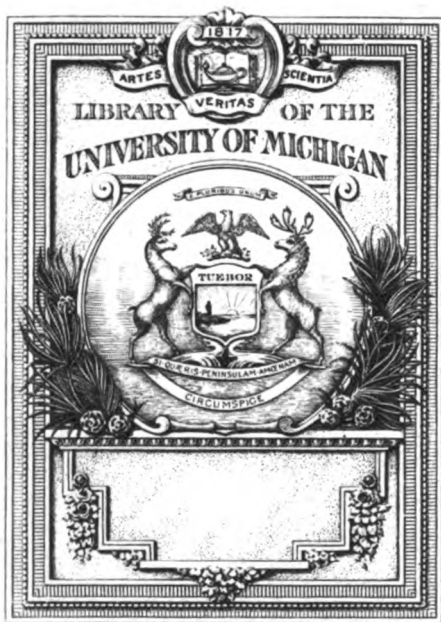


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THE LIFE STORY
OF
REV. FRANCIS MAKEMIE

REV. I. MARSHALL PAGE



The Life Story
of
Rev. Francis Makemie
Apostle and Father of Organized
Presbytery in America



The thatched cottage pictured here is in the town of Ramelton, County Donegal, Ireland, where the Rev. Francis Makemie spent his boyhood. This cottage is thatched with heather and portrays to us the Irish home familiar to young Francis Makemie. It was not the cottage where he resided, but no doubt he passed countless times along this roadway in front of it.

THE LIFE STORY
of
REV. FRANCIS MAKEMIE

By
REV. I. MARSHALL PAGE

Author of
"Old Buckingham by the Sea
On the Eastern Shore of Maryland"

WM. B. EERDMANS PUBLISHING CO.
Grand Rapids, Michigan
1938

THE LIFE STORY OF REV. FRANCIS MAKEMIE

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REV. I. MARSHALL PAGE

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Printed in the United States of America

To
REV. LITTLETON PURNELL BOWEN, D.D.
BORN 1833 — DIED 1933

***Wanting 58 days of being 100 years old,
who was a preacher, poet, and pioneer
student of Rev. Francis Makemie, this
work is affectionately dedicated.***

The Presbyterian Church in the United States of America

Executive Head
Rev. Lewis S. Mudge, D.D., LL.D.
Stated Clerk

General Office
514 Witherspoon Building
Philadelphia, Pa.

Francis Makemie has been called the "founder" of Presbyterianism in America. Such a claim is not in accordance with the facts and misrepresents the important role he played in the organization of the Presbyterian Church in the United States of America. The documents do support the assertion, however, that he was the most prominent among the seven ministers who composed the First Presbytery, and that it was largely due to his initiative that it came into being. His leadership is attested by his election as the first moderator; while the record of his extensive missionary labors, the existence to this day of the churches he was instrumental in gathering, and the weight of his spoken and printed word are sufficient to accord him a pre-eminence among his contemporaries that no serious historian will dispute.

LEWIS S. MUDGE,
Stated Clerk.

November 17th, 1937.

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P R E F A C E

In presenting **THE LIFE STORY OF REVEREND FRANCIS MAKEMIE**, the author has one desire, and that is to make the great Apostle of American Presbyterianism known. For if he is known he will be loved. No greater man than Francis Makemie ever adorned the pages of American History, and yet we have forgotten him. The great Church he fathered in the American wilderness has now grown to gigantic proportions, wielding a great influence in a great nation, but we need to pause a moment and think of one who did so much in the short space of his life. No one leader, since the earth days of our Lord and His Apostles, the blessed Lord for Whom he dared all things is more deserving of honor than is Francis Makemie.

He deserves honor because he was truly a great man. He was great for all time. He was the leader in his day and if he were in our General Assembly today his voice would be heard, because of his devotion to the great cause of Christ and His Church, and through that devotion his thorough understanding of every problem.

It must be borne in mind, however, that writing a life of Rev. Francis Makemie is a daring thing to do. There are two groups who will read the book and their viewpoint will be from divergent angles. The student will insist that every step of the father of organized Presbytery in America be documented. This will be impossible because there are great stretches of time in which no record is known to exist, but the author hopes that he has rendered the

student some small service in that he has here placed practically every known document on the life of Makemie at their finger tips. Every known letter is here given, and every mention of his name in the records of the Accomack County Virginia Court, through the kindness of the honored clerk, Mr. John D. Grant, Jr., who spent weeks as a young man searching and copying these records. So tiresome and laborious was the task that he was stricken and for weeks he lay unconscious and at the very gates of death. Materials bought thus at infinite cost are here given for the use of the research worker, the close student who would follow this marvellous life, searching all its motives and meanings.

The great desire of the author is to give here the most complete portrayal of Rev. Francis Makemie that has ever been given. He would say to the men and the women throughout the Presbyterian Church and the nation at large: "We have found him—Come and See!" He would say to the boys and to the girls, the children of the Church and lovers of American Freedom: "Here, let me present to you the father of the organized Presbyterian Church in America, your friend, a wonderful example — Rev. Francis Makemie."

If then this work will serve as an introduction to let the great Church, of which he was a part, and the whole Protestant cause in America know this great patriot and Christian, I shall be fully satisfied.

I. MARSHALL PAGE.

Berlin, Maryland.
Nov. 1, 1937.

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The Life Story
of
Rev. Francis Makemie

CHAPTER I

THE BOYHOOD HOME OF FRANCIS MAKEMIE

Rev. Francis Makemie, regarded by all as the chief founder of Organized Presbytery in America, was born at Ramelton, County Donegal, Ireland, in the year 1658, as nearly as can be ascertained. This was the year in which the great Commoner, Oliver Cromwell, died, and at the time when John Bunyan, the tinker, was beginning to preach in the villages around Bedford, England.

Francis Makemie's parents are believed to have recently come from Scotland and for some reason settled in this northern section of Ireland where young Francis grew to manhood. County Donegal is the most northerly county in Ireland, facing the broad waters and the wintry winds of the Atlantic Ocean. Neighbors were not abundant, for most of the Scotch people seem to have settled in the section adjacent to the North Channel, so that County Antrim and County Down received the greater number as they are nearer the shores of Scotland. These two counties teem with busy people to this day, and the industries of lace-making and manufacturing of rope employ thousands of the people. County Donegal, facing the bleak Northwest, was not unfriendly and the boy Makemie found enough to do so that his youth was filled with the solid comforts and enjoyments which prepared him for the heroic life which was to be his in the days that were ahead.

Why did Father Makemie press on to County Donegal while neighbors and friends were settling in the counties nearer his native Scotland?

There are several reasons which may have induced him to make a choice of a home in the wilder regions. It may be that a relative had gone before him, and thus in the wilder region of Donegal he was led to make choice of the home site. Back into that far-away past our eyes cannot see all that happened, and yet the historian as he delves into these motives is prone to think that because of the bitter persecution in Scotland the Father of Francis Makemie had sought a remote region in order that he might escape the persecution which was threatening him, and from it he might be led to believe that the father of young Makemie had given his life in devotion to the holy cause wherein John Knox and Andrew Melville had lived their devoted lives. Then it may be that the motive, while good, was only a secular one. It may be that in County Donegal the vast pasture lands would afford subsistence for herds of sheep and in this he would make his living. Henry the eighth had found the people of Northern Ireland difficult subjects. Queen Elizabeth passed the section on to James the First with its unrest. James afterward undertook to colonize the north of Ireland with Scotch and English. He offered tracts of land to those who would build a castle and walled inclosure, and so back in these early times we may find the reason for the settlement of the Makemie (or McKeamy, as they sometimes spelled it) family. Whatever may have been the reason for the Makemie's settling in County Donegal, let us believe that it was the will of God that in this picturesque land His servant should grow to manhood.

County Donegal is to this day one of the most beautiful sections of Ireland. Honorable Henry H. Balch, American Consul General, gives in a personal letter to the author, dated July 16, 1937, the following description of it: "In regard to County Donegal, I

have motored through it and found it to be hilly, picturesque country, much of which is covered with heather and peat bogs. Of course there are extensive agricultural areas where wheat, oats, barley and potatoes are grown. The country houses are similar to what they are throughout the rest of Ireland and are generally of stone and one story. Not many of them possess thatched roofs, as thatched roofs are expensive and the number of houses so covered are thus being reduced as time goes on. . . . County Donegal is regarded by the Irish Tourist Association and by all who visit it as one of the most picturesque counties in the Irish Free State. In addition to being green everywhere, and hilly, there are numerous small lakes and streams which add to its beauty. The scenic beauty of this county compares favorably with that of the Connemara of County Galway and County Kerry."

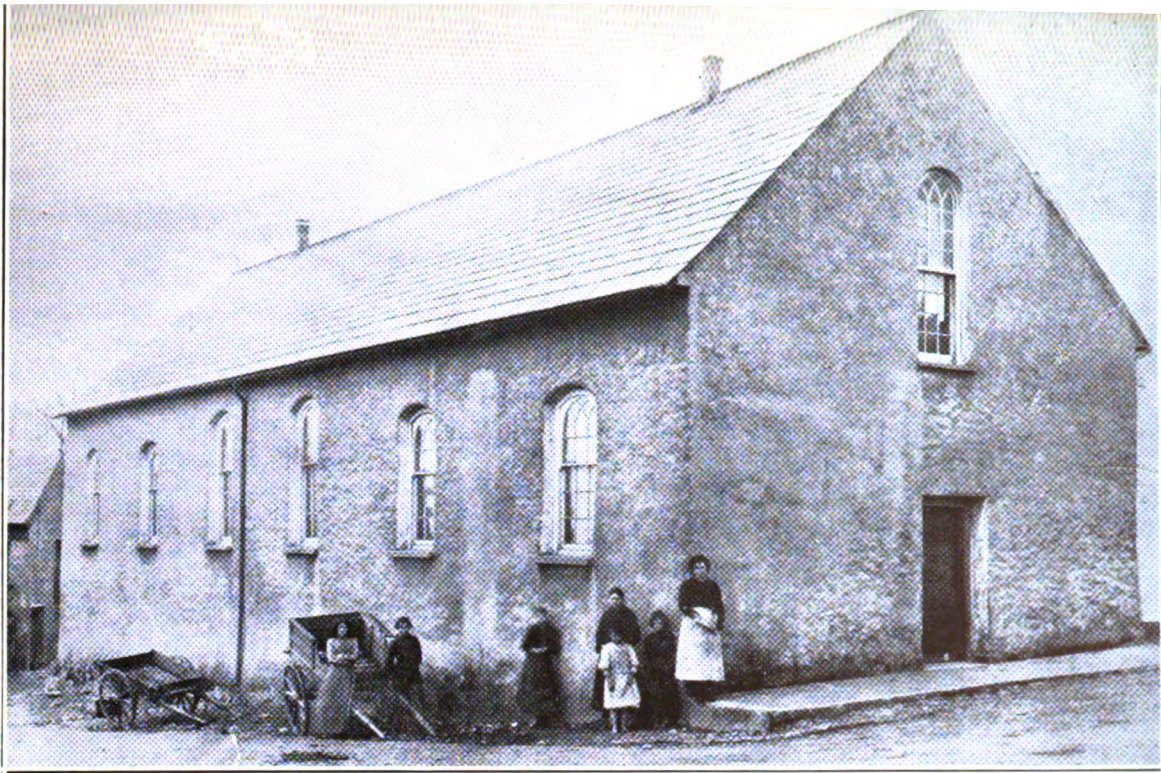
Thus we see that the boyhood home of Francis Makemie was in a situation which was as beautiful as nature has to offer. In this delightful situation Francis saw the great flocks of sheep on the surrounding hills and no doubt had many a delightful stroll visiting the shepherds as they tended their flocks. He also had opportunity to go out to the peat bogs and watch the men gathering the peat to be used as fuel for the home fires. No doubt he had a share in cutting the blocks of peat from the peat bogs and then helping to load them in the little Irish cart, to provide warmth for their own home down on the side of Lough Swilly. We are told that in Ireland there is a tradition which points out the spot on Lough Swilly where the house of the Makemies' stood, not far from the shore so that in his boyhood Francis had ample opportunity to see the fishermen mending their nets. It is possible that he watched them bring in their great catches of fish and later

knew the thrill of going out on the deep waters and helping to bring home the catch.

In County Donegal the daylight lingers long, and after the evening meal it must have been his delight to go with hook and line to the nearby streams where he caught the ever plentiful perch, or pike, and sometimes the playful trout added a thrill to his fishing jaunt.

Only a few miles to the west of the Makemie home Mt. Errigal rises in sublime beauty, and here, with his older brothers, John and Robert, young Francis would find the rich joy of climbing with them to its peak and looking over gorgeous landscapes and also peering into the secrets of nature as revealed in rock and soil and plant. Francis had a sister younger than himself, Ann Makemie, and he loved her devotedly. That boyhood period would not have been complete without the daily romp with Ann. How often they strolled across the meadows hand in hand together! Together they walked to school. Then at the week's close they must have climbed into the little Irish cart with father Makemie to go over to the county town — Lifford. Every sight that was strange or new to them brought the keenest delight and into their young lives there came the laughter of childhood, and we may be sure that the boyhood of Francis Makemie was a period of genuine happiness.

Within a few miles from his home could be seen the old Castle and bawn (walled inclosure) of a great estate granted in the days of King Charles I. And by a journey of only 50 miles young Makemie could have gone from his home to the Giant's Causeway. The Giant's Causeway is a pier evidently prepared by the hand of nature from solid rock and extending from the coast of County Antrim many miles out into the North Channel, and a tradition says that it



THE FIRST CHURCH OF RAMELTON, COUNTY DONEGAL, IRELAND

Francis Makemie attended this church as a boy and here listened to the Rev. Thomas Drummond. In modern times it has been referred to as The Big Meeting house and stands in the part of the town nearest the Castle built by Sir William Stewart. This building is said to be the oldest house of worship in County Donegal. It was a recommendation from the pastor of this church which introduced young Makemie to the Presbytery of Laggan in January, 1680.

was built by the giants as a roadway from Scotland into Ireland. A visit to such a scene would have been a great treat to a growing lad, and whether young Makemie ever made the journey or not he no doubt heard much about the Giant's Causeway, and often talked with the people who had seen it.

In the boyhood of Makemie he saw the great fields of Irish potatoes growing both in the fields and in favor with the Irish people for it was practically new in Ireland. The potato once known only in South America had been taken to Virginia and from there to Ireland where it became such a part of the diet of the people that it forever took the name Irish Potato. Wonderful gardens abound in County Donegal and the pasture lands are so fertile that from the chill of the hardest winter they emerge with abundant verdure, thus deserving the names which belong to all of Ireland, "Green Erin," "Emerald Isle," and other endearing names the Irish folk love to apply to their homeland. Horses and cattle were to be found in great abundance in the county, while thousands of sheep were to be seen browsing in the fertile meadows. We may also remember that the Galway pony was there to pull the Irish cart, and no doubt these ponies afforded Francis and his sister Ann many a delightful ride.

Francis Makemie found his way to the kirk and from his early boyhood there was a love for the faith of the noble Christians about him. The services at the kirk were long in those days, but young Francis listened to those long services with a deep reverence and true delight such as only a child of the Covenant could have. Makemie has written about the godly schoolmaster who led him to Christ. And one is inclined to wonder if his minister, as was often the case, was his day school teacher. If so then Rev. Thomas Drummond was the man of whom he wrote

as the one who sought him for the Master. Here are his own words: "Ere I received the imposition of hands in that scriptural and orderly separation unto my holy and ministerial calling, that I gave requiring satisfaction to godly, learned and judicious discerning men of a work of grace and conversion wrought in my heart at fifteen years of age, by and from the pains of a godly school master, who used no small diligence in gaining tender souls to God's service and fear." (From Francis Makemie's "Answer to Keith's Libel against a Catechism published by Francis Makemie, Boston, in 1694.")

We are told that Rev. Thomas Drummond, who was the minister at the church in Ramelton where the Makemies attended, was very fond of Francis. To the warm heart of this young man the words of the beloved pastor were as "Apples of Gold in Pictures of Silver." His listening ears caught with eagerness the stories of the Covenanters in the beloved Scotland. There were the true stories of wrong done to the Covenanters by the lords and minions of the king who tried to crush out all forms of religion but that of the established church. No doubt Mr. Drummond told him of Spotswood, the king's bishop, who intruded himself into the General Assembly and forced through the Five Articles of Perth. By these he would force the Presbyterians: 1. To kneel for communion. 2. To observe all the holidays. 3. Episcopal Confirmaton. 4. Private Baptism. 5. Private Distribution of the Lord's Supper. Perhaps he was told how that Spotswood had packed the Assembly with the minions of the King and voted these articles of Romanism on the Presbyterian people; thus making them the law of the land. Then as Mr. Drummond described the awful suffering of the good people of Scotland under these acts of tyranny, and told him how that noble Christian men and women rose up against these encroachments at a

risk of their own lives, young Makemie's heart must have burned within him.

It would be interesting to have a portrait of the lad Makemie as Rev. Mr. Drummond told him the story of the brave Jennie Geddes. It was a Sabbath day, July 23rd, 1637, and the people had gathered in St. Giles Church, when the Dean of Edinburgh, dressed like a Roman Priest, came out and started to read from the popish liturgy as prepared by Bishop Laud, when Jennie Geddes shouted, "Villain, dost thou say mass at my (ear) lug?" and as she said it, she threw her stool at his head. A riot started, and throughout Scotland the holy fervor kindled in the hearts of the people, until on the 28th of February, 1638, the people came out of Greyfriars Church in Edinburgh and signed "A Solemn Covenant" in which they agreed "To put away all idolatry, superstition and immorality, and to worship God in simplicity and faithfulness according to his word." The document was spread on a tombstone and the people gathered around and signed it. Some were weeping. Others were shouting for joy. Many added the words, "till death." Others opened their veins and signed with their own blood. This document was then passed through all Scotland and signed by thousands. The General Assembly met and repudiated the Five Articles of Perth, and the life and death struggle was on between the church and the state. King Charles determined that he would destroy the Presbyterian faith. The Presbyterians determined that they would be free to worship God according to the way they believed the Holy Bible taught them to worship Him, in beauty and simplicity, without images, liturgies or other relics of Romanism.

It may have been while listening to these thrilling stories of the true heroes of the Cross that the lad

Makemie was converted. Perhaps while Mr. Drummond was relating them he arose and, clenching his fists, cried out:

“I, TOO, WILL BE A COVENANTER.”

No earthly record preserves for us the scene as it was enacted and all we do know is that which he has told us himself. It was through his “godly School Master.” That this school master “had a yearning for young and tender souls.” And that he “was only fifteen years of age when he was converted.”

This work of grace crowned the boyhood years of this noble young man of whom the world was to learn so much.

CHAPTER II

FRANCIS MAKEMIE TRAINS FOR HIS LIFE WORK

The boy Makemie had evidently applied himself faithfully, for at the age of seventeen we find him away from home pursuing his studies. The day came when at Ramelton there was no further instruction that could be given him. He was ready for something higher and to the higher institution of learning he found his way. How he traveled or how long he was in making the far journey from his home we do not know. One writer seems to have visioned him step by step in that which was no doubt his first journey from home. More than 30 years ago a writer in the *Presbyterian* makes the following comment: "Presbyterians were forbidden to go to Irish colleges. The boy Makemie resolved to go to Glasgow. Walking to the seacoast, shipping on a cattle vessel, and after landing in Scotland, walking to Glasgow, is the way in which he entered college."

Beautiful as the legend may be, it cannot be used as historical evidence in the present work. In some ways it does not seem to be in perfect harmony with the Makemie family. They had lived in Scotland, and talked of happy days spent there. There is much to indicate that they were not in such dire circumstances as to demand the young Francis traveling in this fashion. There is no mention of such poverty in the writings of Francis Makemie himself and it is to

be doubted if he had to encounter so great a difficulty at this period of his life. Still the story related is true to the indomitable courage which he manifested throughout his useful life. And however difficult his way to school may have been it is certain that he was master of the situation and turned whatever may have obstructed his way into a stepping stone to something better.

In the year 1675 he is recorded as being a student in the University of Glasgow. He had gone to the University following a pathway which would lead to higher heights; and he had chosen well for the University of Glasgow was one of the great schools of that day. It was founded in 1450 A.D. and is the second oldest of the great Scotch universities, the University of St. Andrews having been founded thirty-nine years before the University of Glasgow. The University of Edinburgh was not established until 1582 and the University of Aberdeen came into being in 1494, making the school of Mr. Makemie's choice the second university in point of age in Scotland. The great range of subjects would give this keen young mind the chance for which it had longed and coming from one of the great schools of Scotland such as this great university, he would be fully equipped for any service.

Then he would be interested in the great Presbyterian Churches and while they might not be as home-like as the little church back in Ramelton where he had attended so long, the services would have a special attraction for him, and no sermon would be too long but that he would enjoy it to the full.

The churches in or about Glasgow at the time Makemie was there in school were:

Name of Church	Name of Minister
Cadder	David Milne
Carmunnock	Robert Boyd
Cathcart	Robert Finnie
Campsie and Antermony Arch.....	Dennistoun, M.A.
Chryston	Gilbert Mushet
Eaglesham	James Hamilton
The Barony	Alexander George
St. Mungo's	John Gray, M.A.
St. Paul's	Patrick Gillespie
The Tron	Hew Blair
Kilsyth	Walter McGill, M.A.
Kirkintilloch	Robert Bennett
Rutherglen	Hew Blair,

whose father was minister at The Tron Church.

And in addition to these there was the famous old Blackfriars, which was known as the college church, and where, no doubt, Makemie went to hear the visiting ministers from time to time; but at the time that he was a student at the university of Glasgow, Blackfriars was without a regular pastor.

Strong attachments may have been formed with some of these men of God whose ministries meant so much to our friend Makemie, but so little has been left to tell us of his student life that we must leave the campus and halls of the great university in their silence as to those distant years, for little is known of the things he did while a student in Glasgow. The stories of other great men while they were in course of training come down to us, telling how mischievous, or how devout our great men were while they were students, but Makemie lived so long ago that we have missed all these traditions. He was a student in the third class in the year 1675-6, in the University of Glasgow, and there the record ends.

It may have been that there were chats with some fellow student, perhaps a great friendship, and even

devotion to each other, but for all we know they may have talked often together about the certainty of a call to preach the gospel and both may have confided to his friend his fears and yet longing to enter the holy calling of the Christian minister and cast their lot with the non-conformists at all costs.

The period of the time in which Makemie was a student in the University of Glasgow was known as the killing time; and much was happening in Scotland that would reach his innermost heart.

When Francis Makemie was a babe two years old, Charles II became king and his reign was a bitter persecution of the Covenanters. The Conventicle act was passed in 1664 when Makemie was only six years old, and this act forbade five persons or more to meet in any house for worship, unless that worship should be done by forms of the Church of England. The Covenanters (Presbyterians) had to seek the lonely wilds in order that they might worship God according to the dictates of their consciences. Then the dragoons of the king sought them over moor and fen and numbers were killed in cold blood for the only reason that they had worshipped God in a meeting where more than five people were gathered, with their own ministers. In this twenty-year period known as the killing time, from 1660 to 1680, there were three occasions when the slaughter was so terrible that it is known as the period which stands out as the most terrible period of religious persecution since the dark ages. Hiding in the mountains and glens that they might worship God in the way their faith demanded, they were hunted down as though they had been guilty of the most atrocious crimes. Women and children, the aged and the helpless were shown no mercy, and at times the men had to shoulder arms in defense of the lives of their group. In the years of this period such names as

Pentland, Bothwell, and Airdsmoss became known as the places where the Covenanters were forced to suffer under the attacks of the forces of King Charles II. In this period thousands were thus slain on the field or taken to suffer on the scaffold, and yet in times like these Francis Makemie went to the University of Glasgow and studied, that he might be a minister of the gospel and preach the word of life as these Covenanters believed and lived it.

How many ministers Makemie heard, in these student days, preach at Blackfriars Church, and then later received word of their death or bitter persecution! Schooled in persecution as he was, his faith was bright and glorious. The Cross of Christ was high above all other interests, and his allegiance to his Lord stood above every danger.

His work at the great university done, Francis Makemie went back home to County Donegal, Ireland, and began his further and particular preparation for the admission into the Presbytery. He must learn many things at the feet of the ministers themselves, and pass the trials set for him before his entrance as a member of this old and worthy body of ministers known as the Presbytery of Laggan.

The first time we see the young Francis Makemie before the Presbytery of Laggan, he was only twenty-two years old. The meeting was at St. Johnston on the other side of the Lough Swilly, where the river Foyle adds to the beauty of County Donegal. He presented to the Presbytery a recommendation from the session of the Presbyterian Church in his native Ramelton, where he had served as a faithful member from his fifteenth year. This recommendation was signed by his pastor, Rev. Thomas Drummond. That was a weighty recommendation for it came from one whose word was as pure gold. The Presbytery of Laggan looked upon the youth from Ramelton and

asked about his training, and learning that he had finished at the University of Glasgow, they appointed two able ministers to talk with him privately. Rev. John Hart, pastor of the Presbyterian Church at Taboyn, and Rev. Robert Rule, who was the pastor of the Presbyterian Church at Derry, were the ministers named to visit and examine him. They must find out about his reading and whether he is advancing in his studies as preparation for the ministry.

In May of the same year Mr. Makemie came to the presbytery with a petition from the people of Ramelton asking for the pastoral services of Rev. James Tailzior. Evidently he had been looked upon with favor by the Presbytery and now felt freedom in bringing to this body a petition of this nature. They had been brought to see that the youth from County Donegal held much promise for the future.

A letter written from Professor Thomas Witherow of Magee College, Derry, Ireland, to the late Dr. Littleton P. Bowen, under date of May 28, 1880, gives all the information that is positively known about Makemie at this period. Dr. Witherow was certainly well qualified to write as he is author of *Historical and Literary Memoirs of the Presbyterian Church in Ireland*, and the text of his letter to Dr. Bowen, written now nearly sixty years ago, is given here in full by special permission:

“Dear Sir; In answer to your letter of the 11th. Inst. I beg to say—

“1. That the ‘meeting,’ or Presbytery of Laggan in 1681 covered a district which, if we leave out the Presbytery of Limivady, was about coextensive with all the Presbyteries now comprised in the modern synod of Derry and Omagh—Viz., Derry, Glendermot, Letterkenny, Strabane, Raphoe, Omagh and Donegal.

“2. The following were the ministers of Laggan in 1680—Viz.: Robert Rule, Derry; James Alexander, Raphoe; John Hamilton, Donagheady; Robert Craighead, Donoughmore; Thomas Drummond, Ramelton; David Brown, Urney; James Tailzior, or Taylor, Glendermot; Robert Wilson, Strabane;

William Trail, Lifford; William Hampton, Burt; Adam White, Ardstraw; Samuel Haliday, Omagh; William Henry, Drumholm; John Rowatt, Cappagh; Thomas Wilson, Killebegs: Fannet congregation, vacant; Enniskillen, vacant.

"3. I know nothing of Makemie's descent or the true spelling of the name. It is understood that the Presbyterians of the Northwest were all from Scotland, with few exceptions.

"4. Tradition points out the spot on the shore of Lough Swilly where his father's house once stood.

"The Notices of Makemie on the minute book are as follows:

"Page 223: 'St. Johnstown, Jan. 28, 1680.—Mr. Francis McKemy comes with a recommendation from Mr. Thomas Drummond to the meeting. Messrs. John Hart and Robert Rule are appointed to speak privately to him and inquire into his reading and progress in his studies.'

"Page 232: 'St. Johnstown, May 19th. 1680.—Mr. Francis McKemy presents a petition from the people of Ramullan in prosecution of their former call to James Tailzior and promise 30 Pounds sterling of yearly maintenance, and are content that his only preaching place be at Ramullan and say that the people of Clondevaddock have consented to this.'

"Page 234, same meeting: 'The meeting appoint Messrs. Robert Campbell and William Liston to speak to Francis McKemy and Alex. Marshall, and to enquire about their studies and encourage them in these and to make report to the meeting.'

"Page 236: 'St. Johnstown, July 7, 1680.—Mr. Francis M.Kemy and Alex. Marshall are recommended to the brethren that are to be at Raigh Communion, to speak to them about their studies and knowledge in the body of Divinity; and also the brethren are to call them to account for afterward from time to time until they be satisfied and clear to present this business to the meeting.'

"Page 238: 'Mr. Francis MacKemy presents a petition from Killigarvan in prosecution of their call to Mr. James Tailzior.'

"Page 240: 'St. Johnstown, August 11, 1680.—Mr. Francis Mackemy from Ramullan likewise desires an answer to that people's petition about Mr. James Tailzior.'

"Page 241: 'Messrs. John Heart and Robert Campbell to take some inspection and oversight of Mr. Alex. Marshall's studies; and Messrs. Thomas Drummond and Wm. Liston to do the like to Mr. Francis M.Kemy.'

"Page 243: 'Sept. 29, 1680.—Mr. Wm. Liston reports that Mr. Francis Mackemy desires some more time and that he is diligent, & c.'

"Page 247: 'Decem. 29, 1680.—Col. Stevens from Maryland beside Virginia his desire of a godly minister is presented to us. The meeting will consider it seriously and do what they can in it. Mr. John Heart to write to Mr. William Keyes

about this and Mr. Robert Rule to the meetings of Route and Tyrone, and Mr. William Trail to the meetings of Down and Antrim.'

"Page 253: 'St. Johnstown, Mar. 9, 1681. Upon the good report we get of Mr. Francis MacKemy and Mr. Alex. Marshall the Mg think fit to put them upon trials in order to their being licentiated to preach, and they name I Tim 1; 5 to Francis Mackemy and Titus 2: 11 to Mr Alex Marshall as texts for their private homilies.'

"Page 255: 'St. Johnstown, April 20, 1681.—Messrs. Alex. Marshall upon Tit. 2;11, 12, and Francis Mackemy upon I Tim. 1:5 delivered their private homilies and were approved. The Mg appoint Math. xi; 28 to Mr. Francis Mackemy and Romans viii; 6 to Mr Alex. Marshall as texts for their private homilies at the next meeting; and also the common-heads De antichristo to Mr. Francis Mackemy and De regimine Ecclesiae contra Erastianos to Mr. Alex. Marshall.'

"Page 257: 'St. Johnstown, May 25, 1681.—Mr. Francis Mackemy delivered his private homily on Mat. xi: 20, and is approven. Both he and Mr Alex. Marshall are to give in their theses (which they do), and at the next Meeting they are to have their common-head and are to sustain their disputes.'

"This is the last entry in the minutes of Laggan regarding Makemie. A few weeks after, four ministers of the Presbytery were sent to jail for keeping a fast. Whether they met as a Presbytery afterward, I cannot say; but if they did no minutes are preserved from July, 1681, till after 1689. For this reason nothing is known of the date of Makemie's ordination or the circumstances under which he left the country. In the preceding extracts you have all the original information in regard to him now known to exist in Ireland.

"I remain, Dear Sir, very faithfully yours, etc."

These brief minutes taken from the records of the Presbytery of Laggan, while very brief, have yet supplied us with invaluable information. In going to the Presbytery (so often referred to as Meeting and abbreviated with the Mg. for Presbytery) Makemie came to be known to the many ministers and came to hold their confidence. We find him presenting to the Presbytery the petition of his own church in Ramelton for the services of a certain pastor, and we see other interests being involved and yet we find that the interests of the nearby people connected with Ramelton Church are considered. A good Presbyter was truly in the making when Francis

Makemie was making these early contacts with the Presbytery.

Then we see from this brief record that the clerk is using a beautiful familiarity in the way he writes Francis Mackemy, for after he has written it "Mr. Francis Mackemy" a number of times, he writes into the record of the Presbytery, "April 20, 1681—Francis Mackemy delivered his homily upon 1. Tim. 1:5 and was approved." Between these lines there comes out the fact of a loving friendship for this exemplary young man.

July 31, 1681, there was a final entrance on the minutes of the Presbytery of Laggan as follows: "The Meeting see fit to lay aside their ordinary business at this extraordinary meeting, only we will, if time permit, hear the exegesis of the two young men who are upon their trials."

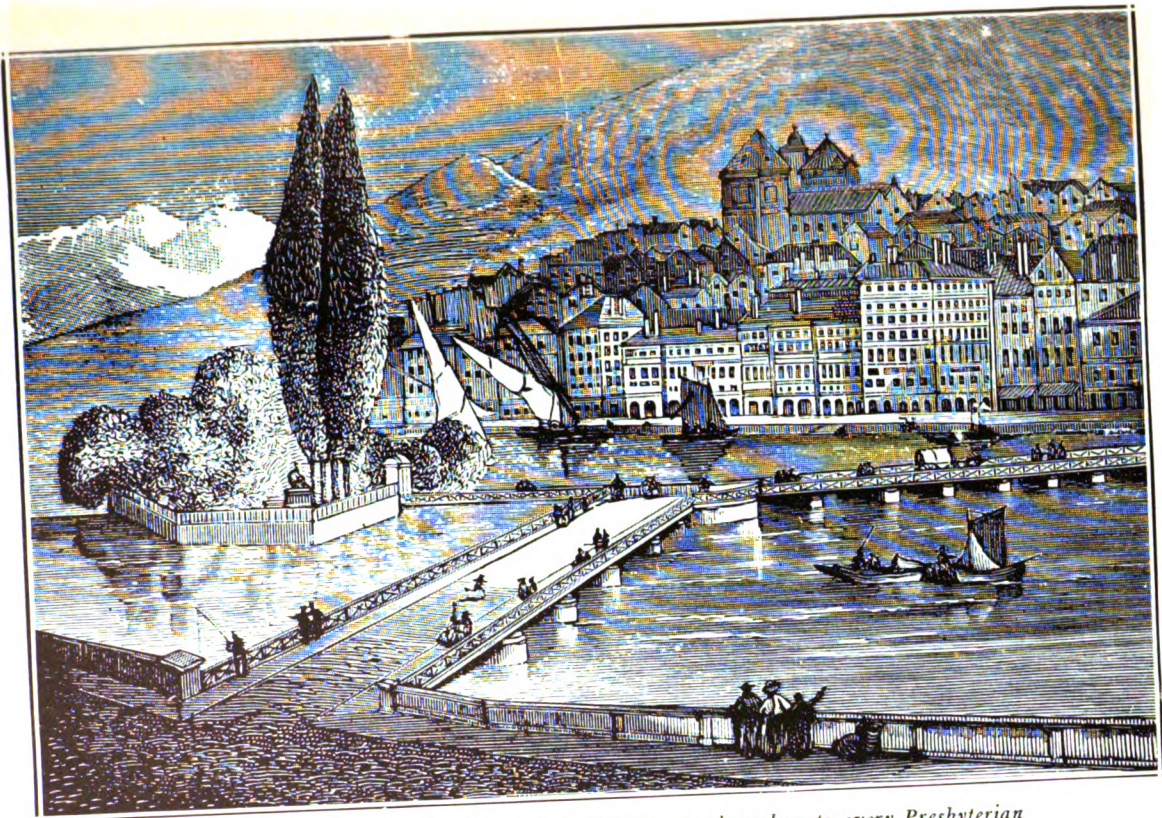
That was the last entry made of the minutes of the Presbytery until December 30th, 1690. Why?

