprietors of the province." He further, in 1729, expresses "himself glad to find that the Parliament is about to take measures

to prevent their too free emigration to this country. It looks as if Ireland is to send all her inhabitants hither; for last week *not less than six ships arrived, and every day two or three arrive also.*" Dr. Baird, in his history of Religion in America states that, "from 1729 to 1750, about 12,000 annually came from Ulster to America."

These emigrants landed at the ports of Boston, Philadelphia, and Charleston. Comparatively few entered the country by way of New England. Those that did so, settled mainly in New Hampshire; while others found their way to Pennsylvania, and helped swell the tide which was pouring into this State by way of Philadelphia. These Irish settlers occupied the eastern and middle Counties bordering on the wilderness still occupied by the Indians. Such as landed at Charleston, located themselves on the fertile lands of North and South Carolina and Georgia. The settlers in Pennsylvania afterwards turned southward through the valley of Virginia, till, "meeting those extending northward from the Carolinas, the emigration passed westward to the country then called 'beyond the mountains,' now known as Kentucky and Tennessee." At a later period Western Pennsylvania was occupied by the descendants of the settlers in the middle counties of the State, with Pittsburg as a centre. From these points of radiation the Scotch-Irish have extended to all parts of the country, and being an intelligent, resolute, and energetic people, have left their name and mark in every State of the Union.

With scarcely an exception these Scotch and Irish settlers were Protestants, and connected with the Presbyterian Church. Wherever they formed a settlement, they were not more prompt to erect houses in which to live, than to organize congregations for Christian worship. The Westminster Confession of Faith, with its

Catechisms and its Directory of Worship, was endeared to them by years of trial and persecution abroad; and the doctrines and the polity of the Presbyterian Church they were resolved to maintain for themselves and for their children. They had fled from civil oppression and religious tyranny, incited by Episcopalians and Romanists, and in their new homes they were zealous in maintaining an ecclesiastical organization, which they revered as the offspring of religious liberty.

Their youth, at this early period, "were generally educated at home, and under parental instruction, and trained to obedience and subordination, as the unbending law of the family. The schools established by Presbyterian ministers, confirmed and extended the home education. The impress of such instrumentalities was not only manifested in the families of church members, but by association and influence extended beyond the pale of organized congregations; and their tendency was to reform and elevate public sentiment and morals, as well as the habits and manners of the people."*

"The mass of these emigrants were men of intelligence, resolution, energy, religious, and moral character, having means that enabled them to supply themselves with suitable selections of land, on which they made permanent homes for their families,"† and from which they derived an ample support. By their own enterprise and industry they hewed out for themselves valuable farms from the primeval forest; and the toils, sacrifices, and perils, incident to their life in the New World, formed in both men and women the characters which were requisite to endure the hardships and dangers of their frontier situation. These traits of character were manifest also in

* Chambers, 160.

† Chambers, 145.

their descendants. Brought up under such training and education, they have since been "the pioneers and founders of settlements in the northwestern territory and the States formed out of it, and have been amongst the most prominent, useful, and distinguished citizens of the Republic."* "They were a God-fearing, liberty-loving, tyrant-hating, Sabbath-keeping, covenant-adhering race; trained by trials, made resolute by oppression, governed by conscience, and desined to achieve a mission and place in the history of the Church and the race."†

This large and valuable emigration from Ireland and Scotland, gave a sudden impulse to the growth of the Presbyterian Church in this country. It was no very unusual thing for the pastor, when he landed on our shores, to be accompanied with nearly his entire flock. Thus they brought with them the framework of Christian institutions, and gave bone and muscle at once to the Church and to society. Of the early ministers a very large proportion were from the Irish Church. Francis Makemie (1682) was a member of Lagan Presbytery. George McNish (1705) was from Ulster. John Henry (1709) was ordained by the Presbytery of Dublin. John Mackey was from Ireland. Samuel Young, of New Castle Presbytery, belonged originally to the Presbytery of Armagh. Robert Cross, Alexander Hutcheson, Thomas Craighead, Joseph Houston, Adam Boyd, John Wilson, and many other useful and honored ministers, were accessions to the ministry of the Presbyterian Church in this country previous to 1730. And from this period the number who came was continually on the increase.

We have glanced also at the circumstances and influences, in connection with which, these ministers and their

* Chambers, 148.

† Riddle.

people had received their training. Descended originally from a Scottish ancestry, they had been made to know and feel the cruelty of Romanism and the persecuting spirit of the Established Church; they had learned to prize their own simple forms of worship, and their summary of sound doctrine; nor could the terrors or the bribes of power seduce them from their loyalty to the Church, at once of their convictions and affections. Nothing could alienate their hearts from the faith and discipline which they regarded as most nearly accordant with the Word of God.

Inspired by such feelings and memories, and with unswerving loyalty to the Scriptures, the Scotch-Irish emigrants were just the material needed to give consistency and endurance to a *free Presbyterian system*, consisting of diverse and not always homogeneous elements. Adhering, perhaps too strongly, to the *jure divino* system, and perhaps hardly able to do full justice to that *independency* which had met them in Ireland in a persecuting and oppressive form, they had that *aversion* to Episcopal ceremonial and Romish corruptions which could have been produced only in circumstances of actual conflict, and which gave in a large degree to the Presbyterian Church, on these western shores, its emphatically Protestant leanings and Anti-Prelatical spirit. Of all the elements which entered into the structure of the Presbyterian Church in this country, none can be named of more sterling worth, more ardent piety, more intelligent adhesion to their avowed principles and system of faith and order, than the emigrants of the Irish Presbyterian Church.

Nor would it be difficult to prove to the satisfaction of all sincere inquirers after truth, that we are indebted to these same men "for the germs of our civil liberties and

stitutions, as really as for our own noble system of faith and order."* As might be expected from their antecedents and providential training, they were ardent lovers, and strong defenders of civil liberty. They hated tyranny with almost "perfect hatred." They had received a discipline that could never be lost, and of all the memories of childhood none could remain more fresh and impressive, "than those received from the lips of parents numbered among the heroic champions of freedom at Derry and Enniskillen." And the earliest Scotch-Irish emigrants to America were men who had been participants, or children of those who were participants, in the terrible drama which closed with the battle of the Boyne. Accordingly we find that these men were among the earliest champions of freedom, and the most earnest and persistent defenders of the rights of the people, as against the unjust exactions of the British government. No less an authority than the historian Bancroft states that, "The first public voice in America for dissolving all connection with Great Britain came not from the Puritans of New England, the Dutch of New York, nor the planters of Virginia, but from *Scotch-Irish Presbyterians*."

A single illustration of the spirit and resolution of this class of our citizens during the war for independence, is all that can be here given. And we will be pardoned if we derive our facts from the history of Cumberland County, Pennsylvania—a County in which the writer was born, and with which he is consequently familiar.

The freemen of this County were among the very first to conclude "that the safety and welfare of the Colonies did render separation from the mother country necessary." The first public expression of that sentiment,

* Riddle.

embodied in a memorial to the Assembly of the Province, may be seen in the national archives.* This memorial was presented to the Assembly on the 28th of May, 1776, and was designed, besides expressing the present convictions of the people under new and changed circumstances, to *withdraw* previous instructions given in 1775 to their delegates, wherein they had expressed their dissent to any proposition looking towards dissolving their relations to the home government. This memorial was considered by the Assembly, instructions in conformity to it reported, adopted, and signed, June 14th, by the speaker. It bears evidence that the people of the County were in advance of their representatives in the Assembly, and in Congress.

The spirit that led to this declaration of Independence did not evaporate in memorials and resolutions. We will see that these brave words were followed by equally brave deeds, when the call was made upon them to meet the enemies of their country. The news of the battle of Lexington, April 19th, 1775, was conveyed to this distant frontier province by the post horse (the swiftest means of intelligence at the time), and immediately aroused the patriotic indignation and fervor of the inhabitants. Military associations were speedily formed for the protection of their imperilled rights. Thousands of freemen throughout the State rallied to the national defence. The *American Archives*† contains a letter from Carlisle, under date of May 6th, 1775, which states that on the 5th "the County Committee met from nineteen townships on the short notice they had. Above three thousand men have already associated, the arms returned

* Amer. Archives, 4th series, vol. 5, p. 850.

† Vol. 2, p. 516.

amounted to about fifteen hundred. The committee have voted *five hundred effective men, besides commissioned officers*, to be immediately drafted, taken into pay, armed, and disciplined, to march on the first emergency, to be paid and supported as long as necessary, *by a tax on all estates, real and personal, in the County.*" In a very short time, the inflexible purpose of these men was evinced, by a number of companies marching to join the army under Washington in the siege of Boston.

Such had been the depletion of the American army during the first year of the war, that a call was made upon Pennsylvania, Delaware, and Maryland to furnish 10,000 men to constitute a flying camp for the protection of those parts of the country, especially exposed to pillage by the enemy. What response was given to this appeal we learn from letters sent by the County Committee to the President of Congress, and preserved in the fifth volume of the *American Archives*. Under date of July 14th, 1776, they say: "We think ourselves warranted in stating that we shall be able to send *five* companies, one from each batallion, and three companies of militia for the present emergency, some of whom will march this week." "The spirit of marching to the defence of our country is so prevalent in this town (Carlisle), that we shall not have men left sufficient to mount guard, and we shall be obliged to hire a guard of twelve men from the County." The same committee in a letter to Congress, July 31st, 1776, state: "The inhabitants have voluntarily and very generally offered their services, and it appears to us that *eleven companies* will be sufficiently armed and accoutred, and the last of them marched from this place in

five hundred and thirty-three privates, with officers, *and nine hundred men. Six companies more are collecting arms, and are preparing to march.*"

It must also be borne in mind that at the very time these volunteer forces, in such surprising numbers, were marching to battle, there were then in the Continental Army a great many officers and soldiers from this County, who had entered it the previous year. Reinforcements to the army continued to be thus furnished, as the public exigencies of the Revolutionary struggle required, so that by its close "*almost every man able to carry arms had been in the military service of his country.*"*

These were not holiday soldiers, but men inured to *fatigue and exposure*; accustomed to the use of firearms, but unaccustomed with the discipline of the regular army. That they lacked in experience, was largely supplied by the clearness and firmness of their convictions of the justice of the cause that had summoned them to arms. They were able, if circumstances required the sacrifice, to march without tents or baggage wagons; their knapsacks furnishing them their food, and their blankets their covering at night. Many of their officers were either ministers or ruling elders of the Presbyterian congregation from which the men in the ranks had been enrolled. The suspicion of being even lukewarm in the service, much more that of being a Tory, was a reproach and stigma upon a man's character; if it did not, as there is evidence that it sometimes did, bring upon him the disapproval of the Church. It is not surprising, therefore, that when, three years after the war closed, in a notice of the sale of forfeited estates of persons attainted of treason, *there was not one in the County of Cumberland.*

Where, in any part of the country, or in any of the Colonies, was there more patriotism, or more bravery shown than by the Scotch and Scotch-Irish soldiers of this County? These men were largely the descendants of Ulster Presbyterians. Their fathers' resistance had prevented the restoration of the reign of the Stuarts, and upheld English liberty when in danger of perishing under the shadow of restored Papal supremacy. And their children, not unmindful of their lineage and training, threw all their influence, yea, freely offered their property and their lives at this critical juncture, to secure the liberties and independence of the country.

The spirit which these men manifested, had been fostered by the Presbyterian ministers of the congregations to which nearly all of them were attached. This was the all-pervading element in the County. And here, as everywhere else, the tendency of Presbyterianism was to a *republican* form of government. Wherever it prevailed, there were to be found "the germs of our civil liberties and institutions;" and it was in the Presbyterian communities in Pennsylvania, Virginia, and North Carolina, that the voice of the people was first heard in favor of the independence of the Colonies, and those earnest, active, co-operative efforts were pursued, which finally made us a nation of freemen.

But it was not alone in military service that these men were efficient and distinguished. Having by long years of toil and heroic endurance achieved the independence of a nation, they took their places subsequently among those most eminent in its councils. Their talents, their experience, their unswerving integrity, and their patriotism, were all brought into requisition, for they were called by a grateful people to fill many of the highest offices in the Republic. A large number (proportion-

ately) of the descendants of the Scotch-Irish of this country have been elevated to the Presidency, to the Supreme Bench of the United States, and to the Supreme Court of the several States, to the United States Senate, and to other positions of honor and responsibility. In every community also where they have settled, they have shown themselves the firm friends of education and religion; moral, intelligent, virtuous, patriotic, prominent citizens; judicious in counsel and inflexible in the discharge of duty; and in the times of danger and peril, brave, fearless, and unconquerable.

As our tribute to the memory of these noble men—the fathers of the Scotch and Scotch-Irish of this country—we desire to offer this brief sketch. We do it the more cheerfully and heartily, since the blood of some of these early settlers flows in our own veins; and because the principles which they cherished and vindicated by their lives and sacred honor, were first taught, and afterwards most ably and successfully maintained, by my immediate and direct ancestry, whose lives and deeds I now proceed specifically to record.

FIRST GENERATION.

1.

REV. THOMAS CRAIGHEAD was the son of Rev. Robert Craighead, a native of Scotland, who removed to Ireland and was settled as pastor of the Presbyterian Church of Donoughmore in 1657-58, where he labored for thirty years. He was subsequently minister at Londonderry, when the gates of the city were closed against the Papal forces of James II, whose purpose was to massacre the Protestants; and escaped during the second day of the siege, and made his way to Glasgow, Scotland. He afterwards returned to Ireland, and died in Londonderry, 1711.

www.genealogy-books.com

His son Thomas was educated in Scotland as a physician, and married the daughter of a Scotch laird. After practicing medicine for a time, he became much depressed in spirits, and his wife inquiring the cause, he informed her that his conscience upbraided him for not preaching the Gospel. She at once assured him, that she would not stand in the way of what he considered his duty. Accordingly, he soon after abandoned the practice of medicine, studied divinity, and was a pastor for several years in Ireland, principally at Donegal. In consequence, however, of the oppressions endured by the Presbyterians of that country from the government and from the Established Church, and their past experience giving them but little hope of any permanent relief, large numbers of the people determined to emigrate to America.

Among these emigrants was Thomas Craighead, who came to New England in 1715, accompanied by Rev. William Homes, who was married to Mr. Craighead's

sister Catharine. Mr. Homes settled at Martha's Vineyard, and is buried with his wife, at Chilmark. Their eldest son Robert was a sea-captain, resided in Boston, and married Mary, a sister of Benjamin Franklin.

The first public mention made of Thomas Craighead in this country is by Cotton Mather, who speaks of him as preaching at Freetown, which was about forty miles south of Boston, and urges the people to do all in their power to have him settle among them. He appears to have been a relative of Mr. Hathaway, of that town, and probably had gone there in the first instance at that gentleman's invitation. Mather writing to a friend entreats the people "to give a demonstration of the wisdom that is from above," by encouraging Mr. Craighead in his work, and says, "That he was a man of an excellent spirit, and a great blessing to the plantation; a man of singular piety, meekness, humility, and industry in the work of God. All that are acquainted with him have a precious esteem of him, and if he should be driven from among you, it would be such a damage, yea, such a ruin, as is not without horror to be thought of."

The efforts made for his settlement in Freetown were unsuccessful, for we find a notice in President Stiles's papers of his coming "to the Jerseys" in the spring of 1723. Whether he came direct from this town, or preached in other places in New England previous to his removal, we cannot now determine. On page one hundred and ninety-five of the *New England Historical Register* we have an extract from the diary of Jeremiah Bumstead, which refers to a meeting held in the Old South Church, Boston, June 19th, 1722, at which Mr. Craighead officiated. In the year 1724 (January 28th) he became a member of New Castle Presbytery, which at that period included portions of Maryland, Pennsylvania,

and Delaware, and is spoken of in the minutes as having "lately come from New England."* He received a call from White Clay Creek, Delaware, in February of the same year, and accepted it on the condition that he should have the privilege of preaching every third Sabbath at Brandywine. He was installed September 22d, 1724, and continued his ministry with this people for a period of seven years. According to the *Records of the Presbyterian Church, 1706-1788*, he was Moderator of the Synod in 1726, and was present at the formal adoption of the Westminster Confession and Catechisms, as also of the Explanation of the Adopting Act.†

Mr. Craighead removed to Lancaster County, Pennsylvania, in 1733, and September 3d of the same year, united with Donegal Presbytery, when a call was placed in his hands from the Church at Pequea. This he accepted, and was installed pastor October 31st, Rev. Mr. Anderson presiding. The Presbytery in its minutes always speaks of him as "Father Craighead," either out of respect and veneration for his years, or from a special affection for him. That he was respected for his talents and learning, and loved for his genial spirit and piety, there are abundant proofs. He was very active in planting and building up churches in the region. "His preaching was remarkably fervent, and often attended with revivals. His theology was strictly conformed to the Westminster Confession, for which he displayed a special attachment, and which he was the first to subscribe, both in New Castle and Donegal Presbyteries."‡

While pastor at Pequea, in the spring of 1736, the session of the Church complained to the Presbytery because

* Hodge, vol. 1, p. 97.

† Hodge, p. 182 and 7.

‡ Dr. Wing, in Men of Mark.

Mr. Craighead debarred his wife from the communion table. The matter was fully considered during its next session, and as there were no hopes of settling the difficulty, Presbytery in September judged it expedient to dissolve the pastoral relation. At the same meeting Mr. Craighead was appointed by the Presbytery to supply "the people of the Conodoguinet," by which was meant the congregation whose place of worship was at Meeting House Springs, from one to two miles northwest of Carlisle, in Cumberland County. After fulfilling this appointment, and a subsequent one at Hopewell, he received a call from the latter people, which he desired to accept; but as there were difficulties respecting "the boundaries" between this congregation and that of Pennsborough, action in the case was delayed. He, in the meantime, supplied the church at Hopewell, whose place of meeting was at "the Big Spring," now Newville.

The same difficulty which had interfered with his usefulness in his last charge followed him to Hopewell, and was again fully considered at two successive meetings of Presbytery. Both Mr. Craighead and his wife appeared before that body. The former finally consented that the session should allow his wife to come to the Lord's table; and the latter stated that "she had nothing to complain of against her husband except this single act, and that he had uniformly treated her with kindness." By this means the trouble was amicably settled—a trouble which probably arose from there being two families in the same house; for the Presbytery, in consenting to withdraw all action in the case, instructed him that "his son John and family must no longer continue to live with him."

Presbytery declaring itself satisfied with this settlement of the domestic difficulty, and the boundary between the congregations of Pennsborough and Hopewell

being fixed, the latter renewed their call, which was accepted, Nov. 16th, 1737. The installation was ordered to take place "at some convenient time before the next stated meeting," and occurred October, 1738, his son, Rev. Alexander Craighead, conducting the services on the occasion.

Mr. Craighead's pastorate at Newville, however, was of only a short duration. He was now far advanced in life, though his earnestness and power remained unabated. A descendant of his (Mr. Thomas Craighead, formerly of Whitehill, Pa.) states, that under his impassioned sermons not infrequently his audience would be melted to tears, and the emotions of his hearers became so intense that they were unwilling to disperse at the proper time. On one of these occasions, near the close of April, 1739, he became exhausted, and hastened to pronounce the benediction; and waving his hand he exclaimed, "Farewell! farewell!" and sank down and expired in the pulpit. His remains are said to have been placed under the corner-stone of the present house of worship at Newville.

Mr. Craighead had four sons and one daughter: Thomas, a farmer at White Clay Creek, whose daughter Elizabeth married Rev. Matthew Wilson, father of Rev. Dr. J. P. Wilson, pastor of the First Presbyterian Church of Philadelphia; John, who removed to Pennsylvania and was a large landholder four miles south of Carlisle, and whose descendants still possess the paternal mansion and property; Jane, the only daughter, who married Rev. Adam Boyd, pastor for forty-four years of the Presbyterian Church at the forks of the Brandywine; Andrew, who lived and died unmarried at White Clay Creek, Delaware; and Alexander, who was early introduced into the ministry, and was installed over the church at Middle

Octorara, Lancaster County, Pennsylvania, in November, 1735. The latter was a man of marked ability, original in thought and fearless in the expression of his opinions, and with the power to move multitudes by his eloquent and impassioned discourses. He was a friend and earnest supporter of Whitefield, and a zealous promoter of revivals. After removing from Pennsylvania to Virginia he made his final home at Sugar Creek, North Carolina, where he died in March, 1766. His numerous descendants dwell in the South and Southwest, where many of them have occupied positions of honor and responsibility.

CHILDREN.

2. Thomas, born 1702; married Margaret Brown.
3. Andrew, " —; died unm., at White Clay Creek, Del.
4. Alexander, " —; died March, 1766, at Sugar Creek, N. C.
5. John, " —; married Rachel R—.
6. Jane or Janet, born —; married Rev. Adam Boyd.

SECOND GENERATION.

2.

THOMAS CRAIGHEAD, son of Rev. Thomas and *Margaret* Craighead, was born in Ireland, in 1702, and removed with his father to New England in 1715, and from thence to White Clay Creek, Delaware, where he resided on his farm* until his death in August, 1735. He married, near Boston, Margaret Brown, daughter of George Brown, merchant, near Derry, in Ireland. Her oldest brother, Robert John Brown, was a merchant, and removed to Carolina, where he died. Margaret was born in Ireland in 1702, died September 13th, 1765, and was

* Purchased by Rev. Thomas in 1727, and contained 402 acres.

buried, with her husband and her husband's mother, in White Clay Creek graveyard. A large slab is over their graves, with this inscription, "In memory of Margaret, the wife of the Rev. Thomas Craghead, who died in 1738, aged 74 years; and of Thomas, his son, deceased in 1735, aged 33 years; and of Margaret, his wife, who died in 1765, aged 63. Descended from religious families, they were eminent for piety, much esteemed in life, and lamented in death."

CHILDREN.

7. Robert, born June 1, 1721; died unm. in the East Indies.
8. Margaret, " March 3, 1723; married John Miller, Esq.
9. Ann, " July 1, 1725; mar. Rev. Alex. McDowell.
10. Thomas, " May 6, 1727; died unmarried in Virginia.
11. Elizabeth, " Aug. 8, 1729; married 1, Captain James Mackey, and 2. Rev. Matthew Wilson.
12. William, born June 13, 1731; mar. Mildred Thompson.
13. George, " May 10, 1733; married Ann Brattain.
14. Patrick, " Feb. 4, 1735; died unmarried August 30, 1782, and is buried in the Market Street Graveyard, Phila.

4.

REV. ALEXANDER CRAIGHEAD was the grandson of Rev. Robert Craighead, of Dublin, Ireland, and the son of Rev. Thomas Craighead, who came to New England in 1715, and who after preaching six years in Massachusetts, removed to Delaware, and subsequently to Pennsylvania, where he died. So far as known Alexander passed his youth in his father's family, where he probably acquired the greater part of his education, including his knowledge of the classics, which then, as now, was deemed essential to a Presbyterian clergyman. His study of divinity was either under the direction of his father, or

some neighboring minister. He was taken under the care of Donegal Presbytery, June 7th, 1734—in the bounds of which his father was pastor, and his trial-pieces for licensure assigned him. These were heard and approved, and he was licensed October 16th, 1734, and ordered to supply the frontier settlements “over the river.”

The first congregation “over the river” was on the Conodoguinet, about two miles north of Carlisle, at Meeting-House Springs; to which John Penn gave three hundred acres of land for the church and parsonage. In the old graveyard of the church, there are still tombstones “with coats of arms graven on them.” Mr. Craighead was their first supply in 1734, and consequently was the first clergyman who preached west of the Susquehanna. A call was placed in his hands April 4th, 1735, from Middle Octorara, Lancaster County, Pennsylvania, which he accepted in the following June, and was ordained and installed on the 20th of November of the same year.

Mr. Craighead is represented by his contemporaries as an earnest, fervid preacher, and as a zealous promoter of revivals. Rev. Mr. Blair speaks of a sermon preached by him, which produced such a state of feeling in the audience, that “some burst out with an audible noise into bitter crying.” He was a great admirer and friend of Whitefield, whom he accompanied in some of his preaching tours. With Messrs. Tennent, Blair, and Craighead, Whitefield traversed Chester County, and as they rode along “they made the woods ring, most sweetly singing and praising God.”

His zeal in revival measures, and his sympathy with the Tennents, whose cause he warmly espoused, rendered him obnoxious to the more rigid and conservative of his brethren. His zeal was not always tempered with the highest wisdom, nor was his spirit as charitable as it

might have been, as was evinced by his persisting to preach within the bounds of the congregation of a neighboring pastor, who failed he thought to preach the whole Gospel; and by his insisting upon new terms of communion, which required parents when they brought their children for baptism to adopt the Solemn League and Covenant. Accordingly these two things, together with that of absenting himself from ecclesiastical meetings, were made subjects of complaint to his Presbytery, which met by appointment in his church to investigate the charges. When the members came to the church they found Mr. Craighead preaching from the text, “Let them alone, they be blind leaders of the blind;” and in their report to Synod they speak of the sermon as a “continued invective against Pharisee preachers, and the Presbytery as given over to judicial blindness and hardness.” At its close, the Presbytery and the people were invited to repair to “the tent” to hear his defence read. The Presbytery declined to attend, and were proceeding to business in the church, when such a tumult was raised that they were obliged to withdraw. At the meeting next day Mr. Craighead appeared and had his protest again read, in which he declined the jurisdiction of the Presbytery, on the ground that they were all his accusers. They suspended him for contumacy, “directing, however, that if he should signify his sorrow for his conduct to any member, that member should notify the moderator, who was to call the Presbytery together to consider his acknowledgment and take off the suspension.”*

At the meeting of Synod, May, 1741, Mr. Craighead appeared and was enrolled as a regular member, although he had refused to submit to trial by his Presbytery, and

* Hodge, vol. 2, p. 172.

was therefore clearly not entitled to appeal to a higher judicatory. This point, however, was waived in his favor, and the Synod took up the question of his right to a seat, and consumed the balance of the week discussing it, without coming to a decision; when the proceedings were interrupted by the protest of Rev. Mr. Cross and others, which separated the conflicting parties and divided the Synod.

In the division of the Synod Mr. Craighead joined the New Brunswick party, but did not remain long with it, because the Presbyteries composing it refused to adopt the Solemn League and Covenant. Soon after he published his reasons for withdrawing, the chief of which was, that neither the Synod nor the Presbyteries had adopted the Westminster Standards by a public act. He, at this time, united with the Covenanters, and almost immediately opened a correspondence with the Reformed Presbytery of Scotland, "declaring his adherence to their sentiments and methods, and soliciting helpers," who might assist him to contend for "the whole of the faith." The immediate results which followed this application we do not know; but before many ministers could be induced to come to his help, Mr. Craighead removed to Virginia, and leaving his more recent ecclesiastical relations, united again with New Castle Presbytery, and was a member of the Synod of New York in 1753. He was dismissed from the latter Presbytery in 1755, to form the new Presbytery of Hanover.

An event occurred during the period of Mr. Craighead's residence in Pennsylvania, which we cannot pass over, on account of its influence and bearing on his future life and work. With an ardent love of personal liberty and freedom of opinion, he was also far in advance of his ministerial brethren in his views of civil govern-

ment and religious liberty. These views he gave to the public in a pamphlet which attracted so much attention that in the year 1743, Thomas Cookson, one of his majesty's justices for Lancaster County, appeared and laid it, in the name of the governor, before the Synod of Philadelphia. Though published anonymously, its authorship was very generally attributed to Mr. Craighead. The Synod unanimously agreed that the pamphlet was "full of treason and sedition," and made haste to declare their abhorrence of "the paper, and, with it, all principles and practices that tend to destroy the civil and religious rights of mankind, or to foment or encourage sedition or *dissatisfaction with the civil government that we are now under*, or rebellion, treason, or anything that is disloyal. If Mr. Alexander Craighead be the author, we know nothing of the matter.* This may not have been the only cause, but was doubtless the chief one, for his leaving Pennsylvania, and seeking a home where he could find greater freedom for the expression of his opinions, and the practice of his principles.

From the best evidence at our command Mr. Craighead removed to Virginia in 1749, and took up his residence on Cowpasture River; "his preaching-place being a short distance from the present Windy Cove Church, and his dwelling on the farm now occupied by Mr. Andrew Settlementon."† A settlement had been formed here a few years previous by farmers from Lancaster County, Pennsylvania. It was on the frontiers of the State, and peculiarly exposed to the incursions of Indians, who were instigated to plunder and murder by the French. Here he remained until the year 1755, at which time, by the disastrous defeat of General Braddock, the whole frontier of

* Webster, p. 436. † Foote's Annals of North Carolina, p. 189.

Virginia was in great danger from the bloodthirsty savages, "and terror reigned throughout the valley." In the autumn of this year he removed, with most of his congregation, to Mecklenburg County, North Carolina, making his home at Sugar Creek.

His six years spent in Virginia, though occupied in abundant labors, were in some respects not congenial to his spirit. Outside of his own denomination, and perhaps his own charge, he found few to sympathize with, but many to oppose his political principles, for which, as we have seen, he had been persecuted in Pennsylvania. Besides, he was restless and dissatisfied under the exactions and impositions of the Episcopal Church, which was the established church of the province, and which would not allow his members the right of marriage according to the ceremonies of their own church, and obliged them to support a ministry on whose services they did not attend.

These causes, together with the apprehended danger from Indian incursions, influenced him, as also his people, to seek a new home where they could live free from all such evils. In "a beautiful, fertile, and peaceful" part of North Carolina he fixed his abode, and here he passed the remainder of his days in the active duties of a pioneer minister of the Gospel. At a meeting of the Presbytery of Hanover in 1758, Mr. Craighead was directed to preach at Rocky River; and, receiving and accepting a call from Sugar Creek Church,* he was installed by Rev. Mr. Richardson, his son-in-law, in September of the same year. "This was the oldest church in the upper country, being organized in 1756, and was in some measure the parent of the seven churches that formed the convention in Charlotte in 1775."† Here he continued his

* He was the first pastor. Charlotte was then a part of his charge.

† Foote's Annals of North Carolina.

ministry until his death, in March, 1766, "leaving behind him the affectionate remembrance of his abundant and useful labors."*

His immediate successor in the pastorate was Rev. John Alexander. Afterwards, his son Thomas supplied the church, but declined to settle; and he was succeeded by Rev. Hall Morrison, D.D., and by his grandson, Rev. David Craighead Caldwell, who was the beloved pastor of Hopewell and Sugar Creek Churches for thirty-five years.

In this retired region, and among a people "so united in the general principles of religious and civil government," Mr. Craighead had the opportunity he so long desired, fully to express his sentiments respecting freedom of the individual conscience and political liberty. And right nobly did he improve his advantage. For, as Rev. Dr. Foote† states, "He was the teacher of the whole population. Here he poured forth his principles of religious and civil government, undisturbed by the jealousy of the government. He had the privilege of forming the principles, both civil and religious, in no measured degree, of a race of men that feared God and feared not labor and hardship or the face of man—a race capable of great excellence, mental and physical, whose minds could conceive the glorious idea of independence, and whose convention announced it to the world in May, 1775, and whose hands sustained it in the trying scenes of the Revolution. The community which assumed its form under his guiding hand, had the image of democratic republican liberty more fair than any sister settlement in the South."

Similar testimony is borne by Rev. A. W. Miller, D.D.,

* Webster.

† Foote's Annals of North Carolina.

to the commanding and pervasive influence of Mr. Craighead in educating the people in the principles of liberty, and in preparing them for the work to which Providence called them. In his centennial discourse, delivered at Charlotte, May 20th, 1875, the purpose of which was to show the connection between ecclesiastical and civil polity, and religious and civil liberty, and the influence of the Presbyterian Church in training the people who first took up arms against Great Britain in the Revolution, he says:

“To the immortal Craighead, a Presbyterian minister of Ireland, who finally settled in Mecklenburg in 1756,* ‘the only solitary minister between the Yadkin and the Catawba,’ who found in North Carolina what Pennsylvania and Virginia denied him—sympathy with the patriotic views he had been publicly proclaiming since 1741—to this apostle of liberty the people of Mecklenburg are indebted for that training which placed them in the forefront of American patriots and heroes. It was at this fountain, that Dr. Ephraim Brevard and his honored associates drew their inspirations of liberty. So diligent and successful was the training of this devoted minister and patriot; so far in advance even of the Presbyterians of every other colony had he carried the people of this and the adjacent counties, that on the very day, May 20th, 1775, on which the General Synod of the Presbyterian Church, convened in Philadelphia, issued a pastoral letter to all its churches, counselling them, while defending their rights by force of arms, to stand fast in their allegiance to the British throne, on that day the streets of Charlotte were resounding with the shouts of

* Mr. Craighead moved to Sugar Creek, North Carolina, 1755, soon after General Braddock's defeat.

freemen, greeting the first declaration of American independence.”

The twenty or thirty members of the Convention at Charlotte, North Carolina, who framed the Mecklenburg Declaration of Independence, May 20th, 1775, were all of them connected with the seven Presbyterian churches of the county; two of which were Rocky River and Sugar Creek, and from these the other five sprang. Abraham Alexander, a ruling elder from Sugar Creek Church, was chairman of the convention; it was addressed by Rev. Hezekiah James Balch,* pastor of Rocky River and Poplar Tent, who was also one of the committee of three to draft the resolutions; and *nine* other ruling elders, of these seven Presbyterian churches, were active participants in the proceedings. Although Mr. Craighead was not permitted to live to see those principles of civil and religious liberty, of which for more than a score of years he had been the zealous and uncompromising champion, embodied in the Mecklenburg Declaration, yet his descendants, and besides them forty millions of his countrymen, this day rejoice in the precious and abundant fruits of his teachings and labors, and of other kindred spirits.

Of the nature of his work and the purpose which ever animated him, as also of the effects of his ministry in North Carolina, we are not left in doubt. Like other self-denying pioneer preachers of that day, his time was divided between the pastoral work of his own charge, and that of supplying settlements which were without the stated means of grace, of organizing churches and providing them with pastors. The spirit in which he engaged in

* Died in summer of 1775. He is said “to have been a man of fine personal appearance and an accomplished scholar.”

this work, and the fidelity he evinced for the spiritual welfare of his people, are thus spoken of by one* who enjoyed the most ample opportunities to see and study the influence of his ministry. "He was a great admirer of Whitefield's spirit and action; and drank deeply of the same fountain of truth and love. Like the man they† admired, both these ministers possessed the power of moving men; and both left an impress upon the community in which they lived in Carolina, and stamped an image on the churches they gathered, which are visible to this day. To all human appearance there has been a great amount of fervent piety among the churches planted and watered by these men, which has been bequeathed to their descendants from generation to generation, as a precious inheritance of faith." Again, speaking of Rev. Mr. Craighead, he says: "Soundness of doctrine, according to the Confession of Faith, has been maintained by his congregation at all hazards; and a standard of warm-hearted piety and ardent devotion has been handed down as a legacy from their fathers to succeeding generations, to which the Church has always looked with kindling desire."

Having thus "made full proof of his ministry and finished his course, he was laid to rest, 1766, in the graveyard adjoining his church, and among the people he loved," "leaving behind him the affectionate remembrance of his faithful, abundant, and useful labors."‡ Respecting his place of burial, Dr. Foote further says:

* Rev. Dr. Foote.

† Referring to Rev. James Campbell, a Scotchman, who preached in Gaelic to the Highlanders, who, for the rebellion in 1745, was expatriated, and settled in North Carolina.

‡ Webster, p. 437.

"Turning westward from the present* brick church, about half a mile through the woods, you find on a gentle ascent the first burying-ground of this congregation. In the southeast corner, without stone or mound, is the grave of Alexander Craighead, and of the six succeeding graves, whose members composed the entire convention in Charlotte, May, 1775. Tradition says that these two sassafras trees,† at the head and foot of the grave, sprung from two sticks on which as a bier the coffin was borne. Being stuck into the ground to mark the spot temporarily, the green sticks, fresh from the mother stock, took root and grew. Was it an emblem?—the fulfilment of this mute prophecy?" So it would seem. For the principles he so persistently and ably proclaimed, have become the cherished inheritance of this great and prosperous nation!

CHILDREN.

15. Thomas B., born 1750; married Elizabeth Brown, 1780.
16. Robert, " June 27th, 1751; mar. Hannah Clark.
17. Nancy, " —; married 1. Rev. William Richardson; 2. George Dunlap.
18. Rachel, born —; mar. Rev. David Caldwell, D.D.
19. Jane, " —; married Patrick Calhoun.
20. Margaret, " —; married Mr. Carruth.
21. Mary, " —; married Samuel Dunlap.
22. Elizabeth, " —; married Alexander Crawford.

* The third house of worship. The first was one-half mile west from this; the second, a few steps south, the pulpit being over the place now occupied by the pastor's grave.

† They both stand (1876), but one is dead; the other flourishing, and is twenty-two inches in diameter.—D. J. STINSON.

5.

JOHN CRAIGHEAD, the youngest son of Rev. Thomas Craighead, was born in Ireland, previous to his father's removal to New England, and was married to Rachel R. —. After residing for a time in Philadelphia, as a merchant, he removed to Cumberland County, Pa., in 1742, and, purchasing a large tract of land from the Shippens (who were the agents of the Penns), four miles south of Carlisle, on the Yellow Breeches Creek (the Indian name of which is Callapasscinke),* he continued to reside upon it, and improve and cultivate it until his death.

At this period the Indians were numerous and hostile. The settlers were obliged frequently to carry their rifles with them to their fields, as they turned up the virgin soil to receive the seed, or as they sought to gather the golden grain. And with all their precautions, they were oftentimes surprised while engaged in their peaceful occupations by their stealthy, treacherous foes, and murdered in cold blood; or, what was more terrible still, reserved for protracted and cruel tortures. With a wilderness around them to subdue and render productive, and savages against whose treachery and violence they had ever to be on their guard, the lives of these pioneers were filled up with stirring and exciting incidents. Hardships were abundant, but then these developed characters that qualified them for the great work which God had given them to do in this "new world."

The site of the old mansion, constructed of logs, was near where the water from the present dam enters the

* Name given by the Delaware Indians to the stream; signifying "horseshoe bends."—HECKAWELDER.

mill-race. A large portion of the original lands purchased by John Craighead are still in possession of his descendants; the fifth and sixth generations occupying and cultivating them.

CHILDREN.

- 23. Thomas, born March 5th, 1737; married Margaret Gilson.
- 24. John, " —, 1742; married Jane Boyd.
- 25. James, " —; married Isabella Gilson.
- 26. Catherine, " Nov. 1748; m. William Geddes, Nov. 1788.
- 27. Rachel, " September 15th, 1776; died young.

6.

JANE or JANET CRAIGHEAD, daughter of Rev. Thomas Craighead, born in Ireland, married Rev. Adam Boyd, October 23d, 1725. Mr. Boyd was born at Bellameny, Ireland, 1692, and came to Boston 1715, where he remained until 1722 or 3, when he removed to the Jerseys. Was taken under care of New Castle Presbytery, July, 1725, and accepted a call from Octorara and Pequea, Lancaster County, Pa., in September, and was ordained in October, with the privilege of spending part of his time at the Forks of the Brandywine. Had leave in 1741 to accept a call from a part of the congregation, at Brandywine. Died November 21st, 1768. On his tomb "forty-four years pastor of this church." "Eminent through life for modest piety, diligence in his office, prudence, equanimity, and peace."

CHILDREN.

- 28. Margaret, born Sept. 5th, 1726; mar. Rev. Joseph Tate, of Donegal, Lancaster Co., Pa. Had seven children.
- 29. John (Rev.), born April 15th, 1728; preached in New Castle and Philadelphia Presbyteries.
- 30. Janet, born March 18th, 1730; died —, 1800.

31. Agnes, born May 14th, 1732; died —, 1770.
 32. Thomas, " July 23d, 1734; mar. Catherine Wallace, Feb. 12th, 1760; died —, 1778. Had six children.
 33. Mary, born July 14th, 1736; married Andrew Boyd, of New London, Pa., died 1808.
 34. Adam (Rev.), born Nov. 25th, 1738; died —, 1800, in Natchez, Miss. A true friend of liberty. Editor of *Cape Fear Mercury*, and one of the Committee of Safety in Wilmington, N. C., in 1775.
 35. Andrew (Col.), born October 20th, 1740; mar. Feb. 17th, 1780, Jane Whitehill, daughter of James Whitehill and Abigail Miller. Had one son and two daughters. Jane married William S. Cross, of Baltimore, and Rev. Andrew B. Cross is their second child.
 36. Hannah, born Jan. 7th, 1743; mar. Samuel Scott.
 37. Elizabeth, " April 4th, 1745; married John Hays. Had two children; died April 3d, 1821.
 38. Samuel (M.D.), born June 11th, 1747; married daughter of Col. Brooks, of Va.; died 1780.

THIRD GENERATION.

8.

MARGARET CRAIGHEAD, eldest daughter of Thomas and *Margaret Brown* Craighead, born in New England, March 3d, 1723, married John Miller, Esq., who was Mayor of Philadelphia. She died August 17th, 1799, in Philadelphia.

CHILDREN.

39. Esther, who married James Mann, Esq., and had children, John, Robert, Thomas, James, Isabella.

9.

Creek, Delaware, July 1st, 1725, and married Rev. Alexander McDowell. He was Principal of New London Academy, Pa., 1752. It was removed by him first to Elkton, Md., and then to Newark, Del. Rev. Matthew Wilson was associated with him in 1754, and it was chartered in 1769 by the Proprietary, John Penn. It flourished for many years, and finally formed the basis on which Delaware College was established.

Mrs. McDowell died —, and was buried in the graveyard at Elkton, Md. On her tombstone is the following epitaph:

"Fair virtue's paths, and piety's she trode,
 Endear'd to friends, accepted of her God,
 Sh's gone to rest, no pains, no mortal woes,
 Now break the lovely sleeper's soft repose;
 Her body! sacred dust! beneath this stone
 Her Lord will raise and fashion like his own."

CHILDREN.

40. Patty; 41. Peggy; 42. John; 43. Alexander. John was a physician, and lived at New London, Pa.

11.

ELIZABETH CRAIGHEAD, the third daughter of Thomas and *Margaret Brown* Craighead, was born August 8th, 1729, and married, 1. Captain James Mackey, by whom she had one daughter, Ann; and, 2. Rev. Matthew Wilson, March 6th, 1764,* the grandfather of Rev. J. P. Wilson, D.D., of Newark, N. J. On page 180, vol. 2, *Sprague's Annals*, she is spoken of as "a lady of uncommon energy of character and eminent piety." And

her son, late Rev. J. P. Wilson, D.D., of Philadelphia, bears testimony that she was "a woman of superior intelligence, and advanced piety and good sense, and held in the highest esteem."

CHILDREN BY SECOND MARRIAGE.

44. Elizabeth, born February —, 1765; died in infancy.
45. Margaret, " January 19th, 1767; married William Perry. No children.
46. James P., born February 21st, 1769.
47. Theodore, " June 28th, 1772; mar. Mary Mills Kollock.

12.

CAPT. WILLIAM CRAIGHEAD, son of Thomas and *Margaret Brown* Craighead, born at White Clay Creek, Delaware, June 13th, 1731, married January 18th, 1757, Mildred Thompson, of Philadelphia, Pa. Removed to Lunenburg County, Va., where he continued to reside until his death, at an advanced age, respected and loved as "a man of great intelligence, public spirit, and piety."* He was for many years presiding magistrate of Lunenburg County, and during the Revolutionary War "was an ardent, active patriot. He had the honor of suggesting some measures to promote the unity and efficiency among Americans, which were generally adopted."

Mr. Craighead was an elder in Rev. Samuel Davies's Church, Hanover, and an intimate friend of that celebrated evangelical preacher. "His ardor of disposition, activity, fluency of speech, and religious zeal, well fitted him to be a useful officer in the church. He was a man of sanguine temperament, strong good sense, and warm

* Webster's Ch. Hist.

piety. He was among the very first persons in this country to originate a plan for removing the colored people to Africa, the main features of which were gradual emancipation; no persons but such as were suitably prepared to be sent out; and the colonists to hold a similar relation to our government as the Indians."*

CHILDREN.

48. Thomas, born May 17, 1758; died October, 1760.
49. Margaret, " November 30, 1759; mar. Samuel Sandys.
50. George, " April 15, 1762; mar. Petronilla Lambkin.
51. Polly, " Feb. 29, 1764; died unm. Dec. 29, 1854.
52. Mildred, " Jan'y 23, 1766; died unm. Aug. 25, 1822.
53. William, " Jan'y 21, 1768; married Frances Glenn.
54. Thomas Thompson, born January 23, 1773; mar. Frances C. Matthews.

13.

COL. GEORGE CRAIGHEAD, son of Thomas and *Margaret Brown* Craighead, born May 10th, 1733, married, June 5th, 1760, Ann Brattain, the only child of her parents, who lived near Wilmington, Del. He lived in Mill Creek Hundred, in New Castle County, Del., was a lawyer, "a judge, and an elder in the Lower Brandywine Presbyterian Church, and Speaker of the Council at the adoption of the Federal Constitution."† He subsequently removed to Western Pennsylvania, and settled near Chartiers Creek, Washington County. The records of Washington County, Pa., show that he and his wife conveyed 250 acres of land in the western part of the county, to James Mease, M.D., of Philadelphia, for £187 10s. To this

* Dr. Alexander's His. Colonization.

† Webster's History Presbyterian Church.

deed Isabella Craighead is a subscribing witness. January 19th, 1799, he was appointed justice of the peace.

He was an officer in the Indian and French War, and in that with Great Britain. Being a man of wealth, he equipped his own regiment. The cover of the book in which he kept his accounts at this period, was until recently in the possession of a descendant, Mrs. Rev. Dr. Robinson, of Ashland, Ohio. He was present at "Braddock's Defeat," the "occupation of Fort Pitt," etc.