Bitterest persecution broke out and the leading men of the Presbytery of Laggan were imprisoned by the leaders in the established church.

Somewhere in these trying times Francis Makemie was ordained to the gospel ministry. Where or when, no one will likely ever know until the day when the great books shall be opened. It may have been, as some writer has pictured it, behind closed doors. It may have taken place in the glens, or in the deep woods, or hidden in the bogs, but that he was ordained we know from his own words when he writes: "Ere I received the imposition of hands in that scriptural and orderly separation unto my holy and ministerial calling, that I gave requiring satisfaction, to godly, learned and judicious discerning men . . ." (From his answer to Keith's Libel against a catechism by Francis Makemie. Boston, 1694.)

Thus we have seen his education and special preparation which culminated in his ordination either in autumn of 1681 or the early spring of 1682, at which time he was ordained to go out to Maryland, beside Virginia in answer to the call from "Col. William Stevens of Maryland beside Virginia."

The metal had been thus prepared in the heated furnace of persecution. The men he knew and loved dearly being made to suffer for righteousness sake, had but given temper to the fine metal of his own character.



Geneva — where John Calvin fought for God — a place dear to every Presbyterian



CHAPTER III

FRANCIS MAKEMIE SAILS FOR AMERICA BY WAY OF BARBADOS

Francis Makemie was likely ordained for the gospel ministry in the year 1681. Some writers have suggested that 1682 was the year in which the event took place. We do not know when, but a careful reading of the entry in the Minutes of the Presbytery of Laggan for July 31, 1681, suggests to the student that the time of his ordination was close at hand. The Presbytery was under great pressure and yet they were determined to hear the exegesis of the two young men, Francis Makemie and Alex. Marshall. Then in this moment of trial ministers were greatly needed. The leaders in the Presbytery were being imprisoned and we have seen the willingness of Makemie to take his part in the gospel ministry even in this time of bitter persecution and he would be quick to seize the flaming cross, as no doubt his kinsmen had done in Scotland in other days, or he would be more ready to yield to the higher service of the heavenly king.

He is said to have preached in St. Johnstown and in Burt, Ireland, and we may be sure that he preached in a number of other places, if the need arose for his services, and that need evidently was arising as the Sabbaths came and passed. So from the last record in the Presbytery of Laggan, July, 1681, until the time for his sailing to America, Rev. Francis Makemie was in demand. Young and fervent as he was, no doubt many people who had been deprived

of the godly services of their own pastors would gladly hear the young man from Ramelton.

The last record of such a preaching engagement was on the second day of April, 1682, when he preached for the Rev. Mr. William Hampton in Burt, Ireland, and sometime after that he sailed for America.

Now when did he sail and what was the name of the ship which transported him across the great ocean? The writer has spent months in research on this question and it seems that the sources of information most likely to find the answer have found their researches futile. Only a few of the letters, out of the dozen or more, will be given here. The editor of *The National Geographic Magazine* referred the writer to another source for this information.

In a letter to the author dated July 24, 1937, the principal clerk for Lloyd's in London, England, wrote "No records exist covering the period mentioned."

Under date of July 14, 1937, Miss Florence S. Hellman, acting chief bibliographer in the library of Congress, wrote me the following letter:

"We regret that after an extended search we are unable to find the desired information. In our search we have used A. Harold Lancour's 'Passenger Lists of Ships Coming to North America, 1607-1825: a Bibliography' in the bulletin of the New York Public Library, May, 1937, v. 41, pp. 389-410, but the name of Francis Makemie (also spelled Mackamie, Mackamy, McKemie) does not appear in any of the lists we have examined.

"We have found a number of sketches of the life of the Rev. Francis Makemie, but none of them give information as to the exact date of his leaving Ireland, the name of the ship on which he sailed, or the date of his landing."

The research service of the *Encyclopedia Britannica* then undertook this difficult question and under date of October 14, 1937, submitted as a sum of their findings: "The exact date of sailing, and the name of the ship or the port of clearance are not known."

Then they submitted an exhaustive list of sources which their specialists had examined.

Dozens of others have written most interesting letters in response to the query, but from both sides of the ocean we have abundant answer that up to the present moment our question is unanswered. Perhaps the future search of some diligent student may be rewarded in this field.

We do not know the dates of sailing and landing, nor the name of the ship, but we do know that he was the preacher for Rev. William Hampton, April 2, 1682, and we also know that within a few months after that sermon was preached that he was in Maryland. He reached Maryland in 1683, and this statement is not based on tradition, but we have the sure testimony of Mr. Makemie himself. Twice and on different occasions he stated that he came to America in 1683. In his letter to Dr. Increase Mather (text of this letter is given in full in Chapter V) under date of July 22, 1684, he refers to being at Elizabeth River shortly after August last, which was of necessity 1683. He also makes the statement concerning the people whose pastor had lately died, "Among whom I preached, before I went to the South, in coming from Maryland." This places him by his own words in Maryland in 1683.

In his sermon "A Good Conversation," he said: "I have with concern observed, since I came to America in 1683."

On his way to Maryland he passed by and no doubt visited the Isle of Barbados. There is nothing unusual about this visit. Most all ships at that period

bound for the colonies came by the Barbados, and his ship was simply one among numberless ocean-going vessels to stop there. His stay, however, must have been very short. It is most likely that at this time he was there no longer than the vessel in which he was sailing was there. Many writers have made the mistake of saying that he preached in the Barbados before he came to Maryland. The author has received letters from different sources in Barbados and there is no record to indicate that Mr. Makemie spent any time in the island at that time. Mr. Makemie visited the island a few years later, as we shall see in the progress of his life story, but on that first visit he was there—well, perhaps a day, or a week, or two hours—just until his ship sailed for Maryland.

Just a short time and yet the memory of it lingered through the years. He saw it in all its glory. Beautiful Barbados! It is one place where they have sea bathing and sunshine all the year round. The island is not many miles out to sea from Trinidad, South America. The islands Guadeloupe, Dominica, Martinique, St. Lucia (home of the American Consul, who has the Isle of Barbados in his territory) and St. Vincent are the neighboring islands to the Isle of Barbados.

Captain John Smith, of Virginia fame, visited the island and described it as being "Most like a triangle, each side forty or fifty miles." Christopher Columbus was there and felt such a thrill at the beauty of the isle that he wrote in glowing terms about it. He wrote: "It seems to me as if I can never quit a spot so delightful; as if a thousand tongues would fail to describe it; as if the spell-bound hand would refuse to write."

To this day the feelings of the early visitors still seem to be the same. The spell of the island is such

that even when its inhabitants have gone away for their life work when they retire they come home to spend their remaining days. The charm is such to this day that great numbers of retired business men from Canada, the United States, England, Scotland, and the other West Indies come to enjoy the delightful climate. The sun is never too hot as the trade winds keep the island cool and refreshing, while in our winter season they delight in the glory of summer time.

There are coral reefs, palms, sugar plantations, silver sands on numberless beaches, surf bathing, boating, fishing and gorgeous moonlight nights to make it a place of attractiveness.

One visitor has told the writer about a visit to the Barbados and how he was thrilled by the skill of the Barbadian Negroes as sea divers. He said that when his boat came to anchor hundreds of black dots appeared on the surface of the water and a moment later he saw they were the Barbadian Negro divers ready for the coins to be tossed into the water that they might stage their water performances. He told of a black boy smiling up at him and signaling for him to throw a coin. He took an American quarter and threw it as far as he could send it. The boy saw that it was a quarter and waited to see the angle of his arm, but before the coin left his hand the diver was submerged and a few minutes later he was surprised as he came from the boat to see the boy with the quarter, saying, "Thank you, mister."

Francis Makemie was the eye witness to no such a scene as this, but he did see enough so that he meditated upon the things he had seen. He saw hundreds of women and children and men toiling in the sugar plantations. He saw the wharves, and the toilers there, and whenever he saw laborers he saw the great need of the gospel of his Lord. He saw a

careless, self-satisfied clergy of the established church utterly forgetting the need of the heart-hungry multitudes about them. He saw the great need everywhere and when he sailed away it was to think and to dream of a time when he could return to bring to these benighted people on the beautiful island the message which was burning in his heart.

He was at this time on his way to Maryland. There was a letter from Colonel William Stevens asking for a godly minister, and he had been ordained for that purpose. He was impelled to press on, and yet there was Barbados. Barbados the beautiful! Delightful climate, sea breezes and all that but like the apostle of old he was thinking of his Master's Kingdom and the needs of lost men everywhere. Barbados to Makemie presented a real need and some day he would find his way back. Barbados entered his thought and into his warm heart and into his prayers, and the fruitage of his yearning we shall see as we watch the progress of his useful and unselfish life.

CHAPTER IV

THE EARLY LABORS OF REV. FRANCIS MAKEMIE IN MARYLAND

There were perhaps few stops between the Isle of Barbados and the old County of Somerset in Maryland where resided Colonel William Stevens—the man who had written to the Presbytery of Laggan in 1680 for them to send a minister to the people of Maryland. The entry on the minutes of the Presbytery of Laggan for December 29, 1680, reads: “Col. Stevens from Maryland beside Virginia his desire of a godly minister is presented to us. The meeting will consider it seriously and do what they can in it. Mr. John Heart is to write to Mr. William Keyes about this, and Mr. Robt. Rule to the meetings of Route and Tyrone, and Mr. William Trail to the meetings of Down and Antrim.”

If the purpose in writing Mr. William Keyes was to get him to go to America, the appeal seems to have borne no fruit. The Presbytery took the matter seriously when they entered into such a wide correspondence to secure the man to answer the call of Col. Stevens. Francis Makemie finally being chosen and ordained for the call to Maryland, evidently lost no time when he landed in America in finding his way to the home of Col. William Stevens. He had come to America in answer to that call and naturally we find him taking his place at the table of the great plantation house of the Rehoboth Plantation where resided the famous man who had written the letter which brought him out to Maryland—Col. William

Stevens. Col. Stevens' home became his home, for the time, and as such was his first home in the new world.

Writers about Makemie have pictured him as a strolling or wandering preacher, fixing upon this place and that place only to change in a short time to another, but such was not the case. The work of his Lord took him to many points but as to his home, we find him a man who soon found a fixed place of habitation. His first home in America was this great old plantation house and his last home was in Accomack County, Virginia, just a few miles from this Rehoboth plantation, and this section which has come to be familiarly known as "Makemie Land" was his home to the end of his life.

It is true that he had a temporary residence here and there for a time, but Makemie's home was from the first to the last either in Somerset County, Maryland, or in Accomack County, Virginia. Let us look at this first residence in the new world. It was a mansion made of the finest bricks from England and at the time Francis Makemie came to live there it had been built only nine years. Col. Stevens had employed a builder by the name of John Lenham, and the building was completed in 1674. The plan of the building may be lost, but it was the crown of Rehoboth plantation and thus in keeping with the great plantation houses of that day, and with the high position of the owner, Colonel William Stevens.

The plantation where it stood contained hundreds of acres of fertile land. Dr. John Simonson Howk, now the oldest living pastor of the old Rehoboth Church, who lived for ten years in sight of this plantation and was himself a great student of the beginning of the Presbyterian movement in America, tells us: "Colonel William Stevens, a native of Buckinghamshire, England, patented Rehoboth Plantation as his home in 1665, taking its name from

Genesis 26:22. 'And he removed from thence and digged another well, and for that they strove not; and he called the name of it Rehoboth and he said, For now the Lord hath made room for us and we shall be fruitful in the land.' Colonel Stevens was a man of wealth and great prominence." From other sources we find that for a time the plantation contained 1000 acres, but at length Col. Stevens sold four hundred acres to a James Weedon, still leaving enough to justify the name Rehoboth, for still there was room.

In this fine old colonial mansion with its six hundred broad acres, called Rehoboth, and in the genial society of the great Colonel Stevens, Francis Makemie made his first home in the new land. This was early in the year 1683, and Francis Makemie was a young man only twenty-five years of age. Later we will see him with other friends, in varied scenes, with sailing vessels and lands in his own name, but in the year 1683 he was the young pastor of Colonel Stevens and at the beginning of his work in the new world. It was while a guest at the table of this great plantation mansion that he began laying those foundations which have never been shaken. Rehoboth plantation had a sufficient amount of horses so that when Francis Makemie went out to call he was given a way of conveyance. Then whatever he went out to do, call on the sick, visit a neighboring settlement, or conduct a funeral, these early ministrations were conducted from the home of Colonel Stevens.

And who was Colonel William Stevens?

"Colonel William Stevens was the most influential man in Somerset (now Worcester, Wicomico and Somerset) County, Maryland. He was born in Buckinghamshire, England, in the year 1630. He was one of the first to represent the County in the Provincial Council. He was judge in the county from its organization in 1666 to the day of his death in 1687. This

judge of old Somerset County, spokesman of the people, this man who represented Lord Baltimore, and in his name could grant hundreds of acres of land to whomsoever he pleased, this Colonel Stevens, a member of Lord Baltimore's Privy Council, and one of the deputy lieutenants of the province, named and chosen by Lord Baltimore himself, this man whose word was law, had sent for Francis Makemie and that put the call of Makemie in a class to itself. He and Colonel Stevens talked things over and laid their plans, so when young Francis took the helm he knew what he was going to do." (Quoted from *Old Buckingham by the Sea on the Eastern Shore of Maryland*, by I. Marshall Page, pp. 16 and 18).

Dr. Howk in his pamphlet *Rehoboth by the River*, says, "Colonel Stevens was a man of wealth and great prominence. He seems to have been undoubtedly a Presbyterian, and some think he was later on a Ruling Elder. He was buried in 1687 on his farm about a half mile from the church. Public benefactor though he was, even his tomb was lost to view, and so late as February 13, 1853, Rev. James L. Vallandigham, D.D., LL.D., at that time pastor of the (old Rehoboth) church, located the spot, and removing the earth which then covered the simple marble slab disclosed to view the following inscription:

Here Lyeth the body of
WILLIAM STEVENS, ESQ.
 who departed this life the
 23rd of December, 1687,
 Aged 57 years.

He was for 22 years judge of this county
 court, one of His Lordship's Council,
 and one of the Deputy Lieutenants of
 this Province of Maryland.

Vivit Post Funera Virtus.

The writer recently visited this famous old tomb in company with Dr. Herman Bischof, now pastor of the Old Rehoboth Church and photographed the tomb and the spot where the mansion of Colonel Stevens once stood, which is only a few hundred feet away from the grave.

Dr. L. P. Bowen tells of visiting the ruins of this old mansion back in 1885, Dr. Howk was there in 1897, and the present author was there in 1937. Little remains but a heap of rubbish, yet this house was a place of beginning. It is the place where the residence and work of Francis Makemie began in America. This house had been a preaching place since the year 1672 when (as court records inform us) the grand jury whose foreman was none other than that good Scotch Presbyterian David Brown, gave license to Rev. Robert Maddux to preach in four places in the county, and one of these was the home of Colonel William Stevens (Old Somerset Records). Colonel Stevens was evidently a deeply religious man and his home was open to those who claimed to love the name of the Lord. The way was opened for all of every faith, non-conformists including Quakers or whoever might wish to preach the word of God. Then, and through the years there came a demand more and more insistent for a godly minister of their own faith. Makemie found Rehoboth Plantation the natural gathering place of those of his own faith.

Francis Makemie was not the first Presbyterian minister to preach in America. There were the Puritan (who were Presbyterian in form) ministers from New England who had enjoyed freedom in preaching in Virginia fifty years before Francis Makemie reached our shores. There were such men as Matthew Hill, Rev. Francis Doughty, and Rev. Robert Maddux with no doubt countless unnamed

others whose names are in the Lamb's book of life, but they left no abiding work. Their ministrations while of inestimable worth to their day and generation belonged to the time in which they lived, and the fruitage of their toil was not permanent. Makemie laid foundations for the future and his work abides. Perhaps it may have been that the time was not ripe for the others.

Francis Makemie was no strolling preacher stopping for a night and gone at the dawn of the new day to other points. He had come to Maryland in answer to the direct call voiced by Col. William Stevens, and back of Colonel Stevens' call was the loud call of the group of representative citizens with whom he had conferred. Everything was in Makemie's favor and back there in those earliest months of his toil in the year 1683, he started the churches in Somerset County, Rehoboth Presbyterian Church, now recognized as the oldest Presbyterian Church in America. Snow Hill, the close second to it. Buckingham, which was in the country and supported by the plantations around it, and sometimes not mentioned because Makemie organized it as a branch of Snow Hill, Manokin, where preaching had been established before Makemie came, Wicomico, now in the town of Salisbury, and Pitts Creek, now in Pocomoke City, the church honored by the gift of Madam Anne Holden, the daughter of Francis Makemie. (For record of the beginning of these churches known as the Makemie Churches, read Chapter 25 in "Old Buckingham by the Sea on the Eastern Shore of Maryland.")

It is evident that these churches had their rise in the early months of Makemie's work in America. Some have said: "It is strange that Francis Makemie could have founded all these churches in so short a time." No, when you take in the elements of this

situation, there is nothing strange about it. It is the most natural thing in the world that Makemie founded these churches in a few months in 1683, and that is just the thing he did.

It should be borne in mind that Maryland was not a royal Province as Virginia, where the Established Church of England crowded out those who did not conform to the worship of the establishment. Maryland was a Proprietary Government, under the Calverts, and they had granted freedom of religious belief and worship to all their subjects. Just a few miles away, under the laws of Virginia non-conformists, or Presbyterians, were taxed to pay to the established church, and as a result Somerset County, Maryland, had filled up with people of the Presbyterian faith and when Makemie came the time was ripe for the harvest. It is true that Makemie was a master workman, but it is also true that he was here in God's good time to do the work.

No harvest field was ever more heavily laden with its ripened grain than was Somerset County, Maryland, with its great spiritual harvest, in the year 1683. Had Makemie waited ten years it could not have been done, for the Calverts lost control for a time and the established church laid off Episcopal parishes and in the years following 1690 the establishing of so many Presbyterian churches would have been fraught with insurmountable barriers. In 1683 such was not the case. There was perfect religious freedom. A barn, a residence, anywhere the preacher was at liberty to speak and the people were in sympathy and glad to hear the word at the lips of one of their own faith. It was the time of harvest and the results sprang from his labors as naturally as violets spring from the violet bed in springtime. He who would know the story of Presbyterian beginnings in

America may spend valuable time studying Rev. Francis Makemie's work in Maryland in 1683.

It would be well to look at another element entering into his success at this time, namely the very high type of the people about old Rehoboth. Space will not allow the study of all the families in this section, but here are a few names of people who were outstanding people, and these people came into the services of the young Francis Makemie and were his helpers and assistants in doing the great work that was his to do.

Colonel David Brown, who is said to have been a Presbyterian from Glasgow, Scotland. He was foreman of the grand jury and held high offices in Provincial Maryland to the day of his death. He would have much to talk about with Makemie. If Makemie had met him while a student in the University of Glasgow or not, both knew Glasgow and would be drawn to each other. Then there was Captain John Franklin, one of His Majesty's justices and a man always held in the highest esteem in his generation. There was Robert King, said to have been an Irish Baronet and lived at his beautiful home which he named Kingsland, and whose daughter Mary afterward married Rev. John Henry, the successor of Francis Makemie at Rehoboth, and then after his death she married another Presbyterian minister, Rev. John Hampton. Then there was Captain William Fassitt (whose life story is told in Chapter 4 of *Old Buckingham by the Sea on the Eastern Shore of Maryland*) and next to Col. Stevens was one of the greatest among the men of his day, an officer and a citizen whose posterity still live on the eastern shore of Maryland. And there is the name of Col. Francis Jenkins who married the beautiful Mary King, and was named with his wife the beautiful Mary, in the will of Francis Makemie, years later,

showing how greatly he was esteemed by Makemie. Col. Jenkins rose to higher and higher rank in the colony until death called him away. Col. George Layfield was another leading citizen of old Somerset at this time. He was a friend of Makemie and sometimes things sent to Makemie would be sent in his care. He outlived Col. Stevens and married Mrs. Stevens after the colonel's death. There was Moses Fenton and Pierce Bray, younger men than the others, but finally elected to the eldership in the old Rehoboth church and stood by Mr. Makemie in the closing years of his eventful life. These eminent people and scores of others greeted the Rev. Francis Makemie when they gathered for worship, and to him they gave their fullest allegiance. He represented to them the very highest and best in the Christian ministry and the rare fellowship of the eminent group of citizens met its complement in the coming of one like Francis Makemie, for he had come from their homeland. If they were from Ireland so was he. If they were from Scotland he was too. His parents had gone from Scotland to Ireland and he had been educated in Glasgow. He had come to them with the finest traditions of the Scottish Kirk. He was gifted with a rare sense of humor and knew how to make himself at home in any society. The great work of establishing Presbyterian Churches in Maryland in 1683 was possible because of these wonderful people and it was possible because of Francis Makemie. If Hill, or Doughty, or Maddux could have laid these foundations they would have done so, but it was for another. Francis Makemie differed from the other ministers of the colonial period as St. Paul differed from his helpers and under God Makemie did what he did because he was Francis Makemie, his marvelous personality overtopping all others who had come before him. In his

later life we shall see him bending the house of Burgesses in Williamsburg to his will until they vote him their approval and seek to please him as one to be favored. Wonderful man—this man Makemie! Hill, or Doughty, or Maddux couldn't do it. John Hampton and George McNish, who came later, could not win their way as he did it. We have never really seen this great man Makemie. He is so great that we must stop and take a new measure of him. As we follow his life we will find New England divines being won to him and giving him their heartiest applause. "That brave man Makemie," wrote the great Cotton Mather. We will find him in conference with the great London divines, winning their highest confidence and holding it to the end of his life. And then when he had passed away, the men of his Presbytery wrote to London mentioning his name as a passport for their message. Let the true portrait of the master Presbyterian stand out as in the bright light, and as we see the great man, which he truly was, we can understand why churches sprang up as by magic at his touch. There was a charm about Francis Makemie. He made friends and they remained true to him through life. He was an ideal pastor serving an ideal people and in this happy relationship "Mother Re-hoboth" the oldest Presbyterian church in America came into being, and so did five other churches in an incredibly short time. Even Makemie could not have done it in 1693, but in 1683 (unhampered by a domineering church supported by the state) and with Irish and Scotch Presbyterians ready to be organized in Somerset county, he planted the seeds of these churches which still stand as a monument to his genius and unselfish labors. These six churches are here, where they have been, representing the kingdom of the Lord, for two hundred fifty-four years and through these years thousands have found their

way to the light of a glorious faith. The work of Francis Makemie can never be measured this side of eternity. His early labors in Maryland bore such fruit that his name will live as one of the greatest of men since the days of the apostles.

Twenty-five miles up the deep old Pocomoke river from the Rehoboth church and plantation a new town was just coming into being. It was the town of Snow Hill. This new town was growing on a tract of land which was granted to Col. William Stevens in 1676 and which he had named Snow Hill from a place in England. Two years later he sold the land to Henry Bishop for 15,000 pounds of tobacco. The tract contained about five hundred acres of land at that time. The town of Snow Hill was beginning at the time Makemie began his labors in America, and the name Snow Hill was given the settlement in the year 1684 officially. How did Makemie travel that twenty-five miles from Rehoboth to Snow Hill? He has left no record to answer, but there were two ways of making the journey. One by taking a boat up the river, and the other was to ride on horseback through the pathways of the forests. Which would he take? The river was deep and many have lost their lives in its thirsty waters. The forests at that time were filled with Indians and occasionally the deadly panther lay crouched ready to spring upon the unsuspecting traveler. (See *Old Buckingham by the Sea on the Eastern Shore of Maryland* by I. Marshall Page, for a description of these conditions; chapter 2, entitled "Colonial Eastern Shore.")

Speaking of horses at that period of the Eastern Shore of Maryland, one might think they were abundant. Indeed, the author has seen droves of these wild ponies not many miles from Snow Hill, grazing in herds on the marsh lands near the Chincoteague Bay. There is a tradition that an old Span-

ish ship was wrecked near these shores and the horses escaped to the land and have multiplied and grown wild through almost two centuries. Every year there is a great "pony penning" at Chincoteague, Va., which is just a few miles from Snow Hill. Many thousands of people gather for this occasion to watch the penning, catching and taming of these wild ponies. The Honorable Jennings Cropper Wise, author of *The Early History of the Eastern Shore of Virginia*, discredits the Spanish wreck as the origin of the horse on the Eastern Shore, but calls our attention to an old court record which shows that George Ludlow on the Western Shore sold a horse to Col. Argoll Yeadly. This bill of sale bears date of January 30, 1642, but even if this were the first horse on the Eastern Shore, when Francis Makemie came from Rehoboth to Snow Hill for the first time, there is no question but that he had the offer of a horse for his journey.

It will be well to remember that although there were "easie and pleasant roads" (as Makemie himself described them) through these forests, yet the usual mode of travel was by the water ways and the Pocomoke River was one of the grandest thoroughfares in this section at that time. Capt. John Smith had explored it and made a map of the section. It was on this Pocomoke River that the first naval battle was ever fought in American waters. In April 1635, in the trouble of Claiborne and his contest with Lord Baltimore, two vessels of Lord Baltimore met and fought with the vessel of Claiborne here on the Pocomoke river.

Pocomoke river has been the carrier of much commerce. In the earliest times rolling roads were used and the great hogsheads of tobacco were rolled down to its wharves. From this section literally millions of pounds of wheat, corn, pork and tobacco found

their way to the markets of the world. Pocomoke river was the great commercial highway of that day and because of it Snow Hill eventually became a port of entry as Rehoboth had done at an earlier time. It is a deep river, so deep that one lady described to the writer, how she saw a boat go down in the waters and only the top of the tall masts could be seen. It is easy to believe that Francis Makemie came from Rehoboth to Snow Hill, as one would take the main highway of today, on the crest of the Pocomoke river.

In studying the early labors of Makemie on these shores we think of the Indians and wonder if the great preacher came in contact with the red men of the forests. The Indians were here in abundance. Capt. John Smith, who on his exploration of the eastern shore became angered with the Indians for trading him puddle water, described them as being of smaller stature than other Indians he had met. There was a large tribe called Assateagues living on the border of Maryland and Virginia. The main tribe however were the Nanticokes and a branch of this tribe lived at Shelltown (sometimes called Indiantown) which may still be located by the great pile of shells, at the mouth of the Pocomoke river about ten miles below the old Rehoboth church.

George Fox, the Quaker preacher who preached at Col. Stevens' the year before his new mansion was built, tells us that in his service was the Indian king from this village. There were thousands of whites and Indians in this gathering. Dr. J. Simonson Howk, who has given the author full permission to quote him (and whose information is most accurate, for he had access to many documents no longer in existence, among these were the papers of the Spence family which were destroyed by fire after he had used them) states, "George Fox, the great apostle of the Quakers, sought these shores and went from place to place

preaching. The people thronged to hear this wonderful man. He came to Rehoboth where the great sympathetic heart of William Stevens made room for him, and there, on the 23rd of January, 1673, he preached to a great congregation of whites and Indians, as Colonel Stevens tells us, and the Quakers established a monthly meeting there. The settlement of Pennsylvania in 1681 soon drew them away. Col. Stevens graphically describes the zeal and earnestness of Fox, as he stood in the doorway of the house preaching, in his famous 'leather breeches'."

Dr. L. P. Bowen, in his notes to *Days of Makemie*, published by the Presbyterian Board, has given us this interesting information relative to the Indians of the Eastern Shore at the time when Rev. Francis Makemie was here: "Not far from the mouth of the Pocomoke river are large banks of shells, marking the site of an old Indian village, and now called 'Shell Town'. The Eastern Shore Indians have faded from the earth, and so, I thought, had their language too. Smith (he means Capt. John) speaks of them as of another language from the rest and very rude." Heckewelder describes them as speaking a dialect of the Lenni Lenapes. Accidentally I came upon a manuscript in possession of the American Philosophical Society, Philadelphia, a transcript of which is now before me, and from which I take the words used in my book. I cannot express my delight in recovering the dead language of a dead tribe—sounds once familiar in Makemie's ear. The manuscript has the following heading:

"Taken at Locust Neck Town, the remains of an ancient Indian town on Goose Creek, Choptank River, Dorset, Maryland. Five wigwams and a board house with a glass window now form the whole that is left of the Nanticoke tribe, which was a hundred years since numerous and powerful. Many of them

migrated to the six nations within my memory about twenty-five years since." These words were principally taken from a squaw called Mrs. Mulberry, the widow of the late Indian chief, who was called colonel—no king having succeeded their famous Chief Winikako who died seventy-five years since."

"Taken by Mr. Murray of Maryland. See his letter of Sept. 18, 1792." "The manuscript is among the papers contributed to the society's collection by Thomas Jefferson. Mrs. Mulberry's true name was Weningominsk." (Quoted from Dr. L. P. Bowen by special permission).

Here is a testimony that in 1792 there were still remains of the Nanticoke Indians on the Eastern Shore, and just as faithful testimony that in 1692 (a "hundred years since") the Indians were "numerous and powerful." Nine years prior to 1692, Francis Makemie was founding these Presbyterian churches on the Eastern Shore of Maryland, so that it is certain he saw the redskin dwellers of the forests every day. It would be one of the most thrilling chapters in American religious history if we knew the full story of the contacts of Rev. Francis Makemie with these children of the forests, what he said to them and did for them, and the influence he was in making happier their condition, but we do not know. We do know, however, that he lived in the home of Colonel William Stevens, and that as judge of the county William Stevens proved himself the friend of the Indians. No man could mistreat the Indians and get by Judge Stevens' court. Bad men of that day tried it, as court records show, and found to their sorrow that their misdeeds would not go unpunished. Judge Stevens, a friend of the Indians, and Francis Makemie a true friend of Judge Stevens. Where does a process of reasoning lead us naturally? Just here: since the Indians came to Judge Stevens as their

protector and benefactor, we may think of these two good friends, Col. Stevens and his pastor Rev. Francis Makemie, riding through the forests together, or visiting the Indian king at Shelltown, and as the Indians were always glad to listen to the message of the great spirit they must have asked him questions about the great Creator. Would he not watch the Indian children at their play? Was not his friendship with Col. Stevens a great protection to him when he rode alone through the forests? Can we think of our great Makemie going with Col. Stevens among these red-skinned people without thinking of the good word he would give them after the other matters of business were transacted? There is no record left to answer these questions, but even though he was not sent as a missionary to the Eastern Shore Indians, he must have regarded them as a part of his parish. He must have taken time to tell them of the great spirit and his love for his children; and how in his great love he sent his Son for them as for the rest of the world, and it may be that in that great day of our Lord countless numbers of these Indians of old Somerset County, Maryland, will rise up to bless the name of Francis Makemie.

CHAPTER V

REV. FRANCIS MAKEMIE AT ELIZABETH RIVER, VIRGINIA

One day in the summer of 1683, a visitor came to see Francis Makemie and that man was no other than the clerk of the Presbytery of Laggan, Rev. William Trail.

William Trail was the clerk of Presbytery back in 1680, when the letter from Col. William Stevens from "Maryland, beside Virginia" was received and he is the one who would have read the contents of that letter to the meeting there in St. Johnstown, which resulted in the going out of Francis Makemie. The pathway of Mr. Trail grew very steep and perilous after he read that letter to the Presbytery of Laggan. The minions of King Charles II, urged on by the prelates in the established church, had lifted their hands against the Dissenters (Presbyterians) in the North of Ireland and the ministers in the Presbytery of Laggan had been brought into deep suffering. Four ministers were arrested and taken to prison where they received bitter treatment, and yet the charge against them was that they had kept a religious fast. Imprisonment for doing that which they believed to be their Christian duty! So severe was this persecution in Ireland that for nine years no record is placed on the book of minutes of the Presbytery of Laggan. The established church was determined to destroy the Presbyterians and for the simple reason that they could not force them into the established church, good men were arrested and imprisoned. It is difficult for us to think of all this

bitterness and persecution being done in the name of religion. No Presbyterian (Dissenter) was exempt. The good John Bunyan was imprisoned in the gaol at Bedford, England, for twelve years and there began his "Pilgrim's Progress" and was completing the second part of it while Francis Makemie was doing his work at old Rehoboth, Maryland. The book did not appear in print until the year after Makemie came to Maryland, as it was printed in 1684.