During the war of the Revolution, his influence and services were deemed so important, that a high price was put upon his head by the British, and his family were obliged to travel from place to place, at night, in order to prevent his capture by the enemy. At another time "the Tories had three different nights set on which to burn his house. Providence, however, seemed to baffle all their attempts. On one night a terrible storm prevented their making an attack."* The silver and valuables of the family, and for that period they possessed a large amount, were hid for three months in a swamp.

An incident in the Colonel's life is thus stated by his daughter Esther. "He was on one occasion lost in the woods, and was three days without food; his feet were badly frozen, and he was standing helpless in the snow. A scout found him, just as an Indian was leisurely walking up to him with uplifted tomahawk, sure of his victim. The scout shot the savage in the nick of time, and rescued the Colonel."

Mr. Craighead was "an intimate friend of General Washington, dining at the same table, and calling each other by the familiar name 'George.'"

Though a soldier he was also a man of prayer, a kind

* Mrs. B. P. Chambers, a descendant.

and gentle husband and father. Towards the close of his life he was so much given to prayer, that his children stated that the tea became cold and could not be placed on the table, until he had asked a blessing on the meal.

For his services during the war, he received from Congress a grant of land in Kentucky, ten miles square; but that region of country being then almost uninhabited and difficult of access, the Colonel, now well advanced in life, took no measures to possess himself of the property. The land afterwards became very valuable, a town being built upon it; but when his descendants were disposed to lay claim to it, they found that some of the most important papers were missing, and they abandoned it.

Mrs. Craighead was a woman of great energy, fortitude, and courage, and eminently fitted to be the companion of such a soldier. "In those times of peril she always slept with pistols under her pillow." And that she was not wanting in all womanly graces and virtues, may be inferred from the character of her children.

After the close of the war, Mr. Craighead settled on a farm, near Canonsburgh, Pa., now in the occupancy of Mr. William Quail. Here he died, and was buried in the Chartiers graveyard. On a broad sandstone slab are the following inscriptions: "In memory of Col. George Craghead, who departed this life on the 21st day of February, 1811, aged 78 years; and Anna Craghead, his wife, who departed this life on the 11th day of December, 1805, aged 73 years."

CHILDREN.

55. Margaret, born Dec. 7, 1761; died unm. June 7, 1780.
56. Isabella, " July 15, 1763; married James Park.
57. Ann, " Dec. 14, 1764; died August 4, 1778.
58. Esther " March 31, 1766; mar. Alexander Scott.
59. Thomas Brattain, born Jan. 6, 1768; mar. Rachel Allison.

60. John, born Feb. 20, 1770; died Dec 24, 1770.
 61. William, " July 25, 1771; mar. Jane Boggs.
 62. Elizabeth, " Aug. 18, 1773; mar. Samuel Wilson.
 63. Milley " June 6, 1776; died Aug. 1, 1836, unmarried.

15.

REV. THOMAS B. CRAIGHEAD, the oldest son of the Rev. Alexander, was born in Mecklenburg County, N. C., about the year 1750. Of his early life we have been unable to learn any particulars. He graduated at Nassau Hall, 1775, and subsequently studied divinity, and was ordained by the Presbytery of Orange in 1780. At the request of the session, he supplied for a short time the pulpit of the church in which his father had preached, but declined a settlement. Soon after he removed to the village of Haysborough, Tennessee, six miles east of Nashville, and established the first Presbyterian church in the middle division of the State. He is said to have been subsequently, the first pastor of the First Presbyterian Church of Nashville, for many years, as at present, one of the largest and most influential churches of the South.

Either just previous, or soon after his removal to Tennessee, in 1780, he was married to Miss Elizabeth Brown, daughter of Rev. John Brown, of Frankfort, Kentucky—a family distinguished for high social standing, intellectual culture, and their services in the councils of the State and Nation. The descendants of this marriage are still numerous in Tennessee, and in several other States of the South and Southwest.

From the first, his acquirements as well as his literary tastes, led Mr. Craighead to take a prominent part in all matters pertaining to education. When the Legislature

of North Carolina, in 1785, established Davidson Academy, and made a grant of two hundred and forty acres of land adjoining the city of Nashville for its buildings and endowment, at the first meeting of the trustees, August 19th, 1786, he was chosen President of the Board, which had among its members such honored men as Senator Smith and Generals Robertson* and Jackson. In this capacity he served the Institution with untiring industry and faithfulness, until in the year 1806, the Academy, by an act of the Legislature, was merged into Cumberland College.

The school was ordered to be taught in the *Spring Hill Meeting-house*, the church in which Mr. Craighead preached, "on the suburbs of the town of Haysborough." Subsequently "the construction of a turnpike destroyed the foundations of that primitive academy." In 1798, Rev. Mr. Craighead and Andrew Jackson were appointed a committee to draft a memorial to repeal an act of the Legislature, which had been passed to introduce new trustees. In 1799, a conference was held between Rev. Mr. Craighead and Mr. George McWhiter, trustees of Davidson Academy; and Judge McNairy, William T. Lewis, and Dr. Henning, of Federal Academy, when it was agreed to merge the latter with Davidson Academy. July 15th, 1802, Gens. Jackson and Robertson were appointed a committee to superintend the erection of a new academy building. The Academy was erected into Davidson College, by the Legislature, July 19th, 1806, with nineteen trustees, Mr. Craighead at the head of the list. At the first meeting of the college trustees, Mr. Craighead

* General James Robertson was the foremost man of his day in Middle Tennessee. Died in 1814; reinterred in cemetery at Nashville, 1825, and funeral oration by Hon. Judge Haywood.

was not present—the first omission in twenty years. At the next meeting, he was unanimously elected President “And thus he is honored in the Collegiate as he had been in the Academic Board, an honor which he deserved.”* He held this relation between two and three years, until his successor, Dr. Priestley, was elected.

Mr. Craighead's name was also prominent, in connection with the great revival which began in Kentucky in the year 1800. This religious awakening, though productive of large results in adding many members to the churches in Kentucky and Tennessee, and in increasing the Christian activity of professors of religion, was attended with many extravagances, not to say very questionable and disorderly proceedings. While disposed to acknowledge every token of God's presence and blessing at the meetings held by these flaming revivalists, the more sober and discreet ministers could not but rejoice with fear and trembling. The measures adopted, the doctrines taught, and the physical manifestations so frequently seen, all served to make many persons seriously question the genuineness of the work of grace, and others to deprecate the evils which were sure to follow. At this distance of time we can see that the judgment formed by some was too severe, for we know that much good was accomplished through the agency of these indiscreet preachers; still there was sufficient to awaken the gravest apprehensions of the best men in the Church. Accordingly, we find “Father” Rice, Craighead, Lythe, and Blythe, the most trusted and honored pastors of Transylvania Presbytery, not opposing, but “discountenancing the extravagances of the revival,” and the earnest advocates of order. They felt and insisted that the time had

* A. W. Putnam's History of Middle Tennessee.

come to apply to the work the *tests* of a genuine revival. Whatever permanent and valuable results might be accomplished, must be wrought through the instrumentality of the truth alone; and that if it were “a work of God,” it would bear the test of his Word.

The application of this test, and the insisting “upon the observance of quiet and order,” were resisted by the *revival* men, who claimed for themselves “a kind of holy superiority” over their brethren. They stigmatized those who wished to regulate the meetings “as hindrances to the work,” and as having no religion. Soon the signs of division manifested themselves. Such diverse elements could not remain long together. In 1803, when the attention of Synod was called to the subject, five of the most objectionable of these “revival” men declined its jurisdiction, withdrew, and formed themselves into a Presbytery.

Another and more serious schism occurred shortly after this, growing out of the introduction of laymen into the pulpits. In consequence of the revival, there was an unusual demand for preachers. In the emergency, some felt that earnest and spiritually-minded laymen might be employed, who would be acceptable and useful in the churches. Four such were appointed to vacant congregations, by the Presbytery of Transylvania. A minority of the Presbytery, under the leadership of Mr. Craighead, complained of this action. The controversy proceeded until it not only divided the Presbytery, but distracted the Synod itself; and was at last, in 1807, brought for adjudication to the Assembly, where it caused no little discussion and trouble. The final result, was the withdrawal of a portion of the Cumberland Presbytery, and the formal organization of the Cumberland Presbyterian Church.

In the meantime, the more orderly portion of Shiloh Church complained to the Presbytery of the erroneous doctrines taught, and the extravagances allowed by its pastor, Rev. Mr. Hodge. The Presbytery investigated the charges, and refused to sustain the complaint. The subject being referred to the Synod of Kentucky, the judgment of Presbytery was reversed. The orderly portion of the congregation withdrew, organized another church, and called Mr. Craighead as their pastor.

Soon after his settlement over Shiloh Church, Mr. Craighead was charged with holding Pelagian views. A commission was appointed by the Synod of Kentucky to investigate the matter, and the examination was conducted by a series of written questions, thirty-one in all. The replies of the accused to these, were considered "agreeable to the Confession of Faith;" objection alone being made to some of the statements as ambiguous. At the meeting of Synod in October of the same year, Mr. Craighead preached a sermon, in which he presented his peculiar views respecting the agency and operations of the Holy Spirit in the conversion of men. The sermon was brought under review by the Synod the following day, and after a protracted discussion and an able defence, with explanations by its author, its doctrines were judged not to be consistent with the Confession of Faith, and the preacher cautioned to be more careful in future.

Apparently the controversy rested here for three years, until it was revived by the publication of the discourse, which had been the original cause of offence; together with an appendix of a personal nature, wherein the author spoke in a disparaging way of the members of Synod, "as men of small intellects, destitute of talents," etc., and consequently incapable of deciding the questions involved in the discussion.

As a matter of course this excited a great deal of personal feeling, and finally led Rev. Dr. Campbell to address a series of letters to Mr. Craighead, in which he attempted to expose, what he regarded, the errors of the published sermon. To these Mr. Craighead replied, and Dr. Campbell rejoined in a pamphlet entitled, *The Pelagian Detected*. In this last he labors to show, that the author's views respecting Divine Sovereignty, the Word, Spiritual Influence, Faith, and Regeneration, are similar to those of the Shakers, and charged him with being the Father of New Lightism. He concludes his arraignment with the remarkable declaration, "There never would have been a Shaker in our country, had there never been a Craighead." In view of so severe a judgment as this, and that too by the man who was acknowledged to be the ablest member of the Synod, and in the light of the history of the subsequent trial of the accused, and the final judgment of the General Assembly upon the *merits* of the case, we believe all unprejudiced persons will conclude, as we have, that personal feelings entered too largely into the discussions, even if they did not influence the decision of the judicatories.

In April, 1810, the Presbytery of Transylvania cited Mr. Craighead to appear before it, and renewed the citation at the fall meeting in October. Not being able to attend, he replied to each citation by letter; but the Presbytery did not consider his excuses sufficient, and proceeded *in his absence* to his trial. Under such circumstances, it was not possible to have a *fair* trial. The accused had no opportunity to become acquainted with the charges preferred against him, and none either to explain or to defend his opinions. Besides, "oral testimony" was admitted by the prosecution, and the persons testifying were not required to do so *under oath*.

With great haste, and in this unseemly manner, the entire proceedings were conducted, and the accused adjudged worthy of suspension. At once the matter was referred to the Synod of Kentucky, which was at the same time in session. That body immediately took it up, and *without citing Mr. Craighead to appear and answer*, concurred in the Presbytery's sentence of suspension. The accused was, moreover, required by the Synod to appear before his Presbytery and "recant his errors, on pain of being *deposed* from the Gospel ministry."

As soon as Mr. Craighead heard of the action of Synod, he appealed from its decision, which, of course, should have arrested all proceedings until the appeal was tried. But, in the face of all this, the Presbytery of Muhlenburg (which had been formed out of Transylvania) proceeded in the case, and cited Mr. Craighead to appear, and on his refusal to obey the citation, which he knew they had no general right to issue, that body in April, 1811, *deposed* him.

Finding all his efforts to obtain redress from the Synod of no avail, Mr. Craighead appealed to the Assembly, the highest court of the Church. The committee, to whom the appeal was referred together with Mr. Craighead's letter, giving his reasons why he could not be present, concluded that the reasons were not sufficient, and erroneously believing that it was necessary for the appellant to *appear in person* before the Assembly, recommended that the representatives of the Synod of Kentucky be permitted to enter their protest against any future prosecution of the appeal, and thus make the Synod's decision final. Messrs. J. P. Campbell, James Hoge, and M. G. Wallace, the Synod's defenders, at once availed themselves of this permission, and entered their protest upon the minutes, hoping thereby to be relieved from any further controversy with one, who had many and very in-

fluent friends, and had shown himself an opponent to be feared, and whose abilities could not be despised.

The following year Mr. Craighead applied to the Synod for a new trial. This was refused him. What other efforts he made to protect his character and his rights, we know not. The next public record is that of a letter of his addressed to the Assembly of 1822, accompanied with a printed pamphlet. These were read and referred to a committee, which reported that *the decision of the Assembly of 1811 requiring the attendance of the complainant was erroneous, and hence "null and void;" another error was declaring Mr. Craighead deposed*, when the Synod had only suspended him, and he had appealed from that decision, which *arrested all further proceedings*; and the report concluded by stating that Mr. Craighead "had just grounds of complaint against the Assembly of 1811," and recommended that "he be put in the same place he occupied before, with the right to appeal." This was done, and a copy of the Assembly's action ordered to be sent to him.

In 1823 this subject again came before the Assembly, but the Synod of Kentucky claimed that it had not been properly notified of the complainant's intention to prosecute his appeal, and was not ready for the trial. This notice was required to be given, and the Synod was ordered to send all its minutes, as well as those of Transylvania Presbytery, to the Assembly.

In 1824, on the presentation of the appeal, it was referred to a committee, consisting of Rev. Drs. Alexander and Hill and Mr. Gray, who after a long and patient examination reported as follows: That they disapprove of Mr. Craighead's preaching and publishing such a sermon before the Synod, and of his conduct as not conciliatory, and as setting his opponents at defiance; and commend

the Synod and Presbytery for their watchfulness, zeal, and firmness in defence of the truth, and for grappling with one who "was distinguished for his learning and eloquence, reputable in his character and standing in society, and venerable for his age."

The committee then point out the errors of the two lower courts. The charges are pronounced in all cases *deficient in precision*; and of the third and fourth it is difficult to say what articles of faith they controvert, while the charges themselves are so *vague* that they are incapable of proof. For the fifth charge they state there is no just ground of accusation; and where in the sixth Mr. Craighead is charged with a false coloring of facts, there were no facts proved. They further declare the action of Presbytery and Synod wrong in trying the accused when he was absent; the Presbytery was in error in not informing him that it had referred his case to Synod, and in permitting statements to be made that were not recorded, and persons to testify who were not sworn; and that both bodies were wrong in the haste they evinced in the trial, as Mr. Craighead was not guilty of contumacy, having sent reasons for his absence.

On the "merits of the case," and as to the *first* charge—that of denying the real agency of the Spirit in regeneration—the committee say: "There is evidence that Mr. Craighead denied the *immediate agency* of the Spirit, but not clear evidence that he denied the *real agency*. Both forms are allowed to be equally orthodox, and no distinction like this is made in the Confession of Faith. Mr. Craighead disclaims and disavows the interpretation put upon his language, and it will bear a different construction, than that put on it by the Presbytery and Synod."

Of the *second* charge, that of denying and misrepresenting the doctrines of divine foreordination, sove-

reignty, and election, they say: "It might be shown by *argument* that Mr. Craighead uses expressions not consistent with these doctrines, but then he disavows all such intention, and the charge is not clearly supported by the references. Still, the doctrines of this sermon are different from those of the Reformed churches, and erroneous, though not of *fundamental importance*. In conclusion, they recommend that as the proceedings of the Presbytery and Synod were irregular, the General Assembly cannot confirm the Synod of Kentucky's decision; that the whole matter be referred to the Presbytery of West Tennessee; that it be directed to give Mr. Craighead an early opportunity to offer the satisfaction which the Church expects for the offence received; and, upon receiving satisfactory explanations, he be restored to the ministry. Accordingly Mr. Craighead appeared, in 1824, before his Presbytery, and satisfying that body of the correctness of his views, was reinstated in the ministry. His death followed soon after, and before the next meeting of the Assembly."*

If any one thinks that more space has been given to this subject than is proper in such a history, my apology is the necessity of vindicating the character of the deceased. Unfortunately for his reputation, his adversaries have furnished nearly all the colors by which his portrait has been painted. What we are permitted to know of him in the books of the Church, has been all derived from one and the same source, viz., the records of the lower ecclesiastical courts, which, as we have seen, failed to be impartial, wise, and just. Fortunately Mr. Craighead, after years of trial and disappointments, succeeded in having the whole matter considered by the General As-

* Baird's Digest.

sembly, when a competent committee rendered a very different verdict from that given by the Presbytery and Synod—one more in accordance with the facts, and not distorted by fear or prejudice.

Nor should it be thought strange, that much personal feeling was enlisted in this controversy. Mr. Craighead had incurred the displeasure of not a few brethren, for his decided opposition to the extravagant measures used to promote the revival of 1800, and, with Blythe and others, he was charged with a "lack of piety," and with "hindering a work of God." So, too, when efforts were made to introduce unqualified laymen into Presbyterian pulpits, his sense of duty led him to resist the measure most earnestly. This resulted in a long and embittered controversy, which did not cease until the Presbytery was rent asunder.

In person Mr. Craighead is said to have been of "a tall, spare figure, six feet in height, homely and hard-featured, with sandy hair, and a large, clear, blue eye. His health was delicate and his voice weak; his manner grave, and his action natural but not vehement. He excelled as an extemporaneous orator. His eloquence was of that fervid kind, which captivates and carries away the hearer even in spite of himself."*

His services were not infrequently called for on public occasions. One such was when the outrages by the Creek Indians on the Mobile, and in the Mississippi Valley, aroused the military spirit of Middle Tennessee. A large assemblage of citizens convened at Nashville, "and Mr. Craighead was conducted to the chair as president, and in an eloquent and impressive speech stated the object of the meeting. A copy of his address on the occasion

* Davidson's History of the Presbyterian Church in Kentucky.

was requested, and was published with the proceedings of the meeting."*

The Hon. John Breckinridge, who was a frequent attendant upon Mr. Craighead's ministry, states "that his discourses made a more lasting impression on him than those of any other man." And his ablest opponent in the Synod of Kentucky, Rev. Dr. Campbell, while condemning what he regarded as defects in his preaching, paid him the following high compliment: "You are no Locke; you are no Edwards; you are no Butler; but you are capable of being what I should covet a thousand times more, a Massillon or a Bridaine." Still another authority says of him: "A man of fine talents and capable of close thought, he did the cause of religion much service. In the latter part of his life he had some difficulties that hindered for a time his usefulness, but which served to draw forth the friendly influence and unqualified approbation of General Jackson."

A striking proof of the latter's confidence in, and attachment for Mr. Craighead, is narrated by Mr. Parton in his life of the old hero. "Years after this† the patriotic clergyman incurred the disapproval of a portion of his brethren, and was, at length, openly accused of heresy. An evening was appointed for the investigation of the charge. General Jackson, Mrs. Jackson, and a lady of their household, were in prompt attendance to stand by their friend in his time of trouble. At nine in the evening the parson rose to reply to the accusation, or rather to state fully and precisely what his opinions were, and to show that they accorded with the writings recognized

* History of Middle Tennessee, by A. W. Putnam.

† Referring to a public address by Mr. Craighead in Nashville, when the news was received of a massacre by Indians at Fort Mims, Alabama.

by the church as authoritative." His very long address, caused the large congregation rapidly to melt away. "The eager parson, however, kept steadily on stating his points and arranging his texts, regardless of the empty pews; for there sat General Jackson in the middle of the church bolt upright, with his eyes intently fixed upon the speaker. The General listened with a look of such rapt attention, that he seemed to produce upon the speaker the effect of a large assembly. When the parson wound up his discourse and descended from the pulpit, General Jackson went up to him and congratulated him heartily upon his triumphant vindication."*

It may appear singular to some, that a person of the character and political relations and standing of General Jackson, should take so much interest in the fortunes of a Presbyterian minister. It must be borne in mind, however, that these two men had been long associated together in the Board of Trustees of Davidson Academy, and then of the College, and were on terms of intimate friendship and daily intercourse. There is abundant evidence from other sources, that "General Jackson admired him, as did all the pioneers of his part of the State."† Besides, the General was influenced by a sense of gratitude, as well as affection, towards *all* who bore the name. When he was taken prisoner at Waxhaw, after Buford's defeat by Tarleton, and carried to the prison-ship in Charleston harbor, his mother found a refuge, and home and kind friends, in Mr. Craighead's father's congregation, at Sugar Creek, North Carolina. And when Mrs. Jackson visited Charleston to see her son, she was accompanied by Mrs. Nancy Dunlap, the oldest daughter of Rev. Alexander. The General's mother died of fever at the Quarter House,

* Parton's *Jackson*, vol. 2, pp. 655 and 656.

† Ramsey.

six miles from Charleston, and was cared for to the last by Mrs. Dunlap. The kindness shown his mother by the family in this trying period, was never forgotten by General Jackson, and was the motive assigned to the writer by President Polk, for the strong personal regard and attachment which existed, and for the fact that when Mr. Craighead was arraigned by the Synod of Kentucky, Jackson appeared as his Judge Advocate.

Moreover, the General was descended from the same Scotch-Irish stock, and was brought up in the Presbyterian Church. His mother was a member of Waxhaw Church, and had her son baptized there, with the hope that he might some day be a minister. The impressions received at home, and in his earlier years, never wholly were lost. "The family Bible, covered with check cloth, as his mother's was, lay on the stand at the Hermitage, where he ended his days; and he died at last the death of the Christian, in the communion of the church of his mother, a member in full of the Presbyterian Church."*

Mr. Craighead never fully recovered the prominent position in the Church, which he held previous to his ecclesiastical troubles. Though the action of the Presbytery and Synod were pronounced by the Assembly, the last court of appeal, to have been hasty and wrong, and he was fully restored to the rights and privileges of a minister of Christ, the decision came too late to be of much value to him personally, or for the work he had yet to do for his Master.† The ultimate vindication of

* Howe's *Churches of South Carolina*, p. 530.

† This account differs widely from that given in "The History of the Presbyterian Church in Kentucky," by Dr. Davidson. Unfortunately, as we think for the truth of history, that writer has presented a detailed account of the controversies which Mr. Craig-

his good name may have solaced his last hours, which had now come. Worn out by his sorrow, and afflicted with blindness, he closed his long and varied life in the year 1825, mourned not only by his family and immediate relatives, but also by his surviving compatriots. He was buried near *the Hermitage*, and is thus not far removed, even in death, from his honored friend, whom in life he loved so well and trusted so implicitly.

CHILDREN.

64. John Brown, born —, 1785; married 1. Jane Dickerson;
2. Mrs. Lavinia Beck.
65. Jane, born —, 1787; died, unmarried, 1846.
66. David, " —, 1790; married Mrs. Mary Hunt
Goodloe.
67. Alexander, " —, 1792; died, 1825, unmar. in Mo.
68. William Brown, " —, 1793; died, unmarried, 1848, near
Knoxville.
69. James Brown, " —, 1795; married Jane Preston.
70. Thomas Brown, " —, 1798; died, unmar., 1862, in Ark.

16.

CAPT. ROBERT CRAIGHEAD was the second son of Rev. Alexander, born June 27, 1751, and lived in North Carolina until the year 1789. He was married to Hannah Clark, who was born September, 1751, by whom

head had with his brethren in Kentucky, giving their version of the same; while he has *omitted* the review and judgment of the whole case by the impartial tribunal of the General Assembly. He merely informs his readers that Mr. Craighead was finally reinstated.

he had nine children. Fully sympathizing with his father's advanced political sentiments, no sooner was war declared with England, than he took up arms in defence of his country. He was a captain under General Sumter, and is said to have been a brave and excellent officer. His zeal and patriotism were such, that his life was eagerly sought by the Royalists under Cornwallis and Tarleton; and he was obliged to conceal his family in the bushes on Sugar Creek, while he was away fighting the enemies of his country.

At the battle of Guilford Court House he was severely wounded in the shoulder, and would have died on the field of battle, had it not been for the kindness of a Catawba Indian, who carried him to a place of security, and aided his escape in a wagon. He was subsequently cared for by the men of General Morgan's command, who were guarding the prisoners taken in Tarleton's defeat at the Cowpens. From his wound he never fully recovered. The Indian was accustomed to pay a yearly visit to Mr. Craighead until he removed from the State, and we may be certain that his kindness was not forgotten.

After the war, and about the year 1789 or 1790, he removed to Tennessee, and purchased land from Col. Francis Ramsey, on the Holston River, six miles above Knoxville. Here he continued to live until 1792, when he removed to Knoxville. He was for many years a civil magistrate of Knox County, and he and four of his sons were elders of the Presbyterian Church. He died May 7th, 1821; his wife, October 11th, 1813. "He ever sustained the reputation of an excellent citizen, and died at an advanced age, and is buried in the graveyard of the First Presbyterian Church, Knoxville."*

* Letter of Major R. C. McRhee, Soddy, Tenn.

CHILDREN.

71. Jane, born March 27, 1774; mar. William McRhee.
 72. Mary, " May 10, 1776; died 1778.
 73. William, " Oct. 1, 1778; mar. Jane Gillespie.
 74. Thomas, " March 6, 1781; mar. Mary Gillespie.
 75. John, " July 14, 1783; mar. Temperance Nelson.
 76. Alexander, " March 14, 1786; died unm. October, 1807.
 77. Margaret, " August 14, 1788; died unm. July 10, 1816.
 78. Rachel, " May 22, 1791; mar. John M. Cullen.
 79. Benjamin, " Feb. 20, 1794; mar. Orlena Bunch.

17.

NANCY CRAIGHEAD, the eldest daughter of Rev. Alexander Craighead, married, 1759, Rev. William Richardson, pastor of Waxhaw Church, S. C. Mr. Richardson was an Englishman, came to Philadelphia, 1750, afterwards went to Virginia, and resided in the family of Rev. Samuel Davies. Ordained by Hanover Presbytery July 18th, 1758. Had no children, but brought up his nephew, William Richardson Davie. "He took especial pains to guide him aright, to direct his studies, and implant within him those noble principles which in after life produced such noble fruits. Under this training he became 'a great man in the age of great men.' He was a patriot, a soldier, a jurist, a statesman, and a diplomatist."*

Though pastor of Waxhaw Church, Mr. Richardson's labors were not confined to that particular congregation. Indeed, for seventy miles around, he extended his evangelistic labors, visiting the people, and gathering them into churches. His preaching tours would continue for a

* Howe's Hist. Pres. Ch., p. 531.

month, during which he preached daily. Messengers were frequently arriving to obtain his services as a preacher at different places. The churches in Chester and York, and Pacclet Church and Fairforest, are said to have been founded by him.* He "was a burning and shining light, a star of the first magnitude, a great Christian, a most eminent minister."† His tombstone in the north-east corner of Waxhaw graveyard bears the inscription, "He lived to purpose; he preached with fidelity; he prayed for his people; and being dead he speaks. Born 1729, at Egremont, England; died July 20th, 1771."

After Mr. Richardson's death, his widow married George Dunlap; had five children, and died 1790. She is represented as being "a lady of great beauty and talent, and to have possessed much of her father's spirit." An instance of her presence of mind is related in the *Women of the Revolution*, vol. 2, pp. 154 and 155. While on a visit in 1781 to her sister Rachel, wife of Dr. Caldwell of Guilford, the latter's house was surrounded by armed Tories, for the purpose of seizing the Doctor, who was an ardent Whig, and taking him to the British camp. As they were about to leave the house with their plunder and their prisoner, Mrs. Dunlap coming from another room, stepped up behind Dr. Caldwell, leaned over his shoulder and whispered to him, as if intending the question for his ear alone, asking him if it were not time for Gillespie and his men to be there. A soldier standing near heard the words, and in great alarm demanded what she meant. The lady replied she was merely speaking with her brother. In a moment all was confusion, the whole party were panic-stricken, and in the consternation produced by this

* Howe's Hist. Pres. Church, S. C.

† Mr. A. Simpson, an early friend and companion.

ingenious manœuvre, the Tories fled precipitately, leaving their prisoner and plunder.

Her daughter *Nancy* had eleven children. Margaret married Mr. Huey; Nancy married Russel Price; Rachel Arsina married Dr. Leonard Strait; David married Miss Huey; and Jones married Miss Gill. All living, and reside in Lancaster District, South Carolina. Other children, John, Eli, Minerva Jane, George Hyder, Robert II., and Mary, all dead.

Her daughter *Rachel* married John Neeley, 1806; and her daughter Selina married Major Robert G. Mills, and had three children, Edward, Major Thomas, and Julius.

CHILDREN BY SECOND MARRIAGE.

80. David, physician of Charlotte, N. C.; left one son, Hamilton Dunlap, of Eutaw, Ala.
81. George, of Wadesborough; left children, Benjamin, Joseph, Jane Wadkins.
82. Nancy, married Andrew Crockett; died 1830.
83. Jane, " Edward Crawford; died 1840.
84. Rachel, " John Neeley; died 1874, in Drew Co., Ark.

18.

RACHEL CRAIGHEAD, the second daughter of Rev. Alexander Craighead, married, in 1766, Rev. David Caldwell, D.D.,* of Guilford, North Carolina, and died June 3d, 1825.

Dr. Caldwell taught a classical school at Guilford for many years, and educated a large number of the most eminent men of that day in the South.

Dr. Foote, speaking of his son, Rev. S. Craighead Caldwell, says, "He had enough of the warm heart and ardent

* Appendix.

piety of his mother, to make him both lovely and beloved." And again, "The influence of Mrs. (David) Caldwell over the students was great, and all in favor of religion; and on that subject she was their confidant and adviser. Intelligent, kind, prudent, and conciliatory, she won their hearts, and directed their judgments, and the current saying was, 'Dr. Caldwell made the scholars, but Mrs. Caldwell made the preachers.' Multitudes will rise up and call her blessed." "A wonderful woman to counsel and encourage," says another writer.

Rev. Mr. Caruthers, in his life of Dr. Caldwell, says, "For good sense and ardent piety, Mrs. Caldwell had few, if any, equals, and certainly no superiors at that time in this region of country. In every respect she was an ornament to her sex, and a credit to the station which she occupied. 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 for turning their attention to their personal salvation. Whenever any of them became concerned about their salvation, the resort was to Mrs. Caldwell in preference to anybody else; while all who were pious when they went to the school, or who became so while there, have always spoken of her with the highest veneration, and have borne a uniform testimony to her uncommon intelligence on the subject of religion, including doctrines, precepts, experiences, etc., her devotional spirit, her cheerful piety, her humble zeal, and her confidence in God."

A life thus consecrated to the service of Christ, would lead us to expect a peaceful, if not a triumphant, death. And the closing scene is thus described:

"For years she had said that her greatest trial was her

impatience to leave this world and get to a better. This impatience she believed to be wrong, and was often grieved to think that she was not completely resigned to the divine will; but it continued until the very moment of her discharge; for almost the last thing she said was, 'O, what hinders that his chariot-wheels delay so long?' She retained her senses and all her faculties until the last breath, and a more instructive scene than her death-bed is seldom witnessed. Only an hour or two before she died, having perceived that they were preparing to make her burying-clothes, she gave, with perfect calmness and pleasantness, directions respecting certain parts of them; and 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. She had her servants all called into her room, 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 sunk 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."* Next day her remains were interred beside those of her husband; and a marble slab, with a simple but appropriate inscription, was placed over their graves.

* Caruther's Life of Caldwell, p. 269.

CHILDREN.

85. Samuel Craighead, born 1767; mar. 1st, Abigail Alexander; 2d, Elizabeth Lindsay; died Aug. 25th, 1824.
86. Alexander Caldwell, born 1769; mar. Sarah Davidson; died Oct. 2, 1841.
87. Andrew, born 1771; died June 12th, 1845.
88. James Edmund, born 1772; died July, 1836, unmarried.
89. Martha, born 1775; unmarried, and date of death unknown.
90. David, { born Oct. 7th, 1777; } David mar. Susan Clark,
91. Thomas, { " " " } and died July 3d, 1857.
92. John Washington, born 1780; mar. Margaret Cabe, and died Dec. 8, 1844.
93. Robert Craighead, born 1786; mar. 1st, Maria Latta; 2d, Marjora Woodbourn; 3d, Mary Claney.

19.

JANE CRAIGHEAD, third daughter of Rev. Alexander Craighead, married Patrick Calhoun. She had two children, but both died young. "She was very beautiful, smart, and sprightly; had a fine disposition, and was a great favorite." After her death, Mr. Calhoun married a Miss Caldwell, of Abbeville, who was the mother of Hon. John Caldwell Calhoun.

20.

MARGARET CRAIGHEAD, the fourth daughter of Rev. Alexander Craighead, married Mr. Carruth. Know nothing of her descendants.

21.

MARY CRAIGHEAD, the fifth daughter of Rev. Alexander Craighead, married Samuel Dunlap. Nothing more is known of the family.

22.

ELIZABETH CRAIGHEAD, the sixth daughter of Rev. Alexander Craighead, married Alexander Crawford. Moved to Tennessee about 1800. Their son Alexander was with General Jackson at the battle of New Orleans.

23.

THOMAS CRAIGHEAD, son of John and *Rachel R.* Craighead, born March 15th, 1737, married Margaret Gilson, of East Pennsborough, Pa. He resided his entire lifetime on his father's property, adding to its value by additional purchases. His character is thus portrayed: "In his death his family have lost an affectionate head, and society a very useful member, whose activity and zeal, in matters both of a civil and religious nature, were conspicuous and exemplary."* His death took place, November 13th, 1807. His wife born in 1738; died December 17th, 1813.

CHILDREN.

94. John, born Feb. 18th, 1764; married Jane Lamb.
 95. Richard, " Nov. 8th, 1765; died, unmarried, on the Mansion farm, Nov. 22d, 1852.
 96. Thomas, born April 28th, 1768; mar. Rebecca Weakley.
 97. James, " Jan. 6th, 1772; married Margaret Gilson.
 98. George, " Feb. 20th, 1774; married Mary Gillespie.
 99. William, born April 23d, 1779; mar. Hetty Weakley.
 100. Rachel, " July 10th, 1783; mar. John A. Cooper.

24.

JOHN CRAIGHEAD was the second son of John and *Rachel R.* Craighead, who removed from Lancaster

* Kline's Gazette, November, 1807.

County, Pa., in the year 1742, and settled on a large tract of land four miles south of Carlisle. His great grandfather was Rev. Robert Craighead, a Scotchman, who went to Ireland as early as 1657 or 1658, and was pastor first at Donoughmore and then at Londonderry. He subsequently resided in Dublin, and was the author of several volumes on Practical Religion, and on the Controversy with the Prelatists of Ireland. Rev. Thomas Craighead, son of Robert, was his grandfather, who came to New England in 1715, and after preaching eight years near Fall River, Mass., removed to Delaware, and was installed pastor over the Presbyterian Church at White Clay Creek. In 1733 he accepted a call to Pequea, Lancaster County, Pa., and afterwards to Hopewell (Newville, Cumberland County), where he closed his ministry with his life.

The subject of this sketch was born in the year 1742, and passed his early youth on his father's farm. He pursued his classical studies at Princeton College, graduating in 1763. From Carlisle Presbytery, October 30th, 1765, he received a letter of recommendation to the Presbytery of Lancaster, within whose bounds he was prosecuting the study of divinity. The latter Presbytery being in existence but a single year, he was transferred to Donegal Presbytery and appointed as a probationer, "to supply vacancies within its bounds." A call from Rocky Spring,* near Chambersburg, Pa., was placed in his hands, April, 1767, as also an application for his services from Newcastle Presbytery. The latter invitation led to a correspondence between the two Presbyteries, the final result of which was an acceptance by Mr. Craighead, in October of the same year, of the call from Rocky Spring,

* Appendix.

at a salary of £100; when he presented a certificate of dismissal and recommendation from Newcastle Presbytery (into which connection he had come by a new adjustment of the Presbyteries by Synod) to Donegal Presbytery, and "was cheerfully and heartily received." His sermon, exegesis, examinations in Greek and Latin, and the various parts of trial, are stated as having been "fully sustained;" and he was ordained and installed by Presbytery April 13th, 1768.

From the records of Presbytery it appears that Mr. Craighead continued without interruption and with great fidelity and usefulness in this pastoral relation until the year 1789, discharging not only his duties to his own congregation, but spending much of his time, as was the custom with these pioneer preachers, in organizing churches and supplying settlements, which had no regular means of grace. An interruption of his labors occurred for one year at this time, owing to ill-health, which incapacitated him both "in mind and body to attend to the duties of his office."* But we find him again regularly in his place at the meeting of Carlisle Presbytery (which had been organized in 1786) in the spring of 1791, when he was appointed its Commissioner to the General Assembly; and, in the June meeting of 1792, supplies were provided for his pulpit in order that he might fulfil a mission on which he was sent by the Assembly. What this mission was, or the time occupied in its discharge, we are not informed. Most probably it was of a similar character to that which was frequently intrusted to the more prominent and experienced clergymen of this region—that of several months' missionary

* He was subject to great depression of spirits at times, which fitted him for preaching and pastoral duties.

labors among the scattered members of Christ's flock, who lived remote from organized churches, and were deprived of the sacraments. These missionary tours were made on horseback, over mountains, and through forests, with nothing oftentimes to mark the road but blazed trees; and frequently they consumed months in their prosecution, and extended to a distance of several hundred miles.

The next mention made of Mr. Craighead is in 1793, when he was again chosen to represent his Presbytery in the Assembly; and it would appear he was in the performance of all his official duties as pastor until some time in 1795 or 1796, when an application was made to the Presbytery for supplies on account of his inability "to discharge the ministerial functions." His ill-health continuing, and the Presbytery believing "that there are not probable symptoms of recovery, and that his temporal circumstances are comfortable," dissolved the pastoral relation on April 9th, 1799, "solely for inability." His death almost immediately followed, taking place April 20th, 1799. His body was laid to rest in the graveyard adjoining the church, where he had so long and so ably preached the Gospel, and over it an affectionate people erected a suitable memorial, on which are inscribed his name, the dates of his installation and death, and that, "He was a faithful and zealous servant of Jesus Christ."

While on his way to join the American army in New Jersey, and in passing through Lancaster County, he stopped with his company at the house of Rev. Adam Boyd, where he made the acquaintance of his daughter Jenny. After the close of the campaign they were married. His wife, who was born March 17th, 1730, survived him, and died in Carlisle, Pa., 1803, leaving no children.

Mr. Craighead, like nearly every other Presbyterian minister in the Cumberland Valley, and indeed in this country, was an earnest patriot in the war for Independence. He could scarcely have been different, descended as he was from a Scotch-Irish ancestry, who in Scotland, Ireland, and in this country, were ever foremost in their resistance to all forms of oppression, and in their maintenance of civil and religious liberty. His uncle, Rev. Alexander Craighead, at as early a period as 1742, while residing in Lancaster County, published such advanced sentiments on the subject of political freedom that he incurred the displeasure of the Governor of the Province, and also of his fellow ministers; so that he finally removed to North Carolina, where his opinions and teachings were said to have been more influential than those of any other individual in the final production of the celebrated Mecklenburg Declaration of Independence.

The zeal and devotion of the subject of this sketch in his country's cause was similarly noteworthy. It is said of him that "he fought and preached alternately;" referring to his acting as captain of his company, when on the march and in battle, while in camp he discharged the duties of chaplain to his soldiers.

Referring to a large oak tree which stood at the entrance to the mansion of one of his parishioners, Mr. Sharp, a writer,* says: "Here also, in the early days of the Revolution, the brave and gifted Craighead gathered the men of this remote part of his congregation, and standing under its majestic branches, addressed them in favor of American Independence. In thrilling tones he exhorted his members to stand up boldly, and let their slogan cry, 'God and Liberty,' forever ring from mountain to moun-

* C. J. McClay, M. D.

tain. Roused by his fervid eloquence and patriotic example, they enlisted in defence of liberty, and their names may be found amongst those slaughtered at the 'Paoli' and the 'Billett;' who suffered at Valley Forge, and who fought at Brandywine, Monmouth, and other battles."

Still another writer states that he preached "in glowing terms, Jesus Christ, the only hope of salvation, and after the delivery of his sacred message, in eloquent and patriotic strains exhorted the youth of his congregation to rise up and join the noble band, then engaged under the immortal Washington, in struggling to free our beloved country from British oppression." On one of these occasions, the patriot preacher declaimed in such fervid and powerful terms respecting the evils his country was enduring, and presented such a description of each man's duty that "the whole congregation rose from their seats and declared their willingness to march to the conflict."

Besides inspiring others with courage and resolution, as is further evinced by a sermon still preserved in the Presbyterian Historical Society entitled, *Courage in a Good Cause*, preached before Col. Montgomery's Battalion, August 31st, 1775, Mr. Craighead, at the commencement of the war, "raised a company from the members of his own congregation, put himself at their head, and joined Washington's army in New Jersey." In many hardfought battles this clerical captain and his men, "gave undoubted evidence that their courage was of no mean order."

The bold and faithful pastor subsequently returned to his congregation, and watched over it until increasing infirmities, and finally death, severed the endearing relation.

25.

JAMES CRAIGHEAD, son of John and *Rachel R.* Craighead, born —, married Isabella Gilson, sister of his brother Thomas's wife. Was a farmer, and lived on a portion of the Mansion farm, patented originally by his father.

CHILDREN.

101. James Gilson, born April 4th, 1765; died April 5th, 1822.
 102. Rachel, married Solomon Lightcap.
 103. Margaret.

26.

CATHARINE CRAIGHEAD, daughter of John and *Rachel R.* Craighead, born November, 1748, married William Geddes, of East Pennsborough, Pa., November, 1778. He was born in 1735, and previously married Sarah McAllen, by whom he had children, James,* Margaret, John, Paul, William, and Robert. By his second wife he had only one child.

CHILDREN.

104. Thomas, born Aug. 8th, 1779; mar. Mary Craighead; died 1831, leaving no children.

FOURTH GENERATION.

49.

MARGARET CRAIGHEAD, daughter of Captain William and *Mildred Thompson* Craighead, born November 30th, 1759, married July 6th, 1786, Samuel Sandys, of

* Appendix.

Lancashire, England, "of the ancient and distinguished family of that name, now residing at Graithwaite Hall, in that county, and descended from Sir Edwin Sandys, Archbishop of York." Mrs. Mary Craighead Griffin, of Washington, D.C., aged seventy-seven years, is the only surviving child.

She had children, William Edwin, who died aged twenty-nine years. Ann Eliza, married, 1. Thomas B. Moseley, of Virginia; 2. Colonel Jennings Piggott, N. C.; no children. Mary Jane married Thomas Reynolds, N. C., and have children, Dr. Wallis B., of Washington, D.C., Anna Grace, Nelson Graves. Patronilla Chappel married Dr. B. C. Cooke, Washington, D.C., and have children, Florence Virginia, Ella Sandys. Virginia Strickland married Dr. A. N. Williamson, Washington, D.C., and have children, Mary Amelia, Edwin Sandys, Arthur Norville, Bessie Bittenger. John C. married Miss T. C. V. Jones, of Lunenburg County, Va., and have children, Lelia Epes, Mary Spencer, Dena, William Edwin, Thaddeus P., Ernest. Margaret Ellen, and J. Nelson, unmarried, and reside in Washington, D.C.

50.

GEORGE CRAIGHEAD, second son of Captain William and *Mildred Thompson* Craighead, born in Hanover County, April 15th, 1762, married Petronilla Lambkin, of Nottoway County, Virginia. Removed when quite young with his father to Lunenburg County, where he continued to reside until his death, in 1851, "revered by the community in which he lived; admired, cherished, and loved by those bound to him by the more intimate ties and relations of life."

He was educated at Hampden Sidney College, entering as a student the first session of the institution, and before any of the buildings were completed. He ever cherished the strongest affection for his Alma Mater; and that he improved his time and advantages while in college, is shown by the fact that when "ninety years of age, although the active duties of his profession prevented him from keeping up his classical studies, he was able to conjugate the Greek verb backwards and forwards, as well as quote long passages from Greek and Latin authors." At the age of seventeen he left college for a short time, in company with other students, to repel a threatened invasion of the British.

"He studied law under William Cowan, Esq., and brought to his profession all the ardor, earnestness, honesty, punctuality, and intrepidity of his nature. His practice, partly from the high standing of his father, was from the first very large and lucrative, requiring him to attend the courts not only of Lunenburg, but all the adjacent counties."

In Lunenburg County he was the attorney for the Commonwealth for thirty-nine years, and in the language of one of the ablest lawyers of Virginia, "during that time he was counsel, court, and everything." In his business he was guided by a few simple rules, among which were these: to do everything in the best manner, taking the necessary time for doing it; to be methodical, regular, and exact in the discharge of every duty, private or public; and under no circumstances to use his client's money. As a lawyer, though not distinguished for oratory, "he was always straightforward and methodical, and with a character established for sincerity, as well as accuracy of information, with a thorough intolerance and abhorrence of wrong, he erected a high standard of right; and in his

official capacity the evil doer could expect little favor at his hands. His high sense of honor, gentleness, wisdom, and integrity earned for him the distinguished appellation of 'honest lawyer and true gentleman.'"

Possessed of a large estate, his hospitality was unbounded, and characteristic of Virginia in her palmy days. He kept literally an "open house," to which "the stranger and the wayfaring man, from the humblest to the highest, were kindly admitted, and welcomed to the best of everything. And when friends came, and in this instance, all acquaintances were friends, new life seemed to be infused into all about the premises, the master, the mistress, and the servants; and all visitors felt not only welcome, but that they had brought happiness to the household. Always prepared for company, the mistress of the house was never surprised by a new arrival." The "preachers' room" was often occupied by some of the most distinguished divines of that day; and when the court was in session his house was the home of the judges and lawyers, where was found ample provision both for man and beast.