When at length this persecution reached County Donegal, Ireland, and the Presbytery of Laggan, Rev. William Trail was made the brunt of the bitterest persecution. Rev. William Trail was imprisoned for eight months and his body burned in effigy. It may have been that he suffered these indignities because of his prominence in the Presbytery of Laggan. He was clerk for quite a long time, and served also as its moderator, so that this prominence may have brought down upon his head the bitterness of the establishment. Or it may have been because of the letters he had written to the Presbyteries of Down and Antrim, asking for a godly minister to go out to Maryland. At any rate when he was free of the toils of the law he went to Maryland himself. It is no wonder that he came to Rehoboth. It was a port of entry, and it was the home of the man Col. Stevens who had written to him, as clerk of the Presbytery of Laggan, for a minister. It may be that Makemie had written him in the true Rehoboth spirit, that "There is room." Then Francis Makemie was the one man in America William Trail knew. It is no wonder that he sought him out and found him. No doubt the letters from Mr. Trail to Mr. Makemie had told of the bitter persecution of his fellow ministers and himself. And likely Francis had written back about the friendly government of the Calverts where men could worship God according to the dictates of their own consciences.

William Trail came to Maryland in 1683, and it is most likely that his first motive was to escape the severe trials he must endure if he remained in Ireland. There is no evidence that a call awaited him, and yet some day a record may be found which will show that Francis Makemie had written him to come. Most likely he came to escape persecution and so we find him worshipping in the congregation where Makemie was preaching. Then there was a sharing of the gospel labors. How many miles they rode together through the forests, or how many hours they spent together under the white sails of a boat on the Pocomoke River and Pocomoke Sound we will never know.

In the association of these two brother ministers from the Presbytery of Laggan there was much joy as they talked together of the work of the Lord and his kingdom. How Makemie must have rejoiced in the rich fellowship of one of the leaders from the Presbytery—his own Presbytery of Laggan. How pleasant to talk with one of the men who had aided him in entering the ministry, and had laid his hand upon him in that solemn moment of ordination. How pleasantly the hours must have slipped away as William Trail entered fully and sympathetically into the problems of the young minister's work; and yet how the heart of Makemie must have been wrung as he listened to the tales of suffering endured by those he knew and loved so far across the ocean. It all seemed to open up the path of duty and young Makemie is thinking of asking Mr. Trail to look after Rehoboth while he goes on to another field to open up the way for others and yet others of those persecuted ministers.

How beautiful and yet how like Francis Makemie to offer his pulpit to William Trail. Many would have said you go on and find you a place as I have

done. Hew you out a parish in this wilderness and shepherd a flock of your own. But no such words ever came from the lips of Francis Makemie. He was never selfish. Every moment and every act of his life prove how grandly unselfish he was. And William Trail would not easily consent to take the work which Makemie had founded. He would readily see the unfairness of it. There were days of talking it over and no doubt there were nights in which they sat till the wee hours of the morning, while the young Makemie urged his senior to take the place offered him while he went to another field. And only when Makemie had shown him the glowing picture of his work in another field, did William Trail consent to take charge of Rehoboth and the other churches which Makemie had started. He must have preached in Buckingham for court records show that in December 1683, Rev. William Trail performed the marriage ceremony for Hugh Tingle and Elizabeth Powell, (see *Old Buckingham by the Sea on the Eastern Shore of Maryland*) in the community of Buckingham, indicating his acquaintance in the seaside section, if not the pastoral care of the church. It is also probable that he looked after the other churches until they could have pastors of their own.

This opened the way for Makemie to journey toward the South. He wanted to do that for two reasons. He was not tired of Rehoboth. The subsequent years showed that he could never leave Rehoboth, for Rehoboth was his first love. Living he lived for her and dying he remembered her in his will. But first of all Makemie was an evangelist. The loving fervor for young and tender souls burned in his heart. He had a message of God's love and he must tell it. He was in the work of the gospel that men might be saved. Then there were the scattered sheep from the homeland and they must have

spiritual provision made for them. To Makemie this was a great work to be done and he would not be satisfied until he performed the task of bringing the gospel of the Lord Christ to all the needy places in the new world. In the second place he was thinking always of others and the others in the most urgent need were the ministers at home, some being imprisoned for their fidelity and others being thrown out of their livings because of their nonconformity to the church of the state. If only he could go before and open up the way for them. Just be to them as Joseph was to his brethren in Egypt, and thus save life. This going before to prepare the way was a dream of Makemie. It grew into a passion, and became the glory of his life. How truly did he "prepare the way of the Lord."

Thus with the infant church in America in the trusted hands of Rev. William Trail, Francis Makemie started south intending to make quite a long journey which would take him as far as Charleston, South Carolina (then called Ashley River).

The first known letter of Francis Makemie was written at this period to Dr. Increase Mather of Boston, Massachusetts, giving valuable information regarding his movements. The original of this letter is in the public library in Boston. The author received a personal letter bearing date of July 31, 1937, from Mr. Richard G. Hensley, Chief Librarian of the Reference Division of the Boston City Library, granting permission to use this letter in the text of this book. It is as follows:

"Elizabeth R(iver) Virginia 22 July —84

"R.(everend) & D(ear) B.(rother)

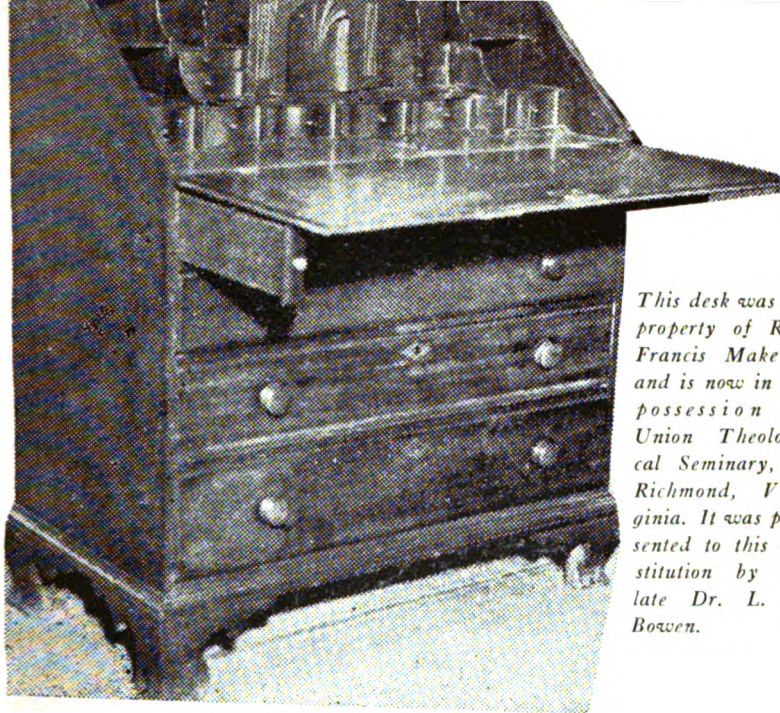
"I wrote you tho unacquaint, by Mr Lamb from North Carolina, of my designe for Ashly (R. So)uth Carolina, which I was soe forward in accomplishing th(at I en)gaged in a voyage, and went to sea in the moneth of May bu(t God) in his providence saw it fit that I should nott see it, att this time; for wee were beate upon the coast by contrary winds, and to

the North as far as Delaware bay, for five weeks together soe that falling short in our provisions were necessitated, after severall essayes to the South, to Virginia, and in the meane while, Collonell Anthony Lawson, and other inhabitants of the Parish of Linhaven, in lower Norfolk County, who had a dissenting Minister formerly from Ireland untill the Lord was pleased to remove him by death, in August last, among whom I preached before I went to the South, in coming from Maryland, against their earnest importunity, coming soe pertinently to the place of our landing for water, renuing their suits, prevailed with me to stay this season, which the more easily overcame me, considering the season of the yeare, and the litle encouragement I found for Carolina from the sure information I have had. But for the satisfaction of my friends in Ireland, whom I designe to be very nice in inviting to any place in America I have yet seen, I have sent one of our number to acquaint me further concerning the place. I am here assured of liberty, and other encouragements, resolving to submit to the soveraigne providence of gd who has been pleased very unexpectedly to drive me back to this poor desolate people, among whom I desire to continue untill god in his providence determine otherwise concerning me. I have presumed a second before I can heare how acceptable my first has been. I hope this will prevent your writing to Ashly R. and determine your resolution in directing your letters to Coll. Anthony Lawson, att the Eastern branch of Elizabeth R. I expect if you have an opportunity of writing to Mr John Hart, you will acquaint him concerning (m)e; which with your prayers and advice will oblige him who is your deare, and affectionate brother in (the) gspell of our Lord Jesus.

The bearer Mr Wilson will be a safe bearer.

To the reverend Mr Increase Mather Minister of the Gspell att Bostone n.England, These"

This wonderful letter supplies a vast amount of information. First it tells us that when he left Maryland in the autumn of 1683, he came to the eastern branch of Elizabeth River, Virginia, and there he found a congregation of Presbyterians (dissenters) whose pastor had come from Ireland, but had died in August (1683) just prior to his coming among them. He found the people desolate, evidently in great grief over the death of their beloved minister. Mr. Makemie preached among them and was urged to remain with them but he continued his journey on as far as North Carolina. Here he found a man



This desk was the property of Rev. Francis Makemie and is now in the possession of the Union Theological Seminary, of Richmond, Virginia. It was presented to this institution by the late Dr. L. P. Bowen.

Annapolis Sw
 Eliz. & Virginia 28 July
 1685
 I send you enclosed by Mr. Hallett with several books, and am well
 satisfied concerned that these were sent to you, & not misca-
 rried, for which, I hope it will give you occasion, to pursue my first
 writing to satisfy, for there is no reason why, should be left to
 you, and far less, that this gift should be returned for nothing, I
 am obliged to own my fault, your doctor. And about your fault,
 if you had any favour in Virginia, to find me ready to obey your
 command. I have writ to Mr. Wanders, and that you would be oblig-
 ed to order the safe conveyance thereof unto his hands. Francis
 Makemie wrote a line to one Mr. Thomas Baner a minister who lived
 in S. Carolina, who writes he writes to me from Ashley & that he that
 next week was to take shipping for N. C. So that I intended to
 be with you. But if there is not just man in this Country, let me
 know to be returned. I am yours in the Lord Jesus
 Francis Makemie

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Original from

UNIVERSITY OF MICHIGAN

Reproduction of a letter written by Rev. Francis Makemie to Dr. Increase Mather July 28th, 1685. (The Original is in the possession of the Massachusetts Historical Society.)

who was going to New England, a Mr. Lamb, and so he wrote a letter to Dr. Increase Mather and sent it by him. In this letter written from North Carolina must have been information which would now be of untold value, as it would have given Dr. Mather a personal account revealing much about Mr. Makemie which we do not know, but this letter was lost. Did Lamb reach New England? Was the letter delivered? All we know of this letter is that it told Dr. Mather that he was on his way to Ashley River (now Charleston) and requested him to write him there.

Makemie, however, changed his plan and instead of going to South Carolina, he turned back to Maryland. The land of his adoption had become the land of his love. Why did he return to Maryland so soon? Was it because William Trail had sent for him? Was it that he needed provisions for the journey which he hoped to get in Maryland? We do not know.

His stay in Maryland, however, was of short duration for in May, 1684, he started out to fulfill his determination to reach South Carolina, and this time he ventured in a sailing vessel. It may have been his first experience in charge of a boat at sea, for he has described in the letter to Dr. Mather the bitter experience of being driven in the wind at sea. He informs us that while he was endeavoring to go south the winds kept driving him ever to the north. He simply could not manage his boat and the craft was driven as far to the north as the Delaware Bay. The New Testament tells us of another apostle who was driven in a terrible storm, only St. Paul just had fourteen days of it while Francis Makemie had five weeks of storm. So trying was this experience at sea that the food supply ran low and the water was exhausted so that he had to put into port for water. He did not know where he was but when he landed

for the needed supplies he found that he had come back to the settlement on the eastern branch of Elizabeth River.

A very prominent man, Col. Anthony Lawson, and other citizens recognized him as the Francis Makemie who had preached to them the past autumn and they gathered about him insisting that he remain in their midst and preach for them. So singular was the experience of his craft being driven to this identical port by an unseen hand that the good Makemie felt assured that it was the will of God and so he consented to be their minister and was in their midst for more than a year.

It was the author's good fortune to locate and identify the very place where Makemie ministered on the eastern branch of the Elizabeth River, while making the research for this work. On the 20th of August, 1937, while examining the records at the court house of Princess Anne County, Virginia, I sought the deed to a lot which is mentioned in Francis Makemie's will, in the following words:

"Item: I order and empower my execut'x hereafterwards nominated and appointed to sell dispose of and alien my house and lott att ye (?) tavern in Princess Ann County on ye Eastern Branch of Elizabeth River"

The deed found, revealed to my surprise that this lot was not purchased during the ministry of Mr. Makemie in this section, but was bought some thirteen years after he left there to be used in connection with his trade with the Isle of Barbados. The text of the will follows:

"Col. Lawson
Captain Moseley, Senr.

Deed to Mr. Francis Makemie Virginia.

To all whom these presents may come. Know ye that we Anthony Lawson and Edward Moseley, Senr. of Princess Anne County, Gents. for all in consideration of 200 pounds of tobacco to us in hand paid at pnd. Before the ensealing and

delivery of these presents, by Francis Makemie of the County of Accomack, Minister. The receipt of which we acknowledge and ourselves, therewith fully satisfied, contented and paid, have bargained, alienated, soled, transferred and made over, and by these presents do bargain alienate, transfer and make over unto the said Francis Makemie, one lott containing halfe an acre of land more or less, within the tract or piece of ground which we purchased of Simon Handcocke, Junr. situate, lying and being on the North side of the Eastern Branch of Elizabeth River within the County aforesaid and purchased by Anthony Lawson Edward Moseley, Senr. (William Moseley, Junr. late deceased) for a place of cohabitation and trade as by deed under the said Hancock, hand and seal, acknowledged in the said Princess Anne Court records, may more at large appeare which said lott of halfe acre of land, more or less, lyeth on the South side of Malachy Thrustons lott, and is for breadth three poles on the west side of the street running down to the long point and little from the said Thruston and for length is bounded by the said street and Mr. Moseley's Creek, and is said the fifteenth lott from the West North-west line of the said tract of land, to have and to hold the said lott containing one halfe an acre of ground, more or less.

As before expressed unto him the said Francis Makemie and to his heirs and assigns forever in as free and ample manner to all intents and purposes as we hold the aforesaid deed for the whole farm Simon Handcocke, Senr. our heirs & C. always provided that the said Francis Makemie doth build on the said lott. One good house 20 foot long, 15 ft. wide, between the date of these presents and the first day of March next ensuing in witness whereof we have hereunto sett our hands and seals this 8 th day of June Anno. Dom. 1698 signed

Anthony Lawson (Seal)

William Moseley, Junr. — Phil Fighting—Edward Moseley, Senr
Acknowledged in open court of Princess Anne County by Coll. Anthony Lawson & Capt. Edward Moseley and it is ordered to be recorded this 15th day of July 1700"

(Copied from Princess Anne County, Virginia Deed Book No. one, p. 252.)

I then discovered a record that informed me that this lot was bought in a 51 acre farm by Col. Lawson and the Moseleys to be laid off in a town. Such a town grew up and was called New Town. Conway Whittle's map of the county shows that in 1697 the Princess Anne court house was in this town, a church, cemetery and several houses.

On making inquiries a land attorney in the county, who evidently knows every tract of land in the county, told me that he knew the Lawson holdings and that the old cemetery was still there. Driving some distance from the highway, which runs from Norfolk to Virginia Beach, with weeds and undergrowth beating beneath the car, Herman Crutchlow, who was acting chauffeur, and I came to the ruins of the old town. Here are brick ruins and evidences of the remains of that which had once been a town. The identification is perfect even to the landing place on the river, and the creek mentioned in the deed, but no cemetery was to be found. Threading our way back through the plantation (for that is all it is now) I suggested that if we could find an old Negro, either man or woman, who had been on this plantation for quite a time, they could give us information about the cemetery. We soon came to a field where many colored people were working and here an aged man was addressed, and he answered: "Yes suh, boss, deh sho is. De oldes' burryin' groun' in dis whole country am right down dere."

We followed his directions and found the cemetery, walled inclosure, ancient markers and all. What a thrill standing there! I knew that I was at the very spot where Rev. Francis Makemie had come to bury the dead of his congregation back in 1684 and 1685. Perhaps it is the only cemetery in America of which we may be positive that Makemie officiated in interment services, unless the cemetery at the old Rehoboth church was in existence before Makemie's death, if so it is one of the two cemeteries where he officiated at times when he gave comfort to sorrowing loved ones.

In this research the author has located a table made from the very pulpit used by Rev. Francis Makemie, which had been thrown into a pig pen,

from whence it was saved by the loving hands of a pastor and elder. He has also found surveyor's instruments belonging to a son of one of the early Presbyterian ministers, associated with Makemie, but on August 20, 1937, he left the old cemetery, where he had stood with bared head, feeling that he had made a real discovery relating to the labors of Rev. Francis Makemie; even locating and identifying the town* on the eastern branch of the Elizabeth River where Makemie spent those useful months.

A personal letter from Rev. J. L. MacMillan, D.D., pastor of the First Presbyterian Church in Norfolk, bearing date of July 6, 1937, to the author contains the following statement:

"The First Presbyterian Church traces its history back to the church of the Elizabeth River."

Thus we see that in that brief space of time Francis Makemie had laid strong foundations. It has been two and a half centuries since 1685 and yet the First Church in Norfolk stands as a monument to the permanent work of Francis Makemie while at New Town, on the Eastern Branch of the Elizabeth River.

Young Makemie was in good hands and he was still in the making. The records show that this Col. Anthony Lawson to whom Makemie requested Dr. Increase Mather to send his mail, was one of, if not the most, prominent man in this section. For court records tell us that:

"Coll Anthony Lawson and Captain William Robinson were trustees for Norfolk County and took title for the land on which the city of Norfolk was afterward built."

* An old resident of the City of Norfolk tells the writer that the town here on the Elizabeth River was in existence within the past seventy-five years and that the farmers hauled their produce there, from whence it was taken into Norfolk by boat, the mud roads being a barrier to them driving into the city.

No doubt Makemie was with Col. Lawson as he had been with Col. Stevens, a guest at his table and a trusted and helpful friend. Thus while the apostle of Presbyterianism was building for the centuries his friends were building their minister, for there is reason to believe that it was while here that Makemie learned to sail a boat. He evidently did not know much about sailing when he let the wind drive him for five weeks just prior to going to be their minister, and here he would have time and opportunity to go out on the open sea. There is a call of the sea in this section. The author has had the experience of being tossed in the waves within a few miles of this identical spot. Francis Makemie manned his own vessel after he was here, for a year, and it is reasonable to suppose that these friends had taught him the art of sailing.

It is not certain just when Makemie left the Elizabeth River section. The last record of his pastorate there is another letter written to Dr. Increase Mather under date of July 28, 1685. The original of this letter is in the Massachusetts Historical Society in Boston and through the kindness of Mr. Allan B. Forbes, librarian, a photostatic copy of this original letter, showing handwriting of Francis Makemie, is reproduced in this book. The text of the letter follows:

"Honored Sir:

Elizabeth R., 28 July 1685

Yours I received by Mr. Hallet with three books, and am not a little concerned that those now sent to Ashley R. were miscarried, for which, I hope it will give no offence, to declare my willingness to satisfy; for there is no reason they should be lost to you, and far less that the gift should be reiterated for which I am Obligated to own myself your debtor. And assure yourself if you have any friend in Virginia to find me ready to receive your commands. I have wrote to Mr. Wardrope, and beg you would be pleased to order the safe conveyance thereof unto his hands. I have likewise wrote a line to one Mr. Thomas Barret, a minister who lived in S. Carolina, who, when he wrote to me from Ashley R., told me

that next week he was to take shipping for N.E., so that I conclude he is with you. But, if there be no such man in the country, let the letter be returned.

I am yours in the Lord Jesus,
Francis Makemie."

Did Francis Makemie carry out his desire of going to Ashley River, (later to be Charleston) South Carolina? This letter shows that he had not been there and that he had corresponded with this Mr. Barret, but had not even seen him. In the former letter dated July 22, 1684, Makemie speaks again and again of his desire to visit South Carolina, but in this letter he makes no mention of any such intention. Was his vision of this undertaking effaced? It evidently was, and so far as we know South Carolina was never reached by a visit from Mr. Makemie. Numbers of letters from historic sources in South Carolina during this research may be summed up in a letter from Rev. Edward G. Lilly, pastor of the First Presbyterian Church in Charleston, S. C., under date of August 16, 1937, in which he quotes at length from Howe's *History of the Presbyterian Church in South Carolina*. This book was written by George Howe and published by Duffie and Chapman in Columbia, S. C., some seventy years ago. Dr. Lilly, after summing up the evidence, agrees with this rare old book that "By Makemie's settling elsewhere the colony of South Carolina lost the services of one of the most active ministers of the Presbyterian Church."

It is certain that Francis Makemie never visited South Carolina. Mr. Makemie must have left the Elizabeth River settlement soon after he wrote to Dr. Mather the letter of July 28, 1685.

When did he leave Elizabeth River and where did he go? are unanswered questions and to date no documents (to reveal positively the answers) have been found. It is a blank in his life, that is in so far

as court records or letters to positively prove his whereabouts are concerned, but when the thread of evidence is again caught up and we find him with merchandise from the Isle of Barbados, which he is supplying to his neighbors in Accomack County, Virginia, it does not take a difficult process of reasoning to see where he had been. Let us then follow him even though we must trace his steps by an upturned leaf or a broken twig and we shall see glorious things in a glorious and useful life, lived unselfishly for God and his fellow men.

CHAPTER VI

REV. FRANCIS MAKEMIE TRADES WITH BARBADOS, FINDS ROMANCE AND SETTLES IN ACCOMACK COUNTY, VIRGINIA

The congregation at *New Town Eastern Branch of Elizabeth River did not fail when Mr. Makemie left them but they succeeded in getting a minister from the home of Francis Makemie in County Donegal, Ireland, whose name was Josias Mackie, and sometimes written John Mackie. Mackie was a man of means and culture. He seems never to have married but was greatly beloved and at his death gave liberally to the members of his flock of his estate, only sending a part of it back to County Donegal, Ireland. He was a great lover of horses and was always well groomed. Perhaps his last will and testament will reveal much to the interested student. It follows:

"Josias Mackie, of Norfolk County, Minister.

Book 9. Page 540

Date 7 Nov. 1716

Proved 16 Nov. 1716 by Thos. Butt, Senr. Thos. Butt, Junr.

Unto Elizabeth Washard, John Washard, and sonn and daughter of James and Mary Washard 10 pounds in money.

Unto William and mary Johnson children of Jacob Johnson, deceased, and Margaret 10 pounds in money, the said Johnsons when they come of age.

Unto the severall children now living of my three sisters, Mary Margaret and Rebecca, daughters of Mr Patrick MacKie sometime of ST. Johnstown in the County of Donegal of the Kingdom of Ireland, all the remaining part of my money which is in ready cash in Virginia. Transmitted home by Exe'crs in

* The name "New Town" is not used in the Makemie papers for the settlement was not officially made a town until 1697, and is simply called by Makemie Eastern Branch of Elizabeth River, it being the only town in that section.

bills of exchange, by them direct to such person or persons as they think best in the city of London and from thence to Mr John Hervey of Londonderry, merchant, and by him transmitted to the children of the persons above named, also, I give to the severall children of the said Mary, Margaret and Rebecca fourteen pounds four shillings and 8 pence sterling due from Mr William Squire, and Peter Hall, merchants, in Liverpool. Also all the money due to me by a just account from Mr. William Bowden, merchant in London.

To John Shirley, Senr. 150 acres of land lying and being in Princess Anne County, near the Back Bay the remainder of the tract of land purchased by Capt. Francis Morse.

My more scholastic books of learned languages of Latin, Greek and Hebrew to be equally divided between Mr Henry, Mr Mampton and MacKness non-conforming ministers at Pocomoke or thereabouts, will and ordain my executives, will and truly observe the paper of directions by me, left under my own hand relating to the disposal of the remainder of my books, not before disposed of, as also consigning lesser legacy and debts.

Unto John Shirley, Senr. all such sum indebted. Unto Capt. Horatio Woodhouse two mares out of my stock at the sea-side.

Unto Thos Horatio Woodhouse two mares out of my stock at the sea-side. Unto Thomas Butt and Elizabeth Butt children of Mr Richard Butt, two mares. To Mary Cocke daughter of Christopher Cocke one young Mare. To Henry Butt, son of Mr Richard Butt, one young Mare.

Unto Thomas Butt, son of Thomas Butt, Deceased, two young mares.—My riding horse bridle and saddle, alsoe one silk Damask vest—mare I had from Mr Lewis Connor.

Unto Mr Richard Butt, Senr. my greate riding coate with twenty yards of brown lining that is in the chest of goods.

Unto Mrs Martha Thruston a piece of black fflowered damask—being the same Shee fformerly gave me.—my English books.

* * * * *

—appoint my friends Colonel Edward Moseley, and Mrs Martha Thruston to be my execrs. in Trust.

JOSIAS MACKIE and seal

Witness

Sarah Butt

Nathnl Butt

Thomas Butt

Thomas Butt, Junr.

Taken from Brief Abstract of Norfolk

Wills p. 49-50. 1710 1753

Dated Nov. 7 1716

Proved Nov. 16 1716"

Thus we see much of the bachelor preacher who succeeded Francis Makemie at Elizabeth River. He seems to have succeeded and died greatly beloved.

We recognize in this will the names of Rev. John Henry, who eventually succeeded Makemie at Rehoboth Church in Maryland, Rev. George Macnish (called McKness in the will), then pastor of Manokin and Wicomico, and the Rev. John Hampton (spelled Mampton in will), pastor of Snow Hill and Buckingham churches. (See *Old Buckingham by the Sea on the Eastern Shore of Maryland*," p. 35).

This interesting will has taken the reader twenty years ahead of the story; let us now turn back to the fall of 1685 or in 1686 when Rev. Francis Makemie left Elizabeth River. He had come to this portion of Lynnhaven Parish* in a boat which he had but poorly manned, now he is leaving and we may be certain that he has his boat under perfect control. He should be pictured as entering the Chesapeake under full sails. He turns his boat to the north and east thus crossing the Chesapeake and following the eastern shore. He sails over the blue waters in the direction of the land he has not seen for more than a year.

Just a year and yet there is something about him that is different. There is an element of certainty in his nature, a sense of freedom. He is now the master of the craft, and while he may see storms he will meet them fearlessly for he has learned to sail and he has a love for the rolling blue waters and the toss of the waves beneath him. Once the storm drove him helplessly, now he has learned the art of tacking. He can drive his boat into the teeth of the storm and come out laughing. Then he has a vision. A new vision, and yet not new. He is thinking of the Isle of Barbados and preparing for a journey to its pleasant shores. How often he has dreamed of the day when he could return to those shores and tell the

* The Town of Lynnhaven is many miles from New Town and is not on any part of Elizabeth River. He was not at the town of Lynnhaven but in the South-western corner of Lynnhaven Parish.

sweet story of a dying saviour to the lost and needy ones he had seen in 1683, when he was there for so short a time. Watch his boat as it comes to a landing and after a time how it moves out into the Chesapeake and yet turns its prow ever to the north. Along the Chesapeake were many trading posts, landings and inlets and he must gather his cargo to sail for Barbados, for his vision is so definite that it is as a voice calling him to those pleasant shores.

At length he has come in sight of Pocomoke Sound and yonder at the north and to his left is Rehoboth on the fair Maryland shore. Here to his right is Holden's Creek on the shore of Accomack County, Virginia. We watch him a moment to see which way he will take, but as we look the prow is swinging to the right and his craft glides smoothly across the sound and he is entering the mouth of Holden's Creek. There is a store and place of trade. The boat comes to anchor and the minister is entering the store, while planters, trappers and Indians gather about the wharf to look over his boat. Tied nearby are canoes from Shell Town which is just across Pocomoke Sound and the home of the Indian king.

The strong merchant, Mr. William Anderson, is reaching out his hand as Makemie enters the doorway, and he is saying:

"W'y Mr. Makemie I thought you down on the western shore?"

"Well, I have been down at Elizabeth River for more than a year," answers Makemie, "but I have a mission to the Isle of Barbados and I am preparing now for my voyage."

"Well, well, it's good to see you again. I haven't seen you since I heard you preach over at Rehoboth, but I have thought of you very often and hoped to hear you again," says Mr. Anderson.

"How is our dear Rehoboth?" asks Mr. Makemie.

"Oh very good. Mr. Trail is a good minister and is greatly loved by all the people," replies Mr. Anderson.

"I am glad to hear that, but it could not be otherwise for he is such a wonderful man. In all his persecutions he remained true to the Presbyterian faith and proved himself a good soldier of his Lord," Francis is saying—but who is this coming through the rear door of the store? A young woman. The most beautiful he has ever seen, and her lovely eyes and her beautiful smile are directed to him.

"Mr. Makemie, this is my daughter, Naomi."

"Miss Anderson, I am delighted to meet you."

"And I am glad to meet you, too, Mr. Makemie. Father thinks you are the grandest minister he ever knew, and he talks about you every day."

"You flatter me, Miss Anderson. I fear that I am just an ordinary minister."

"We all think you are pure gold. That is why we all . . ." She is aware that she is blushing a bit, and that she has not let go his hand, but her father is speaking—

"Naomi, Mr. Makemie will be our guest for the night. You show him over to the house where it will be more pleasant than here in the store."

"Oh but I must be on my way, for I am gathering the cargo for my voyage to the Barbados."

"Barbados?" asks Naomi. "Why I have heard that the Barbados is the most beautiful island in the West Indies."

"It is lovely. I saw it when I came from the homeland to America, and I shall never forget the picture it presents. I dream of it sometimes and I have always wanted to go back there to preach to the people."

"Then you must spend the night with us, for we want to hear more about your voyage, and then we

will be thrilled to have a real missionary in our home," says Naomi.

"Yes, I want to have a long visit with you, and we want you to stay," urged Mr. Anderson.

One look into Naomi's smiling eyes and Francis readily agreed to be a guest for the night.

That fine old colonial home with its heavily laden table and generous welcome seemed to Francis Makemie as one of the most delightful places on the American continent. It seemed that they regarded him as if he had been a relative, and somehow they were acquaintances from earliest recollection. True he had never seen any of the family to remember them, except Mr. Anderson; but it seemed as if there were some secret binding them all together. Mrs. Anderson, so matronly and like some one he had known. The younger daughter, Comfort, so like the girls he had known in far-away Ireland, and Naomi, surely he had seen her and talked with her somewhere. He seemed to feel that she read his innermost soul and agreed joyously to all that he said or even thought.

Long into the night they sat talking, minister and merchant, and there was such a harmony of feeling that hours seemed as minutes. The wealthy merchant is asking about the work of the Kingdom, and the minister is telling him of the spiritual need in the Isle of Barbados and how he plans to take a cargo of merchandise to the island to pay his expenses so that he can preach the gospel of the kingdom to the needy inhabitants.

"The apostle Paul made tents to pay the expenses of his gospel," said Mr. Anderson, "and your motive is just the same as his motive, love for, and desire to spread the kingdom."

"Do you think the trade with the isle will defray the expense of the voyage?" asks Makemie.

"It surely will. There is no more profitable business at this moment; and the good part of it is you are doing a great service to the people here on the shore by opening up a market for their produce. If I were as young as you are, that is the very thing I would go into, the thing you are doing. And I'll tell you what I will do: if you will allow me, I will back your venture.* I'll put money into it and gather merchandise for you. It is a worthy undertaking and I would like to feel that I have a part with you. Not a partner, but just feel that I am backing you."

"Oh, that will be wonderful," answered Francis, "and then you know what to send and I know so little; having had so little experience I certainly will be grateful to have you assist me in this way."

"Only one thing, Son† Makemie, that boat you are sailing is too small. I have a real sea going sloop out there on the bay and you may take her. It means a larger cargo and greater safety. You leave me your boat and you can pay me the difference in their value in five years, ten years, or when you find it convenient."

"You are generous, Mr. Anderson. I fear I could not accept your offer because it is just too much," answers Makemie.

"You must accept it. I am simply protecting my interests to trade you the larger vessel, for the cargo, I send will be in less danger."

"Then I do accept it, but . . ."

"You are coming back in seven days? Then we will unload your boat in the morning, of the merchandise you have gathered. You go on to Rehoboth as you planned and when you return the big sloop

* On July 23, 1698, Mr. Anderson in making his will said, "I also give unto said Makemie all the money lent him in full of all or any accounts may be between as upon consignments or any other ways; and that he may have his sloop with all that appertaineth unto her."

† Mr. Anderson called Francis Makemie "SON MAKEMIE" as in his will.

will be loaded and ready for the voyage. That's all in the line of business, but let's talk over some of the greater things. I was interested in the things you were saying about the winning of the Barbados for Christ."

"Yes, it is a dream of mine and I hope the trade will justify me in making the trips. I am not thinking about big profits, but if only I can preach the word, and then if the trade does benefit others . . ." says Makemie.

"It will more than pay your expenses, and as I was just saying if I were a young man like you that is the very thing I would do—the thing you are doing, only the preaching end of it, I could never do that." Then Mr. Anderson adds reflectively, "That is the most important."

"I think so, too, Mr. Anderson, for the good book tells us that 'It has pleased the Lord by the foolishness of preaching to save the world.'"

"And to think that right here in Accomack County, we of the reformed faith must pay a tithe to support the clergy of the established church, and these men we are forced to support against our wills threaten our own ministers with arrest and imprisonment. I tell you, Son Makemie, it isn't right."

And so on to the wee hours of the morning the two men sat and talked, the wealthy merchant telling Francis about the troubles of the men who truly represent the Kingdom of Christ. Again the subject has changed and he is telling him about how he laid the foundations of his successful business, then of trade conditions, and advising him what to lay in for the trip to the Barbados, and assuring him it will be ready when he returns the following week.