In the social circle "he was inimitable, as a talker, full of humor, anecdote, and reminiscences of notable men." As a husband and a master, he was ever loving, considerate, and kind. The same love of order and punctuality, was observed in the house and on the plantation. His servants were comfortably housed, fed, and clothed, and when sick they had the best medical advice and nursing, with the unremitting personal attention of himself and wife. The same thoughtfulness and care were shown also, to all the domestic animals. It need scarcely be added, for such characters are not formed by nature but by grace divine, that he was for many years a consistent member of the Bethany Presbyterian Church.

Having no children of their own, this happy couple reared and educated several nieces and nephews, whose descendants hold their memory in grateful, lasting remembrance.

Most of the above information has been kindly furnished by one of these, Dr. R. I. H. Hatchett, of Lunenburg County, Va., a grand nephew of Mrs. George Craighead, who writes from "the old chamber" of the paternal mansion, in which husband and wife, calmly and peacefully breathed out their earthly lives.

53.

WILLIAM CRAIGHEAD, son of Captain William and *Mildred Thompson* Craighead, born January 21st, 1768; married, 1790, Frances Glenn. He was a highly respectable citizen of Lunenburg, Va., and died at an advanced age, August 10th, 1848. His wife died June, 1834.

CHILDREN.

105. George, born Sept. 25th, 1796; died June 20th, 1843, unmar.
106. Sally, " —; married Mr. Stone, and moved to Henderson, Ky., leaving several children.
107. Mildred, born —; died young.
108. Petronilla, " Oct. 11th, 1804; married April 17th, 1821, Peter Burton, of Mecklenburg County, Va., who died 1861. Had ten children. She is still living.
109. Martha, born —; married Capt. Frederick Lester, of Lunenburg County, Va. Left seven children.
110. William Glenn, born Feb. 9th, 1808; died June 4th, 1857, unmarried.
111. Mary, born —; unmarried and living in Ky.

54.

THOMAS THOMPSON CRAIGHEAD, son of Captain William and *Mildred Thompson* Craighead, born

January 23d, 1773; married Frances C. Matthews, of Prince Edward County, Va. He was "a plain, worthy, eccentric man." Died May 11th, 1849, leaving only one child, Sally, who married Elisha B. Jackson, who still lives at Lunenburg Court House, Va. She died, leaving one son, George Craighead Jackson, of Staunton, Va.

56.

ISABELLA CRAIGHEAD, second daughter of Colonel George and *Ann Brattain* Craighead, born July 15th, 1763; married James Park. Died April 5th, 1833. Husband died before.

CHILDREN.

112. Samuel, born 1806; mar. Sarah Philips, and had a daughter, died in infancy. He is dead, and his wife living, and married to Mr. Hanna.
113. George C., born 1809; died 1819.

58.

ESTHER CRAIGHEAD, fourth daughter of Col. George and *Ann Brattain* Craighead, born March 31st, 1766; married November 26th, 1812, Alexander Scott, of Washington County, Pa., father of Judge Josiah Scott, of the Supreme Court of Ohio. Mr. Scott was first married in 1790 to Rachel McDowell, daughter of Hon. John McDowell, by whom he had nine children. The oldest, Violet, married William Colmery, and is the mother of Rev. Dr. Colmery, of Oxford, Ohio. Mrs. Rachel Scott was a woman of great excellence of character, but died leaving a family of young children, "badly needing a

mother's gentle and kindly care. In this sad condition, God in his great goodness sent *Esther Craighead* to be our mother. And well did she discharge the duties of her mission."

"The memory of her unwearied labors, her motherly love, her fervent prayers, and anxious cares for us who were strangers to her in blood, and but little able to appreciate her goodness; the untiring patience with which she bore with all our waywardness, the unselfish devotion with which she sought to promote our interests, temporal and eternal, and loved and labored as only a Christian mother could—the memory of all this makes the very name of Craighead dear to my heart. This world of sin has rarely seen a better stepmother. In my father's absence, she never failed to lead in family worship, morning and evening."*

She had no children; died September 7th, 1825, and was buried in Chartiers Church graveyard.

59.

THOMAS BRATTAIN CRAIGHEAD, son of Col. George and *Ann Brattain* Craighead, born January 6th, 1768; married January 17th, 1792, Rachel Allison, the oldest daughter of Judge James Allison, near Canonsburgh, Pa. Her only sister was married to Rev. Dr. McElroy, of New York City. Thomas was "a successful physician, eminently qualified by culture, nature, and grace, to discharge the responsible duties of his profession. His practice was in the town of Canonsburgh, and the surrounding country. Here he labored until his health failed, when he moved to a farm, adjoining that of

* Judge Josiah Scott, Columbus, Ohio.

his wife's father, where he lingered for several years, suffering with dropsy, and died in the year 1827."

CHILDREN.

114. Mary, born Jan. 5th, 1793; mar. David Watson.
 115. Anna, " Oct. 27th, 1794; mar. William Willson.
 116. George, " Sept. 10th, 1797; died Aug. 15th, 1799.

61.

WILLIAM CRAIGHEAD, son of Col. George and *Ann Brattain* Craighead, born July 25th, 1771; married, December 19th, 1800, Jane Boggs, who was born in Delaware, November, 1774, and died April 14th, 1859. He died May 22d, 1853. Lived in Washington County, Pa.

CHILDREN.

117. George, born Dec. 24th, 1801; mar. Elizabeth S. Neill.
 118. James, " Feb. 10th, 1805; unmar., lives on farm near Canonsburgh, Pa.
 119. William, born Dec. 1st, 1806; died April 22d, 1836, unm.
 120. Nancy, " July 7th, 1808; died in infancy.
 121. Thomas, " Sept. 10th, 1810; " "
 122. John Brattain, born July 17th, 1814; graduated at Jefferson College, 1841; lives with his brother James.

62.

ELIZABETH CRAIGHEAD, daughter of Colonel George and *Ann Brattain* Craighead, born August 18th, 1773; married Samuel Wilson in 1815; died June 23d, 1845, leaving a daughter Elizabeth and a son George.

CHILDREN.

123. Elizabeth, born March 24th, 1816; mar. John Boggs, June

23d, 1834; children, Mary M., Elizabeth Ann, David, Samuel W., George C., William Judson. Live in Alleghany City, Pa.

124. George, born Aug. 22d, 1817; mar. Margaret J. Taggart, Aug. 24th, 1841. Has six daughters. Lives near Bloomfield, Ill. A Baptist preacher, and farmer and author.

64.

JOHN BROWN CRAIGHEAD, the first son of Rev. Thomas B. and *Elizabeth Brown* Craighead, was born at Haysborough, Tenn., 1785, and married for his first wife Jane Dickerson, by whom he had two sons. His second wife was Mrs. Lavinia Beck, formerly Robertson, the daughter of Gen. James Robertson, a noted pioneer of Tennessee, who came to the State with General Jackson. She died in 1865. Mr. Craighead was a successful sugar planter, near Plaquemine, La., and died in 1853.

CHILDREN.

125. Joseph E., born 1813; mar. Pheroby R. White.
126. Thomas B., " 1821; mar. Tennessee Virginia Johnston.

65.

JANE CRAIGHEAD, the only daughter of Rev. Thomas and *Elizabeth Brown* Craighead, was born in 1787, and died unmarried in 1846. She was a woman of great culture and refinement.

66.

DAVID CRAIGHEAD, the second son of Rev. Thomas and *Elizabeth Brown* Craighead, was born in the

year 1790, and married in 1820 Mrs. Mary Hunt Goodloe, formerly Macon, daughter of John Macon, of Warrenton, N. C., and grand-niece of Hon. Nathaniel Macon. She died in Nashville in 1872, greatly beloved and respected. Mr. Craighead was a lawyer of distinction in Nashville, Tenn., a man of superior talents, and a public speaker in great repute. Some years previous to his death, which took place in Memphis, January, 1849, he removed to Arkansas, and largely engaged in operations as a planter.

CHILDREN.

127. Elizabeth B., born 1823; died 1841.
128. James B., " 1825; married Ellen K. Erwin.
129. Mary Jane, " 1827; " Thomas W. Preston.
130. Joanna M., " 1830; " James Ellis.
131. Thomas D., " Dec. 26, 1831; m. Rachel Adelia Carter.

69.

JAMES BROWN CRAIGHEAD, the fifth son of Rev. Thomas and *Elizabeth Brown* Craighead, was born in 1795, and married Miss Jane Preston, sister of Mr. Thomas W. Preston, of Abingdon, Va. He was an eminent lawyer, and a planter for many years in Alabama. He died in 1860.

CHILDREN.

132. David, born 1840; still living, unmarried.
133. John, " 1851; " "
134. Jenny, " 1854; " "
135. William, " 1855; " "
136. Preston, " 1857; " "
137. Thomas, " 1859; " "

70.

THOMAS B. CRAIGHEAD, the youngest son of v. Thomas and *Elizabeth Brown* Craighead, was born 1798, and resided for many years previous to his death, 1822, in Arkansas. Was a man of very high order of talent, of great learning and originality, and a lawyer of high reputation. For many years he represented his district in the Senate of Arkansas; and the county of Craighead, in that State, was named in honor of him. He was never married.

71.

JANE CRAIGHEAD, the first daughter of Captain Robert and *Hannah Clark* Craighead, was born in North Carolina, March 27th, 1774, and married William McRhee, 1791. They had but one surviving child, Major Robert McRhee, of Soddy, Hamilton County, East Tennessee. Her death occurred March 22d, 1848. The son married, and had two sons and two daughters, all of whom are married, and have families.

73.

WILLIAM CRAIGHEAD, the oldest son of Capt. Robert and *Hannah Clark* Craighead, was born in North Carolina, October 1st, 1778, and married Jane Gillespie. He was a highly respected citizen of Lebanon, Tenn., served for a long time as a civil magistrate in Knox County, and as an elder in the Presbyterian Church of Lebanon. He died March 21st, 1835.

CHILDREN.

142. John V., born 1800; died unmar. September 8th, 1827.
143. Robert Clark, born 1802; died unmar. Aug. 29th, 1823.
144. Thomas G., " Aug. 19, 1805; m. Rutelia Armstrong.
145. Hannah Malinda, born May 20th, 1809; mar. Samuel S. Thatcher.
146. William, born Aug. 25th, 1811; died unmar. Aug. 15th, 1835.
147. Samuel G., " May 15th, 1814; mar. Nancy McGill.
148. Benjamin Alexander, born Aug. 12, 1816; d. Aug. 29, 1816.

74.

THOMAS CRAIGHEAD, second son of Captain Robert and *Hannah Clark* Craighead, born March 6th, 1781, married Mary Gillespie, of Knox County, Tenn. After her death, married Mrs. Nancy McGill. No children by last wife. Mr. Craighead was an elder of Mount Bethel Church for many years. Died September 16th, 1839, and buried at Soddy, Tenn.

CHILDREN.

149. Thomas C., married Mary Parsons; children, John N., William, and Mary.
150. Mary, married Thomas Parsons.
151. Robert.
152. Sarah, married James Surgoin.
153. William, married, and lives in Missouri.

75.

JOHN CRAIGHEAD, the third son of Capt. Robert and *Hannah Clark* Craighead, was born July 14th, 1783, and married, in 1806, Temperance Nelson, of Rockbridge County, Virginia. She was born September 25th, 1787,

and died December 13th, 1842. He died July 21st, 1826. Was an active and useful elder in the First Presbyterian Church of Knoxville, Tenn.

CHILDREN.

154. Eliza H., born April 6th, 1806; mar. 1st, Hugh L. White; 2d, Col. W. B. Ramsey.
 155. James P. N., born Dec. 3d, 1812; married Sarah Agnes Sutherland.
 156. Robert, born Sept. 23d, 1814; mar. Sophia E. White.

78.

RACHEL CRAIGHEAD, the youngest daughter of Captain Robert and *Hannah Clark* Craighead, was born in Tennessee, May 22d, 1791, and was married to John M. Cullen, and soon after removed to Alabama. She died October 11th, 1826.

CHILDREN.

157. Elizabeth.
 158. Jane.
 159. Temperance.
 160. James Harvey.

79.

BENJAMIN CRAIGHEAD, the youngest son of Captain Robert and *Hannah Clark* Craighead, was born in Tennessee, February 20th, 1794, and married Orlena Bunch, daughter of Col. John Bunch, of Granger County, East Tennessee. He removed about the year 1835 to Green County, Missouri, where he died, August 20th, 1839.

CHILDREN.

161. Eliza, who married Mr. Clark.
 162. Orlena.

94.

JOHN CRAIGHEAD, son of Thomas and *Margaret Gilson* Craighead, born February 18th, 1764; married Jane Lamb, of East Pennsborough, who was born May 7th, 1765. A farmer; lived and died on the farm now owned and occupied by Mr. Bradley, in Cumberland County, Pa. Died February 19th, 1814; his wife, February 23d, 1809.

CHILDREN.

163. Thomas, born Dec. 9th, 1789; mar. Martha Sterrett.
 164. Samuel, " Nov. 25th, 1791; died 1816, unmar.
 165. Margaret, " March 4th, 1793; died in childhood.
 166. William, " February 12th, 1795; married Phebe McCollom.
 167. Jane, " April 13th, 1797; married Dr. R. P. Simmons.
 168. John, " Aug. 24th, 1799; married Maria L. Gordon.
 169. Peggy and } " Dec. 18th, 1801; died in infancy.
 170. Rachel, }
 171. James, " Aug. 24th, 1803; died in childhood.
 172. Mary Lamb, " Aug. 12th, 1807; married Volney R. Kimball, Esq.

96.

THOMAS CRAIGHEAD, third son of Thomas and *Margaret Gilson* Craighead, born April 28th, 1768; married Rebecca Weakley, November, 1796. Was a miller and farmer. Lived first at the mill, which was located on the Mansion farm, and then on a farm at junction of the Baltimore Turnpike with the State road, where he

130.

JOANNA MACON CRAIGHEAD, third daughter of David and *Mary H. Goodloe* Craighead, was born 1830, and married, in 1854, James Ellis, of Nashville, Tenn., who died in 1863.

CHILDREN.

254. Mary, born 1855; died young.
 255. Annie, " 1857; " "
 256. Alicia, " 1859; " "

131.

THOMAS DAVID CRAIGHEAD, the second son of David and *Mary H. Goodloe* Craighead, was born December 26th, 1831, and married, December 15th, 1859, Rachel Adelia Carter, daughter of Daniel F. Carter, Esq., an elder in the First Presbyterian Church of Nashville. Was a cotton planter, but now resides in Nashville, engaged in commercial pursuits. No children.

144.

THOMAS G. CRAIGHEAD, the third son of William and *Jane Gillespie* Craighead, was born August 19th, 1805, and married, August 19th, 1828, Rutelia Armstrong, born August 1st, 1806, daughter of Robert Armstrong, Esq., of Knox County, East Tenn. After her death, February 28th, 1862, Thomas married, August 19th, 1867, Dorinda Buckingham, of Cincinnati, Ohio. He lives at Jasper, Tenn.

CHILDREN BY THE FIRST MARRIAGE.

257. Margaret, born July 2d, 1829; died unmarried Aug. 10th, 1847.
 258. Elizabeth Jane, " July 12th, 1830; married Thos. K. Rawlings.
 259. Mary Ann, " April 2d, 1832; " David O. Hoge.
 260. Maria Clark, " Aug. 12th, 1834; " A. K. Alley.
 261. William Alexander, " Feb. 22d, 1837; " Eliza Cox Doss.
 262. Adelia Armstrong " April 22d, 1846; " E. F. Redfield.

145.

HANNAH MALINDA CRAIGHEAD, daughter of William and *Jane Gillespie* Craighead, born May 20th, 1809; married, September 13th, 1827, Samuel S. Thatcher, of Knoxville, Tenn.

CHILDREN.

263. William Craighead, born April 13th, 1829; married Nancy Young Patterson.
 264. Ellen Jane, " June 18th, 1831; " David R. Dunwoody.
 265. Emily Hunt, " Aug. 22d, 1833; died, 1855, unm.
 266. Margaret Hannah, " Feb. 11th, 1836.
 267. Malinda Elizabeth, " May 24th, 1838; married Dr. Richard Shelton.
 268. Sarah Ann Eliza, " Dec. 15th, 1840.
 269. Catharine Kinney, " Dec. 7th, 1845; " William Patterson; died 1871.
 270. Samuel Selden, born Feb. 3d, 1848; " Miss Coulter.

147.

SAMUEL G. CRAIGHEAD, son of William and *Jane Gillespie* Craighead, born May 13th, 1814; married, February 22d, 1838, Nancy McGill, who was born April 28th, 1814. They reside at Sulphur Springs, Rhea County, Tenn.

CHILDREN.

271. William H., born Nov. 6th, 1840; died Dec. 8th, 1840.
 272. Margaret M. E., " Oct. 22d, 1842; married, April 6th, 1865, William I. Julian; died April 3d, 1867, leaving a son, B. R. Julian, born April 8th, 1866.
 273. Beriah G., born Aug. 4th, 1846.
 274. Newton C., " April 5th, 1849; died Nov. 10th, 1868.

154.

ELIZA H. CRAIGHEAD, daughter of John and *Temperance Nelson* Craighead, was born April 6th, 1806, and married James White, a son of Hon. Hugh Lawson White, a senator from Tennessee for many years. After his death she married, at Knoxville, October 31st, 1834, Col. W. B. A. Ramsey, Secretary of State of Tennessee, who was born February 4th, 1799, and died April 27th, 1874. She died at Knoxville, September 23d, 1839.

CHILDREN BY FIRST MARRIAGE.

275. John James, born Aug. 30th, 1827; died Aug. 30th, 1838.
 276. Eliza Lawson, " Feb. 27th, 1829; " Sept. 24th, 1838.

CHILDREN BY SECOND MARRIAGE.

277. Maggie Henrietta, born Oct. 14th, 1835; married Dr. Fergus Sloan Hall, of Nashville, March 10th, 1859. Children, Lillie Adaline, Fannie May, William Ramsey, Minnie Crawford, Fergus Sloan, Maggie Ramsey.

278. Lillie Ann, born March 11th, 1837; married Mr. William H. Simmons, March 11th, 1858. Children, William Cyrus, Harry Haslett, Ada Hart, Lillie Lee, Robert Hall, Hugh McNeilly.

155.

JAMES PATTERSON NELSON CRAIGHEAD, son of John and *Temperance Nelson* Craighead, born December 3d, 1812, married January 5th, 1843, Sarah Agnes Sutherland, daughter of John and Diana Sutherland. Mr. Craighead was a native, and, during his whole life, a resident of Knoxville, Tenn. In a notice of him, in a Knoxville paper, Mr. Craighead is characterized as a "bold, earnest, and independent man, who shrank not from any duty. Just in his dealings, and faithful to perform his obligations, he was most emphatically that 'noblest work of God, an honest man.' His disposition was most obliging and considerate; and he was a kind and devoted husband and father. His early training, by most excellent and pious parents, led him years ago to profess Christ, and at the time of his death, September 5th, 1854, he was a most worthy member and a deacon in the First Presbyterian Church of this place. One of the very best men in our community has left us." His wife, born February 5th, 1823, died January 29th, 1870, at Sutherland Springs, Texas, whither she removed in 1857.

CHILDREN.

279. Eliza Temperance, born December 11th, 1843; married John William Lilly.
 280. Ann Sutherland, born May 16th, 1845; died Dec. 6th, '46.
 281. John Sutherland, " March 8th, 1847; married Mary Isabella McAlister.

282. Diana Kennedy, born February 17th, 1849; died March 10th, 1854.
 283. Jane Kennedy, " May 7th, 1851; married James William Anderson.
 284. Patterson Nelson, born September 8th, 1853; unmarried.

156.

ROBERT CRAIGHEAD, youngest son of John and *Temperance Nelson Craighead*, born September 23d, 1814, married *Sophia Elizabeth White*, a granddaughter of *Hon. Hugh Lawson White*, September 23th, 1841. She died June 19th, 1850. Resides in Knoxville, Tenn.

CHILDREN.

285. James P., born January 6th, 1843; unmarried and lives in Knoxville, Tenn.
 286. Eliza Lawson, born May 12th, 1846; died Jan. 2d, 1848.
 287. Hugh Lawson, " October 6th, 1848; unmarried and lives in Nashville, Tenn.
 288. John Patterson, born Apr. 11th, 1850; died Apr. 14th, '53.

163.

THOMAS CRAIGHEAD, the oldest son of John and *Jane Lamb Craighead*, born in South Middleton Township, Pa., December 9th, 1789, married *Martha Sterrett*, of *Sterrett's Gap*, July 11th, 1817. A man of more than ordinary culture and information; held several civil offices in Cumberland County, and was an intimate friend of Governor *Joseph Ritner*. Lived in Carlisle, Pa., then near Harrisburg, and afterwards removed to Canton, Ohio, where he died April 24th, 1865. His wife, born April 4th, 1791, died October 10th, 1865.

CHILDREN.

289. Jane Lamb, born —; married *George Reynolds*.
 290. John Sterrett, " Oct. 15th, 1820; died Aug. 12th, 1841.
 291. Rebecca M., " ; unmarried.
 292. Sallie S., " ; "
 293. William Henry, " Oct. 8th, 1828; died July 30th, 1849.

166.

WILLIAM CRAIGHEAD, the third son of John and *Jane Lamb Craighead*, born in South Middleton, Pa., February 12th, 1795, married *Phebe McCollom*, December 14th, 1819. Moved in 1814 to Highland County, Ohio, to a farm on Paint Creek. Here he farmed and carried on a mill for forty-two years, and here his children were all born. Removed to Madison County, Ind., in 1856, where he died March 2d, 1859. His wife, daughter of *Angus McCollom*, a Scotelrnan, was born December 10th, 1798, and is still living, and is active, intelligent, and energetic, for a person of her years.

CHILDREN.

294. John, born Jan. 30th, 1821; m. *Harriet Thrasher*.
 295. George, " August 19th, 1822; married *Sarah Ann Overman*.
 296. William Lamb, born Oct. 20th, 1824; died Aug. 12th, '26.
 297. Peter Ritner, " Mar. 16th, 1827; died May 16th, '27.
 298. Samuel L., " July 28th, '28; m. *Emma M. Haines*.
 299. Benjamin F., " November 6th, 1830; m. *Johanna Sweinhart*.
 300. Margaret Jane, born Feb. 20th, 1834; m. *Evan H. Baird*.
 301. Rachel Ann, " Sept. 27th, 1837; m. *Daniel Clymer*.
 302. Mary Kimball, " March 3d, 1840; died Nov. 3d, 1840.

167.

JANE CRAIGHEAD, daughter of John and *Jane Lamb* Craighead, born in South Middleton, Pa., April 13th, 1797, married Dr. R. P. Simmons, of Canton, Ohio. They afterwards removed to Cincinnati, and then to St. Louis, Mo., where she died, November 23d, 1838. No children.

168.

JOHN CRAIGHEAD, son of John and *Jane Lamb* Craighead, born August 24th, 1799; married Maria Louisa Gordon, of Baltimore, Md., July 16th, 1831, at Pittsburg, Pa. She was born November 17th, 1809, and still survives. He removed from Carlisle to Martinsburg, Va., then to Chillicothe, Ohio, then to Portsmouth, and finally, in 1850, to Fairview, Iowa, where he died April 28th, 1872. Was a merchant.

CHILDREN.

303. William Gordon, born Sept. 23d, 1834; married Judith Josie Benson.
 304. John Alexander, " Nov. 21st, 1836; d. Oct. 26th, 1837.
 305. John A., " Sept. 23d, 1839; married Elizabeth M. Adair.
 306. Franklin Gordon, " March 14th, 1842; m. J. F. Elder.
 307. Jane Mary, " April 5th, 1845; m. T. M. Wilds.
 308. Lavinia, " April 24th, 1848.

172.

MARY LAMB CRAIGHEAD, daughter of John and *Jane Lamb* Craighead, born in South Middleton, Pa., August 12th, 1807; married Volney R. Kimball, of Canton, Ohio, February 2d, 1830. Mr. Kimball was a merchant, and "came to Canton in his youth, and has ever since filled a large space in its business operations. His active business duties not only made him acquainted with all, but secured the good will of all. His death leaves a void in a large family circle, in society, and in the business of the city."* Born November 8th, 1805; died June 8th, 1861.

Mrs. Kimball was educated at Litiz, a celebrated Moravian school, near Lancaster, Pa. Was an intelligent, exemplary Christian, well instructed in the doctrines of the Presbyterian Church, with which she united in 1823. Though in feeble health for many years, she rarely was absent from the sanctuary. Her Bible was her loved companion, from which she constantly derived both instruction and comfort. Died in Canton, June 14th, 1858.

CHILDREN.

309. Richard Craighead, born April 2d, 1831; married Harriet Mercer Bowland, of Mansfield, Ohio, Nov. 5th, 1856.
 310. Josephine Jane, born Oct. 27th, 1832.
 311. Thomas Saxton, " May 12th, 1834; married Mary E. Glessner, of Zanesville, Ohio, May 12th, 1863, who died at New York City, April 1st, 1875.
 312. William Christmas, born March 14th, 1837; married, July 5th, 1865, Emma Kuhn, of Tiffin, Ohio.
 313. Ellen Mary, born Jan. 14th, 1839; d. July 16th, '42.
 314. Julia Antoinette, born Oct. 14th, 1840; married Griffith Dishart, of Canton, Ohio, Aug. 25th, 1865.

* Canton paper.

315. Ellen Griswold, born Aug. 27th, '42; d. May 13th, '71.
 316. George Harley, " Oct. 28th, 1845.
 317. Charles Howard, " May 9th, 1848.
 318. Arthur Volney, " March 14th, 1850.

176.

DR. JOHN BOYD CRAIGHEAD, second son of Thomas and *Rebecca Weakley* Craighead, born April 22d, 1800; married, Nov. 5th, 1829, Mary Wallace Purdy, of Mansfield, Ohio, who was born September 14th, 1811. He received his classical education at Dickinson College, and graduated in medicine at the University of Pennsylvania, 1826. Afterwards spent the winters of 1829 and 1830 attending medical lectures in Philadelphia. He was an excellent classical scholar, and, during life, took delight in reading his favorite authors. His son's preparations for college were made under his direction and instruction. Removed from Pennsylvania to Mansfield, Ohio, 1827, and then to Dayton in 1830, where he resided until his death, September 8th, 1868. His first wife died December 29th, 1839, and he married Rebecca Dodds May 6th, 1841. She still lives in Dayton.

CHILDREN BY FIRST WIFE.

319. Thomas Purdy, born Sept 5th, 1830; died May 29th, 1832.
 320. John Purdy, " March 23d, 1833; married Mrs. Olivia F. Read.
 321. William, " Sept. 1st, 1835; mar. M. S. Wright.
 322. Rebecca Jane, " Nov. 27th, 1838; died July 22d, 1839.

CHILDREN BY SECOND WIFE:

323. Richard M., born Jan. 11th, 1843; died Oct. 4th, 1844.
 324. Joseph Boyd, " Jan. 29th, 1845; mar. Hannah A. Gaar.

325. Mary Ellen, born April 30th, 1848; mar. James Soper, Oct. 7th, 1875.
 326. George Gurley, born Aug. 5th, 1853; unmarried.

180.

MARGARET CRAIGHEAD, daughter of Thomas and *Rebecca Weakley* Craighead, born September 20th, 1809, married Thomas S. Woodburn, December 23d, 1830. He was born April 20th, 1807; died October 11th, 1839. After his death, married Major Joseph Trego, January 11th, 1844, who died February 19th, 1873. She lives in Carlisle, Pa.

CHILDREN BY THE FIRST MARRIAGE.

327. John H., born July 22d, 1832; married Agnes L. Weakley, March 20th, 1860.
 328. Thomas C., born Aug. 16th, 1835; married Amelia Chamberlain, April 23d, 1865.
 329. James S., born April 9th, 1837; married Amelia Trego, December, 1869.
 330. Rebecca J., born Jan. 7th, 1839; married Archibald R. Thompson, Jan. 12th, 1859.

CHILDREN BY THE SECOND MARRIAGE.

331. Margaret D., born Nov. 10th, 1844; married John Weary, April 24th, 1866.
 332. Mary E., born Nov. 10th, 1844; married George P. Cornog, June 30th, 1868; died November 17th, 1868.
 333. Rachel R., born Dec. 23d, 1846; married Dr. C. C. Lange, of Pittsburg, Pa., Oct. 8th, 1868.
 334. William C., born Jan. 7th, 1848; died May 7th, 1848.

181.

RICHARD CRAIGHEAD, youngest son of Thomas and *Rebecca Weakley* Craighead, born July 17th, 1811;

married December 18th, 1845, Augusta L. Sheffer, born April 29th, 1820, daughter of Hon. Daniel Sheffer, of Adams County, Pa. Was a farmer; lived on Baltimore turnpike, four miles south of Carlisle; died April 7th, 1864.

CHILDREN.

335. William Newlin, born September 30th, 1846; married Emma McGinley, February 15th, 1872.
 336. John Wierman, born February 22d, 1849.
 337. Daniel Sheffer, " October 11th, 1850; mar. Jemima Patterson Stuart, December 16th, 1875.
 338. Rebecca Weakley, born July 4th, 1853.
 339. Naomi Jane, " May 18th, 1855.
 340. Mary Anna, " March 29th, 1857.
 341. Rachel Arnold, " August 11th, 1859.
 342. Thomas, " Nov. 28th, 1861; d. May 20th, '63.
 343. Harriet Augusta, " July 28th, 1863.

185.

WILLIAM GILSON CRAIGHEAD, son of James and *Margaret Gilson* Craighead, born near New Lisbon, Ohio, November 4th, 1811, and married Mrs. Rebecca George, widow of Harrison C. George, Esq., March 1st, 1842. Mrs. George's maiden name was Piper. Born in Columbiana County, Ohio, June 11th, 1821. Mr. George lived but two years after their marriage, leaving a son, Henry Clay George, who died in his tenth year.

Mr. Craighead resided on the family homestead until 1854, when he removed to Iowa, and purchased a large farm near Gower's Ferry, Cedar County, where he lived until his death, September 3d, 1856; buried in Cedar Bluffs Cemetery.

After her husband's death, Mrs. Craighead determined to carry on the farm with hired labor, in order to keep

her family of little children together and have the means to educate them. Being a woman of great enterprise and natural adaptedness for business, she was able not only to do this, but to add to the value of the property. She still resides on the farm, enjoys good health, and is comforted and cared for by her loving and faithful daughter Margaret.

CHILDREN.

344. Margaret Angeline, born December 2d, 1842.
 345. James Samuel, " Oct. 27th, 1844; died June, '66.
 346. Mary Elenor, " March 10th, 1847; married Isaac G. Hawley.
 347. Charles William, " January 20th, 1849.
 348. Albert Neri, " December 2d, 1850; mar. Sarah L. Waterson.
 349. Emma Jane, " December 11th, 1852; married Marshall Wallick.
 350. Esther Ann, " April 12th, 1855; d. Feb. 3d, '60.
 351. William Isaiah, " " 5th, '57; d. May 15th, '57.

186.

RACHEL CRAIGHEAD, daughter of James and *Margaret Gilson* Craighead, born in 1823 in New Lisbon, Ohio, and married William Gilson in 1839. They had eleven children, all of whom died young, except Margaret Ann. Resided at Shreves, Ohio. Rachel died suddenly, November 3d, 1875. Her husband survives and lives at Shreves.

CHILDREN.

352. Margaret Ann, born 1840; mar. Frank Martin in 1865.

188.

MAJOR THOMAS CRAIGHEAD, son of George and *Mary Gillespie* Craighead, born in South Middleton Township, Pa., June 18th, 1806; married Ann Jane Smith, July 29th, 1840, daughter of Capt. John Smith, of Philadelphia. He was a graduate of Dickinson College, studied law, and practiced for a short time. Commissioned Major by Governor Ritner. Served nine months in the late war, in the 2d Regiment District of Columbia Volunteers. Died September 28th, 1870; buried in Philadelphia. His wife, born April 22d, 1816, died July 20th, 1874, and was buried in Woodlawn Cemetery.

CHILDREN.

353. George Smith, born June 18th, 1841; mar. M. R. Durkin.
 354. Alfred, " Jan. 3d, 1845; married L. Yocum.
 355. Horace Milton, " Aug. 12th, 1848; " Mary E. Pinkerton.
 356. James Givin, " May 3d, 1852; died Aug. 31st, 1853.
 357. John, " Sept. 23d, 1853.
 358. Thomas, " Dec. 22d, 1856.

189.

MARGARET CRAIGHEAD, daughter of George and *Mary Gillespie* Craighead, born in South Middleton, Pa.; married John McCandlish, of Newville, May 12th, 1831. He was born December 20th, 1806; died June 2d, 1853. No children.

190.

MARY ANN CRAIGHEAD, daughter of George and *Mary Gillespie* Craighead, born June 18th, 1813, in South

Middleton, Pa.; married William F. Givin, of Columbia, Pa., September 17th, 1839. He was born January 7th, 1813; died March 13th, 1862. Wife died at Columbia August 5th, 1843.

CHILDREN.

359. Mary Frances, born June 11th, 1841; died Aug. 13th, 1843.

192.

MARTHA JANE CRAIGHEAD, daughter of George and *Mary Gillespie* Craighead, born in South Middleton, Pa., May —th, 1814; married C. E. Blumenthal, M.D., February, 1853. Martha died in New York City, where she had lived, February 14th, 1870. No children.

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193.

GEORGE DUFFIELD CRAIGHEAD, youngest son of George and *Mary Gillespie* Craighead, born in South Middleton, Pa.; married, first, Maria E. Carmony, of Carlisle, Pa., February 22d, 1844, who was born February 5th, 1820, died April 21st, 1852; married, second, Catharine H. Carmony, May 10th, 1853, who was born February 11th, 1822, died August 23d, 1865; married, then, Catharine G. Laughlin, of Newville, Pa., April 18th, 1867. Is a farmer, and owns and resides on his father's property.

CHILDREN BY FIRST WIFE.

360. Mary Catharine.
 361. Martha Elizabeth, born Jan. 5th, 1850; died July 14th, 1852.
 362. Emma Margaret.

CHILDREN BY SECOND WIFE.

363. Ida Virginia.

CHILDREN BY THIRD WIFE.

364. Jane Isabella.

365. George Laughlin, born June 17th, 1869; died Sept. 15th, '69.

194.

REV. RICHARD CRAIGHEAD, oldest son of William and *Hetty Weakley* Craighead, born in South Middleton, Pa., October 31st, 1815; married, January 14th, 1841, Lydia L. Reynolds, daughter of John Reynolds, Esq., of Meadville, Pa. She was born December 8th, 1818. He pursued the study of classics at New Haven, Ct., graduated at Washington College, Pa., 1836, and at Western Theological Seminary, Alleghany, Pa., 1839. Was licensed in June, 1839, and ordained and installed at Springfield, Pa., September 9th, 1840; from whence he was called, November, 1843, to take charge of the Second Presbyterian Church of Meadville, Pa. He continued the honored and successful pastor of this church for thirty-one years, until November, 1874, only relinquishing the charge on account of continued ill health. Resides in Meadville, engaged, as health will permit, in the work of the ministry, aiding his brethren, and supplying vacant pulpits. No children.

195.

JOHN WEAKLEY CRAIGHEAD, the second son of William and *Hetty Weakley* Craighead, born February 7th, 1817; married Mary Ann Moore, born March 3d, 1820, daughter of William Moore, of South Middleton,

February 29th, 1844. Is a farmer; lives upon and owns the Mansion farm.

CHILDREN.

366. William Weakley, born April 27th, 1845; died Sept. 3d, '67.
 367. Richard Reynolds, " April 6th, 1847; married Mary Alice Leidich.
 368. Charles Cooper, " Aug. 23d, 1849.
 369. James Geddes, " Oct. 25th, 1852; died Dec. 26th, '63.
 370. Thomas Moore, " Sept. 5th, 1855.
 371. John Alfred, " Nov. 3d, 1859.

198.

REV. JAMES GEDDES CRAIGHEAD, the fifth son of William and *Hetty Weakley* Craighead, born March 5th, 1823; married, June 19th, 1850, Harriet M. Van Auken, born June 7th, 1827, daughter of Jesse and Susan Van Auken, of New York City. Studied two years at Dickinson College; graduated at Delaware College, 1844, and at Union Theological Seminary, New York, 1847; licensed by Fourth Presbytery of New York April 7th, 1847; ordained by the same October 11th, 1847. Was two years stated supply in the city of Watertown, Wis.; pastor four years in Northumberland, Pa.; editor of the *New York Evangelist* fourteen years; at present Corresponding Secretary of the Presbyterian Historical Society, and resides in Philadelphia.

CHILDREN.

373. Alice Weakley, born Sept. 1st, 1851.
 374. Jesse Van Auken, " July 10th, 1853.
 375. James Barret, " May 14th, 1856.
 376. William, " June 9th, 1858; died July 6th, 1858.
 377. Henry Field, " Jan. 21st, 1861; died April 28th, '64.

199.

MATILDA HETTY CRAIGHEAD, only daughter of William and *Hetty Weakley* Craighead, born October 15th, 1825, married Col. A. Galbraith Ege, of Taneytown, Md., December 8th, 1852. Lives in Highland, Kansas. Husband born January 6th, 1812.

CHILDREN.

378. Hetty Craighead, born October 24th, 1853.
 379. Laura Galbraith, " Sept. 4th, 1855; d. Dec. 28th, 1857.
 380. Richard C., " June 29th, 1859.
 381. Annie G., " November 12th, 1861.
 382. Charles N., " February 16th, 1864.

200.

WILLIAM LUSK CRAIGHEAD, the sixth son of William and *Hetty Weakley* Craighead, born March 4th, 1828, married Mary Ann Brandon, born October 14th, 1831, daughter of George Smith and Nancy Craighead Brandon, August 30th, 1853. Was a farmer and an active business man, a friend of the poor, a man of the strictest integrity, trusted by all, loved in life, and greatly lamented when he died, December 2d, 1874. Died on his farm, adjoining the paternal estate.

"From early life the deceased was a communicant, and for four years an elder in the First Presbyterian Church of Carlisle. His was a life of decided and progressive piety. In every relation of life he drew to himself the warmest love of all who knew him. In the hour of his country's peril he was the ardent supporter of the nation's unity and honor, and every enterprise of public utility found in him an earnest advocate. In all his business transactions he was just and reasonable, and in his charities liberal and unostentatious. His pastor always found

him ready to co-operate in every good work, and now loses in him a warm, personal friend."*

CHILDREN.

383. Frank William, born February 5th, 1855.
 384. Edwin, " January 25th, 1859.
 385. Ella Matilda, " " 22d, 1863.
 386. Harry Richard, } " May 1st, 1866.
 387. George Smith, } " May 1st, 1866; d. April 23d, 1869.
 388. Laura Gertrude, " November 8th, 1871.

201.

THOMAS BROWN CRAIGHEAD, youngest son of William and *Hetty Weakley* Craighead, born September 10th, 1831, married Sarah Jane Moore, April 9th, 1856. Was a farmer and merchant; lived at Mount Holly Springs, Pa., and died April 16th, 1858. His wife, born August 24th, 1831; died February 20th, 1876. No children.

208.

JOHN CRAIGHEAD, son of James Gilson and *Margaret Patterson* Craighead, born May 5th, 1802, in Pennsylvania, married, February 10th, 1831, Alesanna Johnston, of Cumberland County, Pa., who died November 2d, 1856. He died March 10th, 1864.

CHILDREN.

393. William Johnston, born March 7th, 1833; married Mary A. McClure.
 394. James Gilson, born March 29th, 1835; mar. Susan White.
 395. David, " Dec. 19th, 1836; mar. Eliza Hall.
 396. Ann Mary, " Aug. 5th, 1839; m. Lorenzo Marley.
 397. Catharine J., " Oct. 8th, 1844; died July 9th, 1845.
 398. Stevenson, " Aug. 19th, 1852; " Aug. 8th, 1858.

* Rev. C. P. Wing, D.D.

210.

GILSON CRAIGHEAD, son of James Gilson and *Ann Shields* Craighead, born in South Middleton, Pa., April 1st, 1808; married, September, 1833, in Henry County, Tennessee, Sarah Rodery. She was born in North Carolina, May 8th, 1804, and still resides on the homestead farm, near Holly Springs, Miss. He died October 21st, 1869.

CHILDREN.

399. Mary Ann, born Sept. 10th, 1834; mar. James W. Porter, Jan., 1852, leaving a daughter, Lucy Ann, who married Allen J. Gaines, Dec. 9th, 1869.
 400. Gilson, born July 30th, 1836; died September, 1864, from wounds in battle, in Virginia.
 401. David, born Aug. 16th, 1838; lost a limb in battle.
 402. Benjamin S., " February 28th, 1840; died, June 21st, 1862, in the Confederate war hospital at Richmond, Va.

211.

NANCY CRAIGHEAD, oldest daughter of James Gilson and *Ann Shields* Craighead, born March 8th, 1810, married George Smith Brandon, of Adams County, Pa., January 6th, 1830. Died September 21st, 1847. Mr. Brandon was a farmer. Born August 9th, 1803; died August 22d, 1847.

CHILDREN.

403. Mary Ann, born Oct. 14th, 1831; mar. Wm. L. Craighead.
 404. Martha Jane, born Sept. 27th, 1833; died July 16th, 1839.
 405. William Templeton, born September 17th, 1835; married February 18th, 1858, Eliza McCord.
 406. Gilson Craighead, born June 6th, 1837; mar., July 20th, 1857, Henrietta Gould.
 407. George Robert, born February 15th, 1839; married, November 10th, 1868, Elvira Bigler.
 408. Calvin Knox, born September 6th, 1841; married, October 24th, 1867, Louisa Mc. Russel.

409. Sarah Ellen, born March 13th, 1843; married, December 31st, 1862, Rev. John Wherry.
 410. Anderson Coe Gurley, born December 31st, 1844; married, November 10th, 1869, Jennie M. Bray.
 411. James Ray, born Sept. 13th, 1846; died Oct. 11th, 1847.

212.

ROBERT CRAIGHEAD, second son of James Gilson and *Ann Shields* Craighead, born April 26th, 1812; married, May, 1845, Helen M. Smith, who was born in Maine, February 14th, 1818. Was a printer, and the publisher of the English reviews. Is engaged, at present, in merchandising in New York City, and resides at Mamaronck, Westchester County, N. Y.

CHILDREN.

412. Horace, born Jan. 30th, 1846; married Frances Rose.
 413. Helen A., " June 25th, 1849; died March 13th, 1876, at Aiken, S. C.

213.

MARGARET CRAIGHEAD, daughter of James Gilson and *Ann Shields* Craighead, born July 4th, 1814; married Edward Connelly in 1835; died in 1847.

CHILDREN.

414. Frances,
 415. Mary Ann, ; mar. Col. J. Z. Cook.
 416. Margaret,

214.

DAVID CRAIGHEAD, son of James Gilson and *Ann Shields* Craighead, born April 20th, 1816; married Mary J. Sloan, of Harrisburg, Pa., April 25th, 1842. Was extensively engaged in business as a druggist at Indianapolis, Ind., where he died, August 20th, 1854.

CHILDREN.

417. Sarah A., born Feb. 14th, 1843; mar. Francis A. Boyd,
Nov. 1st, 1866. No children.
418. Robert D., born Oct. 12th, 1846; mar. Louise A. Ray.

215.

SAMUEL CRAIGHEAD, son of James Gilson and *Ann Shields* Craighead, born June 6th, 1818; married Mrs. Jeannette A. Schenck February 1st, 1853. A prominent lawyer, of Dayton, Ohio, where he resides.

CHILDREN.

419. Robert Gilson, born Oct. 29th, 1853.
420. Emanuel Johnson, " " " "
421. Charles, " Aug. 12th, 1857.

216.

MARY ANN CRAIGHEAD, youngest daughter of James Gilson and *Ann Shields* Craighead, born June 20th, 1821; married, in 1841, Dr. Marquis Wood. Had a number of children. She died in 1857.

SIXTH GENERATION.

234.

WILLIAM REES CRAIGHEAD, son of George and *Elizabeth S. Neill* Craighead, born July 21st, 1828; married February 21st, 1850, Eliza Johnston, daughter of James Johnston, of Washington County, Pa. She died December 11th, 1862, and he then married Rachel F. Williams, daughter of Benjamin Williams, of Mingo Church. Lives near Canonsburgh, Pa., on the farm that belonged to his grandfather and father. Has a clock that was formerly Colonel George's; still a good time-piece, and which, if it could speak, could tell many thrilling Revolutionary tales.

CHILDREN BY FIRST MARRIAGE.

426. Marshall Boggs, born July 11th, 1862.

CHILDREN BY SECOND MARRIAGE.

427. Clarabelle Atwood, born April 13th, 1869.

235.

MARGARET CRAIGHEAD, daughter of George and *Elizabeth S. Neill* Craighead, born November 24th, 1830; married, March 20th, 1855, Rev. Franklin Orr, then and still pastor of Jacksonville and Bethel churches, Indiana County, Pa. She possessed great talent for music, and, previous to marriage, taught it in Mount Pleasant, Pa. As a woman she was discreet, humble, and conscientious; as a mother, loving and judicious. Died March 24th, 1866.

CHILDREN.

428. Lizzie M., born Jan. 25th, 1858.
429. Sarah Vinnie, " June 12th, 1862.

237.

S. JUDSON CRAIGHEAD, son of George and *Elizabeth S. Neill* Craighead, born December 5th, 1834; married October 11th, 1860, Sarah E. Elder, daughter of David Elder, of Eldersridge, Pa. Studied at Eldersridge Academy; graduated at Jefferson College in 1858, and subsequently taught in Dunlap's Creek Academy. Lives now at Eldersridge, teaching and farming.

CHILDREN.

430. David Elder, born July 25th, 1861.
431. George V., " September 17th, 1863.
432. Julia Eliza, " December 6th, 1865.
433. James R. E., " October 5th, 1868.
434. Sarah Marie, " September 7th, 1870.
435. Emeline M., " April 14th, 1873.
436. Nannie J., " October 27th, 1875.

238.