Then the merchant is relating a harrowing experience of the early days of Accomack County when

they called it, as the Indians did, "Ye Ancient Kingdome of Accawmacke."

The historian must not romance, and we dare not picture the smiling face that looked upon Francis as he sailed away from Holden's Creek on the morrow. Nor may we mention that a beautiful hand waved to him when his boat was far out over the Pocomoke Sound.

Life was new to Francis Makemie. It was as though he had entered a new world, and there had found all that his heart could possibly wish or desire. Something wonderful had happened to him. He had held the hand of the most beautiful girl he ever saw and in that moment he became conscious that someone young and beautiful really cared for him and that made life worth the living.

How pleasant those long hours with William Anderson had been. He knew full well the priceless value of his business suggestions. He loved him because he found him deeply interested in the Kingdom of his Lord and Saviour. He thought he had listened to his stories of the old times in "Ye Ancient Kingdome of Accawmacke" as a matter of courtesy. Francis Makemie was not a historian. It seems strange that he who has so wonderfully glorified our history should not have cared about history himself, but he lived in the present. He was interested in the men and women of his own day and generation. He did noble deeds of daring because of persecuted people in Ireland and Scotland and he would go to any amount of expense or trouble to help them. He would send a man to Ashley River, S. C., to see if he could find a suitable home there, suitable for their habitation where they could worship God unmolested because of their religious preference. And yet for some reason he is thinking of the thrilling tales of the old days in Accomack County, and for some

reason these old tales interested him keenly. Accomack. What a pretty name! Accomack County! What a wonderful county it must be! Then he is thinking of County Donegal, and as his boat cuts its way across the sound he exclaims half aloud, "Donegal, my old home. Accomack my new home!"

If we follow his craft we find him entering Pocomoke River and landing in Pocomoke town once more, quite prosperous then, but now only a post office called Rehoboth, Maryland. He would be seen looking at the old frame building known as Rehoboth Church and perhaps is thinking "If I succeed in my Barbados trade, I'll build a new church of the finest English bricks for you, dear Rehoboth."

He would visit the Kings and Layfields. He would have time for a visit with Col. Francis Jenkins and the beautiful lady Mary. Once more he would put his feet beneath the table in the great mansion of Rehoboth plantation and enjoy for a few meals the rich fellowship of Colonel Stevens. He would tell him of his proposed voyage to the Isle of Barbados and of the generous offer of Mr. Anderson. And he knew Col. Stevens would give him his blessing. And in that short visit Makemie rejoices in the fellowship of the other happy days they had spent together, yet there is a tug at his heart for he is bound to see Col. Stevens is not well. This man had written the letter which had brought him to America and he shall always love and revere his memory, but little does Francis Makemie know that he will never see Col. Stevens again in the flesh.

Seven days. How short a time. He must sail up the Pocomoke once more and see the Spences at Snow Hill. He would want to see his good friend Captain William Fassitt (See *Old Buckinham by the Sea on the Eastern Shore of Maryland*) at his great plantation on the seaside, and talk with him about

Buckingham Church. And would he have time for a short visit to Wicomoco, and to Manokin?

All this and more must have been in the calendar of Francis Makemie and yet we have no letters or records of this date to prove it. If a future historian finds documents to show details those details will not change the program as we have outlined it very much.

It is certain that he went to the Barbados. He took on his sloop stores of supplies for the people of that beautiful isle and among these supplies would be salt, flour, corn, rice, butter, pork and beef, and he would bring back to the eastern shore of Maryland and Virginia thousands of pounds of sugar and countless casks of Barbadian molasses.

When Makemie came back from the Barbados he made Accomack County, Virginia, his home, and we are able to fix, within a few months, the time of his settlement by a record in the genealogical department in the Library of Congress. We find there that his name is on the list of titheables of Accomack County beginning in the year 1688, and that he would have been a resident at least a few months prior to being listed as a titheable, places the beginning of his residence in Accomack County, Virginia, some time in the year 1687.

It was after his return from the Isle of Barbados that he acquired his first land, and these holdings were on Matchatank Creek in the lower end of Accomack County, on the side next to the Chesapeake Bay.

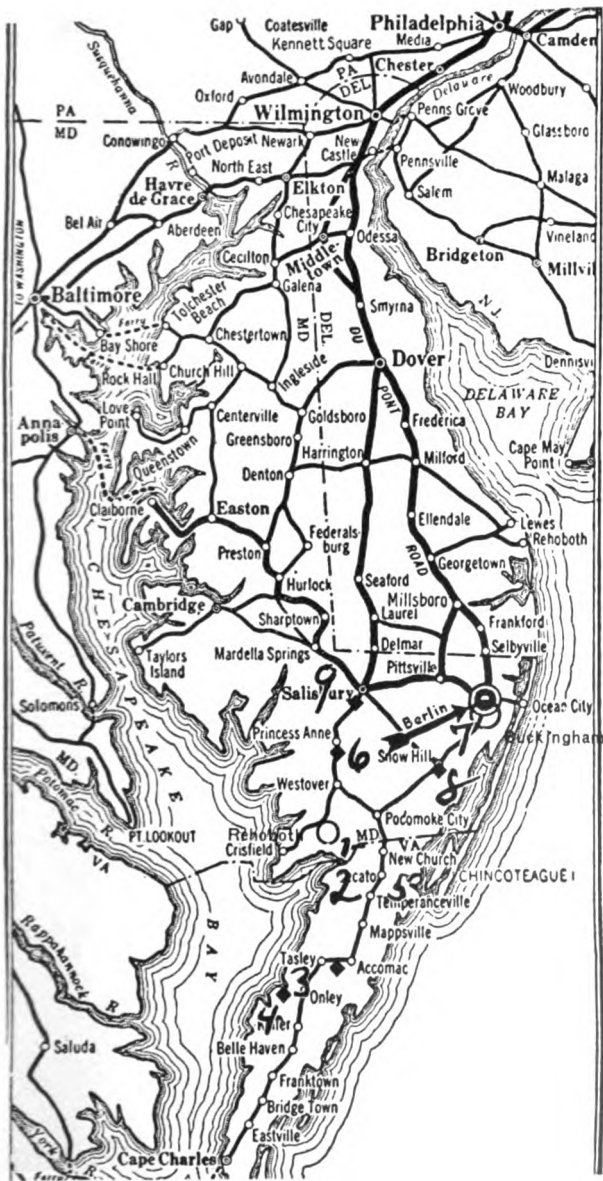
The author has visited many times the house on the south side of Matchatank Creek, which stands on the spot where stood the old house which was standing there in the time of Francis Makemie. The tide waters of the Chesapeake sweep into Matchatank Creek and Mr. Makemie easily landed his sloop

within a few feet of the rear of the Matchatank plantation house.

Francis Makemie had no descendants, his daughter Madam Anne Holden dying childless, but his nephew, William Boggs, left numerous posterity. William was brought over to Virginia, evidently when Mr. Makemie went to England in 1691, as court documents show. In his will Mr. Makemie named William Boggs and called him "My Kinsman." Matchatank plantation was kept by Makemie and his daughter together for a hundred years and at the close of the Revolutionary War she deeded it to John, Francis and Joseph Boggs, under a condition which reveals her love for the cause of the Colonies (see Chapter 15).

Then Matchatank remained in the possession of the Boggs family for generations, the family holding the land and residing there until within the last twenty years. The old family graveyard is near the house with markers dating back to those early days. A lineal descendant of Francis Makemie's nephew, William Boggs—Miss Myra Boggs—has shown the author through the house, which is now there, and described the old house in which Makemie lived, for old people still living remember the Makemie house which was there up to seventy-five years ago.

The Accomack court records show that Francis Makemie was living there in February, 1690, and had then been there for some time. Tithe records show that he was in the county as early as 1687. William Finney, mentioned in Accomack court records, lived across Matchatank Creek about a mile above Mr. Makemie's and bought goods which Mr. Makemie had brought from the Isle of Barbados. There is an island in the Chesapeake Bay near the mouth of Matchatank Creek. Thus we see how Francis Makemie visited the Barbados; and how he found romance and a settled home between July 28, 1685, and some time in 1687.



This map shows "Makemie Land" where the oldest Presbyterian Churches in America are located. The numbers in the map point out important locations as revealed by the following key. No. 1 — "Rehoboth" Church, No. 2 — The Monument of Francis Makemie, and the spot where lived Mr. William Anderson, then Francis and Naomi Anderson Makemie, and later Madam Anne Makemie Holden. No. 3 — Onancock, Virginia. No. 4 — Matchatank Creek, First Home of Francis and Naomi. No. 5 — Makemie's Mill at Assawoman Creek. No. 6 — Manokin Church, Princess Anne, Md. No. 7 — Buckingham Church, Berlin, Md. No. 8 — Snow Hill Church. No. 9 — Wicomico Church, Salisbury, Maryland. The Old Pitts Creek Church may be located at Pocomoke City on map.



CHAPTER VII

FRANCIS AND NAOMI LAYING THE FOUNDATIONS OF THEIR HOME

It was about this time that the romance, which was budding in these young hearts before Makemie sailed for the Barbados, came to its full maturity. Francis Makemie, the Presbyterian minister, and Naomi Anderson were united in holy bonds of matrimony and thus the popular daughter of the wealthy merchant became the wife of the minister to whom he was truly devoted.

Just when this event took place is unknown and although the author has sought in vain for an answer to this question it must remain to reward the quest of some later research.

Rev. William Hill, author of *A History of the Rise, Progress, Genius and Character of American Presbyterianism*, states: "About the latter part of 1697 or the beginning of 1698 (the precise time has not yet been learned) Mr. Makemie married the daughter of a distinguished and wealthy merchant, at Accomack Court House, by the name of William Anderson."

Dr. Littleton P. Bowen fixes the date between 1690 and 1691, and pronounces Hill as "a zealous guesser." Dr. Bowen also says: "The date of marriage cannot be ascertained."

Perhaps Dr. Bowen is right; for in making investigation of this question the author received the following letter from the honored clerk of the Accomack court:

"July 17 1937

"Dear Mr Page;

It is a mooted question as to the date of the marriage of Francis Makemie and Naomi Anderson. Our records do not disclose it and so far as my knowledge goes the date of the marriage is unknown. As I understand the records of the Episcopal Church do not go back as far as the time of the date of the Marriage of Francis Makemie, and, of course, I am unable to direct you as to how you could find out the date of the marriage.

Regretting that I am unable to give you the information you are seeking,

I am

Yours Sincerely

John D. Grant, Jr."

This means simply that to this good year 1937 the date of this marriage is not known. Dr. Hill evidently based his opinion as to the date upon the fact that when William Anderson made his will in 1698 the Makemies had no children, but Makemie was in the Barbadoes in 1696-98 and returned to Accomack to the bedside of his father-in-law in 1698 so that it is evident that the marriage took place prior to 1696. Francis Makemie wrote a letter to Dr. Increase Mather from the Barbados under date of January 17, 1698, in which he makes the statement that he had not left the island for two years, and when we see him coming to the bedside of his father-in-law when he had not been in the colony of Virginia for two years it is evident that Dr. Bowen is nearer the truth in fixing his marriage at 1690-91.

It is the belief of the writer that this marriage took place either in 1687 or 1688, just ten years prior to the date set by Dr. Hill in his history. Grounds for this belief may be found in the fact that Mr. Makemie became a resident of the county in 1687, and began acquiring land. It seems but reasonable that there was some tie to hold him to the shores of Accomack County and that tie was that he had married Naomi Anderson.

Then the fact of the age of Naomi Anderson would indicate the early date for the wedding. If he met her in the autumn of 1685 shortly after he wrote Dr. Mather from Elizabeth River, then she was seventeen years of age and placing their marriage at 1687 she would have been nineteen and this is more probable than to suppose that they formed this holy union in 1698 when she was a maiden of thirty years and he a matured man of forty.

May we picture them then as they were, Makemie a young man twenty-nine years of age, taking to his heart and his home this rare Virginia beauty who was at that time nineteen. How often they took the great water highway from their Matchatank home to that of Father Anderson some thirty miles up the Chesapeake Bay we shall never know, nor the young couples who came to visit them, and the laughter and the joy of that early residence. Matchatank would be a welcome place and the finest of old Accomack County's society would come often to the warm fellowship they offered. Matchatank is out of the way now, but then it was accessible and neighbors were abundant. One way to reach Matchatank today is to drive through the twelve thousand acre plantation owned at that time by Edmund Scarborough, famous in the history of the eastern shore of Virginia and Maryland. He was one of the most noted men of his day and a near neighbor to the young Makemie's Matchatank home.

The Custis family, famous in American history, lived near them and sustained such friendly relations that a riding horse was given to Naomi by Mr. Edmund Custis, friend of her father, Mr. William Anderson.

Francis Makemie stood well in Accomack County. Had he not organized a church at Rehoboth just over the Maryland line, and the finest people of that

province were his warmest friends, who no doubt came (like the people of their day) gliding beneath the white sails, from Rehoboth in Maryland to visit their friend and former minister now at his Matchatank plantation. Francis Makemie was a handsome bridegroom. He is described to us as having a high intellectual forehead, hair, brown and wavy, blue eyes and the mien of an Irish gentleman. The only portrait of Francis Makemie was destroyed in a fire which consumed the residence of Rev. Stephen Bloomer Balch, D.D., in Georgetown, D. C., and the above description was given by Dr. Balch's daughter to the late Dr. L. P. Bowen.

Naomi Anderson was just as wonderful as a bride. She is said to have been related to some of the most prominent families of early Virginia and her own family being people of wealth would throw a blaze of glory about their Matchatank home, and friends would be abundant.

Records show that Francis Makemie owned a house in Onancock, Virginia, which is one of the oldest towns on the eastern shore, and only six miles from his Matchatank plantation. There are those who think he lived in Onancock for a time and tradition points out the spot where this house stood. He had this house licensed as a preaching place, but as to his occupying it as a residence seems doubtful. A letter from an eminent resident of Onancock gives us a gleam of light upon this point. The letter is written to the author under date of July 10, 1937, and the writer is the Hon. Sewart K. Powell, who is an elder in the Onancock Presbyterian Church and represents the finest traditions of this section and the church which had its beginning in the labors of Francis Makemie. I quote him:

"I do not think I am, in any sense, entitled to be regarded as an authority of Presbyterian history here

on the eastern shore of Virginia. I may be able to point out what tradition says is the site of the original meeting house where the Rev. Francis Makemie preached. This is on what is called the 'Old Church Road' between Accomack court house and the village of Onley."

Did Francis and Naomi spend a part of their time at the house in Onancock? We do not know but having examined land purchased by Mr. Makemie in New Town, Elizabeth River, and finding it accessible to the water, then having examined lot 33 which he purchased in Urbannie, in Middlesex County, Va., which came down to the water, I am confident that he kept close to Matchatank where his boats could come from Barbados and unload at his very door. His neighbors near Matchatank bought Barbadian merchandise and the threads of evidence show him residing at Matchatank until great Kingdom interests took him away as we shall see.

His lands on the south side of the creek are still rich and capable of growing plenty, and they do grow plenty for Lawrence Killmon owns this land now and he knows how to farm. Then just across the tidewaters of Matchatank Creek to the north was the thousand acre plantation owned by Mr. Makemie's father-in-law, Mr. William Anderson, and Francis perhaps had the oversight of that plantation for it was in sight of his kitchen door and thirty miles from Mr. Anderson's residence.

In these days, 1687 to 1691, Mr. Makemie was busy laying the foundation of his estate and we find the entry on the court records where he is named Francis Makemie, gent. This was a title of honor signifying that he was a landowner and a gentleman farmer, a landed proprietor. What did he grow on these broad acres? If he grew the things which he said would grow on the eastern shore lands, when he

was writing his *Plain and Friendly Persuasive*, he grew hemp, flax and cotton, with surely abundance of hay, wheat and corn, also herds of sheep and cattle. Thus with his waving fields of grain and his herds, with the sloop coming home from the Barbados loaded with merchandise he grew in prosperity and abundance seemed to smile upon Francis and Naomi in their Matchatank home.

Sometimes people would take advantage of them. One neighbor, a Mr. William Finney, wanted a cask of molasses which he had brought from Barbados and in exchange promised to pay him fifteen bushels of wheat. Finney took the cask of molasses, but when he brought the wheat he had fourteen and a half bushels of spoiled wheat covered over with a half bushel of sound wheat. Francis compelled him by law to make his contract good. This action is the first mention of the name of Mr. Makemie in the records of the Accomack court and because it reveals so much about Mr. Makemie at this period it is given in full in the text of this book. It follows:

“Att a Court held in Accomack Countie by their Majestes Justices of ye peace for ye said Countie February ye 17 th 1690.

The Difference depending between Mr Francis Mackemie Pltff. and William Finney, Defdt an action of ye case concerning a Cask of molasses sold by ye said Mackemie to ye sd Finney for fifteen Bushels of good wheat which being referred to this Cort for determination and this day comeing upon Tryall ye Cort entring into ye case after hearing all Please made by Pltff & Defendt and all evidence poded by Pltff and Defdt being examined and considered it appeared to ye Cort that Fourteen Bushells and halfe of wheat paid by ye sd Finney to ye sd Mackemie was unsound and corrupted wheat & therefore unmerchantable The Cort doe adjudge yt ye sd William Finney ought to have paid good & mechantable wheat according to agreement and therefore order yt ye sd William Finney forth wth pay & deliver to ye sd Francis Mackemie fifteen Bushells of good sound & merchantable wheat in the Roome of the unsound wheat by him delivered at ye house of ye said Mackemie at Matchetanck and that he ye said Finney pay costs of suit als execucon and it is also ordered yt ye said

Mackemie deliver back to ye said William Finney ye sd 14 bushells and $\frac{1}{2}$ of wheat before delivered on that behalf."

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1690-1697 page 16.

This valuable document reveals a number of things. It gives court evidence that Francis Makemie was living at Matchatank prior to 1690, as the offence was tried early in 1690 and therefore places both the transaction between Mr. Makemie and Mr. Finney some time before that date, and substantiates the author in the claim that Makemie's residence and marriage date back to about 1687. It also shows that Mr. Makemie was a citizen who believed in the institutions of his government. He went to the court to adjust these claims, because he believed in upholding law and order. There was no bitterness, for they were still neighbors and some years later when Naomi's sister was widowed, Finney sought the hand of the widow Comfort Taylor, and thus became brother-in-law to Francis Makemie.

In this period of prosperity it may be asked if the sloop belonging to Mr. Makemie kept going and coming between Virginia and the Barbados? If so, did Mr. Makemie go, and did his beloved Naomi go with him for the trip, or did they remain at Matchatank while others carried on the trade for him? It is reasonably certain that the sloop kept up these trading voyages, and they may have gone sometimes, but it is more likely that they remained at Matchatank while others in his employ ran the sloop for him.

But one may ask is this not a period in which the great Presbyterian apostle turned aside to amass worldly stores and treasures while the Kingdom was forgotten? That he did amass great stores at this period is true, but that he turned aside from his heavenly calling is not, as we shall presently see.

It was during this time of residence at Matchatank that a better day dawned for the Presbyterians in

Scotland; the revolution there in 1688 restored Presbyterianism and opened the way for William Trail, who had so faithfully cared for Rehoboth Church for a period of five years, to go back across the waters. He was settled in Borthwick, Scotland, where he gave many years of faithful service as a pastor. He also served in the General Assembly of the church in Scotland. Borthwick is near Edinburgh and the great William Trail was there in a position to render influential service to his church at large. He had purchased a farm not far from the Rehoboth Church and court records show that he gave the power of attorney to his wife, Mrs. Eleanor Trail, to sell this place which had been their home. The going of Mr. Trail from the Rehoboth pulpit would have been a serious matter had not Francis Makemie taken immediate charge of the church again, and never did he surrender the pastorate of his beloved Rehoboth, but remained her pastor until the day of his death.

It meant great inconvenience to Mr. Makemie to care for Rehoboth, for he was living at Matchatank and from Matchatank Creek to the landing on the Pocomoke River by Rehoboth Church was a forty mile journey; but love knows no inconvenience. If he could not serve Rehoboth and live at Matchatank, then he would leave her broad acres to another. How well he loved Rehoboth Church we shall see as the years move by. Faithfully Francis Makemie set his sails to sail to Rehoboth, his first love. The funerals, marriages, the sick, the needy. He was their minister and he served them so faithfully that we have court record to prove his fidelity.

On April 2, 1691, Mr. Makemie preached a funeral sermon in the Rehoboth Church and a Mr. Morris cursed and swore that he could preach a better sermon than Makemie on the subject of death. Morris was arrested and taken into court for his blasphemy.

(For fuller account see *Old Buckingham by the Sea on the Eastern Shore of Maryland* p. 29). And thus is preserved to us the record of the old Somerset court that Makemie was the preacher there at this date.

It was while living at Matchatank that Makemie did another valuable piece of work for the Kingdom which won nation-wide applause and proved a blessing in thousands of homes throughout the colonies. He prepared *A Catechism*, sparing no pains but placing in a form which all could understand, a catechism which met a nation-wide need. So that when a doctrinal question arose the members of the family could turn to this catechism and find the true teaching and the place in the word of God to prove the teaching. So worthy was this great work that the leading ministers in Boston and New England, among whom were Dr. Increase Mather, James Allan, S. Williard, J. Daily, and Dr. Cotton Mather, pronounced it the work of a "reverend and judicious minister." Then seventeen years after it was written, Dr. Cotton Mather wrote a letter urging a minister friend to use this catechism among the families of his congregation. The homes in the southern colonies, and New England and even in London were blessed by this valuable piece of work. It is too bad that no copy of it can be found today.

There is another court record which shows Mr. Makemie at Rehoboth after the going of Rev. William Trail. Old Somerset County court records show the will of John Galbraith, a Presbyterian merchant, who made his will August 12, 1691, leaving a supply of pork (which was used as legal tender) to Samuel Davis, who was pastor of Snow Hill and Buckingham churches. Then to Mr. Thomas Wilson, who was the pastor of the Old Manokin Church at Princess Anne, he gave a generous supply of pork, and to our Makemie as follows:

"I give and bequeath unto Mr. Francis Makemie, minister of the Gospel at Rehoboth Town, within the said county and province, five thousand pounds of pork convenient to him or his order within twelve months next after my decease."

Thus we see that although Francis and Naomi lived at Matchatank, Francis was known in Somerset County, Maryland, as the faithful minister of the gospel at Rehoboth (or as it was then often called "Pocomoke Town" and sometimes as in John Braith's will, "Rehoboth Town"), showing how dearly he loved Rehoboth and her people and how highly he was esteemed throughout the county.

Then at length those long voyages become tiresome. That stretch of salt water from the Matchatank plantation to Rehoboth church up in Maryland has grown to be too much. What will he do? Perhaps another can be found for the Rehoboth pulpit and he can go on with Matchatank and making of money? Others would have chosen Matchatank but Rev. Francis Makemie lived his life for the Kingdom of the Lord and when the time came that he could serve the church better, by giving up that which had been the source of much revenue, he answered the call without a moment's hesitation and left Matchatank and came to his house at Pocomoke.

It was at this time that another man came into the country who (like the blasphemer Morris) did not like Francis Makemie. The Quaker preacher, George Keith visited the house of Makemie and there issued a challenge to him on his catechism. The catechism did not suit the Quaker, for he could not answer it. He didn't like it. It taught the truths of Christianity and the Presbyterians were too well informed because of it. Hours and weeks of time had Mr. Makemie put into this noble work and placed in reach of all the people his great wealth of information. What a

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This is Matchatank Creek where Francis Makemie and Naomi Anderson spent the first four years of their married life. It was here that he wrote the Catechism. The house in the picture stands on the spot where his house stood and a room in the interior is said to be a part of the original house. The family graveyard of Francis Makemie's nephew — William Boggs, and his descendants is just beyond the house. This is on Makemie's own land, being the south side of the Matchatank Creek. The 1000 acre Plantation he inherited from William Anderson is across the creek from this house.



blessing to have in their homes such a treasure and at a time when books were to be had by only a few. George Keith would undermine, attack, destroy such a valuable booklet. He demanded a public debate, but Makemie knew too well the trickery of Keith to fall into his traps.

Keith is said to have been a Presbyterian before he turned Quaker and then had broken faith with the Quakers by scattering his own spurious ideas. He was a man of great learning and many looked upon him as the successor of George Fox, but he was no such a man as Fox. If he differed from anyone he could not say enough unkind things about him, and it mattered little to him whether his sayings were true or false. Mr. Makemie refused to gratify him with a public debate because he knew Keith would use a great show of learning and grossly misrepresent facts, and that these misrepresentations might be misunderstood by many of the people from the plantations. Mr. Makemie wisely countered his challenge by asking him to put what he had said in writing.

Keith finally wrote an answer in which he said things about the catechism which were positively false. Then Mr. Makemie wrote his *Answer to Keith's Libel* and this answer which was printed in Boston in 1694 was a masterpiece. It won the applause of the greatest living ministers of his day, and brought from his mind some of the most wonderful pieces of religious expression preserved from the great Presbyterian apostle. Among these he said: "This is our comfort, we shall not be judged in the last day by Quakers, who must, as well as their neighbors, give an account of their rash and uncharitable judgments to a Most Righteous Judge."

He also said:

“King William and Queen Mary have been kinder than any other by giving liberty established by law.”

Again listen as he beautifully tells in that reply to Keith: **“Ere I received the imposition of hands in that scriptural and orderly separation unto my holy and ministerial calling, that I gave requiring satisfaction to godly, learned and judicious discerning men, of a work of grace and conversion wrought in my heart at fifteen years of age, by and from the pains of a godly schoolmaster who used no small diligence in gaining tender souls to God’s service and fear.”**

CHAPTER VIII

REV. FRANCIS MAKEMIE PREACHES IN PHILADELPHIA AND IN BARBADOS

Sometime after removing back to Pocomoke, or Pocomoke Town which is Rehoboth in Maryland, Mr. Makemie saw the necessity of going to England to make an appeal for help in the great work of evangelizing America. Richard Webster in his *History of the Presbyterian Church in America*, tells us that among those with whom Francis Makemie came in contact on this visit was the aged Congregational minister, Mr. John Faldo. This eminent minister was said to have been a great leader among the Dissenters in England and the notable Matthew Henry wrote to his father that when England dispensed with the penal laws against dissenters, this Mr. Faldo was among the first to preach publicly, and hundreds heard him.

It was just about a year or more before this visit that the Presbyterian and Congregational ministers in London had formed a union known as the "United Brethren of London." It is believed that Mr. Makemie laid before this group of ministers a plan for the evangelization of America. In support of the fact that the organization agreed to support him in this great work, William Hill, D.D., quotes from the letter written by the Presbytery in 1709 to Sir Edmund Harrison in which reference is made to an arrangement with them by "Our Worthy Friend, Mr. Makemie (now deceased) for the evangelization of these colonies."

Whatever the purpose of this visit across the waters we may be sure that the great unselfish heart of Francis Makemie was in thought with that other great apostle who spoke of "The daily care of the churches coming upon him." Makemie's life was spent for the Kingdom. If an earthly undertaking succeeded it enabled him to do more for the Kingdom of God. He could cross the broad ocean at his own expense because the need of the Kingdom demanded it. There was only one Francis Makemie.

Then on this voyage he found time to run by his old home for a brief visit for he brought back to the colonies with him a young man, whom he names in his will as "My Kinsman." This young man was his nephew, William Boggs, and he has left his name to a numerous and honored family. In this family Matchatank plantation remained down to the present generation, and in their old family Bible the name Francis, Makemie or Francis M. Boggs bears witness of the great esteem in which they held the uncle of their ancestor.

When Mr. Makemie reached the colony of Virginia he had with him seven other people besides his nephew and at that time he was entitled to receive fifty acres of land for each settler he brought into the colony, therefore we find him appearing in the Accomack court and receiving 450 acres of land as a reward for eight people and himself. The clerk of the court at Accomac tells me this is the only case he has seen on record where a man drew land for bringing himself to the colony, but Mr. Makemie was given 50 acres for himself, 50 for his nephew and fifty acres for each of the others making a total of 450 acres of land. The record is as follows:

"Att a court held in Accomack County by their Majesties Justices of ye peace for ye said County February ye 21th 1692

Certificate is this day granted to Mr Francis Mackenny for foure hundred and fifty acres of Land due Pr Rights under-written

Francis Mackennie	Eliza Clayton	a negro man Major
Wm. Boggs	Math Spicer	a negro woman Mary
Hen Allin	Ruth Smith	Peter an Indian

A true copy of the records of Accomack Circuit Court as recorded in order book 1690-97, page 96."

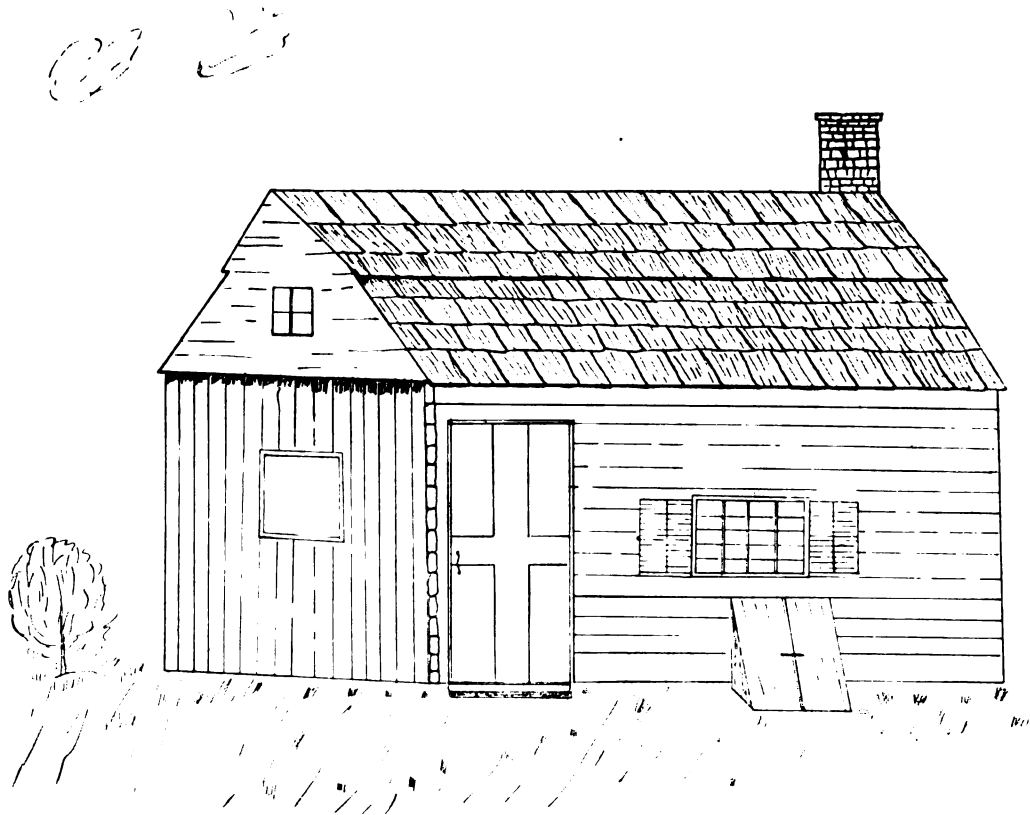
This fixes the time of the coming of Mr. Makemie's nephew at this date 1691, while many have supposed that he came out in 1683 at the time of Mr. Makemie's first coming to America. He would be of great service to his uncle, for the care of the growing church in America was claiming all the time of the great apostle of Presbyterianism. William could be his right hand man in looking after Matchatank plantation for there were crops to be grown and livestock to attend and the care of the slaves. The old slave quarters at the Matchatank plantation had not been removed a half century ago as living witnesses in the Matchatank section still testify. It was during the absence of Mr. Makemie that a slave boy recorded as belonging to him was brought to the court to have his age adjudged. (See court record in appendix for February 2, 1696). William Boggs must have had charge of Mr. Makemie's interests and in this capacity did his work faithfully, for his family lived, died and were buried at Mr. Makemie's Matchatank plantation on the south side of the Matchatank Creek, (the Anderson Matchatank plantation, inherited by Mr. Makemie, being on the north side of the creek): and to the state Mr. Makemie loved, William Boggs gave of his descendants to fill places of trust.

In this research a Mr. Francis M. Boggs informs me that he has a paper drawn by one of his forebears under date of April 23, 1793. It seems that a meteor

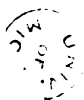
fell in the Chesapeake Bay on the night of the 21st or 22nd, and two Accomac sailors who had witnessed the strange sight wanted to make affidavit before a proper officer. Mr. Boggs writes: "This meteor and its fall was also seen by many people on the land, and the two sailors were so impressed by the spectacle that they called on Francis Boggs to take their testimony as to the actuality of this happening. This Francis Boggs was a magistrate and as such they appeared before him." Thus we see the children of Makemie's nephew taking their places in the state. The descendants of William Boggs have also found place in the ministry of the church Makemie loved, and we may be certain that their progenitor William Boggs, was worthy of the high trust Mr. Makemie placed in him, the guarding of his interests in Accomack County, Virginia, while he bore the gospel of the Son of God to other lands.

In the month of August, 1692, Mr. Makemie made a visit to the city of Philadelphia and there preached a sermon in the old Barbados store. This is said to be the first Presbyterian sermon ever preached in that city. The old Barbados store stood at the corner of Second and Chestnut streets and a hundred years ago was still in use as a stocking store. It is said to have stood with quite a vacant lot about it while the city was growing up all about it and men wondering at the waste of such a valuable property, then finally the whole space was covered with granite buildings and men forgot there was ever an old Barbados store.

The year 1692 is notable for many things, one among them being the Witchcraft Scare in Salem, Massachusetts, which resulted in many people being hanged as witches. The witchcraft delusion also resulted in bringing the name of Dr. Cotton Mather, one of Mr. Makemie's friends into unfavorable light.



This gives a view of the Barbados store where Rev. Francis Makemie preached the first Presbyterian sermon ever preached in Philadelphia. The old building was at Second and Chestnut Streets and was still standing a hundred years ago.