NANCY CRAIGHEAD, daughter of George and *Elizabeth S. Neill* Craighead, born October 7th, 1836; married, February 28th, 1860, James Boone, a farmer, who belonged to Miller's Run Church, for so many years under the pastoral care of Rev. Dr. William Smith. "She was a happy Christian, faithful wife, and a fond, indulgent mother." Died August 24th, 1868.

CHILDREN.

437. William Judson, born Nov. 5th, 1860.

438. George Craighead, " June 28th, 1863.

240.

JAMES T. CRAIGHEAD, son of George and *Elizabeth S. Neill* Craighead, born June 3d, 1843, and married February 13th, 1868, Martha J. Fleming, daughter of Rev. James Fleming, then pastor of Lower Buffalo Church, Washington County, Pa. Was in the Northern army eighteen months, and when the war closed went to reside in Kansas. Is a farmer, and now lives near Canonsburgh, Pa.

CHILDREN.

439. Kate Emeline, born Jan. 6th, 1869.

440. James Fleming, " May 15th, 1871.

441. John Brattain, " Nov. 3d, 1873.

241.

EMELINE M. CRAIGHEAD, daughter of George and *Elizabeth S. Neill* Craighead, was born April 20th, 1845. Educated at Edgeworth and Canonsburgh Seminaries, and her teachers represent her as "having a cheerful and happy disposition, and a leader in all that was good." Says one, "I could never see a fault in her; she was not

like other young ladies." Her pastor writes: "Emeline was a faithful follower of the Lord Jesus. She possessed and manifested his spirit, obeyed his precepts, and imitated his example. Early called into the vineyard, early she was taken to her rest and reward. There is a blessedness in remembering that cheerful face, and in listening to the echoes of that soft, low voice, speaking only words of kindness, of sympathy, and of good will to all. On the quiet Sabbath evening of June 28th, 1874, our beloved sister peacefully fell asleep in Jesus."

245.

CHARLES D. CRAIGHEAD, the third son of Dr. Joseph and *Pheroby R. White* Craighead, was born June 8th, 1840, and married August 13th, 1872, Fannie E. Bailey. Is a sugar planter, near Plaquemine, La.

CHILDREN.

442. Charles D., Jr., born July 21st, 1873.

443. Mary A., " March 25th, 1875.

246.

WILLIAM J. CRAIGHEAD, the fourth son of Dr. Joseph E. and *Pheroby R. White* Craighead, was born August 8th, 1842, and married April, 1864, Mrs. Lizzie E. Goodwin. He died in the Confederate army, September 2d, 1864. No children.

248.

JENNIE E. CRAIGHEAD, youngest child of Dr. Joseph E. and *Pheroby R. White* Craighead, was born April 4th, 1847, and married March 3d, 1869, Capt. William A. Buntin, of Robertson County, Tenn.

CHILDREN.

444. John C.
445. Daniel F. Carter.

258.

ELIZA JANE CRAIGHEAD, second daughter of Thomas G. and *Rutelia Armstrong* Craighead, born July 12th, 1830; married Thomas K. Rawlings, March 11th, 1852. They reside in Dallas, Texas.

CHILDREN.

450. Edmund A. K., born Sept. 10th, 1853.
451. Rutelia A., " Jan. 4th, 1856; died Jan. 3d, 1867.
452. Thos. Craighead, " Jan. 14th, 1859.
453. Margaret H. M., " Dec. 4th, 1861.

259.

MARY ANN CRAIGHEAD, third daughter of Thomas G. and *Rutelia Armstrong* Craighead, born April 2d, 1832; married D. O. Hoge, May 20th, 1858. Live in Marion County, Tenn.

CHILDREN.

454. William Edgar, born Feb. 24th, 1859.
455. Mary O., " March 1st, 1861; died Oct. 1st, 1861.
456. Sarah R., " March 1st, 1862.
457. J. Lena, " May 7th, 1867.

260.

MARIA CLARK CRAIGHEAD, fourth daughter of Thomas G. and *Rutelia Armstrong* Craighead, born August 12th, 1834; married A. K. Alley, Esq., May 25th, 1854. She died December 30th, 1865. Mr. Alley lives in Marion County, Tenn.

CHILDREN.

458. Thomas E., born July 27th, 1856.
459. Marcellus M., " March 31st, 1860.

261.

WILLIAM ALEXANDER CRAIGHEAD, only son of Thomas G. and *Rutelia Armstrong* Craighead, born February 22d, 1837; married Eliza Cox Doss, February 22d, 1868.

CHILDREN.

460. Jack Doss, born Aug. 24th, 1869.
461. William Armstrong, " March 19th, 1871.
462. Thomas G., " February 22d, 1873.
463. Jim Robert, " March 23d, 1875.

262.

ADELIA ARMSTRONG CRAIGHEAD, fifth daughter of Thomas G. and *Rutelia Armstrong* Craighead, born April 22d, 1846; married Edwin F. Redfield September 13th, 1866. They reside in Dallas, Texas.

CHILDREN.

464. Hal. Linwood, born June 5th, 1868.
465. M. Forbs, " Sept. 18th, 1871.

279.

ELIZA TEMPERANCE CRAIGHEAD, oldest daughter of James Patterson Nelson and *Sarah Agnes Sutherland* Craighead, born in Knoxville December 11th, 1843; married John William Lilly, son of Nathaniel and Judith Lilly, June 17th, 1873. Mr. Lilly was born June 30th, 1818, in Brunswick County, Va., and was a widower when married.

281.

JOHN SUTHERLAND CRAIGHEAD, son of James P. N. and *Sarah Agnes Sutherland* Craighead, born March 8th, 1847, in Knoxville; married, December 22d, 1870, *Mary Isabella McAlister*, born January 27th, 1846, daughter of John M. and *Mary Isabella McAlister*.

CHILDREN.

466. Sarah Agnes, born Sept. 19th, 1871.
 467. John Alexander, " April 26th, 1873.
 468. James Patterson Nelson, " Feb. 3d, 1875.

283.

JANE KENNEDY CRAIGHEAD, daughter of James P. N. and *Sarah A. Sutherland* Craighead, born May 7th, 1851; married, August 3d, 1870, James William Anderson, born September 24th, 1844, second son of W. W. and *Mary T. Anderson*. Mr. Anderson is a merchant at Sutherland Springs, Texas.

CHILDREN.

469. James William, born April 12th, 1871.
 470. Hugh Olive, " Mar. 12th, '72; died June 25th, '75.
 471. Patterson Leonidas, " Sept. 11th, 1873.

289.

JANE LAMB CRAIGHEAD, oldest daughter of Thomas and *Martha Sterrett* Craighead; married George Raynolds, of Canton, Ohio, October 29th, 1846. Lives in Akron, Ohio.

CHILDREN.

472. Thomas C., born ; graduated, 1868, at University, Michigan; editor of the *Akron Daily Beacon*.

294.

JOHN CRAIGHEAD, the eldest son of William and *Phebe McCollom* Craighead, born January 30th, 1821; married Harriet Thrasher April 7th, 1842, who was born October 24th, 1822. Lives in Anderson, Madison County, Indiana. Business, flour merchant and manufacturer.

CHILDREN.

473. William J., born Oct. 25th, 1847; only child, unmarried.

295.

GEORGE CRAIGHEAD, the second son of William and *Phebe McCollom* Craighead, born August 19th, 1822; married, August 24th, 1843, *Sarah Ann Overman*, who was born March 11th, 1824. Lives at Villisca, Montgomery County, Iowa.

CHILDREN.

474. William Ritner, born Aug. 17th, 1844; mar. H. Phillips.
 475. John H., " Aug. 11th, 1846; mar. S. Phillips.
 476. Cyrus F., " Nov. 3d, 1849; died Nov. 30th, 1849.
 477. Isaac Newton, " Jan. 11th, 1855.
 478. George W., " Oct. 24th, 1858.
 479. Charles Lamb, " Aug. 25th, 1864.

298.

SAMUEL LAMB CRAIGHEAD, son of William and *Phebe McCollom* Craighead, born July 28th, 1828; married Emma M. Haines, of Trenton, N. J., February 12th, 1853. She was born February 21st, 1832, and died March 12th, 1872. He resides in Anderson, Ind., and is engaged in the lumber business.

CHILDREN.

480. Elmer Franklin, born Jan. 30th, '54; died Sept. 19th, '54.
 481. Ida Jane McCollom, " June 21st, '55; " " 28th, '56.
 482. Inis Francis, " Jan. 20th, '57; " Mar. 25th, '57.
 483. Edgar Olga, " " 10th, 1858.
 484. William Ulick, " Aug. 13th, '60; died Mar. 13th, '61.
 485. Charles Archibald, " Jan. 10th, '62; " Aug. 19th, '62.

299.

BENJAMIN FRANKLIN CRAIGHEAD, son of William and *Phebe McCollom* Craighead, born November 6th, 1830; married Johanna Sweinhart, of Indianapolis, Ind., July 25th, 1860. Lives in Muncie, Ind.

CHILDREN.

486. Maggie Jane, born Oct. 25th, 1861.
 487. Benjamin Franklin, " June 13th, 1863.
 488. Mary Kimball, " April 4th, '65; died April 4th, '65.
 489. Susan Phebe, " June 13th, 1875.

300.

MARGARET JANE CRAIGHEAD, oldest daughter of William and *Phebe McCollom* Craighead, born February 20th, 1834, married Evan H. Baird, son of Dr. Baird, of Chillicothe, Ohio, October 23d, 1863. Lives in Ellwood, Madison County, Ind. No children.

301.

RACHEL ANN CRAIGHEAD, daughter of William and *Phebe McCollom* Craighead, born September 27th, 1837, married Rev. Daniel Clymer, of the Protestant Methodist Church, August 20th, 1871. Lives in Ellwood, Madison County, Ind. No children.

303.

WILLIAM GORDON CRAIGHEAD, oldest son of John and *Maria L. Gordon* Craighead, born at Chillicothe, Ohio, September 23d, 1834, married Judith Josie Benson, at Washoe City, Nevada, February 10th, 1868. Was Sheriff of Elko County, Nev., and is engaged in mining.

CHILDREN.

490. Maria Louvan, born, December 23d, 1868, at Reno, Nev.
 491. Frank Benson, " August 22d, 1870, at Elko, "

305.

JOHN ALEXANDER CRAIGHEAD, son of John and *Maria L. Gordon* Craighead, born at Portsmouth, Ohio, September 23d, 1839, married Elizabeth M. Adair, of St. Louis, Mo., December 7th, 1864. Lives in St. Louis, and is engaged in the lumber trade.

CHILDREN.

492. John Thomas, born, Nov. 7th, 1866, in Calloway Co., Mo.
 493. Laura Lavinia, " July 6th, 1869.
 494. Gordon, "

306.

FRANKLIN GORDON CRAIGHEAD, son of John and *Maria L. Gordon* Craighead, born at Portsmouth, Ohio, March 14th, 1842, married Jessie F. Elder, October 24th, 1872. A merchant in Pittsburg, Pa.

CHILDREN.

495. Franklin M. Gordon, born, August 26th, 1874, at Swissvale, Pa.

307.

JANE MARY CRAIGHEAD, oldest daughter of John and *Maria L. Gordon* Craighead, born at Portsmouth, Ohio, April 5th, 1845, married Thomas M. Wilds, September 29th, 1870. He is a merchant, and lives in Wyoming, Iowa.

CHILDREN.

496. Mary Eleanor, born, Aug. 10th, 1871, in Wyoming, Iowa.
497. Willie McCune, " June, 1873, " "

320.

JOHN PURDY CRAIGHEAD, second son of Dr. John Boyd and *Mary W. Purdy* Craighead, born at Dayton, Ohio, March 23d, 1833, married, September 17th, 1868, Mrs. Olivia F. Read, who was born in Shelbyville, Ill., in 1840, daughter of Addison and Nancy F. Smith, Sheridan P. Read, her first husband, was born at Urbana, Ohio; was a lawyer, and practiced in Paris, Ill. At his country's call he raised a regiment in 1862, was appointed Lieutenant-Colonel of the Seventy-ninth Illinois, and was killed, December 29th, 1862, at the battle of Stone River.

John C. graduated at Miami University in 1852, taught for several years, studied law, and was admitted to the bar in Baltimore, Md., in 1861. Left the law for merchandising in 1865, and lives in Dayton, Ohio. No children.

321.

WILLIAM CRAIGHEAD, third son of Dr. John Boyd and *Mary Wallace Purdy* Craighead, born at Dayton, Ohio, September 1st, 1835, married Margaret S. Wright, daughter of Francis M. and Sophia A. Wright, of Urbana, Ohio, December 27th, 1865. He graduated at Miami

University June 30th, 1855; studied law in Dayton, and was admitted to the bar in 1859, and practices in Dayton.

CHILDREN.

498. Sophie, born February 16th, 1868.
499. Jeannette, " June 18th, 1872; died August 17th, 1873.

324.

JOSEPH BOYD CRAIGHEAD, son of Dr. John Boyd and *Rebecca Dodds* Craighead, born January 29th, 1845, married Hannah Ann Gaar, December 30th, 1869, who was born May 26th, 1849. They live in Richmond, Ind.

CHILDREN.

500. Milton Boyd, born January 2d, 1871.

345.

JAMES SAMUEL CRAIGHEAD, oldest son of William G. and *Rebecca George* Craighead, was born October 27th, 1844. Was but twelve years old when his father died, and consequently the responsibilities were great that devolved upon him; all of which he discharged with great fidelity, and to the advantage of his younger brothers and sisters. By his industry and perseverance he made honorable acquisitions in education; but his patriotism led him to enlist, in 1863, in the Eighth Regiment of Iowa Cavalry, in which he served to the close of the war with honor to himself, and to the benefit of the cause. Honorably discharged in August, 1865, after a few weeks passed with his friends, he started for the University at Syracuse, N. Y., in order to pursue the studies which had been interrupted by his enlistment, and died on the way, May 12th, 1866, at Joliet, Ill.

346.

MARY ELENOR CRAIGHEAD, second daughter of William Gilson and *Rebecca George* Craighead, born March 10th, 1847, married Isaac G. Hawley March 10th, 1866. Mr. Hawley, though belonging to the Society of Friends, enlisted in the Eighth Regiment of Iowa Cavalry in 1863, and, after two years of service, was honorably discharged. Resides on a farm near West Branch, Cedar County, Iowa.

CHILDREN.

501. Charles Elvin, born December 29th, 1866.
 502. Renzo De Leo, born October 27th, 1868.
 503. Walter Isaac, " " 7th, 1870.
 504. Emma C., " March 9th, 1873.
 505. Joseph William, " February 20th, 1875.

347.

CHARLES WILLIAM CRAIGHEAD, second son of William Gilson and *Rebecca George* Craighead, born January 20th, 1849. Having a preference for the printing business, he early in life engaged in it, but was obliged, by reason of ill-health, to relinquish it for a time. Recovering his health, he has resumed the business, with prospects of ultimate success, having a liberal education, and good business habits and connections.

348.

ALBERT NERI CRAIGHEAD, third son of William Gilson and *Rebecca George* Craighead, born near New Lisbon, Ohio, December 2d, 1850, married, September 9th, 1873, Sarah Louise Waterson, of Constantine, Mich. She was born December 16th, 1852, and was the only surviving child of G. W. and Harriet A. Waterson.

Studied at Western College, Iowa, and in the Iowa Agricultural College. After marriage resided in Iowa, until the fall of 1875, when he removed to Owatoma, Minn. Is engaged in the publishing business.

CHILDREN.

506. Albert Waterson, born October 27th, 1875.

349.

EMMA JANE CRAIGHEAD, third daughter of William Gilson and *Rebecca George* Craighead, born near New Lisbon, Ohio, December 11th, 1852; married May, 1875, Marshall Wallick, of Cedar County, Iowa. Mr. Wallick is a farmer.

353.

GEORGE SMITH CRAIGHEAD, oldest son of Thomas and *Ann Jane Smith* Craighead, born June 18th, 1841; married January 18th, 1870, Maggie Regina Durkin, daughter of Thomas and Ann Eliza Durkin. Studied pharmacy. Served as a volunteer in the late war from December, 1861, to the close, being discharged July 26th, 1865. Was promoted to the position of Hospital Steward of his regiment. Returned to Philadelphia, and is engaged in the drug business.

CHILDREN.

508. Mercer, born Oct. 23d, 1870.
 509. Daisy, " April 22d, 1872.
 510. Bertha, " March 20th, 1874; died July 31st, 1874.
 511. Smith, " August 5th, 1875.

354.

ALFRED CRAIGHEAD, second son of Thomas and *Ann Jane Smith* Craighead, born January 3d, 1845; married June 23d, 1869, Lucinda Slocum, daughter of George S. and Susannah Slocum, of Roxborough. She was born October 20th, 1845; died December 10th, 1872. Married for his second wife, January 3d, 1876, Sallie J. Delp, youngest daughter of Harriet and Joseph Delp, of Philadelphia. Enlisted in the Sixty-eighth Regiment Pennsylvania Volunteers August 1st, 1862; fought in every battle of the Army of the Potomac from Antietam to Gen. Lee's surrender, and was never off duty while in the army. Was frequently detailed for special duty; at Culpepper and Brandy Station, Va., acting as Orderly to Gen. D. B. Birney; and in August, 1863, was detached to army Signal and Telegraph Corps at headquarters of General Meade. In this position, as line patrol, he was on front line of battle, and under constant fire of the enemy. At present holds appointment from Mayor Stokley, of Philadelphia, as police telegraph operator, with rank as Sergeant.

CHILDREN.

512. Horace Alfred, born July 21st, 1870; died July 24th, 1870.

355.

HORACE MILTON CRAIGHEAD, third son of Thomas and *Ann Jane Smith* Craighead, born August 12th, 1848; married Mary E. Pinkerton, of Wilmington, Del., April 18th, 1871. Resides at Musconetcong, Warren County, N. J. Is a paper manufacturer.

CHILDREN.

513. Infant, born Feb. 24th, '72; died Feb. 25th, '72.
 514. George Alfred, " May 10th, 1873.
 515. William Sanford, " Jan. 18th, 1875.

360.

MARY CATHARINE CRAIGHEAD, daughter of George and *Maria E. Carmony* Craighead; married John Scott Woods, of South Middleton, Pa., November 20th, 1866. They reside in Carlisle, Pa.

CHILDREN.

516. Mary Jane.
 517. George Craighead.
 518. Emma Eliza.
 519. Richard.
 520. Margaret Rebecca.
 521. Ida Craighead.

367.

RICHARD REYNOLDS CRAIGHEAD, second son of John W. and *Mary Ann Moore* Craighead, born April 6th, 1847; married Mary Alice Leidich, who was born October 3d, 1850, daughter of Adam and Regenia McGowen Leidich, May 17th, 1871. Served as a volunteer in the late war, and was wounded at Fort Stedman. Merchant and builder. Lives at Craighead's Station, four miles south of Carlisle.

CHILDREN.

523. Sallie Bell, born March 18th, '72; died May 21st, '72.
 524. Maggie Regenia, " " 6th, '74; " June 12th, '74.

393.

WILLIAM JOHNSTON CRAIGHEAD, son of John and *Alesanna Johnston* Craighead, born March 7th, 1833; married, October 17th, 1855, Mary A. McClure. Was a merchant in Cleveland, Ohio, where he died August 19th, 1864. Wife lives in Cleveland.

CHILDREN.

525. Alice, born May 8th, 1857.
 526. Lee Durbin, " Jan. 18th, 1860.
 527. William E., " May 1st, 1863.

394.

JAMES GILSON CRAIGHEAD, son of John and *Alesanna Johnston* Craighead, born March 29th, 1835; married Susan White, June 5th, 1859. Is a mechanic, and lives in Mansfield, Ohio.

CHILDREN.

528. Septimus, born July 23d, 1860.
 529. Charles, " Oct. 1st, 1864; died Oct. 9th, 1865.

395.

DAVID CRAIGHEAD, son of John and *Alesanna Johnston* Craighead, born December 19th, 1836; married Eliza Hall, November 29th, 1859. A farmer, and lives five miles from Mansfield, Ohio.

CHILDREN.

530. Alesanna, born March 14th, 1861.
 531. William, " " 9th, 1866.

532. Caroline, born Aug. 10th, 1867.
 533. Robert, " March 29th, 1869.
 534. Lee, " June 7th, 1872.

396.

ANN MARY CRAIGHEAD, daughter of John and *Alesanna Johnston* Craighead, born August 5th, 1839; married Lorenzo Marley, February 19th, 1857. A farmer, and lives two miles from Galion, Ohio.

CHILDREN.

535. James Leroy, born July 11th, 1858.
 536. John Gailord, " Aug. 28th, 1861.
 537. Albert, " Jan. 21st, 1868.
 538. Lovesanna, " " 9th, 1870.

397.

MARY ANN CRAIGHEAD, only daughter of Gilson and *Sarah Rodery* Craighead, born September 10th, 1834; married James W. Porter, January, 1852. She died April 8th, 1855, leaving one child.

CHILDREN.

539. Lucy Ann, born —; married Allen J. Gaines.

412.

HORACE CRAIGHEAD, only son of Robert and *Helen M. Smith* Craighead, born January 30th, 1846; married Frances Rose, daughter of William W. Rose, Esq., November 3d, 1870. Resides at Mamaroneck, N. Y.

CHILDREN.

540. Ethel, born Feb. 17th, 1875.

418.

ROBERT D. CRAIGHEAD, M.D., only son of David and *Mary J. Sloan* Craighead, born October 12th, 1846, married Louise A., daughter of James M. Ray, of Indianapolis, May 29th, 1872. Resides in Dunreith, Ind.

CHILDREN.

541. Robert D., born March 24th, 1873.
 542. James R., " July 14th, 1874.
 543. Edward, " Dec. 22d, 1875; died Feb. 22d, 1876.

474.

WILLIAM RITNER CRAIGHEAD, oldest son of George and *Sarah Ann Overman* Craighead, born August 17th, 1844; married Helen Phillips, October 7th, 1869.

CHILDREN.

544. Mary, born May 1st, 1870; died Sept. 10th, 1870.
 545. Leonora, " July 20th, 1872.
 546. Anna, " Jan. 19th, 1874.

475.

JOHN HAMPTON CRAIGHEAD, second son of George and *Sarah Ann Overman* Craighead, born August 11th, 1846; married Susan Phillips, April 24th, 1870.

CHILDREN.

547. Eva, born March 10th, 1871.
 548. Verna, " May 1st, 1872.

APPENDIX.

ROCKY SPRING CHURCH is located four miles north of Chambersburg, on the road leading to Strasburg. A large spring issues from the high hill on which the church is built. The *first* church was a rough log building, and stood between the present church and graveyard, and was erected about 1739 or 1740, when the congregation was organized. Beside it was a log building, fifteen feet square, called the "Study House," which was used originally as a receptacle for saddles and bridles, and afterwards by the pastor before and between the church services. Here also the Session held its meetings.

The *second* church, built in 1794, is of brick on a stone foundation, and is sixty by forty-eight feet. The pews are yellow pine, unpainted, with high, straight backs; the pulpit circular, and painted blue, with sounding-board above, on which there is a rude representation of a star. A precentor's desk is in front of the pulpit, and the aisles are paved with brick. There are windows on all sides of the church, and one door on the east and west respectively, and two to the south. The walls are white, with a blue border running round the ceiling, doors, and windows. The old iron stoves that heated the first meeting-house are still in use, as is also the original pewter communion service.

After the close of the Revolutionary war "the veterans when they came to church wore their cocked hats and swords, and hung the former on pegs around the walls. The Elders were all of them distinguished soldiers of the Revolution. At this period the congregation was large, numbering three hundred and eight heads of families."* In the list of pewholders are found the names of Gen. John Rea; Col. Joseph Armstrong; Charles Cummins (Elder); Col. Joseph Culbertson; Robert Brotherton (Elder); Nicholas Patterson (father of Rev. James Patterson); Capt. Samuel Pat-

* Dr. C. T. Maclay.

ton; Robert Shields (Elder); Robert Swan (who occupied the Clerk's desk and led the music for nearly a half century); Maj. James McCalmont (captain of a band of rangers in the Revolutionary war); Capt. John McConnell; Robert Culbertson; Moses Kirkpatrick (Elder); and Col. Samuel Culbertson.

The residence of Mr. Craighead was built of stone, and was demolished by the present owner of the farm in the spring of 1875, in order to erect a more modern building on the same foundation. It stood a short distance east of the church, and we add a description of the building and the hospitality of its owner, furnished by Dr. Maclay:

"It was a grand old building with walls two feet in thickness, though bent and curved inwards considerably from the action of fire, the interior having been twice entirely burned out during the occupancy of Mr. Craighead. It had great stone chimneys, four flues in the east, and a large, open, wide chimney-place in the west end, with space enough to boil apple-butter, bake, boil soap, and butcher in at the same time. A long porch extended in front, the whole length of the building. During the ministry of Mr. Craighead, this house was the headquarters of the clergy and the eldership of all the adjacent congregations. Drs. King and Cooper, and Revs. Lang, Dougal, Steel, and Linn, were frequent visitors. The social and elegant manners of Mr. Craighead also made this house a place of great resort for the young folks of the congregation, and many a joyous gathering was held by them in the old three-cornered parlor, preliminary to the husking frolic or the apple-butter boiling. Of the tea and quilting parties, held by the mothers of the church, little now is known, except a few anecdotes which have come down to us on the wings of tradition."

A well-authenticated anecdote is told of Mr. Craighead and of Dr. Cooper, his intimate friend, the pastor at Newville. "After the battle of Monmouth, when our army was retreating, the two friends stopped at a farm-house for refreshments. Some food, together with a glass of fine whisky, was set before them, which Mr. Craighead noticing, he very quickly requested Mr. Cooper to ask a blessing. While doing so Mr. Craighead drank all the whisky; and Mr. Cooper, being thirsty, inquired, after his prayer ended, what had become of the whisky. His jovial friend promptly

reminded him that the Scriptures commanded us to *watch* as well as *pray*!"

His tomb was originally built up with a brick wall and covered with a large slate stone, inscribed: "In memory of Rev. John Craighead, who departed this life the 20th day of April, 1799, aged 57 years. Ordained to preach the Gospel, and installed pastor of the congregation of Rocky Spring on the 13th April, A.D. 1768. He was a faithful and zealous servant of Christ." A neat tombstone was erected at the head of the grave, a few years since, by Mrs. Isabella Marshall, daughter of Captain Samuel Patton, an Elder of the church. Mrs. Marshall was the last surviving member of the old congregation. The grave is near the centre of the yard, and shadowed by a fine cedar tree.

MRS. HETTY CRAIGHEAD was born at the Walnut Bottom, seven miles southwest of Carlisle, Pa., July 10th, 1789. She was the daughter of Samuel Weakley and Hester Lusk, and belonged to a family widely known and much respected. Married to William Craighead February 9th, 1815, she resided until her death, in March, 1875, in the family mansion of her husband, four miles south of Carlisle.

Mrs. Craighead possessed a clear and strong mind, which was stored with useful knowledge, that rendered her society attractive; and the early consecration of herself to Christ, and the subsequent development of a consistent Christian character, made her a blessing to the community and to the church, of which she was for sixty years a member. With the Presbyterian Church, in all its activities at home and abroad, her heart was in thorough sympathy. "The Bible, in all its parts, was to her a constant companion, and familiar as only some special portions are to most, as were the catechisms and the church's grand old hymns."*

But it was in the family that her many excellencies were most seen and fully appreciated. This was her place of honor, and her chief sphere of usefulness. "Seldom has any mother succeeded more completely in gaining the respect and affection of her children. To the last year of her life they appeared to have no higher earthly enjoyment than to assemble under her roof and to receive her blessing. That home was never without family worship; over

* The parts quoted are from an obituary in *The Evangelist*, written by her pastor, Rev. Dr. C. P. Wing.

which, in the absence of others on whom the duty of leading devolved, she presided with great acceptance and dignity. Outside that family circle, also, many were witnesses of her remarkable power in prayer."

"During the last years of her life she was confined to her chamber, but was kindly exempted from all pain, so that she was able to devote herself to reading and to social life. Her room was the centre of interest for all her children and grandchildren, all of whom were delighted to contribute to her pleasure. A visit to it was cheering and instructive to all. Under circumstances which many would have found trying to their cheerfulness she saw nothing to trouble her, and she spoke of nothing but goodness and mercy. She indulged in no complaints of others, and all her anticipations for the Church and the world were richly colored by bright promises. Her mind was unimpaired to the very last, and her views of religious truth were constantly expanding. During her last hours she spoke freely of the ground of her hopes as of that respecting which she had no misgivings." In reply to an inquiry respecting her comfort she said: "Very, very comfortable; looking unto Jesus! Precious Saviour! Other refuge have I none." Her remains were borne to the grave by her sons and grandsons.

Her father, Samuel Weakley, born 1775, died February 10th, 1829, and Hesther Lusk, his wife, born 1755, died October 1st, 1819; both buried at Newville. Had five sons and six daughters. JAMES, the eldest son, died, aged 13 months, and is buried at Meeting-house Springs. JOHN died November 25th, 1826, unmarried. MARY married Judge Alexander Brown, December 16th, 1806, and had children: *Samuel* died, aged 10; *Mary* married Alfred Norton, and had one child, *Laura*; *Sidney* married James Morehead, and had children, Alfred, Mary, Frank (all dead), and Eliza. SIDNEY died unmarried. WILLIAM LUSK, born February 18th, 1782, and died November 10th, 1836, married Martha Ege, and had children: *Peter* married Harriet Black, no children; *Joseph*; *Hetty* married David Blaine, who was killed at the battle of Peach Orchard; *William*; *Martha* married Mr. Slaymaker, of Lancaster County, Pa. JAMES, born July 27th, 1787, died April 3d, 1863, married Eliza Geddes, born 1796, died June 20th, 1849, and had children: *Hetty* married James Miller, January 1st, 1844; *Elizabeth* died, aged 15; *Martha* married Dr. A.

E. Sharpe, of Newville, Pa., October 24th, 1854, and has one son, James; *John* died at Baton Rouge, La., was a captain in late war, and unmarried; *William*; *James* married, and lives in Kansas. ELIZA married John Huston, and had children: *James* married, first, Matilda Line, and second, Margaret Graham; *Sidney* died unmarried; *Samuel* married Mary Woods; *Williamson* married Miss Line; *Caroline* married Joseph Heminger. SAMUEL died in infancy. MATILDA married John Scott, and had children: *William* married Sally Hayes; *John* married Elizabeth Rowland, and had children, John, Xenophon (physician in Cleveland), Isabella, and Mary; *Hetty* died young; *Matilda* married Dr. Armstrong; *David* married —; *Sidney*, unmarried. ISABELLA married Henry Chalfant, and had children: *John W.* married Ellen Q. McCrea; *Henry R.* married Eva R. Graham; *George A.* married Margaretta Bell; *Annie R.* married Albert G. Miller; *William L.* married Ashley Piette; *Sidney A.*, *James T.*, and *Albert M.*, are unmarried; and *William B.* and *Hettie L.* died young.

REV. MATTHEW WILSON was born in New London, Chester County, Pa., January 15th, 1731. He was the son of James Wilson, of Nottingham, Pa., and was educated in New London Academy, in which school he was soon after invited to become teacher of languages. He received his license from New Castle Presbytery, 1754, and was ordained and installed pastor over the churches of Lewis and Cool Spring, Delaware, in 1755, and subsequently of Indian River. An eminent man in his day. As a teacher, physician, and preacher, he was accomplished in them all. His zeal in the cause of American Independence was such, that he inscribed the word "Liberty" on his cocked hat, so that no one might doubt his sentiments. He was skilled in jurisprudence, and highly esteemed for his counsel.*

REV. JAMES PATRIOT WILSON, D.D., a son of Rev. Matthew Wilson, was born February 21st, 1769, and graduated at the University of Pennsylvania in 1788. He fitted himself for the bar, entered upon the practice of law, and attained a high reputation. Through affliction he was brought to a conviction, and then to a full acceptance, of Christianity, and at once devoted himself to the ministry. After a two years' pastorate at Lewes, Delaware,

* Wilson's Pres. His. Almanac.

he was called to the First Church, in Philadelphia, in 1806, where he remained for nearly a quarter of a century.

He was one of the leading minds of the Presbyterian Church. "Of tall stature, with a countenance grave rather than animated, his features bore the stamp of kindly feeling and high intelligence. Uniformly urbane and obliging, fastidiously modest, of a truly catholic and liberal spirit, he was the model of a *Christian gentleman*. His learning was thorough and extensive; yet he was by no means a mere pedant or book-worm. Few men have ever so thoroughly digested their laboriously acquired knowledge. His mind was disciplined to its tasks, and, though he never used a note or read a line in the pulpit, the logic of his argument was clear, concise, consecutive, and conclusive. And his *piety* was in keeping with his simplicity and humility. His convictions of the truth of what he preached were firmly grounded in his own experience. His sermons, if rarely imaginative, were replete with lucid exposition or solid instruction. He sought to bring forth the real meaning, and to elucidate the teachings of the Scriptures."*

His son, Rev. James P. Wilson, D.D., of Newark, New Jersey, has inherited largely his distinguished father's talents, his fondness for the classics, his independence, and modest gentlemanly bearing.

REV. JOHN BROWN, the father of Elizabeth, wife of Rev. Thomas B. Craighead, was born in Ireland, and graduated at Nassau Hall in 1749; was licensed by New Castle Presbytery, and in August, 1753, had a call to Timber Ridge and Providence, Va. This call was accepted, and he continued his useful labors there until 1776, when he resigned and removed to Kentucky, where he died in 1803.

When Tarleton spread consternation throughout the surrounding valley of Virginia, Mr. Brown, in connection with his co-presbyters, Messrs. Graham and Scott, exhorted the stripling youths of their congregations—their elder brethren were already with Washington—to rise and join their neighbors, and dispute the passage of the invader.

Mr. Brown was married to the daughter of Mr. John Preston, of Virginia. His oldest son, John, was United States Senator from Kentucky for three terms; his third son, James, was the

first Secretary of State of Kentucky, Senator from Louisiana, and Minister to the Court of France.

WILLIAM GEDDES married for his first wife Sarah McAllen, and had children: James, Margaret, John, Paul, William, Robert; and for his second wife, Catherine, daughter of James Craighead, by whom he had a son, Thomas, who married Mary, daughter of Gilson Craighead.

His first son, James, moved to Geddes, N. Y., in 1794, and engaged in the manufacture of salt. Removed to Camillus, 1798; was a member of the Legislature in 1804, and Chief Engineer of the Erie and Ohio canals; was employed by the General Government to locate the Chesapeake and Ohio Canal, and subsequently the Pennsylvania Canals. In 1812, Judge of Ontario County; 1813, elected to Congress; and died August 19th, 1838, leaving an only child, Hon. George Geddes, of Fairmount, N. Y.

REV. DAVID CALDWELL, D.D., was born in Lancaster County, Pa., March 22d, 1725. His father was a farmer, and his son either worked on the farm or as a carpenter until twenty-five years of age. His preparatory studies were under Rev. Robert Smith, of Pequea, Pa., and he graduated at Princeton, 1761. He came under the care of New Brunswick Presbytery September 28th, 1762, was licensed August 18th, 1763, and sent by Presbytery one year as supply to North Carolina, where a call was given him by the churches of Buffalo and Allamance. Returned north, and was ordained at Trenton, N. J., July 5th, 1765, and dismissed to Hanover Presbytery. Installed March 3d, 1768. In connection with his charge, he taught a large and celebrated classical school, in which many of the most eminent men of the South, lawyers, statesmen, and clergymen, were educated. "He was long a patriarch among the churches of North Carolina; learned, pious, patriotic; a Revolutionary whig; a genial friend and trusty counsellor, as well as successful teacher and able preacher."* "The territory that constituted the field of his labors was repeatedly a scene of terror and bloodshed. His house was plundered, his library and furniture destroyed, and the most insidious efforts were made to arrest him, when he had fled for his life. His people, like himself, were earnest patriots, and some lost their lives in battle, while all were subjected to the severest trials."†

* Gillett, vol. i, pp. 75, 76.

* Gillett, vol. i, p. 469.

† Sprague's Annals; Caldwell's Biography.

He was a member of the convention that formed the State Constitution, and was offered, but declined, the Presidency of the State University. He continued pastor until 1820, and died August 25th, 1824. If he had lived seven months longer he would have been 100 years old.

His son, Samuel Craighead Caldwell, born July 10th, 1768, was licensed in 1792, at the age of 19, and ordained and installed pastor over Sugar Creek and Hopewell churches. A revival almost immediately followed his settlement, and more than seventy converts united with the Church. "Modest, mild, and gentle in demeanor; clear in thought and utterance; plain and direct in speech, and never losing his self-command, he was a man to be respected as well as loved."

He married, 1, Abigail Bain Alexander, and had two children, David Thomas, and Jane. *David Thomas* married Harriet Davidson, and had children: Samuel Craighead, William Davidson, Thomas, Sarah Jane, Robert Baxter, Minnie, and Alice; and for his second wife, Adeline Hutchinson, and had one child, Addie. *Jane* married Rev. Walter Smiley Pharr, and had one son, Rev. Samuel Caldwell Pharr, D.D., who married Miss Springs. Mr. Caldwell's second wife was Elizabeth Lindsay, by whom he had children: *Robert Lindsay*, who graduated at University of Georgia, and at Union Theological Seminary, Va., settled as pastor at Statesville, N. C., married Martha Bishop, and died, aged 27 years, leaving one son, John Rice. *Abigail B.* married Robert D. Alexander, and had children: Agnes, Brevard, Davidson, Lottie, Samuel Craighead Caldwell. The latter, born February 24th, 1830, graduated at Davidson College 1848, Columbia Theological Seminary 1853, pastor of Thyatira and Black Creek churches, married Mary Holmes Brown, May 21st, 1857, and had children: Samuel, Bettie Brown, Robert Owen, Mary Abigail, and lives at Wadesboro, N. C. *Samuel Craighead*, born 1810, was a merchant in Grenada, Miss., and was lost on board the Pathfinder, on the Mississippi River, never married. *John McKnitt Madison*, born 1812, graduated at the University of Georgia and Union Theological Seminary, Va., and licensed 1835, and ordained 1836. Pastor of Sugar Creek Church 1837, and then at Rome, Ga., in 1845. Resigned 1857 to take charge of the Rome Female College, and became proprietor 1860, where he still labors. He married, 1844, Caroline E. Livy, and had eight sons: *Thomas Parsons*,

born November, 1851, died April, 1852; *Edwin Harper*, born 1853, died 1872; *Samuel Craighead*, born 1846, graduated 1868 at Princeton, Professor Natural Sciences and Mathematics, Rome, Ga., married Kate Pearson, 1870, and has two sons; *Alfred Shorter*, born 1848, married Lizzie Hutchinson, 1874, and has one daughter; *John Livy*, born 1850, graduated Princeton 1870, and at Princeton Seminary 1874, and pastor at Pleasant Hill, Mo.; *Franklin Hawkins*, born 1857, and is a merchant in Rome, Ga.; and two died in infancy. *Andrew Harper*, born 1814, graduated at Centre College, Ohio, and Union Theological Seminary, Va., married Sarah Ann Williamson, and has children: John, Samuel Craighead, Sarah Elizabeth, Willie Dobie, Walter Lindsay, and Anna. *Seled*, born 1816, is a Baptist preacher, lives in Texas, and has three children. *Septimus*, born 1818, was an eminent lawyer of Grenada, Miss., killed by upsetting of a stage. *Cyrus Kingsbury*, born 1821, graduated 1841 at Davidson College, and at Union Theological Seminary, Va., 1846, ordained 1847, married Fannie A. McKinley, 1855, and had children: Ida Lindsay, Anna Hope, Fannie Maria, Bessie Morrison. Pastor of Buffalo and Bethel churches, at Pittsboro, and at Denmark, Tenn., where he died, much beloved and lamented, March, 1876. *Walter Pharr*, born 1822, is a lawyer, and lives at Greensboro, N. C. Married Nannie Weatherly, and has children: Earnest, Maggie, Mamie, Carrie, Nannie, Duisey, Abby Wood.

Since the sketch of Rev. Alexander Craighead was in type the following letter has been received from Rev. A. W. Miller, D.D., of Charlotte, N. C.:

"REV. J. G. CRAIGHEAD, D.D.

"DEAR SIR: An examination of the old records of the Presbyterian Church, together with the various notices by the historians, satisfied me that injustice had been done him by one of these, Hodge, and that full justice had been done him by none of these, as the most enlightened, consistent, and devoted patriot of the age, who fearlessly carried out his principles to their just conclusions, and thus became entitled to the pre-eminent distinction, 'The Father of his Country.'

"These views I presented in a sermon before my people on Sunday, May 14th, 1876, an extract from which I send you:

“If to the people of Mecklenburg County, Providence assigned the foremost position in the ranks of patriots a century ago, let them never cease to cherish and to hallow the memory of that illustrious hero, who prepared them for it at so great toil and pains, and for years and years diligently sowed the seed that produced the glorious harvest. No ordinary work was given him to do, and no ordinary training and discipline fitted him for it. Deeply imbibing the spirit of the Scottish Covenants, contending earnestly for the descending obligations of those covenants upon all whose ancestors were parties to the same, and insisting upon making the adoption of the Solemn League and Covenant a term of communion for members of the church in the colonies as well as in the mother country, testifying continually to the Headship of Christ over the state, and the responsibility of all kings and rulers to Him, a failure of whose allegiance to Him would forfeit the allegiance of the people to them; proclaiming everywhere these grand old doctrines, with a fidelity, and a courage, and a zeal, and a constancy that ought to have secured sympathy and commanded admiration. Instead of this, he experienced the usual fate of those who are in advance of the age. He was opposed, resisted, denounced as an extremist, an ultra-reformer, calumniated as an agitator, and even censured by the General Synod of the Presbyterian Church! It was not until he came to North Carolina, that he found a congenial element which he could mould and train successfully in devotion to principles bearing fruit in splendid achievements, which now, at this anniversary season, in another city, are commanding the homage of the representatives of the world—so *successfully trained*, that Charlotte occupied the front rank more than a year in advance of Philadelphia—the latter on May 20th, 1776, counselling submission, the former declaring Independence—and Mecklenburg became the leader of the entire land!

“A retributive Providence, slow but sure, is now vindicating the memory of Christ's faithful witness and his country's greatest benefactor. The names of his detractors have passed into oblivion, or have encountered the odium they fastened upon his, but the clouds of prejudice and passion which dimmed his fair fame have all been swept away, and with a glorious lustre, that shall brighten and brighten with the centuries to come, shines forth the honored, thrice-honored name of ALEXANDER CRAIGHEAD!”

DR. GEORGE CRAIGHEAD was also a native of Virginia. His mind was strong and discriminating, and his judgment was intuitive. He was a close observer of all connected with cases under his treatment. These are qualities without which the greatest genius is unavailing to make one an eminent, or even a safe practitioner of medicine. These he possessed in a high degree. He was moreover a most benevolent and conscientious man, who sympathized in the sufferings of others, and who exerted himself to the uttermost to mitigate and relieve them.

He might have been truly called the *American Howard*, for he lived and labored for others rather than for himself.

He practiced medicine most assiduously and successfully for a quarter of a century, and seldom made a charge against a patient.

He was a bachelor, and said that he desired nothing more than a bare support. When he was in need of any article of dress, he would say to one, whose family he had been attending, “I am about to purchase a coat, a hat, or other articles of dress, as the case might be, and I want you to call at such a store and pay for *www.genealogy-books.com*.” He received from those of his patients who were able and willing to compensate him for his services such sums as they voluntarily tendered him, which he spent in supplying the wants of the poor and the destitute around him.

He would devote himself as assiduously in attendance on the poor free negro, from whom he knew that he would never receive a dime, as he would to the wealthiest person in the land.

I mention the following incident to show the disinterested benevolence of his character:

An individual, whose family he had attended for many years without having received a cent, said to him, “Doctor, I am about to remove to the Western country without paying what I owe you. After settling in full with all my creditors I find I have barely enough to take me and my family to Tennessee. If I shall succeed in business, after getting to my new home, I will send you as much as I think will satisfy you.”

“Never mind that,” said the kindhearted physician; “how much do you think will suffice to make you comfortable on the way, and give you a start after you get to Tennessee?”

“I suppose that forty dollars will be amply sufficient,” was the reply.

Whereupon he took from his pocket two bank-notes of twenty

dollars each, which he presented to him, saying: "Receive this from a friend, and do your best to take care of wife and children. I hope to hear of your success in your new home."

This is but one of many acts of benevolence that might be related of this remarkable man.

It was his custom, when attending on slaves who were not furnished with sufficient bedding or other necessary articles, to purchase what was needed for their comfort, and have it charged to their owners. In the case of free negroes and poor white persons he supplied them at his own cost.

If there has been in our world a good Samaritan, since the days of Him who ministered to the unfortunate and destitute wayfaring man between Jerusalem and Jericho, it is he of whom I write. I am happy to say that he was the friend of my youth, of my riper years, and of my old age.—By THOMAS P. ATKINSON, M.D., in the *Virginia Clinical Record*.

DR. WILLIAM CRAIGHEAD.—I will give you an incident that will show his brother William's magnanimity. I once heard it remarked to him that he had been badly treated by a friend who had failed, and for whom he had indorsed heavily; he replied with much earnestness, "I do not think so; for when I become security for a man I undertake the risk, and if he fails honorably and I lose by him, it does not lessen him in my estimation."—MRS. DR. JOHN I. BURTON.

WHITE CLAY CREEK CHURCH.—The ground on which the church was built was deeded to six trustees by Rev. Thomas Craighead, April 10th, 1727. It was part of his farm of 402 acres, which he purchased from Jonathan Evans, February 8th, 1724, and for which he paid £242 7s. "lawful silver money of the government." The consideration for the one acre sold for church purposes, was "one peppercorn yearly, if demanded."

FAMILY REGISTER.

Marriage.	Gen.	CRAIGHEAD FAMILY.	Birth.	Death.