It was a trying year in Maryland, for (the Calverts) Lord Baltimore had lost his proprietary rights and Maryland was made a royal province. This resulted in the establishment of the Church of England in Maryland. Even in old Somerset County, Maryland, where Francis Makemie had founded six Presbyterian churches back in 1683, the land was laid off in Episcopal parishes, and even though Makemie himself informs us that there were twenty Presbyterians (Dissenters) to one Episcopalian, might made right, and henceforth Presbyterians must have a dissenters' license if they preached in Maryland. Then too the good Presbyterian people and elders must pay tithes to the established church, and be persecuted for not attending the services of the State Church. Perhaps it was this condition which brought the good Makemie from Accomack County to reside beside his beloved Rehoboth. Anyway his name drops from the Accomack County records after 1692, and from the list of titheables after 1693.

Where was he at this period? It is likely that he was heard in Boston as well as in Philadelphia at this period. He no doubt visited Dr. Increase Mather and his son Dr. Cotton Mather for there was not only a continued correspondence between them, but an exchange of presents as we shall see from the Makemie letter from the Barbados under date of February 12, 1698. Mr. Makemie also mentioned in his will certain items which he had purchased in the city of Boston indicating that he had been in that city and it was no doubt at this period he had the pleasure of visiting and enjoying the personal fellowship of Dr. Increase Mather, for their correspondence had begun back in 1684 and the interests of evangelization of the colonies would bind them very closely together.

Mr. Makemie was preparing to go to the Isle of Barbados again and there was a determination to spend some time in establishing the work of Christ in that beautiful island. Dr. Mather promised that his son, Samuel Mather, would join Mr. Makemie in Barbados.

It was in 1696 to 1698 that Francis Makemie gave himself unreservedly to his work in Barbados. In missionary work he gathered a number of families about him and had many strangers attending his ministry. The labors of Makemie in the Isle of Barbados were so successful and so well attended that he would not leave them without the services of worship which he had conducted among them. For two years he remained preaching, leading and shepherding his people and the strangers from the ships without leaving the island. There is an original letter written by his own hand and preserved in the Massachusetts Archives, Vol. lvii, 61, 62, photostat of which lies before the author as he writes. This letter is furnished through the kindness of the Massachusetts Historical Society and the text is as follows:

“Reverend Sr.

Barb. Jan. 17. 169 %

Yours, with your mentioned tokens, p. Capt. White I have received, for which I thanke you, and shall not be unmindfull, of a gratefull return, p. Capt. Green, your son in law.

This comes to inform you of our great and unexpected disappointment, by your son, Mr Samuel, his not coming to Barbados, after so full purposes and frequent resolutions and wonder at your people who return from this Island with magnified news, of our sicknesse, and that of purpose to discourage any ministers coming hither from (New England) N:E: which I am constrained to impute to nothing else but their unwillingnesse that any of you should come hither to behold, and remark, the lives, carriage, and conversation of some new England men, in Barbados, which I am informed, are vastly different, from what they appeare in N. England: and whatever discouraging Reports has been or shall be carryed to you, upon this account, I confidently affirm, that Barbados does now, and has for severall moneths past enjoyed, more peace, plenty and health, then it enjoyed, since our late Revolution, I am willing to beleave that as our visitation by sicknesse came

in by the war, so God will remove it by peace, for though we have of late had, and yet have as great, if not much greater concourse of strangers, and sailors on this Island, then has been observed, and yet very healthy, and no greater mortality, then in other healthy places of the world, many instances might be given to obviate what you have heard, of not one in three escaping with life, even from many N:E: ships, particularly Capt. ffoster lately sailed for London, who had been here, for many moneths, had a considerable number of hands, in a large ship, and assured me, he lost not one man by sicknesse, though many of them pressed aboard men of war, which has been the continued grave for sailors, who have fallen most by the sicknesse of this place.

If this reach your hands to undeceive you, and other friends, who have dissuaded your son from Barbados before he sail for London, I shall be necessitated to leave this people and many strangers, who resort to this Island desolate, purely confined these two yeares from going off for my health, for want of supply; and as to particular visitations by mortality in New England, London, and all other places, as lyable as Barbados.

Ld. Bellamont your Govenour, beat of the coast of n. Yorke, and arrived at Barbados, and being from Ireland and having knowledge of some of his relations, and since I was capable of knowing, heard an honourable Character of his Father Sr Ch. Coot, a zealous parliamentarian, and a terror to the Irish, I presumed to pay my respects to him and was admitted to familiar conversation; Our President Bond, a lover and admirer of N. England, blesses God on your behalf, that he has put it into the heart of our King to pitch upon such a man, for N: E and I am really persuaded, he is a loyall subject, a true Protestant, and a moderate man; and in this juncture, a fitter man, of his quality, scarce could be had in England for that Post, except the infirmity of his body, by the Gout.

I took the freedome, when alone to assure his Lship if he would protect and countenance N.E. in their Religion and Liberty, he would be happy in that governmtnt, and he assured me of all moderation on that account. I expect fresh opportunities of further accesse to his Ldship, which I shall endeavor to improve in favor of N. E: and communicate what occurs to you, and present subscribe myself.

Your assured friend, humble servant,
tho unworthy.
Brother

ffrancis Ma.

I was long since
convinced the Carlyse Dove
was a cunningly contrived
cheate."

In about two weeks after Mr. Makemie had sent the letter to Dr. Mather the ship of which Dr. Mather's son-in-law was captain—Captain Green—was ready to sail for New England. Mr. Makemie prepared a small barrel of Barbadian preserves and sent them as a token of esteem to Dr. Mather, who had recently sent tokens of esteem to Mr. Makemie. He handed to Captain Green a brief note to be given his father-in-law when he reached Boston. The text is as follows:

“Reverend Sr Barbados feeb. 12 169 $\frac{1}{2}$
 This comes by Cap Green, to informe you I wrote at large, by way of Saltedudos, concerning our disappointment in our expectation of your son Mr Samuel, since which time severall families of my hearers are resolving off for Europe Sr accept a small token of the product of our Island, from
 Your humble servant
 and unworthy B”

I.M.A. small barrll
 mixed preserves.

To the Reverend Mr Increase Mather
 at Boston These.”

The text of this letter is also in the Massachusetts Archives and full credit is given them as holders of the original.

Mr. Makemie also wrote a long letter while in the Barbados which was a pastoral letter addressed to the Reformed Protestants in Barbados, and bore the title: “Truths in a True Light; or a Pastoral Letter to the Reformed Protestants in Barbados, vindicating the Non-conformists from the misrepresentations commonly made of them in the island and in other places: and demonstrating that they are indeed the truest and soundest part of the Church of England. From Francis Makemie, minister of the gospel. 2 Peter 3:17 Beloved, seeing ye know these things before, beware . . . lest ye fall from your own stedfastness.” This lengthy letter was printed in Edinburgh by “The Successors of Andrew Johnson,” 1699.

Perhaps the original is in the Harvard Library. The author perused a printed copy of the pastoral letter in the Department of History of the Presbyterian Church U. S. A. in Philadelphia. Mr. Makemie said, in part: "In Scotland the Presbyterians had become the established church of England the dissenters, though they had less right than the dissenters in England."

John Fox, Martyrologist, when asked to subscribe the oaths of the establishment, drew out a Greek New Testament from his pocket and said: "I will subscribe nothing but that." His gravity and good service to the church protected him but he died in low station in the church.

"And as to the Protestant and Foreign Churches, they are either Calvinists or Lutherans. But all the Calvinist Churches of as lately of France, Geneva, Holland, Piedmont, and many other places of high and low Germany are Presbyterian. The Lutherans differ from us both in many things and indeed are much degenerated from Luther's primitive though imperfect reformation; so that by all computation Presbyterians and Calvinists with such as are in full communion with them are the greater part, and from the judgment of our first reformers, are the better part of the reformation; the church of England not excepted, whose reformation is not yet entire and perfect, as you may learn from the preface of the Common Prayer, and from the King and Queen's Commission for a further reformation." Mr. Makemie also said in this pastoral letter: "Formed prayers are good for crutches for young converts and no objection to using prayer in unison at times, but ministers must be able in preaching and prayer. . . . We cannot say every person baptized is immediately saved. Good old Latimer in a sermon advised King Edward the Sixth, to unload all the Lordly Bishops

and remove them from their temporal offices that they might follow their spiritual plough trail.”

Mr. Makemie in his postscript to the pastoral showed that Episcopalians believe in predestination.

The letter was evidently sent to Edinburgh by ship and used by Mr. Makemie in his work among the people of the island.

He toiled faithfully in the Isle of Barbados for two years, 1696-1698, and evidently made his mark on the hearts of many hearers, but early in 1698 his work there was finished and he returned to Virginia as the court records prove.

CHAPTER IX

REV. FRANCIS MAKEMIE LOSES ONE OF HIS TRUEST FRIENDS

In a short time after Francis Makemie sent the small barrel of mixed preserves to Dr. Increase Mather he left his post in the Isle of Barbados and returned to the province of Virginia. We cannot be sure as to the exact date of his leaving Barbados, but there is a court record showing us that he was back in Virginia by the 8th day of June so that he sailed some time between February 12, 1698 and June 8 of the same year. If we search and find the motive of his return from the Barbados we will see that he must have left the island much earlier than June.

He wrote that a number of his families "were resolving off for Europe." Could it be that a depleted flock opened the way for his return to Virginia? No, the motive for his return seems to be a more personal and a deeper one. It is quite likely that he received an urgent call to come back home.

The one man in the colonies who was nearer to Francis Makemie than any living man was seriously ill. That man was Mr. William Anderson, his father-in-law. His health had been declining and when he saw that he was getting near to the end of his journey, he thought of one whom he had trusted as he had trusted no other and he requested his return.

What a comfort Francis Makemie was to his father-in-law during those closing weeks of his life we shall never know. There were other young men

but to William Anderson no other could take the place of Francis Makemie. Mr. Anderson trusted, honored him, loved him. Had he not financed his first ventures to the Barbados? Had he not placed him in a sea-worthy vessel, in order to make the voyage safer for Makemie? And had he not always applied a name to him which he applied to no other? Mr. Anderson loved to talk of him as "Son Makemie" and to him Makemie was the only son he had. There was another son-in-law, Elias Taylor, but Elias Taylor always remained a son-in-law. Francis Makemie was more like one of the family, and Mr. Anderson looked upon him as if he had been his own son. He could deal with accounts. He knew law and could talk business affairs, or settle an estate. There wasn't anything he could not do and William Anderson knew it.

Then there was another reason for him to come home. Such a big reason and yet one that the outside world would call unimportant. Mr. Anderson just wanted to see him. There were things he wanted to ask him, and things he wanted to tell him, but these were not so important as just having "Son Makemie" at his bedside. He wanted to feel the warm grasp of his hand and just know that he was there. He wanted to hear the music of his voice for there was a charm in the lovely Scotch accent which "Son Makemie" had never lost. Then somehow as the feebleness of age crept upon him he felt how helpless he was and with "Son Makemie" there, it would be different.

Naomi was his own daughter whom he loved so devotedly; still Francis was so strong and fine. Elias Taylor and his daughter Comfort were there, but in those weeks he needed "Son Makemie" and no one could fill the place that was his in the heart of William Anderson. Elias Taylor could grow excellent

corn and potatoes, and fatten herds of cattle, but only Francis Makemie could take hold of William Anderson's business affairs and manage them as he would himself. There were some complications, springing from oral agreements and other sources which only William Anderson knew. There was only one man in the whole world who could understand perfectly as Mr. Anderson told them to him and that man was "Son Makemie." Mr. Anderson knew that when he came to sit at his bedside he could tell him every detail of every contract and that Francis would understand it to its minutest detail and would carry out his wish just as if he were there personally himself.

If we had no other comment upon the honor and fidelity of Francis Makemie than the Last Will and Testament of his father-in-law, Mr. Anderson, we would find in it the portrait of the high honor and worth of the father of organized Presbyterianism in America. Let us look at the wording of that great document and see the high appreciation placed upon this man who means so much to us. The text is as follows:

"In the name of God Amen!

Accomack Ss. I william Anderson of the County Aforesaid being at Present weake in body yet of good and perfect memory but considering ye certainty of a change of the Naturall life and uncertainty of ye time or manner think fit for ye better settling of my temporal affaires in this world to make and declare this my last and absolute will & Testament Revoking and making void all other by me heretofore made and every part thereof.

My soul I commend to my Creator Trusting through ye merrits of my Blessed Lord and Saviour Jesus Christ to enjoy Eternall Life my body I submit to fate hopinge itt may have a descent Christian burial att discretion of my Execrs hereafter named.

Item It is will & desire yt my Execrs doe Convey and acknowledge ye sale of five hundred acres Land I have sole to William Smith of his assignes, itt being ye same whereon he now Liveth in Somersett County; and also in like manner convey and acknowledge to Richard Smal

or to his assigns two hundred and fifty acres whereon Henry Rich Liveth in ye same County provided that he ye sd Small or any one for him shall att his or their owne Charge Cause an equal division to be made between that and two hundred and fifty acres nore of the same dividnt called Fookes Choice by having a Line runn Paralell to ye head Line from ye branch wch. parteth sd 500 acres from William Smith aforesd according as was intended between Samuel and Andrew Alexanders who some tyme Live there

Item I will and bequeath unto Mr. Francis Makemie and Naomie his wife my eldest Daughter all my Lands at Matchatanck being one Thousand acres vizt 600 by pattent in my name and 400 by purchase of Joseph Newton: To ye sd Makemie & his wife and ye heires of their or either of their bodyes Lawfully begotten for ever But for want of such who shall Live to full age to possess and enjoy ye sd Land Then ye sd 1000 acres of Land shall revert unto my three Grand Daughters Elizabet Naomie and Comfort Taylor & the Daughters of Elias and Comfort Taylor and to their hereditible heires for ever I also give unto sd Makemie all the money lent him in full of all or any acct's may be between us upon Consignments of any other ways and that he may have his Sloop with what may appertain to her at my death Likewise whatever my daughter can claims as hers, in my house & without let or delay and all acct's on bothe sides to be ballanced he paying Six pounds Starl to my sister Barons and five ditto to Sister Hope & five ditto to Sister Nock and bestowing in education to ye value 50lb on my 3 Grand daughters

Item I Give unto said Francis and Naomie his wife all my Plantation att Pocomoke qte nine hundred and fifty acres for and Dureing their or either of their naturall Lives In remainder to ye child or heire of my aforesd Daughter Naomie if such she have and its hereditible issue for ever But for want of such then to revert and descend to my Grand Daughters by my Daughtr Comfort Taylor and to her heires for ever meaning is That if my Daughter Naomy should become mother of more than one child Then ye most worthy of blood to have Pocomoke and ye next to have Matchatanck but in case she die childless, after her and her husbands naturall Lives on itt my other Grand daughters to have itt as coe heires amongst them Giveing them liberty to Sell each of their parts of ye value to each other, the price of ye whole being valued by any three or four honest neighbours may be made choice of for theat purpose to prevent Either in conveniences in Liveing to hear each other or other Differences that may happen by unequality in the value but not any one to have any power or authority to sell Give Lease lett or by any way or means to dispose of any part thereof out

of the family that hath proceeded or may proceed from my Loynes, but to my sd Grand Daughters and to their Lawful and Hereditible heires as aforesd for ever Nevertheless it is my meaning and provided sd Makemies and the Survivor of them if my Daughter Naomie have no issue shall Keep ye Dwelling house in repaire and what other useful houses worth preserveing thereon likewise orchards, neither Remove or dispose the horse mill still and Copper but them to remain and pass with the freehold to my heires aforesaid

Item I give unto Mary my wife my land and Plantation att occomson for and Dureing her Naturall Life, if she will Live thereon, also four negro slaves vizt. George, Mary, Sue and Toby itt is my desire my wife shall have her choice of one negro more during her Naturall Life with their Increase but not to sell, Give, or any way dispose of any of them ch sd Slaves or ye Survivours of any of them shall Revert goe and descend to and amongst my Grand daughters aforesd but ye Land aforesaid shall descend and revert in Remainder unto my Second Grand son if any such by my Daughter Comfort and to his Hereditible Issue and Lineall heires for ever butt in case my Daughter Comfort Taylor have not a Second Son born of her body by what other name she may be called who may live to have issue Then my occomson Land to be equally devided amongst the daughters of my said Daughter in manner as Pocomoke and other Lands is given amongst them as Coeheirs, but in Case my wife Mary shall again Intermarry Then to have and enjoye neither Land nor Slaves longer then one whole year after her marriage & then to be in ye possession of Elias Taylor or Comfort his wife &c for and to ye only use and behooffe of my Grand children to whome the same is given in Remainder. But in case my wife will not remove from Pocomoke Plantation then she to have ye old roome and her roome with the Chamber and cellar belonging to ye sd roome The horse mill well Copper still and overn to be in Common for her private use and theirs who else Liveth in the other part of the house she also to have the use (?) of the pasture next to Mr. Sandfords and ye orchards att Booths Plantacons which I Purchased of him, and one third of ye Keeping winter apples att home, continuing her widdow hood, but if she marryeth then as above her interest to cease, she to have ye use of any Land of that Plantacon whereon Gabriel Waters now Liveth to Live and plant on for her Naturall Life if marryeth and then son Makemie to have ye use of all ye Land I have on the north side the horse branch att occomson to plant on or other waies untell some one to whom it is given to in Remainder hath accasion to make use of itt, the other part whereon Thomas Jenkin-

son Liveth he is to enjoy as Pr his Lease and then Elias Taylor to have ye use of itt in Right of his Children.

- Item All my Land att Sikes Island not already given to my Daughter Comfort being 350 acres (vizt 150 purchased of Collo West and two hundred of ye marish and Hamocks I give to ye next daughter that my Daughter Comfort shall have if any shall be borne after this date and to her Lawfull Issue and heires proceedings from my Loynes for ever, my meaning is yt ye 3 Grand Daughters vitz Elizabeth Naomy and Comfort being to have all my lands already disposed in reversion and remainder in Sikes Island aforesd but in ye mean Time Son Makemie to have the use of to winter twenty head of Cattle yearly and Elias Taylor the Like number If they and my wife will joyne in ye charge to ditch and encase ye same my wife to have liberty for like number of her owne cattle Makemie may have ye use of my Land to plant on ye part I bought of Coll West viz 150 acres at north end and Elias Tayler that whereon Wm Stripe Liveth from wch it is my desire he should not be removed dureing his naturall life if behaveth himself oweth well) but if noe such daughter born then ye said land I give jointly amongst my 3 grand daughters aforesnamed to be in like manner as is already directed about Pocomoke Giving them Power to buy sell or exchange with one another In case of disagreement to be valued by friends Indifferently chosen but not to be transferred out of the family and if any one of my said Grand Daughters or their Husbands shall not consent to and abide by such valuation and Payment as shall be done and made by three neighbours to be chosen by any two of my sd Gran-daughters or theirs the dissatisfied party for her or his part thereof to be for Ever debarred and excluded for avoiding Controversies &c any Guift or promise to ye contrary notwithstanding to any lands hereby given In Joynt Tenancy amongst them

- Item My Lots being three att Onancok Towne I give unto Mr. Francis Makemie and his heirs and assignes for ever

- Item I give and bequeath unto my nephew and God Son Anderson Parker foure hundred acres Land I have at Pungoteague adjoining to ye Land of late Henry Reeds on ye south eastern part whereof Richard Jones late lived to ye said Anderson and the heirs of his body Lawfully begotten for ever but for want of such in Remainder to Thomas Parker and his in like manner for ever and in Remainder to Mathew Parker & his heirs for ever

In consideracon of Mr. Samuel Sandford makeing a release to me and my heires &c for ever of any Claime from him or his or any other person Claiming title from by or under him or his to any part of the marrish contiguous to Sikes Island that is to say from ye head of a

long Gutt runs out of ye bay on ye Easterne or north-eastern end of ye sd Island nearest to ye woodland being where a fence hath been made and from ye sd head of the sd Gutt upon a course southward to ye head of A Gutt Coming out of Mosongo bay called back Creek near to a single cedar which course I designe to have a ditch Cutt for Inclosing ye sd Sickes Island and Hamocks I say yt upon ye sd Sandfords soe doeing either by will or Deed Executed in his Life Tyme wch he hath promised to doe shall release and disclaim all ye marrish to ye westward of ye said two Gutts and nearest and directest Course from one to ye other. That then I doe Release and make over to him ye sd Samuel Sandford his heires and assignes for Ever all my right title and Interest of in & to twenty six acres of marrish be ye same more or less which I have att ye mouth of Crooked Creek and is adjacent to sd Sandfords and Jno Evans Land and upon ye aforesd Compliance and Consideration I doe hereby Impower my Execrs hereafter named to Ratifye and Confirme ye same.

- Item I give and bequeath to my Daughter Naome Makemie four negro Slaves vizt Dollar, Hannah ye Elder, Darkish, young Sarah ———
- Item I give and bequeath unto my Daughter Comfort Taylor four negro slaves vizt Guy old Sarah Nanny and Marys Son George
- Item I Give and bequeath unto my three Grand Daughters namely Elizabeth Naomy and Comfort Taylers three negro Girles vizt Bob Jenny & young Sue IN joynt Interest amongst ye sd 3 Grand Daughters and each to have their equal part of ye sd slaves or Survivours of them and their Increase as said Grand Daughters shall Severally ye age of eighteen years or marriage which may first happen in the mean time to be in their for possession
- Item I Give and bequeath unto my Sister Comfort Scott what money Debts I have due to me in ye Country of Sussex vizt from William Dyar Mr Remberton and Henry Bowmans estate (I also acquit her of any debts or accounts to this date and not further she doeing ye like to my estate Bowmans Debt is 11 lb.11 s.Old Sterl Dyars is 9 lb.06 s.00 d. and Pembertons 3 lb by bill and acct
- Item It is my will and desire that all widows (widdow Lucas only Excepted) who are directly Indebted unto me be wholly discharged from (?) said debts but not if it be by Credit Given to other People
- Item Pro (?) that Elias Tayler Release and Discharge my Estate of and from ye Remainder of a deed of Guift I made to Comfort him (?) wife wch is not fully satisfied as yet Then it is my will & desire yt my said Daughter Comfort Tayler have one ewuall third part of

- my Personall estate and debts after all my Just debts and Legacys are pd and Satisfied ye other two thirds between my wife and Daughter Naomie
- Item I give and bequeath unto my nephew William Hope son Of George and Temperance Hope two hundred and fifty acres of land att ye Forked Necks on ye head of Pit's Creek in Sumerset County being ye halfe of 500 acres Called Fookes Choice Henry Rich Liveing on ye other halfe of ye said Devident to the said William and his heirs and assigns for ever being ye Southermost part of sd 500 acres Land Noate yt what I have ordained to be given to my Daughter Comfort Taylor I doe hereby Impower my friends and Exectrs and desires them to take bond of Elias Tayler her Husband yt both Slaves and other part of my Estate That it be forth Comeing to them or any of them in Trust for ye sd Comfort and not att ye disposing of ye said Elias without aprobacon of my said friends but properly to belonge to my said Daughter and at her disposing notwithstanding her Coverture the sd Elias not to possessed there wth this thought fitt and accordingly Required to be performed not withstanding what is before mentioned
- Item I Release and Discharge Mr. Thomas Welbourn Mr Mathew Scarborough and Wm and Francis Benston Senr from whatever they or any of them are any wayes Indebted to me upon my own acct and Give Wm Benston one of my wearing suites of Apparel
- Item I make Constitue ordain and appoint my Son in Law Mr Francis Makemie and my Daughter Naomie Makemie to be my Joynt and severall Execrs of this my last Will and Testament desiring them to be Kind and assisting to my wife
- Item I Give my Nephew William Parker all my Smiths Tooles in his Custody also one Compleat suite of apparell to be delivered to him
- Item It is my request Will and desire yt my worthy friends Mr. Edmund Custis Mr Edward Moore Brother George Hope and Thomas Perry or any three of the Inventory appraise and devide my Estate of any Kind of moveables and debts amongst and between my wife and two Daughters and yt they doe as near as may besuite each ones Convenience therein as to ye furnishing or not disturbing of Roomes &c or in ye Stock of Liveing Creatures as may be most Suitable and I desire my said wife and Daughters and their Husbands to avoid Contentions and Law suites. But if any difference should arise yt ye same Be Composed and determined by my friends before-named and in consideracon of their trouble and care therein: I give and bequeath unto sd Custis my stoned horse Called Capt Sorrell and three punds to buy himself a Beavour I give to Mr Moore my Silver head Cane and

five punds Sterl I give unto George Hope my plush saddle and best bridle and five pounds Sterl I give unto Thomas Perry my horse Murray a good saddle and bridle and a Compleat suite of apparel his choice of any I have as vest coat britches Shirt hatt shooes and stockings

Finally In confirmacon of this my Last and absolute will and testament I the before named William Anderson doe hereunto sett my hand and affix my seale this twenty third day of July 1698

ye Seal

Wm Anderson : . .

Signed sealed & acknowledged
by ye Testator in ye presence of us

Wm Bloxham
Abraham Bancke Edmd Custis
Sara M Pritchett Gervis Baggale

This day being the 4th day of October anno Dom 1698 Mr William Bloxam Sarah Pritchett Mr. Edmund Custis Mr Gervas Baggaly foure of the witnesses to the Last Will and Testament of Mr William Anderson late deceased made oath in open Court of Accomack County that they saw the same sealed delivered and Published as the act and Deed of ye Testator which the Court have ordered to be put upon Record

Teste Jno Washbourne Cl Cur

Recorded October ye 10th
1698 Pr me Teste Jno Washbourne Cl Cur Com Accomack

A true copy from the records of Accomack Circuit Court as recorded in Will Book &c . . 1692-1715, page 209, so far as said records remain legible; the illegible portion of said records being indicated thus: (?).

Teste:.....C.C.

This last will and testament of Mr. Anderson shows us many things. One is that even a good man, like he most certainly was, could do the wrong thing by undervaluing his own wife. Mrs. Mary Anderson smarted under the injustice which she saw in this will as regarded her personal rights. Her husband had put certain stipulations in the will to prevent her remarriage, and while there never was such an event to occur in her life she resented the unfair stipulation. It was then she appealed to Francis Makemie.

Most men when they found that she had in mind the setting aside of a will which left most of a great property to them, would have tried to dissuade her from any such a course, not so Francis Makemie. He told her she could set the will aside, or go into the court and claim her one third interest in the whole estate. Then he took her to the court house which was then in Onancock and assisted her in her design, thus revealing the great unselfish character of Makemie.

We also learn from this last will and testament of Mr. Anderson that the bulk of his estate was left to Francis Makemie, his son-in-law, and Naomi Anderson Makemie, his elder daughter. He gave them that great one thousand acre plantation across from their own Matchatank plantation and the great Pocomoke estate of nine hundred and fifty acres. He gave the "Sloop" and all that pertained to her, and all the money due on consignments (evidently for the Barbados trade), thus showing that he had furnished Francis Makemie with the ocean going vessel and stocks of goods, upon all of which there might be a question by other heirs, of money still due to the Anderson estate. Mr. Anderson clears the question, making a sweep of it all to Makemie. Why would Mr. Anderson give this great estate almost entirely to the Makemies? Why not to his other daughter and her husband, Elias Taylor and Mrs. Comfort Anderson Taylor? The motive is not far to seek, Comfort and her husband had enough and with the amount he left them, they had abundance. Francis Makemie had more than Elias Taylor, so how are we to explain the inheritance? The explanation is in the fact of the high worth of Francis Makemie and the outstanding trait of his character, his unselfishness. Mr. William Anderson, committing his body to fate with a Christian burial, but going to meet his

blessed Lord, wanted to leave the earnings of his life in the hands of one who would manage them wisely and for the sake of the greatest good. William Anderson knew that Francis Makemie would manage that estate unselfishly and in a Christian way, and in leaving this property to him he left the strongest testimony to the sterling worth of Rev. Francis Makemie that he could possibly leave.

CHAPTER X

REV. FRANCIS MAKEMIE GOES TO ENGLAND FOR MINISTERS FOR THE CHURCH IN AMERICA

We have followed the footsteps of the great Makemie as closely as we could, and as we have seen his wonderful life unfold, we have witnessed him in many roles in the great drama of life. We have seen him as the merchant of the Barbados. We have marveled at the way he handled the affairs of the estate of his father-in-law, Mr. William Anderson. We have seen him as a true knight, unhorsing the false knight, George Keith, (once professing to be a Presbyterian, again claiming to be a Quaker and finally going to the Established Church for Holy Orders though he had spent years opposing her), and leaving him in utter defeat. We have seen him as a ship-master tossed and driven, and then learning to triumph in this difficult art. We have seen him as a missionary in the beautiful Isle of Barbados. We have seen him in intimate conversation with the Royal Governor Bellamont and securing the governor's pledge to protect the Independent and Presbyterian people of the province he was going to govern, and in every role we have looked in wonderment upon this man who was ever doing for others when he might have spent his time seeking favors for himself. In every act of the play of life he has written victory, proving himself the master in every situation. If we would write a phrase which would describe him at the close of the old century and the first years of the new, say from 1698 and the seven

years following, it would be: "Francis Makemie, the good citizen."

Perhaps being a good citizen does not seem to be a major role in life to some people, but it is an important role, and Francis Makemie is elevated in our esteem when we see him among his neighbors and acquaintances, held by them in honor, esteem and love, even being trusted with the most intimate things in life, named by dying parents to look after their estates and care for their children when they have gone from the earth. This is perhaps the acid test of character and Francis Makemie passed that test over and over again, as we shall see.

In the year 1698 when the Accomack merchant, Mr. William Anderson, lay dying a friend and neighbor, Mr. Edmund Custis, was there and signed his will as a witness. In this will Mr. Anderson gave to Mr. Custis a good horse and money to buy himself a fine Beavor, but in less than two years Edmund Custis ceased to need either the Beavor or the riding horse for he had followed his friend, Mr. William Anderson, to the great beyond. In those anxious hours before the end came Edmund Custis planned for his minor children and in all his numerous acquaintances there stood out one name in whom he could place his trust implicitly, that was in Rev. Francis Makemie. And so like William Anderson, he named Rev. Francis Makemie and his wife Naomi as the administrators of his last will and testament. He also named Francis Makemie to look after the education of Thomas Custis and Tabitha Custis, his minor children. In a moment when a dissenting minister was an object of hatred, it was a wonderful thing for such a trust to be placed in a dissenting minister. It means more than we can portray, for a dissenting minister to be chosen for such a trust by one of the high and noble families as outstand-

ing as Edmund Custis. What a silent witness to the greatness of Francis Makemie!

Here is thrown in another sidelight on the real character of this great man. The Accomack court records reveal that there was an old lady in the home where the Custis children lived, her relation being their great-grandmother. This woman, old Mrs. Tabitha Hill, took charge of much of the property and tried to prevent Mr. Makemie from administering the affairs of the Edmund Custis estate. In fact she made it so unpleasant that few men would have proceeded with the settlement. They would rather have thrown up their hands and said, "I'll have nothing to do with it." But there were these minor children involved. Edmund Custis had trusted Francis Makemie to look after the interests and provide for the education of his children, and he would not break faith with his friend. He therefore forced the stubborn Mrs. Hill to account for the part of the estate she was withholding. When she would not, or could not, render such an account she was removed from the usurpation which she had been exercising, by the peaceable means of the law. It was just another example of the glorious unselfishness which was a crown of glory in the life of Makemie. How embarrassing to start collecting a bill owing the estate and have the old lady excuse the debtor! How tedious to find her injecting herself into the administration of the estate in every way she could! Only the patience and wisdom of the great Makemie could save the estate and protect the interests of young Thomas Custis and his sister Tabitha Custis. Francis Makemie was certainly playing the role of "a good citizen!"

There was another record made in the Accomack court about this time which reveals the true worth of Francis Makemie. When Mrs. Anderson,

Makemie's mother-in-law, was near the end and having made no will, they asked her what should be done with her estate and her reply was: "I want Makemie to take it amongst you." She had leaned upon him as a mother would her own son, and now she knew there was one who would do the right thing in every particular. Let Makemie divide it, for whatever he does will be perfectly right. Later she expressed the desire that her own belongings should be divided between Makemie's daughter Elizabeth and her cousin Elizabeth Taylor, and Francis Makemie saw that her wish was carried out.

He was a good citizen and was not ashamed to boost the worth of the land where he lived. The eastern part of Maryland and Virginia have always been a garden spot and literally tons of garden vegetables and poultry with other supplies go to the markets in the great eastern cities from this section every year. Mr. Makemie saw these possibilities and wrote a description of both the land and waters of the eastern shore. He saw the eastern shore as an ideal place to live and wrote of the broad Chesapeake Bay: "There are no treacherous rocks or sands." In that day when men lived near the water and daily felt the roll of the waves beneath their boats and when white sails dotted the streams as people moved toward the church on the Sabbath days (see *Old Buckingham by the Sea on the Eastern Shore of Maryland* for description of Colonial days in this section) or to visit their relatives and friends further up or down the streams, it was wonderful to have waters as Mr. Makemie here described. He wrote about pleasant harbors and pictured the fields as "Capable of producing hemp, flax, wool, silk, cotton and wine." He spoke of roads as "Easie and pleasant roads." Perhaps the phrase meant no more than that the brush had been cut away so that one

could ride through them on horseback without the brush slapping him in the face. He sent out the description of the eastern shore and encouraged other people to come and make it their home. He was a good citizen.

Then at that period there was a great evil in Maryland and in Virginia. The country store was the gathering place of the men from plantations for miles around and whiskey was given freely to all who desired it. Thus men got drunk on free whiskey and spent their earnings. Mr. Makemie saw the evil and said that it would be far better to sell the whiskey than allow such an evil to continue, because if men had to buy whiskey, they would not, so many of them, buy enough to get drunk. He was a good citizen and would curb the practice of a thing which brought untold evils to the people of the land where he lived.

Rev. Francis Makemie not only talked but he did things for his country. There was felt the keenest need for grinding the grain from the plantations. Mr. Makemie did not have this need himself for he had the mill Mr. Anderson had owned on the Pocomoke plantation, but there was a section in Accomack County where the need was keenly felt. Over on Assawaman Creek (which lies east of the present village of Temperanceville, Va.) Mr. Makemie purchased a lot for a mill and thus made provision for the planters there. The petition to the court was made on August 5, 1701 (see Records of the Accomack Court in Appendix) the land was laid off and the mill was built. That mill, like so much that Francis Makemie built, was a permanent blessing, for a maiden lady who resides in Accomack County tells the writer that the mill was still running a few years ago and was known to be at that time the oldest continuously operating mill in America. It was one

of the finest in the colonies and was in operation more than two hundred years.

On March the fourth 1702 the Province of Virginia again recognized the value of this great citizen and granted him five hundred and fifty acres of land. (See Court Records in Appendix). The special service he had rendered was bringing into the colony the following persons: Robert Logan, Lara Logan, Tho. Larpely, Edward Parlour, Edw. Martin, Jno. Smison, Jno. Taylor, Griggin Pricet, Mary Lovell, Elinor Dampen, and Alice Blackwell.

Francis Makemie was a builder, but he was wise enough to see that "Except the Lord build the house, they labor in vain that build it." He was doing in many lines in order to help the people of his day, but knowing it must be a foundation of God he gave his chief thought to the needs of the growing church in the American colonies. He had never forgotten the churches he had founded back in 1683 and while he did more for the eldest of them, Mother Rehoboth, he would sometimes preach in the pulpits of Manokin (now in Princess Ann) Pitts Creek (now the Presbyterian of Pocomoke City), and Wicomico (now in Salisbury, Maryland). Then he found time to visit Snow Hill and Buckingham churches up toward the Atlantic seashore. Poor little Buckingham! Founded as Makemie said, "as a branch of Snow Hill" and because she was little they sometimes forgot to write her name (simply saying United Congregations, or naming Snow Hill when they meant Snow Hill and Buckingham) but she stood out in the open country for one hundred and seventy-five years serving the plantations around her, until the town of Berlin grew up under her shadow, (*See Old Buckingham by the Sea on the Eastern Shore of Maryland*) and is now one of the finest of the eastern shore churches, revealing to us that Makemie had built for

God and that his work abides. These churches had their need at the birth of the new century and Makemie was fully aware of that need. They were his children and as dear to his loving heart as his own precious little ones at home. If only he could find worthy ministers to be pastors to these Maryland churches, a prayer constantly on his heart would be answered, but to find these men meant a voyage to England. He planned to go in the summer of 1703 and we find where he went to the court, (see Accomack Records) and there named "My Beloved Wife Naomi Makemie, for her fidelity," and "my trusty friend, Mr. John Parker, my true and lawfull attorneys."

But other things intervined and the prayer of his heart must remain a prayer for a year longer, as a wise providence overruled and the voyage was not made in 1703. It is most likely that the sickness of Mrs. Mary Anderson, his mother-in-law, prevented his going away. Her husband had looked upon Francis as a true son and Mrs. Anderson finds him her strong arm and he faithfully remained by her side. In the month of November she slipped away to the other world and on the fourth day of December, 1703, the records show Mr. Makemie at the court house attending to the affairs of her estate. She had made no written will, but her nun-cupative will was held legal, and thus Francis carried out her dying wish as she had expressed it orally.

The prayer for the churches being ever on the heart of their founder, we find him preparing for the contemplated voyage and on the 14th day of June, 1704, he went to the Accomack court and there named "My beloved wife, Naomi Makemie, Mr. Andrew Hamilton, and Mr. James Kemp, my true sufficient and lawfull attorneys" (See appendix for full text of court record). He made the contemplated

voyage and was across the water for more than a year, leaving in the summer of 1704 and returning in the autumn of 1705.

And what of that voyage? We have been told again and again of the crowning result, a victory in the accomplishment of the very thing he wanted to do, but was this all? The man who made life spring at every touch, and was always doing good for others was as one on wings to all parts of Great Britain. He visited London and called on the Society, or men who had been in that society, (the Society of United Brethren had divided, Presbyterian and Congregational wings having separate meetings) for fourteen years earlier, they had promised to aid him in the evangelization of America. He found the shadow of disappointment in learning of the death of some who had been true friends; but he had the thrill of delight in the renewed pledge of others. It is evident from the results which followed that the first thing Mr. Makemie did was to secure the pledge that the London ministers would support two ministers for two years, until they had time to be settled in pastorates.

This done, he must find the men. Where would he turn?

The answer to this question would be a long one. If we had a complete record of his journeyings up and down through England, Scotland, and Ireland, in search of those two Godly ministers we would have a large volume; but he kept no journal, or if so it has never been found. I quote from a personal letter from Dublin, Ireland, written the author by Honorable Henry H. Balch in July, 1937: "In view of the fact that a vast amount of old records were destroyed when the Four Courts Buildings at Dublin were burned in 1922, it is possible that, if any old Irish records existed about the Rev. Francis Makemie

which were filed with the general depositor of the Four Courts, that they also may have been destroyed at the time of the fire."

How the hungry flames ever prove an enemy of those who would read the records of past generations! We cannot follow those journeyings week by week, but we may be sure that Makemie visited Glasgow University. There would be men there he would want to see. Perhaps a beloved professor might still be among the ranks even after such a lapse of years. They might remember him when a student in course, and it would be a good place to learn of men who might be willing to go to America to labor for Christ. Surely he must have spent days in Glasgow. Did he go again to the Old Black Friars Church on the Sabbath day, and listen as he had thirty years ago when he came as a student? Did they know he was there? Was he invited to the pulpit? Was he looked upon wherever he went as the missionary to the American plantations? Did he have to announce himself, or did the churches open their doors and say we have heard you are in the British Isles and just waiting to hear you speak? We don't know. We do know that he was searching for two worthy men to return with him to America.

It is not likely that he caused any great stir by his presence. Makemie was greatly loved by those who knew him, but he was not a popular pulpit orator. It seems never to have pleased the Lord to let him thrill multitudes. In coming years that honor would go to men like Gilbert Tennent, and his friend George Whitfield, and to Samuel Davies, but Makemie must plod his way.

There would be classmates to visit and they might go out to the colonies with him, and if not they would advise and help him to secure the men for the needy vineyard across the seas. In the town of

Oxnam, Scotland, Rev. Alexander Coldin was serving his sixth year as pastor. Makemie knew him, and they had so much in common. He too had been in Ireland where for a time he was minister at Enniscorthy, and was persecuted and returned to Scotland, serving the church at Dunse for seven years, and then in his pastorate at Oxnam. Whatever may have passed between them Coldin seems to have encouraged the heart of Makemie that at some future time he would come to America, as we shall see Makemie writing him to come to a particular church in America at a later period.

Makemie would also go to Borthwick, Scotland, and visit his lifelong friend, Rev. William Trail, the beloved pastor of many years in the church at Borthwick, and a strong influence in the Synod and General Assembly. What happy days they must have had together! How they lived over those old days in Maryland in their conversations! Dr. Trail had now been away from the shores of the Pocomoke River for fifteen years, but how those days all rush back to him, and how question after question arises. "Lady Mary Jenkins, how is she? And her father, Robert King, is he still living? The Layfields? Moses Fenton? Pierce Bray? How are they all?" The memory of the great Colonel Stevens would come back and they would talk of him—the good Colonel Stevens whom William Trail, or William Trail and Francis Makemie, had laid to rest back in 1687, almost eighteen years now, and no doubt they commented, as we do, "My how the time does fly!"

The help and spiritual consolation given Makemie by William Trail would be an element worth knowing; suggestions of worthy young men who might undertake the mission to America might be given. Then there would be invitations to visit the Presbyteries and a promise to write letters using his in-

fluence to open the way for him, all of which would fit into the plans of Mr. Makemie.

Sometime in these months while in the city of London, Francis Makemie met a young man whose father had died in America, a friend of an acquaintance of Mr. Makemie. The young man's name was Robert Halsey and he told Mr. Makemie that his father had left him a four hundred acre estate in Virginia, but that it was being escheated. Like the great Makemie he thought much about the young man and his problem and wished that he could do something for him.

Then there is that other picture: County Donegal, the old home. Green hills, green fields, beautiful running waters, and fertile fields, green and beautiful everywhere. Then dear old Ramelton! Every street a memory, every building a treasure. Changed a little though not much. What joy to be home again. And best of all the faces and caresses of loved ones. "There's that dear Ann Makemie," he must have thought, as he came nearer the old home town. The joy of his trip across the ocean would be seeing her. What a treat to visit with Ann! And questions, wonderful questions such as love prompts and answered as love only can answer. It has been years that the rolling ocean has separated them and now how thrilled she is as he tells her that there are two little girls in his home in America. The first named Elizabeth, and the younger one is named Anne Makemie in honor of her. How delighted is that Aunt Ann Makemie in Ireland to hear of every word spoken by her little namesake Anne Makemie in America.

He then went to visit his brothers and imagine his surprise: at his brother John's he found another Francis Makemie, his little nephew and namesake. He was proud of that little namesake and never forgot him. Just a few miles further he stopped to spend

a night or two with his brother Robert, and again he is surprised by being introduced to still another Francis Makemie, showing that while he had been away in America he had been remembered with such loving remembrance that his brothers named their sons for him. How the good Uncle Francis must have taken time to play with these boys, these young Irish gentlemen, who bore his name, and they did not get all the joy out of it for Uncle Francis found joy and comfort in the association of the two Francis Makemies and it lifted the heavy load of care. Somehow he did not forget the great kingdom business which had brought him to the homeland but it made him stronger for the work he had to do. If only the letters Uncle Francis must have written them when he reached America again could be found, what a revelation they would be. We know that he never forgot them and when he came to the end of his journey some years later he named them both in his last will and testament. (See his will in Appendix).

What became of the Makemies in Ireland? A letter from the Presbyterian Historical Society of Ireland to the author, dated January 1, 1937, is as follows:

Rev. I. Marshall Page,
Berlin
Maryland

Dear Sir: In reply to your letter of December 10, re Rev. Francis Makemie, I am sorry I cannot give you any more information than you already have. He was born in the town of Ramelton, County Donegal, about 1658. I do not know the names of his parents or any other members of his family, and there are no registers extant of that period of Ramelton Church.

In the Hearth Money Roll of County Donegal for 1665, there appear the names of Robert Makemy, Killigarvan Parish, Kilmacrennan Barony, and John M'Keamy, Ballymagowne, Clondevaddoge Parish, Kilmacrennan Barony, but what their connection would be to Francis would be impossible to say.

Sorry I cannot help you any more in the matter,

Yours faithfully,

Jeannie L. M. Stewart, Asst Secy
Belfast, Ireland."

It was like a breath of heaven, this bit of time with those loved ones, and the old Ramelton neighbors, and scenes. Surely he must have preached in the old church of Ramelton where the good Thomas Drummond had been his pastor, and the town must have been thrilled with the presence of their great son from distant America. Again he is back on the trail and searching for the godly ministers to return with him to America. Did he preach in St. Johnstown, where he first met the Presbytery? Did he visit all the men who were in the Presbytery when he first went out to America? Did he visit the Presbyterian Church at Burt, Ireland, where he had preached for Rev. William Hampton, April 2, 1682? Did he visit the Presbyteries of Antrim, Down, Tyrone, Armagh and his own dear Laggan? We do not know, but we do know that his quest did not fail for the heavenly Father answered the prayer he had prayed daily, and he had the promise of young John Hampton to go back with him to Maryland.

Who was he? He is thought to have been the son of the Rev. William Hampton for whom Francis Makemie preached in 1682, and if so he may have remembered, though just a lad, about the day Mr. Makemie preached in his father's pulpit. Could we but know, it may have been that a vision came to the mind of the boy John Hampton and perhaps the fine young man, Makemie, had so impressed him that he had dreamed of a day when he too could be a missionary to the American plantations. We just do not know, but we do know that John Hampton became, as Timothy was to St. Paul, a true son in the gospel.

It is possible that the visit to his old university had borne fruit for we find that John Hampton had also studied at the University of Glasgow, having entered there March 9, 1696, in the third class. I am told that

there are two references to his name in the minutes of the Presbytery of Laggan. On Sept. 27, 1692, they resolved to "give some help to Mr. John Hampton at the school." And again October 30, 1694, they passed a resolution to the effect "as soon as he shall go to college they will allow him ten pounds sterling per annum during the time of his stay there."

Another excellent young man also arranged to go to America, and so Mr. Makemie and John Hampton were joined by George Macnish of Scotland, a man full of love for the kingdom, and as sturdy a Scotch Presbyterian as ever breathed, who would make his mark in the new world, and as long as men write histories of the Presbyterian Church, the name of George Macnish will adorn the pages of their productions.

It was a long visit. A long time to be away from Naomi and the girls, but at last it is ended and Francis Makemie breathes in deep satisfaction and utters a prayer to God, for he knows that he has been as successful as though the angel of the Lord had gone before him and prepared the way. It is a good old Presbyterian custom to believe much in prayer. Makemie prayed in faith and surely that is why he was always such a great success. No matter what the odds against him were, he would not get excited over the outcome. He had learned that "This is the victory that overcometh the world, even our faith." He was happy for now the prow of the ship has turned toward the shores of Maryland and Virginia and there on the very borders of the two colonies is to be found that which he loves best of all earthly things. On the Maryland side is the Old Rehoboth Church, his first church and his first love. On the Virginia side is Naomi, and there playing about her the two children, Elizabeth and Anne.

He is happy. So happy to be on the way to them, but in the very height of his happiness he feels the chill of the air. The roll of the ship seems to make him dizzy. Perhaps it was John Hampton who took his arm and no doubt George Macnish was at his other side escorting him to his cabin, only a phrase from his own hand tells us how difficult the voyage was. He wrote of this return, "I had a tedious and sick voyage." (Halsey letters, quoted in another chapter).

Tedious and sick voyage and yet the blessed hope, and the consciousness that prayer had been answered, and that God had given him two worthy helpers who would serve with him in laying the foundations of the New Testament church in Colonial America.

CHAPTER XI

REV. FRANCIS MAKEMIE ORGANIZES THE FIRST AMERICAN PRESBYTERY

It would be a beautiful chapter in American literature if we had the true portrayal of the return of Rev. Francis Makemie to his home at Holden's Creek in Accomack County, Virginia. Those broad sails were seen long before they reached the mouth of the tide-watered Holden's Creek. Out there on the Pocomoke Sound anxious waiting eyes had seen the sails and a warm heart knew that on board was the one she loved. The welcome of those two little girls (quickly dressed to meet their father when his boat came to the landing) and the warm grasp of Naomi can never be fully told. It was home and in a marvelous way it was like heaven.

Then the welcome would not stop here. From all the countryside the popular friend and pastor would be greeted by callers, from Onancock (where the court house then was, for the Richard Drummond land where Drummondtown, afterwards Accomac, was to be built in 1786 was still bare of a settlement). They came from Matchatank and from the seaside settlements and from up in Maryland for miles around men and women and children would come to welcome home their beloved friend and pastor. And that Sabbath at Rehoboth what a thrill of delight it would be if we could just see that great congregation gathering to welcome home and to the dear old church, the pastor Francis Makemie. He had good crowds at other times (never multitudes) but

this must have been one of the outstanding crowds of a lifetime. Then there were two new ministers. The people would want to see them. They would likely be called on to lead the people in the prayers and they could help with the singing, but Makemie would preach. The people would expect him to be the preacher after more than a year's absence. Then the other ministers, although fully ordained, would not now be permitted to preach until they had gone to the court and secured a dissenter's license to preach. It was not so back in 1683, but in 1705 they must reckon with the establishment. It would not be long before they would take up the cross and bear it nobly for many years, even after the death of the great Makemie, but now they must wait until they have the tedious experience of the heavy hand of the establishment laid upon them.

The application was made for the proper license on the 14th of November, 1705, but the high churchmen were there with their schemes and trickery. The news had gone out that the people were to erect a new church building at Rehoboth and somehow the representatives of the Established Church had become acquainted with the fact that the new ministers were to petition for their dissenter's license. In the court room the Reverend Robert Keith, rector of Coventry Parish and the Reverend Alexander Adams, rector of Stepney Parish, had taken their positions to watch and prevent any ministry but that of their own brand. They had a well laid plot, and so they petitioned the court to submit the licensing of ministers, and the building of meeting houses to the Governor of the Province. This caused a delay of months, for although both John Hampton and George Macnish were at the January meeting of the court at the Dividing Creek court house, in old Somerset County, to claim their rights, they were

informed that as yet no word had been received from the royal governor at Annapolis and so they had to wait until March, 1706.

They had been delayed but immediately they began their work in their respective parishes, George Macnish taking spiritual oversight of Manokin and Wicomico churches, while John Hampton was the pastor of Snow Hill and Buckingham churches. These churches had been made vacant by removal and death. The Reverend Thomas Wilson had come from the Presbytery of Laggan where he had long been pastor at Killybegs in County Donegal. He served the Manokin in Somerset County, Maryland (see *Old Buckingham by the Sea on the Eastern Shore of Maryland*, p. 242) and had served the church from 1685 until the autumn of 1702 when he was called by death. It was to this church the Rev. George Macnish came to give his first ministry in the new world, and he served both Manokin and Wicomico churches. Mr. Samuel Davis came to America, it is believed from the North of Ireland, reaching Maryland about the same time as Thomas Wilson. He was pastor of Snow Hill and Buckingham churches from about that time until 1698 when he removed to Lewes, Delaware. (See *Old Buckingham by the Sea on the Eastern Shore of Maryland*, p. 33). This removal had left these combined pulpits vacant and Rev. John Hampton became the pastor of these churches and remained with them to the end of his life.

Francis Makemie was not home very long from his trip to England, when he began to perfect the plans for the organization of the Presbyterian Church. He called the ministers to meet in the new church which had been built in the city of Philadelphia and there proceeded to organize the First American Presbytery. Unfortunately the first leaf

of the minutes of the Presbytery has been lost and the date is uncertain. It is thought by some students that it may have met as early as December, 1705, while others claim that it was in 1706. The ministers in that first Presbytery were: Francis Makemie, John Hampton, George Macnish, all from old Somerset County churches, Samuel Davis from Maryland, but just now residing at Lewes, Delaware, Jedediah Andrews, of the First Church in Philadelphia, John Wilson of the New Castle Church and Nathaniel Taylor. For some reason Josias MacKie of Elizabeth R., Virginia, also from County Donegal, Ireland, did not attend the Presbytery, and John Boyd from the same section in Ireland, and another University of Glasgow man was not yet ordained. He is often regarded as belonging to the First Presbytery, and some writers give his name in the original list.

Rev. Jedediah Andrews came to the city of Philadelphia in 1698. He graduated from Harvard in 1695 and came to Philadelphia to take the place of Benjamin Woodbridge who had been sent out from Boston at the same time John Wilson was sent to the church in New Castle, but he had retired from Philadelphia for other labors. Woodbridge is said to have come from Massachusetts with a letter of introduction from Governor Danforth addressed to Governor Markham.

Jedediah Andrews was drawn to Francis Makemie, from their first meeting, and a strong attachment had grown up between them which lasted to the end of Mr. Makemie's life.

Jedediah Andrews' name will always stand out in Presbyterian history for two things. He was one of the leaders in the founding of the First Presbytery in America, and he will ever be known for his development of the first church in Philadelphia on solid Presbyterian lines, which was accomplished in the year 1701.

Rev. John Wilson was sent from New England to New Castle, Delaware, and is said to have been the grandson of Dr. John Wilson, pastor of the First Church in Boston. The church in New Castle had been a Dutch Reformed Church, having been founded about 1658—the year Rev. Francis Makemie was born. Its beginning was under Dr. John Paulhemus, but it seems not to have become Presbyterian until some five years after John Wilson became pastor there.

Thus we see that with the exception of the two New England preachers, Jedediah Andrews and John Wilson, that all the personnel of that first Presbytery were men from (Makemieland) the eastern shore of Maryland. This is full of meaning, for even though a host of Presbyterian ministers had been in America prior to the coming of Makemie, this proves that Rev. Francis Makemie was the father and founder of the Organized Presbyterian Church in America. It also proves that “the eastern shore of Maryland” was its cradle.

Much has been written about Ninian Beall and Upper Marlboro on the Patuxent, but there is little evidence of a church of the Presbyterian order there, until after Makemie had established Rehoboth and the eastern shore churches. That Ninian Beall was “the ancient Comely Man” who entertained Quaker preachers we doubt not. That he was from Scotland and that he was a Presbyterian elder may all be true. He may have even been the first Presbyterian elder in Maryland, but having a Presbyterian Church on his land dating back prior to the coming of Rev. Francis Makemie to the eastern shore, is not only doubtful, but utterly lacking in evidence.

The year 1706 shall ever remain an outstanding year in the history of the Presbyterian Church in the American colonies. It was not only the year in which

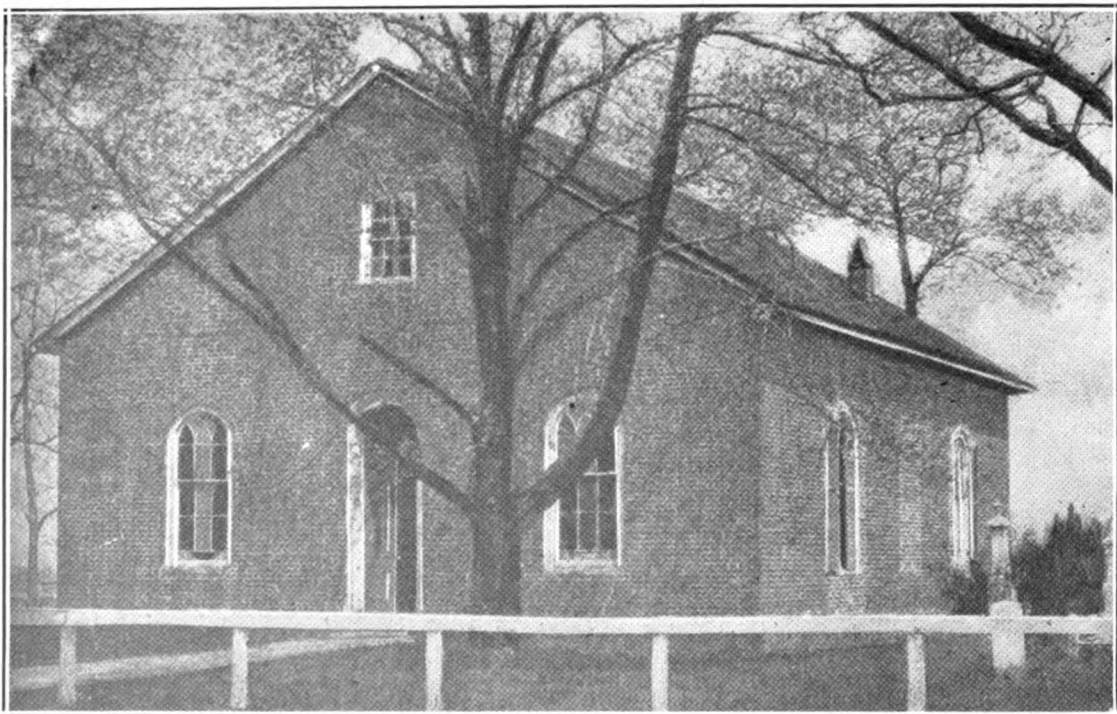
the Presbytery came into being, but in this year was erected a church which would withstand the gnawing tooth of time and hold a highly honored place among Presbyterian churches forever. The church was Old Rehoboth and the builder was her founder and pastor, the moderator of Presbytery, Rev. Francis Makemie.

Rehoboth had once had a building but there is court record evidence, that although no building was in existence at this time, there had been one back in 1691 at which time Mr. Makemie preached a funeral and a Mr. Morris cursed and swore that he could preach a better sermon on death, than Makemie. He was arrested and thus the court records bear witness that Rehoboth had a church building back in 1691. But something happened to that old building for in 1697 the court records bear testimony that only Manokin, Snow Hill and Buckingham churches had buildings. The sheriff was required to make report of all the buildings of dissenting congregations, and his report follows:

“Here are no popish priests, lay brothers, nor any of their chappels. As to the quakers and other Dissenters—to the first none as I know of particularly; and the other (i.e. Dissenters) hath a house at Snow Hill. One (Buckingham) on the road going up along the sea side, and one at Nearoakin (Manokin), about thirty feet long, plain country buildings all of them.” (Old Somerset Records).

Thus we see that although a building had stood at Rehoboth in 1691, in 1697 it had disappeared. We are told that after Rev. Wm. Trail left Rehoboth to go to Borthwick, Scotland, that his farm was sold, and in 1703 it belonged to Mr. Pierce Bray, who was an elder in the Rehoboth Church and at this date the congregation was meeting at his house for worship. For years the great need of a new church building

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Old Rehoboth Presbyterian Church, at Rehoboth in Maryland, now said to be the oldest Presbyterian Church in America. The Church had its beginning in 1683. The building pictured here was erected in 1706 and is in good condition and constant use now.

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UNIVERSITY OF MICHIGAN



had been felt, and more and more the determination grew to meet this need. Now they felt that they must rise and build in the name of the Lord and so despite the bitterest opposition of the Establishment, represented by Rev. Robert Keith, of Coventry Parish and Rev. Alexander Adams of Stepney, they went forward in the name of the Lord. It seems strange to us that these clergymen of the Established Church whose hold was gained in 1692, could come into the very territory so gloriously occupied by Makemie and the Presbyterians from 1683 and prevent them from building, but only by the most determined effort could the Presbyterians go forward. These clergymen dogged every step and finally forced the matter of the erection of the church before the Governor and the Provincial Council; and eventually before the Lord Bishop of London. It was tedious and long drawn out. Only the strongest faith would win in a matter like this. Mr. Makemie wanted to rebuild the church where it had stood years prior to the erection of the Coventry Church, and on land once owned by the good Colonel Stevens, now twenty years at rest. The land now belonged to Mr. Makemie, and in this community where there were twenty Presbyterians to one of the Established Church, might held the reins of power, and no stone would be left unturned to prevent the erection of the new church. Let us thank God that Francis Makemie was on the field and still pastor of Rehoboth Church, present at each sitting of the court and more than a match to those bitter enemies. Only a man like Francis Makemie could be a victor in a time like this, when all the odds were against him. What did he do? He proceeded to erect the building, while the case was awaiting the decision of the Lord Bishop of London, on his own land; and when it was done two of his elders, Moses Fenton and

Pierce Bray, petitioned the court as follows: "To the worshipful court of Somerset County, the petition of Moses Fenton and Pierce Bray sheweth that, in obedience to an act of parliament made the first year of King William and Queen Mary establishing the liberty of Protestant Dissenters, we in humble manner certifie to this court that the new meeting house lately built at Rehoboth Town, is one of the fixed places for the public service or worship of God by Protestant Dissenters, and your worships are in humble manner prayed to direct your clerk to record the same and give certificate thereof to any who will require it; for which we are ready to pay the fee specified in the last paragraph of the said act of Parliament."

There were five judges on the bench: Capt. John Franklin, M. Joseph Venables, Mr. Joseph Gray, Capt. John West, and Capt. Charles Ballard. The petition was granted by the majority vote, Franklin, Venables and Ballard voting for, while Capt. West and Mr. Gray, who seemed to represent the Establishment voted against the petition; but their objection was of no avail for on the next day the following order was entered in the record:

"This day, Viz: the 10th day of June 1708, ordered that the new meeting house built by Protestant Dissenters at Rehoboth Town in Somerset County in the Province of Maryland, be and hereby is, appointed to be a house for the worship of almighty God in, the minister thereunto appointed having qualified himself as the law required. Alex Hall, Clerk." (Old Somerset Records).

It is interesting to note that at this same court Rev. George Macnish presented a petition for the use of the new building "Hard by Manokin Bridges." His petition was granted and he was permitted the use of the new Manokin church building as a house of

worship. This building was, however, no such building as the new Rehoboth church building, for it had to be replaced at a later date, while the church Mr. Makemie built at Rehoboth is still standing and in excellent condition to this good year 1937. It is in constant use under the efficient pastorate of Rev. Herman Bischof, D.D., who has a historic sketch of this—"the Oldest Presbyterian Church in America—on pages 235-239 in *Old Buckingham by the Sea on the Eastern Shore of Maryland*. In this sketch he informs us that ancient records show that when the church was completed, Francis Makemie was granted permission by the Provincial Council to preach there. He says, "The 'meeting house' was admitted by the council to have been built 'on Mr. McCemie's owne proper lands' therefore they granted him 'libertye to preach in his house'."

Rehoboth was two years in building and represents one of the finest and best of Mr. Makemie's accomplishments. He put the best of English bricks in the walls and woodwork in the interior, all of which have endured the ravages of time. There was a time when this historic treasure was forgotten, the windows broken and the pulpit thrown into a pig sty. Loving hands rescued this treasure and from it made a table, gavel and a block. The research for this work brought to light this information with the fact that the table was out in the state of Indiana. The author reported the find to the Department of History, and the treasure now reposes there as the gift of the one who rescued it—Dr. J. Simonson Howk, oldest living pastor of the old Rehoboth Church.

Thus Rehoboth Church, in Somerset County, Maryland (not Rehoboth Beach, Delaware) was completely built while the Lord Bishop of London and his American representative debated whether or not

they would permit a Presbyterian Church near their own. The builder, Mr. Makemie, had won his battle by building it on his own land, and then he bequeathed it to the Presbyterians forever, thus winning one of the stiffest battles of his life, a battle which others would have lost irretrievably. We may learn from it the love and devotion of this apostle of Presbyterianism in America, and also the strength and true greatness of his noble character.

CHAPTER XII

FRANCIS MAKEMIE'S LETTERS TO ROBERT HALSEY REVEAL HIS NOBLE CHARACTER

In the autumn of 1705 when Francis Makemie and his new helpers returned to Maryland, no interests or cares obscured the recollection of Robert Halsey. The reader will remember the mention of Mr. Makemie meeting young Halsey on one of his visits to London during his stay in the British Isles. Mr. Makemie also met Mr. Parkhurst with whom young Halsey was stopping and found him to be a Dissenter, and interested in his work, he also promised to sell some of Mr. Makemie's Catechisms for him.

In a short time after Mr. Makemie's return he learned the time of the meeting of the court in Williamsburg and made preparations to attend to the affairs of Robert Halsey's estate. Such an undertaking meant much. It would mean a great deal of expense which Mr. Makemie would be out of pocket, and it meant using of valuable time, but Francis Makemie had been impressed with young Halsey. He was honest and straightforward. Mr. Makemie knew that he was telling him the truth and he also knew that the young man trusted him and while others in Virginia would not take time, the great Father of the Presbyterian Church in America did take time. That was Francis Makemie.

Francis Makemie was one of the greatest men ever to walk the American continent. He was quiet, unassuming, always a gentleman, a Christian gentleman whose words never had to be recalled, and a man of

such noble character that his good name could never be assailed or besmirched. Three different men tried it and all of them found to their sorrow that it couldn't be done. Morris who swore about his sermon, preached at a funeral in Rehoboth Church, landed in jail. George Keith, the false Quaker, tried it, and went down in history as a miserable liar bitterly hated to the end of his life. Lord Cornbury tried it and lost his royal post, and found a prison cell. The very slanders used against Francis Makemie served to make him better known and more universally loved. What was the secret of his marvelous life?

An enemy said of him: "He is a jack-of-all-trades; he is a preacher, a doctor of physic, a merchant, an attorney, a counsellor at law, and which is worst of all, a disturber of governments." Was he a disturber of governments? Yes, of tyrannical governments, for he stood for freedom. So was the Babe of Bethlehem a disturber of a tyrannical government, for "Herod was troubled, and all Jerusalem with him." Was Mr. Makemie a doctor, a lawyer, and a merchant? Oh yes, and the good part of it is that he did well, everything he undertook. He was a real "parson." Educators tell us the name "parson" originated from "person," for the minister in the colonial days was all things to his people. He majored as a dentist, if a child needed a tooth pulled, a lawyer if they needed advice or help, and with the doctor miles away he could apply the treatment and give relief; those pioneer people called their minister "the person." He was everything and no man of his day so well deserved the title of honor as did Parson Makemie.

A friend said concerning him: "I doubt whether the memory of any gospel minister was ever held in higher honor by an American congregation."—Written by Judge Irvine Spence, whose grandfather

(and all the early Spence family) sat in Makemie's congregation in Snow Hill Church. We thus see his greatness witnessed by both friend and foe, but what was the secret of his greatness? Why was he held in such high esteem by all who knew him? Go make an investigation of his life, follow him step by step in a five-year, painstaking research and see him face again and again the impossible, as the author has seen, and be impressed as he has been impressed with the fact of his noble generosity, his utter lack of self-seeking, and his noble, sacrificial daring with unwavering faith in God.

It was this interest in the affairs of another who had asked him to help him, which led him in autumn 1705, to go aboard his sloop, sail from his home at Holden's creek in Accomack County, Virginia, down and across the Chesapeake Bay and up the Rappahannock River to Piscataqua Creek; take three witnesses aboard, sail back down the river into the broad Chesapeake and down to the James River and then ascend as Captain John Smith had done almost a hundred years before, to the Jamestown landing where he and the three witnesses attended the Williamsburg court, all for the sake of the young man he had met in London. Here is Mr. Makemie's first letter to him:

"Mr Robert Halsey Virga Wmsburg 9ber 9 th 1705

Sr I had a tedious and sick voyage and could not informe you last fleet any think of your affair, but this comes by a single ship bound for Bristoll & comes to informe you I brought hither three witnesses in my sloop besides myselfe to prove your papers at ye first Generall Court, which will be some charge to you and I came to Court seasonably; for Boughan after he had prevented Mr Merryweather his Escheating your Land, by producing to ye Jury of Inquisition your letters to your ffather, he immediately escheates for himselfe, and finding your 400 acres in the Escheat list, I made a motion to ye Court to stop his proceedings which was accordingly done, soe that I fear trouble from him; and I must draw bills on you for my charge, which I hope you will answer. Coll Churchill is now a counsellr and will not take any per-

sonal trouble upon him, but countenances the thing, and soe my trouble must be the greater living at so great a distance by water. I am afraid the notary has not particularly described your ffather, by not calling him Tanner living at Piscataqua Creek in Rappahannock you may expect a further ~~ye~~ ye flect my service to Mr. Parkhurst and let me know if he has or (is) likely to receive money for ye Catechisms, I am your most humble servant
FFRANCIS MAKEMIE

Direct your letters to me at Accomack in Virginia.

To Mr Robert Halsey to be found at Mr Thomas Parkhurst at ye three crowns & bible, Cheapside, London."

These letters are reprinted by the special permission of William and Mary College, in Williamsburg, Virginia, granted the author in a personal letter under date of August 6, 1937. Dr. Lyon G. Tyler, President of William and Mary College, discovered them some years before his death, at the court house in Essex County, Virginia. The clerk of the Essex County court informs the author that Dr. Tyler was so keenly interested in research that he would sometimes stay at the court house for a week at a time diligently searching the time faded records kept in this old repository. The text of the second letter follows:

"VIRGa James River 7br 1706

"Mr Robert Halsey

SR I wrote you formerly, which I hope came safe to hand, informing you that when I went to Wmsburg to prove and record your papers, I found Mr Boughan escheating your Land after he had prevented Mr Merryweather doing so by producinge your letters to your father to ye court or Jury inquest, and I came serviceable to put a stop to it, and I have been lately with Mr Boughan who owns my power, and seems very ready to surrender and account, we went to ye Land which he says is 300 acres tho I wrote you I found in the Escheat list is 400 which he says is a mistake. The plantation is a ruined place, and Boughan seems inclined to buy it, but greatly undervalues it, tho I believe I shall find a better Chapman as soon as I have a power to dispose thereof & ye sooner the better, Coll WILLm CHURCHILL is a COUNCILLR and so great to be Employed & declines being concerned, so that ye whole matter, and all charges lyes upon me and I have made some disbursements allready which few would at such

distance have undertaken, without Effects in their hands, and having disbursed money for carrying the witnesses proving & recording your Papers, as Mr Layfield ye barer can Informe you, and shall send § ye next an acct of particulars wch I cannot now, being abroad in ye fleet. When with Majr Boughan he showed me the Inventory of Personall Estate and his account of Disbursements and I find little of that coming to you but their are four particulars about personall Estate we would not agree about and as an Esyr way than former we consented to refer ye decision of them to that County Court and to stay with sloop / and hands till ye Court, I employed a Gentleman of my acquaintance an attorney to propose it to court & receive their opinion which when done that part will be soon settled, I found a poor shoemaker on ye land & desired him to live there till further order, he paying ye Quitt Rentes. I have drawn upon you for money I am already out of pocket, and must be more before I get away and hope you will honour and pay a bill for 8 pnd Sterl twelve shillings I had indorsed to Mr Layfield and if you send a full power to sell your land send it by Mr Layfield & let him & some with him bee witness.

I am in Hast your srvt FFRANCIS MAKEMIE. To Mr Robert Halsey at Mr Parkhurst at ye Bible & three Crowns § Mr Saml Layfield."

Some two years later another letter was written to Mr. Halsey from Robert Beverley, revealing the fact that Makemie's attempt had been successful and that the land was saved to young Halsey, and now Beverley as attorney is sending him money from personal belongings of his father's estate. There is also promise that more money is owing to him from the tobacco grown on his plantation which will be sent him in the not far distant future. Mr. Beverley's letter is as follows:

"VIRGa Sept 12 1708

"Sr while Mr Makemie lived he employed me to sue for ye account of your ffather Halseys Estate here, wch I did & sent him an account of it long before his Death, but finding that Mr Makemie had done before his death but perhaps sent you ye copy of ye receipts wch I sent him, I was unwilling you should still lye out your money, so told Coll Churchill of it, Joyned in our Lre of Attorney but he told me he had all along refused to meddle & would not concern himself, I therefore desired him to give me your power of doing it, which he did & so comes ye Inclosed bill of Exchange. Your land here lyes neglected, I understand there is a man lives upon it that pays no rent nor takes any care of repairs, Mr Boughan that

draws this bill has a mind to buy it, he says, & has writ to you of it, there are some Tobacco Debts which are still due, & now I have power shall get received for you this winter & send to you, if I can be further serviceable you may (if you please) make use of your humble servant.

ROBERT BEVERLEY

But you must send me full Lre of Attorney.
To Mr Robert Halsey, Stationer in London & Conrad Huntington."

One may gather a great many things from the study of these letters. We see that even in those good old days there were men who could not be trusted. There were men in high authority, like Major Boughan, who would claim to be a friend to the young man away from home, and while he uses his influence at court and prevents another man from escheating the plantation, he turns right around and escheats it for himself. We also see that in those days there were those who while in the paths of right would not render a service to the ones who needed it for fear of the people,—men like Colonel Churchill who would not save Robert Halsey's estate for fear he might offend the famous Major Boughan and hurt himself politically.

The most important things to be found in these letters is another close-up of Francis Makemie. He was an attorney and so successful that the great Major Boughan had to admit his power. The generous Makemie is revealed taking money out of his own pocket and paying the heavy expenses of three witnesses a great distance from home, entertaining them aboard his sloop, and then writing to Robert Halsey to kindly send him the money he had been out of his pocket.

This was the noble character of Francis Makemie. He lived for the people about him, gloriously unselfish, a noble gentleman and a true knight slaying the dragons that would hurt others. There were no dragons of his own to be fought, for he never

stopped to think of himself. Francis Makemie was a man who dared. He dared to be ordained when it meant persecution. He dared to offend the influential Major Boughan even when he feared trouble from him. Truly Francis Makemie was a man of noble character.

CHAPTER XIII

REV. FRANCIS MAKEMIE SAVES RELIGIOUS LIBERTY IN THE COLONIES

There is no chapter in the life of Rev. Francis Makemie which reveals his suffering and his triumph over wrong so much as the arrest and mis-trial before Edward Hyde, whose royal title was Lord Cornbury, Colonial Governor of New York and New Jersey.

When the first Presbytery met in 1706 they conducted their temporal affairs and adjourned to meet in Freehold, New Jersey, some time later in the year for the purpose of examining and ordaining Mr. John Boyd, who had been a student in the University of Glasgow (as was once Mr. Makemie) and had come to this country to serve as a minister of the gospel. This meeting was held on the 29th of December, 1706, and there were three ministers present: Rev. Francis Makemie, pastor of Rehoboth, Maryland (though residing just a few miles from the church in Accomack County, Virginia); Rev. John Hampton, also pastor in old Somerset County, Maryland; and Rev. Jedediah Andrews, pastor of the First (then the only) Presbyterian Church in Philadelphia (and the place where the Presbytery had held its meeting).

The solemn act of the laying on of the hands of Presbytery over, and the Sabbath services having been conducted with this meeting of Presbytery, the Moderator of Presbytery, Francis Makemie, and his fellow helper, Rev. John Hampton, passed on to

Woodbridge while Rev. Jedediah Andrews returned to his flock in Philadelphia. Rev. Makemie and Rev. Hampton went from Woodbridge to Newark and there had fellowship with a group of people who were true to the New Testament faith among whom were Mr. Samuel Melyen and Mr. Jasper Crane. The two workers then went on over into New York, or Fort Anne, where Lord Cornbury had his residence.

Lord Cornbury had come to New York in May, 1702, sent to represent the Crown, Queen Anne being on the throne of England. Edward Hyde, or Lord Cornbury, is said to have been the third Earl of Clarendon and was related to the Queen, who because of his being in some financial trouble, appointed him as royal governor of New York and New Jersey. He was proud, arrogant, selfish and a bitter enemy to all who would not worship God according to the forms of the Church of England. Ridpath, the historian, says of him: "The six years of his incumbency were filled with turmoil and civil dissension." Each time the assembly met they resisted the measures of the governor with greater determination and again and again the people petitioned for his removal. Being a cousin of the Queen he felt that he was quite secure in his royal position.

There are those who have read of the mistreatment of Mr. Makemie by Lord Cornbury and speak of Makemie as simply passing through the town of New York, when he was invited to preach, accepted the invitation, was arrested and unjustly imprisoned. The whole affair is regarded as unfortunate but a circumstance in the life of Mr. Makemie. One who holds such a view does not really see the great thing which really took place. They do not get the real picture of Francis Makemie which this chapter in his life so gloriously portrays.

Francis Makemie did not just happen to pass through New York. He went to New York on a great mission. One of the most noble and heroic acts of his life was when he went to New York knowing that he was facing a risk—a great and dangerous risk.

New York at this time was the one place in the Colonies where the Dissenters were the most bitterly treated. It was the battle ground of the period and Francis Makemie went to New York because he was laying the foundations of American religious freedom. He would make America a place where men could worship God according to the dictates of conscience and the colonies would not and could not be free so long as things were permitted to go on in the colony of New York as they were. He had planned to go from New York to New England, but the cause of Christ was at stake in New York and Mr. Makemie went there to see about it. We have already seen that Francis Makemie was not interested in himself. He was interested in the cause of Christ in America. Other men gave themselves to single pastorates. Makemie had a pastorate, but he regarded himself responsible for the whole group of the colonies. That was why he went to England at his own expense, to bring back ministers for the evangelization of the colonies, and that is the reason he was in New York.

The tyranny of Cornbury is illustrated by various acts of persecution. The bitter persecution of Samuel Bownas the Quaker. Cornbury had him arrested and imprisoned and tried to get an indictment from the grand jury, but the good man finally escaped from the talons of the tyrant who had so illegally persecuted him. Makemie knew about this case.

Another of the nefarious deeds of Cornbury was the high-handed way he tried to break up the Jamaica Church on Long Island. This church was a

going institution many years before Cornbury came to New York. It was genuinely Presbyterian, but was an independent church. The pastor was the Rev. John Hubbard, who had graduated from Harvard College in 1695 in the same class with Rev. Jedediah Andrews of Philadelphia. The Jamaica Church was built of stone valued at 600 pounds (\$2,850.00 in American money of today). The church also owned a good manse and glebe. The manse was a very comfortable home for the minister. The glebe (church farm) contained 200 acres and the value of manse and glebe amounted to \$7,125.00 in present day American money.

Cornbury is said to have been urged on by George Keith, the false Quaker who had gone to England and received holy orders in the established church. The tyrant for some reason decided that the church at Jamaica had no rights in his government and although they owned this valuable property, he would have the Church of England missionary to take charge and wrest the church away from the rightful owners. He told Barstow, the church missionary, what to do. On the Sabbath morning as the pastor, Mr. Hubbard, was conducting the worship service this henchman of Cornbury walked in and took a seat. He is said to have expected that Mr. Hubbard would yield the pulpit to him as he was there as a representative of the government, and with the law on his side, but John Hubbard did no such a thing. That afternoon Barstow came early to the service which the pastor had announced, walked into the pulpit, and when Mr. Hubbard arrived he found this Barstow reading the liturgy. The pastor and a large part of his congregation withdrew to an orchard nearby, taking the seats from the church, and so held their appointed service in the open air. When Cornbury's henchman, Barstow, had finished with

his liturgy reading he locked the church and turned over the key to the sheriff, Thomas Cardale, thus stealing the church from its rightful owners.

The church missionary received for his church stealing the thanks and approval of Cornbury, while Rev. John Hubbard and the officers in his congregation were summoned to appear before his highness the royal governor. He received the personal abuse of Cornbury and was suspended from preaching; then Cornbury granted him a Dissenter's license, with pleasure; that is, Cornbury granted him a license during the pleasure of the said Lord Cornbury; a license which Cornbury would revoke when and where his own wicked pleasure saw fit.

The license was handed to Mr. Hubbard but not the key to his church for the church was wrongfully held by the tyrannical governor. Later in the year a great sickness broke out in New York, and the wicked Cornbury took refuge in the town of Jamaica. He asked Rev. John Hubbard to vacate the manse for his own accommodation. This he did, and when Cornbury returned to New York he rewarded the kindness of Pastor Hubbard by putting the whole valuable property in the hands of his henchman, Sheriff Cardale. Cardale surveyed the 200 acre property off in lots and leased them for the benefit of his party. So bitter and cruel was the treatment of the good man, Rev. John Hubbard, under Cornbury that he died, and we may truly say a martyr—for he died with a broken heart. Rev. Francis Makemie knew all this. He knew just what sort of a man Cornbury was. During the past few days in Freehold, Woodbridge, and Newark, New Jersey, he had heard the details of it all retold by men whose very hearts flamed to think of the wrongs. Makemie knew and that is why he was going to New York. How many warned him not to go, but he went know-

ing that bonds, or afflictions awaited him. The cause of Christ in New York was at that moment the greatest need in the American colonies, and Francis Makemie the Apostle of Presbyterianism like that other great apostle went even though he was warned in every city.

Francis Makemie went to New York in one of the grandest, noblest and most sacrificial acts of his unselfish, heroic life. He walked through no blind alley, for he knew the danger and he would have gone no matter what the cost, he must save the cause of religious freedom, and so he went. He went like his Lord, to whom he had devoted his life when to be ordained as a Dissenter meant suffering. Francis Makemie was on his way to Boston, but he was on his way through New York. Weak and trembling men would have evaded New York and passed it by, but like the Lord, "He must needs go through (New York) Samaria."

Francis Makemie and John Hampton came from Newark into New York, then just a good thriving town. They could have gone on through New Jersey and to New England, thus avoiding the danger, which Francis Makemie knew full well. He knew the sufferings of the Dissenters at Westchester, and Newtown under the bitter persecution of Cornbury, and how under the three years of persecution the good John Hubbard had died and was buried just the year before. If one would see the true Makemie, he must see him then entering New York with one, and only one, motive—that of doing something for the needy cause.

The Cause of Christ was represented in New York at this time by the Dutch Church, which was by far the most influential, having four hundred and fifty families in her communion. The French Church was the next in size, having two hundred families in her

communion and then there was a group of Presbyterians who seem to have been meeting together in the private homes for worship and prayer.

William Jackson was a member of this group and when Mr. Makemie reached New York it was this Mr. Jackson who went to the governor and gave the request of Francis Makemie that he and his comrade, John Hampton, would like to meet him. "Two Presbyterian preachers from the South," perhaps Cornbury chuckled to himself. Then he did an unusual thing: he invited them to dine with him. That would be no trying experience for Francis Makemie. God had designed that St. Paul should stand before kings, and he also planned that Francis Makemie should talk with royal governors. Had not Francis Makemie been admitted to familiar conversation with Lord Bellamont, royal governor of Massachusetts? Cornbury's invitation was accepted and Francis Makemie and John Hampton dined with him.

It is most likely that Francis Makemie was the leader in the conversation. He no doubt knew men of prominence in England, the mention of whose names would immediately interest Governor Cornbury. The train of events following reveal to us that Cornbury knew that Makemie was no ordinary man. He talked of government and of right, the needs of the people of the colonies and their rights to freedom in faith, and no doubt Cornbury assented, but knew that his own sovereign prerogatives would be carried out. In the conversation Francis made no personal requests. He asked Lord Cornbury for no favors, for there were none to be requested. The question might arise, why didn't he ask for a license to preach in New York? He had a license and so did John Hampton. John Hampton had his license granted him in Maryland. Makemie had two licenses, one from Barbados and one from Virginia. Either

license was sufficient in any colony for it was granted by the Crown of England and therefore good as far as British dominion extended. Makemie made no mention of preaching in New York, for as yet he had no invitation to preach there. In this meeting in which he dined with Lord Cornbury, Makemie accomplished the thing he intended to accomplish, which was just this, he met Lord Cornbury and let Cornbury know who he was.

Later there came an invitation to Mr. Makemie to preach in the Dutch church, but Lord Cornbury refused the church to allow him to preach there. Then arrangements were made for Mr. Makemie to preach in the home of Mr. William Jackson of Pearl Street. This was done in as public a manner as could be asked, for the doors of the house were left open. Here Mr. Makemie preached a sermon on the subject, "A Good Conversation." His text was: "Now consider this, ye that forget God, lest I tear you in pieces, and there is none to deliver. Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God." Psalms 50:22, 23. What a sweet and blessed privilege to the Scotch and English Presbyterians to hear the gospel proclaimed by one of their own ministers! In the service a baby was brought forward and consecrated to God in the simple and beautiful baptismal service by Mr. Makemie.

This Sabbath morning Rev. John Hampton preached at the church at Newtown on Long Island, and announced that Mr. Makemie would preach there on Wednesday.

Sunday and Monday Mr. Makemie was with friends who gathered about his ministry in New York. On Tuesday he went to join John Hampton on Long Island, but on his arrival, the high sheriff,

Thomas Cardale, and his undersheriff arrested both Mr. Makemie and Mr. Hampton on the following warrant:

"Whereas I am informed that one Mackennan and one Hampton, two presbyterian preachers who lately came to this city, have taken it upon them to preach in a private house without having obtained my license for so doing, which is directly contrary to the known laws of England: and being likewise informed that they are gone into Long Island with intent there to spread their pernicious doctrine and principles, to the great disturbance of the church by law established, and of the government of this province: You are, therefore, hereby required and commanded to take into your custody the bodies of the said Mackennan and Hampton, and them to Bring with all convenient speed before me, at Fort Anne, in New York; and for so doing this shall be your sufficient warrant.

Given under my hand, at Fort Anne, this 21st day of January 1707
Cornbury."

The arrest was performed by the infamous Cardale who had brought so much suffering to the people of Jamaica Church and their beloved pastor, Rev. John Hubbard, and his undersheriff, Stephen Luff. This gloating sheriff was now in his glory, he was doing something he thought worth while, so instead of taking them into New York he took them miles out of the way to display them to the people of Jamaica. This would be a great humiliation to them, and it would also impress the people of Jamaica that only the Church of England would be tolerated in the government of Lord Cornbury.

For a day and a night they were kept in Jamaica. Did Rev. Francis Makemie see the grave of Rev. John Hubbard who had been laid to rest just the year before? It may be that Cardale took fiendish delight in showing the grave to him. However that may have been it is most likely that in the house in which he was detained at the scene of so much suffering Francis Makemie made anew his pledge that he would do something for the cause of religious liberty; that he would adjust these wrongs

and make way for the evangelization of New York as well as the other colonies.

In the afternoon of January 23rd they were taken to the council chamber of Lord Cornbury where they were roughly assailed by him with these words: "How dare you take it upon you to preach in my government without my license?"

Mr. Makemie's answer was immediate and complete: "We have liberty from an act of parliament made in the first year of the reign of King William and Queen Mary, which gave us liberty and which law we have complied with."

The tyrant was at his wits end. He had been given a lawful reason to which he could not legally answer. Listen to his arrogant evasion. "None shall preach in my government without my license!"

Mr. Makemie then assured him that if the law for liberty had directed him to any particular person, before he enjoyed that liberty, he would have gone to such a person. Cornbury was so enmeshed by being brought face to face with the law, that he could only dodge the issue by saying: "That law does not extend to the American plantations, but only to England."

Mr. Makemie completely refuted his statement by showing him his Dissenter's license, granted in the American plantations. Cornbury unable to give legal answer, but armed with power, demanded that they should give bond for their good behavior, and that they would never preach in his government again.

Now Makemie and Hampton could both go free, if only they do that which would have been easy to do, but Francis Makemie had come to New York for the sake of religious liberty and to have accepted Cornbury's terms would have been to surrender the whole issue. Mr. Makemie answered Cornbury's de-

mand, stating that he had always lived with a conscience void of offense, that he was willing to give bond for good behavior; but to agree not to preach, "if invited and desired by any people, we neither can nor dare do."

"Then you must go to gaol," snapped Cornbury.

John Hampton asked him to grant him his special license, but was refused. Mr. Makemie offered to re-subscribe to the articles of religion but the tyrant committed them both to the custody of Ebenezer Wilson, high sheriff of New York, for imprisonment, with these words:

"You are hereby required and commanded to take into your custody the bodies of Francis Makemie and John Hampton, and them safely keep; and for so doing this shall be your warrant.

Given under my hand and seal this the 23 rd day of January 1707
Cornbury" (Seal)

While this illegal document was being written Makemie said to him, that they had complied with the law and were still ready to comply, "And it will be unaccountable to England, to hear that Jews who openly blaspheme the name of the Lord Jesus Christ and disown the whole Christian religion—the Quakers who disown the fundamental doctrines of the Church of England and both the sacraments—the Lutherans and all others are tolerated in your Lordship's government, and only we, who have complied, and are still ready to comply with the act of toleration, and are nearest and likeliest to the church of England of any dissenters, should be hindered, and that only in the government of New York and the Jerseys. This will appear strange indeed!"

Space will not allow the full detailed proceeding (see *Wm. Hill's History* for detailed account) of this tedious and long drawn out trial in this present work, and so we shall simply show the results and bring out a few of the outstanding points which reveal the

full portrait of the apostle of American Presbyterianism, Francis Makemie.

Mr. Makemie could have had his freedom by simply agreeing not to preach again in Lord Cornbury's government, but he would not take his freedom at so great a cost. John Hampton could have taken his freedom by simply saying, "I accept your terms. I will never preach here again." But John Hampton was a worthy helper and companion and he would not desert his leader in such a time as this.

Why did Francis Makemie not take the easy way? He had old Rehoboth Church. Other men would have taken the easy way. They would have said, "I don't care, I have a church in Maryland and, yes, I accept your terms." Why didn't Francis Makemie look at it that way? Simply because Francis Makemie was there for a cause and not for himself. At this very moment he was opening the way for American religious liberty and he went to prison rather than leave an American colony closed to the gospel of Christ. He was never more at his best than the day he went to that imprisonment—never more like his blessed Lord, and in doing the thing he knew to be right proved himself an American patriot and our secular school histories must eventually give him the mention his name so well deserves. He also opened the way for others of the Protestant faith and every Protestant denomination in America owes Francis Makemie a debt which it can never pay.

He went to prison, and John Hampton went with him, and for almost eight weeks they endured the most trying and bitter experiences. In this time petition followed petition to Lord Cornbury asking him to name the cause of their imprisonment. This he could not do, for he had committed them illegally. The very warrant on which he imprisoned them was illegally drawn. He signed it himself, instead of

having the proper officer do so. It stated they were to be imprisoned, nothing was said about their being delivered by due process of law, and the name of the Queen was not on the warrant. Everything was done that could be done by law to deliver them from the chains of the tyrant. Everything but agreeing never to preach in Cornbury's government again; that would have delivered them at any moment during those trying weeks, but neither of these men of God would make such a surrender of the cause of Christ.

At last on March 11th, the Quarter Sessions Court met and by means of a writ of Habeas Corpus they were freed from their imprisonment. John Hampton's name was dropped and he was free.

They both left New York for a journey back to the eastern shore. John Hampton to his churches in Maryland. Mr. Makemie to his pastorate in Maryland and to his family in Accomack County, Virginia.

On their way they stopped in Philadelphia and while there Mr. Makemie wrote a letter to Mr. Benjamin Coleman. The text is as follows:

"Mr Benjamin Coleman Philadelphia, March 28, 1707

Rd. Brother. Since our imprisonment we have commenced a correspondence with our Rd. Brethren of the Ministry at Boston, Which we hope, according to our intention, has been communicated to you all, whose Sympathising concurrence, I cannot doubt of, in our expensive Struggle, for asserting liberty, against the powerful invasion of Ld Cornbury, which is not yet over.

I need not tell you of a pickd Jury, and the penall laws are invading our American Sanctuary, without the least regard to the Toleration, which should justly alarm us all. I hope Mr Campbell, to whom I direct this for the more safe Conveyance, has shown or informed you what I wrote last.

We are so far on our way home; tho I must return for a final Tryall which will be very troublesome and expensive. And we only had liberty to attend a Meeting of Ministers we had formerly appointed here; and were only seven in number at first, but expect a growing number: Our designe is to meet yearly and oftener, if necessary to consult the most proper measures, for advancing religion, and propagation Christianity,

in our Various Stations, and to mentain such a Correspondence as may conduce to the improvement of our Ministerial ability by prescribing Texts to be preached on by two of our number at every meeting, which performance is subjected to the censure of our Brethren: our subject is St Paul's Epistle to the Hebrews. I and another began and performed our parts of vs 1, 2, and the 3 is prescribed to Mr Andrews and another If my friends write direct to Mr Jn Budd at Philadelphia, to be directed to me in Virginia. Pardon Sr this diversion from

Your Humble Servant, and Brother in the
Worke of the Gospell,

Francis Makemie

Mr. Makemie had to return for his trial in June, but when he was tried, the jury declared him innocent of any offense whatever. But innocent though he was Cornbury forced him to pay all the costs of this unjust trial, his board as a prisoner, even the men who prosecuted him must be paid. It cost Mr. Makemie more than four hundred dollars, but he had won one of the greatest battles ever won in America. He had won a victory for the American colonies over tyranny; and he had opened the way for the American people to worship God according to the dictates of their own consciences.

So complete was his triumph that the next legislature made it impossible for any such thing ever to happen in the Province of New York. Friends of Mr. Makemie let England know about the infamous trial. Lord Cornbury became afraid and wrote letters to his government trying to explain what he had done, but he was dismissed from his post and finally sent to prison. The brute, Thomas Cardale, once high sheriff on Long Island, had to account for his misdeeds and was given a prison sentence. Thank God for men like Francis Makemie who made way for liberty that we to this good day may enjoy the liberty for which these patriots suffered so much.

The victory of Francis Makemie was so complete that Rev. George Macnish was brought from the Manokin and Wicomico churches and became the

pastor of the church at Jamaica, Long Island, and thus the old church was brought into the Presbytery, and here begins its history as a Presbyterian Church. In a few years the glebe lands were restored and Jamaica church flourished under the pastoral care of the good George Macnish and is one of our old and honored churches to this day.

The trial of Makemie was regarded at that day as a triumph for the man, and the great cause he represented. So thorough was this feeling at that time, that Dr. Cotton Mather wrote to Rev. Samuel Penhallow the following letter, which through the kindness of the Historical Society of Massachusetts there lies before me a photostatic copy of the original:

"Boston July 8 th 1707

"That Brave man, Mr Makemie, has after a famous trial at N. York, bravely triumphed over the Act of Uniformity, and the other poenal laws for the Church of England, without permitting the matter to come so far as to pleading the act of toleration.

He has compelled an acknowledgement that lawes aforesaid, are but local ones, and have nothing to do with the Plantations.

The Non-Conformist Religion and interest, is through the blessing of God on the agency of that Excellent person, likely to prevail mightily in the Southern Colonies.

I send you two or three of Mr Makemie's books, to be dispersed Among such of your people, as may need them.

I, Pray, that a glorious Christ, may give you very much to know him,

I am Sr

Sincerely Yours

Co. Mather."

Francis Makemie had corresponded with Dr. Increase Mather (father of Dr. Cotton Mather) for more than twenty years. He had been in the Mather home, and for a man like Cotton Mather, nationally famous and internationally known, to give such testimony to Francis Makemie leaves us with ample proof that he was a greater man than historians have credited him with being.

Dr. Cotton Mather says of him, "That excellent person!" Then he calls him, "That brave man, Mr. Makemie." He says that in his New York trial he won a triumph. He says, "The Non-Conformists religion (all the American denominations: Congregational, Baptist, Presbyterian and all) have the blessing of God because of Francis Makemie." Surely he did save the cause of religious liberty in the American colonies.

CHAPTER XIV

REV. FRANCIS MAKEMIE LAYS THE FOUNDATIONS OF THE NEW NATION

When Mr. Makemie again reached his home in Accomack County, Virginia, he found many details of business to look after. His estates were now grown large for the blessing of God had been upon his various undertakings. There was the plantation south of Matchatank Creek which he had acquired himself, and there was the one thousand acre plantation on the north side of Matchatank which he had inherited from his father-in-law, William Anderson. Then there were other stretches of land to be seen after. On Smith's Island he owned one-third of three thousand eight hundred and four acres. There were the mills to be visited and business matters adjusted. Then the Barbados trade must have attention. Naomi was a wonderful manager and in his absence had kept things going, but many calls for his personal attention were insistent and he must respond. Then there was the trading post at New Town, on the eastern branch of the Elizabeth River, and another one on the Rappahannock River at Wormley's Creek in Urbanna, Middlesex County, Virginia, both of which he had acquired after the dawn of 1698 when he rebuilt and enlarged his Barbados trade. All these interests demanded attention; but could you look into the throne room of his great loving heart you would find a wife and two daughters holding first place of all the earthly things.

How happy he must have been to be back once more with his family and at home. The loving wife, Naomi, whom he delighted to call, "My Beloved Wife," and those two loving daughters, Elizabeth and Anne. Both of these beautiful names had been worn by queens of England. The first, Queen Elizabeth, and the second was then worn by the reigning queen of England, Queen Anne. How he must have taken them in his arms and told them over and over again stories of these queens, and then called them his "little queens." Perhaps he playfully called to his elder daughter, "Queen Elizabeth, come here!" or to the younger, "Queen Anne, come let's take a stroll in the forest." Busy though he was he would find time for them both; strolls with them, or rides in the fields, and time to sail under the white canvas up the dear old Pocomoke River, or far out on Pocomoke Sound, and into the broad Chesapeake Bay. It may be he took them with him over to Shelltown, the Indian Village, and there talked with the Indian king. He would not be home long before his sloop would land at Rehoboth across the way and he would be looking upon the walls of the new church made of bricks from dear old England. He would have time to visit in the homes of his parish and ask of their interests and share with them his cheer and happy interest in the heavenly kingdom.

If only we had a volume to tell us just where he went after his return home and what he said and the words his people said to him we would have a volume immense both in size and in value. We would see a people drawn to him as never before because they knew that their pastor had suffered because of American liberty. What if we could see into the old Rehoboth Church on the first Sabbath after his return. It would surely be evident that they felt as Dr. Cotton Mather that Makemie was "a brave man"

and had done a heroic thing. Rehoboth congregation loved Francis Makemie and he loved Rehoboth, and dying remembered her in his will.

He loved all the church, and wherever there was a vacancy he was concerned with it as a special care. Writing across the ocean asking for a godly minister as he had done for all the years, was one of his favorite duties. The church at Lewes, Delaware was without a minister and on March 26, 1708, he wrote a letter to his friend, Alexander Coldin at Oxnam, Scotland, asking him to accept the pastorate of the Lewes church, but Alexander Coldin did not accept the call to America. Francis Makemie was interested in the church all over America. It was a joy that the Presbytery had extended its borders into the territory where Cornbury had held forth, and that George Macnish was building foundations in that section for the greater church of the coming years, but Francis Makemie was not only the builder of the foundations of the Presbyterian Church. He made a contribution in other lines which readily connect him with the New Republic.

He made a strong plea for the establishment of towns because the country needed towns and in his letter addressed to the people of Maryland and Virginia he showed his deep interest in the foundations of the nation which was being born. This letter was entitled: "A Plain and Friendly Perswasive to the Inhabitants of Virginia and Maryland for Promoting Towns and Cohabitation."

He dedicated this great paper to "His Excellency Major Edward Nott, Her Majesties governor of ye ancient domain of Virginia." Mr. Makemie knew that the people looked upon the landed proprietor as the ideal citizen. But Francis Makemie saw that having the life of the country vested in the great plantations, with stores and supplies there prevented

the growth of towns and therefore the development of the nation, so he made a plea for that which would advance the growing nation.

Mr. Makemie talked about education and expressed his anxiety for a way to give instruction to the children, and in this we see this great patriot was looking toward a day when there would be public schools throughout the land. He said on this point:

“The smallest and meanest of schools cannot be maintained without a competent number of scholars, which has been our great discouragement in Virginia and Maryland, where the number to be entertained together are too few to maintain any Master or Mistress, who are necessitated to shift from place to place until they cannot live at all by that calling. Many families never had opportunities of schools.”

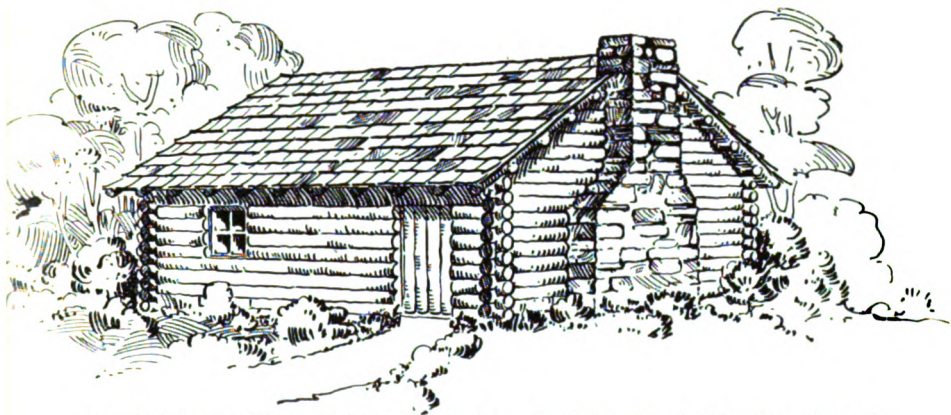
In those days when Francis Makemie was closing the labors of his useful life there was a priest of the Church of England serving in the North of Ireland, and who evidently heard of the work of the young man who had gone from County Donegal and had done so much for Christ in the new world. That priest was William Tennent. He had all of his sons baptized in the Church of England, but he was growing dissatisfied with the conditions in the established church and the more he heard of the Dissenters the greater his sympathy for them grew. The fact of his sympathy cost him his parish, and when he was left without his living, he came to America and joined himself to the Presbytery which Francis Makemie had established. What a treasure William Tennent was! He went into the territory where Cornbury had broken the power of the Presbyterian movement, at Eastchester, New York, where he moved as a veritable firebrand for God and there won back the wreckage from the evils Cornbury had done.

William Tennent was poor, for being deprived of his living, he had reached the new world without many of the necessary things of life; then as he set about trying to build up his log college and at a moment when his need was imperative, George Macnish went his security and thus made possible the log college. In this we see the fruitage of the toil of Francis Makemie. It may be that Francis Makemie and William Tennent never met, but Francis Makemie brought George Macnish to America and George Macnish stood security for William Tennent. Wm. Tennent built the log college, the log college became the College of New Jersey and eventually Princeton, so that as William Tennent is the father of American colleges, Francis Makemie is their grandfather.

William Tennent and his log college educated Dr. Samuel Finley. Dr. Samuel Finley established West Nottingham Academy, and although the academy was not started until 1741 we see how that Francis Makemie did a thing which made West Nottingham possible. He brought George Macnish to America. Again the act of Macnish in backing William Tennent is a link in the chain which connects West Nottingham with Francis Makemie, so that through that institution we may see how the work of the great founder of organized Presbytery reached out to lay foundations of the American Republic.

Because of its unbounded influence in colonial America let us ask, What and where is West Nottingham Academy?

“At the gateway to the eastern shore and on the rolling plateau to the east of the Susquehanna hills, in Cecil County, Maryland (at one time Chester County, Pennsylvania) is one of America’s oldest secondary schools, and the oldest Presbyterian educational institution on the American continent.



The Old Log Building of West Nottingham Academy, founded by Rev. Samuel Finley, D. D., who had been educated at the log College of William Tennant, thus connecting West Nottingham with Francis Makemie, whose work made the Academy possible.



Here is an old photograph showing a cow standing on the grave of Rev. Francis Makemie. It shows the filth of the cow-pen and the spot of the desecrated grave of the great Presbyterian Apostle. We are glad to show the present condition of this sacred spot in the next chapter where the noble monument which now marks his grave is presented.

The first white man to visit Cecil County, Maryland, was the illustrious John Smith of Virginia. The first settlement of English within the present limits of Cecil County was upon Palmer's Island near the mouth of the Susquehanna River. The stream of emigrants which continued to come roused all the native jealousy of the Indians and they swore their children upon the altar to eternal hatred of the white man. But the white man adventurously pressed on against all hardships and dangers that he might turn the unbroken wilderness into fruitful lands and gardens and transmit to posterity the inestimable blessing of civil and religious education and liberty.

In a little while they could give increasing thought to education.

When Samuel Finley, a son of the famous log college, accepted a call to the pastorate of the "New Side" congregation at West Nottingham in the early seventeen forties, he found his people very receptive to his plan for a school patterned after the educational philosophy which he knew in Dr. Tennent's college at Neshaminy.

"Dr. Finley's school at Nottingham" was opened some time between 1741 and 1744, and soon became one of the most celebrated schools of its time, attracting students from all of the middle colonies.

Among the boys who attended the school during Dr. Finley's principalship were many of the most prominent leaders of the Presbyterian Church, the professions of law and medicine, as well as those to whom we are indebted for the freedom of the colonies and the establishment of the United States of America as a nation:

JOHN ARCHER, M. D. —

First graduate of the oldest Medical School in America.
 One of the Founders of the Medical and Chirurgical
 Faculty of Maryland.
 Practitioner in Harford County, Maryland.
 Member of the U. S. House of Representatives.

JOHN BAYARD —

Colonel in the Continental Army.
 Member of the Continental Congress.
 Member of the U. S. House of Representatives.

JAMES ASHETON BAYARD, M. D. —

Twin brother of Col. John Bayard, Surgeon in the Conti-
 nental Army.

SAMUEL DOAK —

Pioneer missionary to the Lost State of Franklin (Eastern
 Tennessee).
 Founder of Washington College, Tennessee.

EBENEZER HAZARD —

First U. S. Postmaster General.
 Trustee of the Presbyterian General Assembly.
 A founder of the Insurance Company of North America.

JOHN HENRY —

Member of the Continental Congress.
 Governor of Maryland.
 First U. S. Senator from Maryland.

REV. ALEXANDER McWHORTER, D. D. —

Chaplain in the Colonial Army.
 Seventh Moderator of the Presbyterian General Assembly.

JOHN MORGAN —

A founder of the Medical School, University of Pennsyl-
 vania.
 Director General and Physician-in-Chief of the General
 Hospital of the American Army, 1775-1777.

JACOB RUSH —

Judge of the Court of Errors and Appeals of Pennsylvania.
 President of the Court of Common Pleas of Philadelphia.

BENJAMIN RUSH, M. D. —

Signer of the Declaration of Independence.
 Founder of Dickinson College.
 Distinguished practitioner in Philadelphia.

WILLIAM SHIPPEN, M. D. —

A founder of the Medical School, University of Pennsyl-
 vania.
 Director General of all Military Hospitals for the Armies
 of the United States, 1777-1781.

RICHARD STOCKTON —

Signer of the Declaration of Independence.

REV. JOSEPH SMITH, D. D. —

Pioneer Missionary in Western Pennsylvania.

REV. WILLIAM MAKAY TENNENT, D. D. —
Many years minister of the Presbyterian Church of Abington, Pennsylvania.

Moderator of the General Assembly, 1797.

JAMES TILTON, M. D. —
First President of the Medical Society of Delaware.

REV. JAMES WADDELL, D. D. —
Known in history as "The Blind Preacher of Virginia" as he appears in William Wirt's Eulogy in "The British Spy."

SAMUEL STANHOPE SMITH —
President of Princeton College, 1795-1812.
Moderator of the General Assembly, 1799.

In 1761, after the death of President Samuel Davies, Dr. Finley was chosen on account of his ripe scholarship to be president of Princeton University, then a small and struggling institution known as the College of New Jersey. The position he filled with distinction and honor. The people of Nottingham resisted his transfer, but he accepted the position, and the pastoral relation was dissolved to the great grief of the congregation. He died July 17, 1766, in Philadelphia, where he had gone for medical advice, in the full triumphs of faith. His son Ebenezer became a selected physician in Charleston, and his son William Perroneau, became president of Charleston College.

There are no records known to exist which tell of the school during the period beginning with the date of Dr. Finley's going to Princeton and the coming of Dr. James Magraw as pastor of the church in 1804. Dr. Magraw was born in Bart Township, Lancaster County, Pennsylvania, January 1, 1775. His father, John Magraw, was a native of Kilkenny, Ireland. He was compelled to flee from his native country because of his being a member and the secretary of a secret political club, which was regarded as inimical to the government. He first went to Gibraltar, then came to this country. Having received a good education, he taught a school for a time at Upper

Octorara. When the War of Independence broke out he volunteered as a soldier, and served through the war in a Pennsylvania regiment, and was in most of the battles in eastern Pennsylvania, Delaware and New Jersey. He married Miss Jane Kerr, of Middle Octorara, who was the aunt of Rev. Mr. Kerr, at one time pastor of the church of Donegal. Dr. Magraw commenced the study of languages at a classical school near Strasburg. He afterwards entered Franklin College at Lancaster, where he completed his classical and literary course. In 1800 he entered upon the study of theology under the Rev. Nathaniel Sample, pastor of the churches of Leacock and Middle Octorara, who at that time had a number of theological students. In October of the same year he was introduced by Mr. Sample to the Presbytery of New Castle, and received under their care as a candidate for the gospel ministry, was examined on experimental religion, and had pieces for trial assigned to him, in view of licensure. December 16, 1801, at the meeting of Presbytery at Middleton, Pennsylvania, he was licensed and appointed to supply at New London, Chestnut Level, West Nottingham, Faggs Manor, Little Brittain, Chatham, and Deer Creek. On April 4, 1804, he was ordained and installed pastor over the congregation by the Presbytery of New Castle.

It was through his agency that the West Nottingham Academy was re-established, of which, with the exception of a few years after it was instituted, he was the principal until his death. Under his wise and efficient management it attained a high reputation. There were few schools in the country that occupied a higher position; students were attracted to it from distant parts of the country. The advantages the community has reaped from this school for almost two hundred years, are beyond any computation.

Through Dr. Magraw's efforts a charter was secured from the legislature of the state of Maryland in 1812. The legislature made an annual appropriation to an academy in each county in the state. Through the agency of Dr. Magraw, the people of West Nottingham and vicinity had a board of trustees elected and a building erected. Dr. Magraw was the first president of the board. The trustees secured from the legislature the annual appropriation of eight hundred dollars.

Mr. Samuel M. Magraw was elected principal after his father's decease, in November, 1835, and continued until 1840. Under his efficient management the academy maintained its former high reputation.

In the spring of 1835 the gable of the academy was blown down by a storm, without injuring the balance of the building. During that year the house was torn down and the material used in the erection of another building in the grove, by Mr. S. M. Magraw at his own expense. This building remained until the fall of 1864, when it was replaced by the present one.

The following ministers of the gospel were educated at the academy from 1820 to 1835:

Rev. J. F. Gowen
 Rev. Thomas Cole
 Rev. Robert McCachren
 Rev. Matthew Henderson (Episcopalian)*
 Rev. William B. McIlvaine
 Rev. John Patton, D. D.
 Rev. Robert White
 Rev. John Scott, D. D., President of Washington College,
 Washington, Pa.
 Rev. N. G. White
 Rev. Alexander Ewing
 Rev. Samuel Miller
 Rev. Reuben Frame
 Rev. Cyrus Jacobs (Episcopalian)*
 Rev. George A. Leakin (Episcopalian)*
 Rev. Henry H. Hopkins, D. D.
 Rev. John Irwin
 Rev. Mr. Dugan

* Where the denomination is not indicated Presbyterian is understood.

Rev. A. Boyd Cross
Rev. George Inglis
Rev. Alexander K. Nelson
Rev. Alexander G. Morrison
Rev. John Dickey (Deceased)
Rev. William Worrall
Rev. Cornelius H. Mustard

Eight of these first made a profession of faith in Christ and united with the church while students of the academy. Like the former Nottingham Academy under Finley, this under Dr. Magraw, was the means of preparing many young men for the gospel ministry.

The Rev. George Burrowes was chosen principal, as the successor of Mr. Samuel M. Magraw, and remained in charge of it until 1850. Rev. A. A. Hodge was successor to Mr. Burrowes; he resigned in the fall of 1855.

The Finley tradition carried down through the next century by capable headmasters produced its full quota of important national figures in these less troublesome times. Among these were: a first vice-president of the United States Steel Corporation; several surgeons of international reputation; the president of Washington University of St. Louis, and founder of the Brookings Institution of Washington, D. C.; a vice-president of the Chicago and Northwestern Railroad; a governor of Maryland; a chancellor of South Carolina; a noted explorer and archaeologist; an Assistant Secretary of War during the World War; the dean of one of the leading medical schools; the dean of a great university; a widely known theologian; a chief civil engineer of the Pennsylvania Railroad; inventors; bank presidents; doctors; lawyers; and teachers.

Other men who ably maintained the standard set so high in the old days by Dr. Finley and Dr. Magraw were: Rev. Samuel Alexander Gayley, D.D., Mr. George K. Bechtel, and Mr. John G. Conner.

During the first century and a half the enrollment was made up largely from local students while a smaller number boarded with private families in the community, and insofar as the academy administration was concerned, they were under about the same supervision as the regular day students.

In 1906 the old Magraw homestead, including the mansion and farm of 260 acres, was purchased by the board of trustees. This was the first step toward a boarding school under the direct supervision of the trustees. All who were directly interested in the development of such a school felt that it could not be done without the financial assistance of some organization which commanded a greater influence than the board alone could command. Because of the early connection with Presbyterianism, the logical organization to aid West Nottingham Academy was the Presbyterian Church; and in 1914 an agreement was reached with the Synod of Baltimore whereby the title would be vested in the Synod. In consideration of this agreement the Synod began to contribute to the improvement and advancement of the academy. This agreement has proved beneficial to the academy, and each year since 1914 the contributions have increased until they now total the equivalent of an endowment income from one hundred and thirty thousand dollars.

To provide further for the accommodation of boarding students, the trustees purchased in 1920, from the West Nottingham Church, the manse property, including Gayley Hall and forty acres of land.

When Mr. J. Paul Slaybaugh, formerly an instructor at the Mercersburg Academy, came to be headmaster on July 1, 1924, the trustees agreed upon a definite forward-looking policy for the academy, and during this short period it has had a remarkable growth, both in number of students and extending

the geographical boundaries of her influence. And in 1927, to take care of the increased enrollment, Porter-Wiley Cottage was purchased and opened for a dormitory for junior boys.

On January 20, 1927, a fire destroyed the Magraw house, and nearby friends of the academy made available sufficient quarters for accommodating the students, so that the year could be completed without any decrease in enrollment or any serious handicap. Because of the limited accommodations for the year 1928-1929 the enrollment was limited, but the completion of a new dormitory in February, 1930, made possible an increased enrollment, and has added greatly to the academy's physical equipment. The completion of a beautiful lake 180 by 200 feet in 1935, and the addition of a field house add greatly to the facilities for winter sports."

The trustees of the academy made a happy choice in the selection of Mr. J. Paul Slaybaugh as headmaster of the school. Together with Mrs. Slaybaugh, the co-operation of alumni and friends, with the support of the Board of Christian Education of the Presbyterian Church, he has through broad vision and devoted effort increased the enrollment, added considerably to the physical plant, and raised the academic standing of the academy to the point where it is now one of the foremost small private secondary schools in the country. It is doing distinctive service to the country now, and it did real foundation service in the days when George Washington was a young man, and when he came to the height of his heroic effort in making permanent this free land, he was surrounded by patriots who had signed the Declaration of Independence and held up his hands, patriots who had been schooled (so many of them) at West Nottingham Academy—and through them—Francis Makemie was truly laying the foundations of the American Republic.

Another great patriot educated at West Nottingham was Rev. James Caldwell, who distinguished himself during the Revolution at the battle of Springfield when he crossed the road under the fire of the British and brought the hymn books from the church to be used as paper wadding by the Colonial soldiers. (See *Old Buckingham by the Sea on the Eastern Shore of Maryland*, p. 60.)

John Henry, mentioned in the list of notable students of Nottingham as a member of the Continental Congress, was known as "Governor John" Henry. His father, the surveyor, was called "Colonel John" Henry, and his grandfather was the "Reverend John" Henry who succeeded Francis Makemie at Old Rehoboth Church back in 1709.

William Tennent had a great helper in his wife, who was the daughter of Rev. Kennedy, a Presbyterian minister in the North of Ireland, but it was Rev. George Macnish, then pastor of the Jamaica Presbyterian Church on Long Island, New York, who stood security for William Tennent, thus bringing into being the log college, and it was Francis Makemie who made it all possible by bringing George Macnish to America.

Every college in America owes a debt of gratitude to Francis Makemie, the man who believed in education, talked and wrote in the interests of learning, and finally made possible the beginnings of Princeton which became the father of American colleges.

Francis Makemie laid the foundation of the American republic through his daughter Anne, for when the revolution broke in war clouds over the eastern shore of Maryland and Virginia, Madam Holden, as Anne Makemie was then called, proved herself a patriot of the highest quality, deeding her land and showing

her favors to those young kinsmen who were true to the interests of the new republic.

NOTE — A few paragraphs of the foregoing Chapter were supplied to the author by a member of the Faculty of West Nottingham Academy, who informs me that the references used were as follows: (1) *A Historical Sketch of the Lower West Nottingham Presbyterian church*, 1865, by Rev. Samuel A. Gayley. (2) Minutes of the Board of Trustees of the West Nottingham Academy. (3) *Old West Nottingham Academy Catalogues and Records*. (4) *History of Cecil County, Maryland*, by George Johnston, published by the author and printed by Dickson and Gilding, Philadelphia. (5) *The Presbytery of the Log College*, by Thomas Murphy, D.D. Published by Presbyterian Board of Publication, Philadelphia, 1889; and (5) *Appleton's Encyclopedia of American Biography*, Edited by James Grant Wilson and James Fiske. D. Appleton and Company, New York, 1888.

CHAPTER XV

REV. FRANCIS MAKEMIE REACHES HIS FINAL RESTING PLACE

The last year of the life of the great Francis Makemie was given to those loved ones of his own church and family circle. Those who loved him most dearly had the joy of his almost unbroken fellowship in those last months.

It is a pleasure to think of him in that last year of his life, pleasantly surrounded by all that meant peace in his life. Throughout his life he had been under great pressure fighting battles for the church and for others, and now he is at home.

In that last year there are two records of his being away and only for a day on one occasion and only a few days the other time, so we may picture him at home on the great Pocomoke Plantation with the constant fellowship of his "Beloved Naomi" and the girls. Elizabeth seated near him reading to him as they sit in the great library, for there was no finer library in Virginia than the library of Francis Makemie. Perhaps that family gathered about the harpsichord and sang the songs they loved together. And in that last year no doubt Francis Makemie took the violin from the case and played while Naomi played. For he owned a violin and the old days bring us glimpses of their musical interests and talents. Rev. John Rankin who was well acquainted with Madam Anne Holden (Francis Makemie's daughter) was pastor of Buckingham Church during the Revolutionary war and he played both a violin

and a flute. (See *Old Buckingham by the Sea on the Eastern Shore of Maryland*, p. 57).

In that great old colonial home were many things of interest and hanging in one of the great rooms he always kept, with the other paintings, the pictures of King William and Queen Mary. They had done much for the cause of religious liberty and those pictures were there until they were brought forth for the invoice after his death.

If Elizabeth was nearer him in the fine cultural enjoyments of the home, Anne was no doubt his constant companion in the field and on the farm, riding with him, talking with him and learning from him the high principles of freedom by which she lived through her long life.

In those months, those last few months at home, Mr. Makemie was often in the genial company of Col. Francis Jenkins and his beautiful wife, Lady Mary. Mary was never more attractive than in those last months in which Francis Makemie knew her. Mary King, or Madam Jenkins was always attractive. An interesting description* has come down to us which describes her as she was at nineteen years of age. "We are pleasantly seated with one of our favorite families. Madam Mary Jenkins, the daughter of Robert King, Gent., who lives over on the Manokin, is just nineteen years old and in the prime of her beauty. Her husband Francis Jenkins is one of the Justices, and a member of the Governor's Council, and therefore honored with the title of 'Colonel.' The youthful Madam Mary is elegantly dressed and very fascinating—a hat of green silk with a graceful pinner, a closely-fitting jacket, also of green silk, a scarlet silk petticoat and silk shoes with high heels. Lace floats about her like fleecy clouds over the moon."

* From L. P. Bowen's "Days of Makemie."

Madam Mary King Jenkins is older now, but lovely still. Even more lovely because of her beautiful life. A life lived for Christ and so full of nobility that her impress was left upon her children and through them proved an unbounded blessing in the new nation that was to be born. Colonel Jenkins died in a few months of the time of which we write (1708) and she was married to the Rev. John Henry who came from Ireland to take charge of the Rehoboth Church, and to him she bore two children, Robert Jenkins Henry, and John Henry. Robert Jenkins Henry became a naval officer and was for years a member of the Provincial Council. His brother John Henry was a surveyor for the province and his surveyor's compass and other surveying instruments are within fifteen miles of the author, as he writes about them. One of these Henrys, the grandson of Lady Mary, was educated at the famous West Nottingham Academy, and became a member of the Continental Congress, Governor of Maryland, and the first United States Senator from Maryland, showing that the beautiful character of Lady Mary Jenkins Henry lived on in her children. After Rev. John Henry's death she married again (see *Old Buckingham by the Sea on the Eastern Shore of Maryland*, p. 36) but in 1708 Col. Jenkins was still living, and it seems that Francis Makemie and Naomi were often in the company of Col. Francis Jenkins and this beautiful Mary, his wife. Just a short sail across the Pocomoke Sound and they were together. Their friendship which had lasted for many years grew stronger and there was such a feeling of unanimity in their fellowship that we may well say the Makemie's had no better friends than Col. Francis and Mary Jenkins.

It was a year at home. Very often at Rehoboth and sometimes a trip to the Matchatank plantation.

He still owned Matchatank and even after his death there was a great quantity of oil belonging to him which was still kept there. These trips, however, were within the day and he was in the circle of his family each evening.

The statement has been made that there were two times in the year in which the records show that he was away from home. Both of these were for the sake of the church, for in the heart of Francis Makemie the church always had the first place. One of these absences from home was to attend the meeting of the Presbytery, which at best would not keep him from his family more than one or two nights. There is a record on the minutes of the Presbytery, dated March 26, 1708 in which Francis Makemie is requested to write to Dr. Alexander Coldin of Oxnam, Scotland, to come over and take charge of the church at Lewes, Delaware.

The other occasion was when he went to the Somerset County court house at Dividing Creek and received the court's final permission to preach at the New Rehoboth Church being "on Mr. McCemie's owne proper lands." He had no doubt driven over with either Elder Moses Fenton, or Elder Pierce Bray (as they were both at the court) having left his sail boat on the Pocomoke River.

We may be sure of this fact that he was able to be away from home as late as June 9, 1708, and therefore whatever brought him to the end of his journey so soon afterwards, he did not spend his last months bedridden, for on the fourth day of August we find court records which inform us that he was deceased. He was at court June the ninth, but called to the great heavenly throne to be a courtier of the King of Kings, before the fourth of August.

Dr. Charles Barrett attended him in his last illness, but the total bill was not more than \$25, including

both "visites and meanes," so that his illness must have been of short duration. Francis Makemie was not a man to complain about his health. Once in his lifetime he had said something about being sick. That was back in the early nineties when he was explaining why he had not answered Keith's libel sooner. The year of his going, no mention is made of illness. He did make his will on the 27th day of April, but he went to court after that.

He came to the end of the way, in the quiet of his Accomack County home, attended by Dr. Charles Barrett and surrounded by those he loved most, and to whom he expressed his love in his last will and testament, which reads as follows:

"In the name of God Amen I Francis Makemie of the County of Accomack in Her Majty Dominion of Virginia being weak and infirm of body but in perfect soundness of mind and memory and sensible of the universall frailty of human life and an approaching dissolution by death and desirous to settle that estate which God in his bounty hath been Pleased to bestow upon me and for preventing future difference which may arise concerning the same committing my body to ye dust decently to be Interred and my immortale Soul to an almighty and most mercyfull God in hopes of a glorious and Blessed resurrection unto Eternall salvation through the Efficacy of the powerfull merritts of the Lord Jesus Christ oure Blessed and glorious Redeemer I doe hereby revoake make null and voide all wills and Testaments heretofore by me made and doe make constitute and ordaine this to be my Last will and testament in manner and forme following.

Item I will give and bequeath unto my kinsman William Boggs of Accomack County one negro man called Jupiter which he hath had and still has in his possession and to his heirs forever.

It: I give will and bequeath unto my loveing wife Naomi Makemie and my two daughters Elizabeth and Anne Makemie one hundred and twenty books to be chosen by my executrix afterward nomenated and appointed out of ye English books of my Library my meaning and will is that my wife and each of my daughters enjoy forty English books and the longest liver or livers to enjoy said books in revirtion in case of the decease of my wife or any of my said daughters and their heirs for ever and the rest of my Libery of books of all sorts I give and bequeath unto Mr Jedidiah Andrews Minister at

Philadelphia excepting my Law books and after his decease or removal from Philadelphia I give and bequeath said Librery to such Minister or Ministers as shall succeed him in that place and office and to such only as shall be of the Presbyterian or Independent persuasion and none else my will is that as soon as the said books are remitted to Philadelphia the number and names of said Librery may be put upon Record to be preserved there as a constant Librery for ye use of for sd Ministers successively forever.

Item I give will and bequeath unto Mr Andrew Hamilton and his heirs for ever all my Law books to be found among my Librery of books and those he already hath in possession

It: I give will and bequeath unto my Eldest Daughter Elizabeth Makemie and her heires for ever eight hundred and fifty acres of marshes and Hamoke taken up and pattened by my self lying being and situate upon the south part and contigeous to Sykes Island also I give and bequeath unto my said daughter Elizabeth two hundred acres of swamp Comon and called and known by the name of Dumfreece Lying and being situate near Pokamok Bridges bought by me of William Lawes Senr. and Junior also I give unto my said daughter Elizabeth all those marishes given and to be given or confirmed ye last will and testament of Mr Samuel Sanford in Exchange for what marishes both on the South and West side of Crooked Creek at Pokamok but in case of failure of said confirmation of Mr Samuel Sandford I give unto my said Daughter Elizabeth and her heires forever that pece of marsh desired in Exchange Lying on Crooked Creek.

It: I give and bequeath unto my youngest Daughter Anne Makemie one hundred and seventy foure acres of Land on the Island on the South part of Watts great Island one moyety thereof taken up by me ye other May bought of Capt. Henry Jenkins and to her heires forever also I give unto my said Daughter Anne Makemie and heires forever three hundred and fifty acres Lying on ye south side of Matchatank Creek purchased of Robert Hutchins as also I give unto my said Daughter Anne Makemie and her heires forever one hundred and eighty acres taken up and patented by me lying the West part of foure hundred acres formerly belonging to James Foaks excepting what may be included in the bounds of one hundred and forty five acres sold by me and my wife Naomi Makemie to John Hatton and his heirs forever as also I give and bequeath unto my said Daughter Anne one lott of Land where ye Smithe Shopp was built on ye Land of Onancock Comonly Called Scarborough Towne and to her heirs forever and ye lotts joynng together or contiguous in said towne I give and bequeath unto my eldest Daughter Elizabeth and her heirs for ever.

- It:** I order and empower my execut'x hereafterwards nominated and appointed to sell dispose of and Alien my house and lott at ye (?) tavern in Princess Ann County on ye Eastern Branch of Elizabeth River as also my lott and house or frame of house in the new town on Wormleyes Creek (?) Urbania as also my lott joyning to ye new meeting house lott in Pocomoke (?) called Rehoboth empowering my executrix afterwards to make over and alienate that Lott on which the meeting house is built in as ample manner to all intents and purposes as shall be required for ye ends and uses of a Presbyterian Congregation as if I were personally present and to their successors forever and to none else but to such of ye same persuasion in matters of Religion.
- It:** I give will and bequeath unto my Beloved wife and executrix afterwards nominated my Water and Grist Mill on Assawamon Branch during her naturall life and at or in case of her decease I give said mill equally betwixt my two daughters Elizabeth and Anne Makemie to be kept and left in good repaire by my said executrix.
- It:** I give and bequeath unto Mr Jedidiah Andrews Minister at Philadelphia and his heirs forever my black Camlet Cloak and my new Cane bought and fixed at Boston.
- It:** I give and bequeath unto my beloved wife and two daughters Elizabeth and Anne Makemie the remainder of my estate reall and personall not already disposed of eather by ye will of Mr William Anderson or This will equally be divided among them and ye revirtion of all Reall estate to returned to ye Longest liver or livers of them and if my Daughters (?) die without issue of their naturall bodyes their part of all estate reall and personall given by this will I give and bequeath to my youngest Sister Ann Makemie of Ye Kingdom of Ireland and the two eldest sons of my brothers John and Robert Makemie both of ye name of Francis Makemie and to their heirs forever.
- It:** I ordaine and appoint that all my Just debts and funerall charges be advanced and paid out of the profits and improvements of my estate and debts due to said estate my will and meaning is that my estate remaine as it is and be carried on and improved in ye me (?) I now leave it without any divition or separation or in such (?) as may most conduce to ye advancement thereof tell (?) paid or ye death of my (?) or any of Children ariv (?) ighteen years still remain supplying all (?) the improvement or advancement of said estate out of the profetts of said estate.
- It:** I will and ordaine by this my Last will and Testament after my decease an exact Inventory of my Estate to be taken in some convenient time and put upon Record but

nothing to be divided as above untill my debts are satisfied excepting negro slaves that my wife and daughters may know their owne (?) my Executrix afterwards nominated to make choice for my daughters or to nominate appoint & empower some person or persons to chose in their behalfe.

- It: I will give and bequeath unto my aforesaid two daughters Elizabeth and Anne Makemie and their Lawfull issue and heirs of their bodyes for ever my third part of three thousand eight hundred and four acres pattened on Smith Island and adjacent marsh and Hamocks containing by computation twelve hundred and sixty eight acres of Land and further will my executor or executrix afterwards nominated and appointed to have ye use of said Lands untill my said Daughters arrive at full age and in case of the death of said two daughters without any such issue I give and bequeath the revition of said Lands to my Sister Ann Makemie and the eldest sons of my Brothers John and Robert Makemie and their heirs forever my will and meaning is that my Executrix or Executor during my childrens minority shall have ye use of said Lands for ye improvement and advancement of my estate.
- It: I doe Constitute appoint and ordaine my deare and well beloved wife Naomi Makemie my Executrix of this my Last will and Testament committing to her and her only the guardianship and tu(?)ship of my aforesd Children whilst in Minority during her naturall life and in case of ye death of my deare wife Naomi Makemie before this my will is proved and executed or arivall of my said daughters Elizabeth and Anne Makemie at age I doe constitute appoint and ordaine the Honorable Coll: Francis Jenkins of Somerset County in Maryland and Mary Jenkins his Lady and beloved Consort Executors of this my Last will and Testament and guardians to my said Children during their Minority and tell Marriag Charging all persons concerned in ye present of Almighty God to give and allow my said Children a sober virtuous and Religious Education either here or elsewhere (?) Brittain new England or Philadelphis and that no other person or persons Courts or Judicators whatsoever besides my executrix or Executors nominated and appointed and whom they shall appoint in case of the Mortallity of Executors already appointed shall have any power to Intermeddle with my said Estate reall or personall or the tuetory or guardianship of my said Children without incurring ye penalty of the statute of wards and liveries and thereby liable to an accon of trespass.
- It: I will desire and Request my trusty and good friends Mr Andrew Hamilton Capt John Watts Mr Robert Pitt and Mr James Kemp in Accomack County or any two of them to be aiding advising and assisting my aforesd

Executrix or Executors in ye management of my estate and execution of their office of Executorship or any other matter Relateing thereunto as taking an Inventory appraisement or divition of said estate.

It. my will and pleasure is that in Case of my wife marriag she have power and authority if she apprehend it requisite or necessary (?) before or after marriag to relinquish her executor(?) (?) ye same with relation to her Children there (?) Guardianship unto ye trust care and manage(?) (?) Jenkins and his Lady I witness whereof I have hereunto affixed my hand and seale this Twentie seventh day of Aprill and in the yeare of oure Sovereign Lady Anne Queen of Great Britain France & Ireland Defender of the Faith Anno ye Dom 1708

Signed sealed and

Acknowledged in presents
of us as witnesses

Francis Makemie

Seal

- - - -

John Parker of Mattaponi

Eliz: Davis

Elizabeth Phee

A Hamilton

Tully Robinson

John Lewis

The within Last will and Testament of Mr Francis Makemie decd was proved in open cort of Accomack County by the oaths of Andrew Hamilton Tully Robinson and John Lewis three of ye above witnesses and allowed by ye Cort for sufficient proff & ordered to be recorded August ye 4th: 1708

Teste Robt. Sneed Cl:Cur }
Recorded August ye 16th. 1708 } Com Accomack.
Pr Robt. Sneed Cl:Cur }

A true copy from the Records of Accomack Circuit Court as recorded in Will Book 1692-1715. page 443. so far as said records remain intact."

This document bears testimony of the undying love of his family, the beloved wife, and the two daughters, Elizabeth Makemie and Anne Makemie, who were certainly devoted to their father.

Then from this will it may be readily seen that there was an attack of illness of some nature affecting Mr. Makemie the last week of April which led him to make his will, but as he was at court on June 9th, it would seem that the sickness was for only a short period. If some student of the life of this great man should insist that he was not necessarily at

court, but his right to use his church could have been granted in his absence, the fact still stands out that he was not seriously ill at that time because Elders Moses Fenton and Pierce Bray had no thought of his early decease. The use of the building was asked for and granted to him. There is also good reason to credit the petition which they took into court as the product of his own able mind.

In this will is a revelation of the way he looked upon the wealth belonging to him. He regarded it as a trust from God and expressed it as, "That estate which God in His bounty hath been pleased to bestow upon me."

We see another picture of a marvelous faith in the Lord Jesus Christ as expressed in the phrase, "In hopes of a glorious and blessed resurrection unto Eternall salvation through the Powerfull Merrits of the Lord Jesus Christ oure blessed and Glorious Redeemer."

Here in this valuable document is witnessed forever his undying devotion to his first church, Rehoboth, in willing the property to the Presbyterians forever.

Francis Makemie dressed well as is attested by the garments here bequeathed to the pastor of the First Presbyterian Church in Philadelphia, his finely woven plush coat (Camlet Coat) and his new gold cane, which he had bought and had specially fixed while in Boston.

How prominently is brought forth his confidence and high esteem of the beautiful Mary, and her husband, Colonel Jenkins.

Colonel Francis Jenkins soon followed his friend Francis Makemie to the great beyond, but Lady Mary lived until the year 1744. She had a high estimation of Presbyterian ministers—married Rev. John Henry, Mr. Makemie's successor at Rehoboth,

bore him two children, and after his death she married Rev. John Hampton — showing us also the high esteem she was given by three different Presbyterian pastors. She was buried on the plantation about a mile from the Rehoboth Church, but a few years ago her lineal descendants removed all the dust of her mortal remains to the Rehoboth Church yard, where recently the author in company of the pastor, Dr. Herman Bischof, photographed the ancient flat marble tomb which bears these words: "Under this stone lyeth the body of Madam Mary Hampton who departed this life the 19th of October 1744. Aged 70 years wanting three days."

"His Beloved wife Naomi" married within less than a year after Mr. Makemie's death. Her choice being one of the men mentioned by Mr. Makemie to assist her in settling his estate, as "My trusty and good friends . . ." Mr. James Kemp.

Beautiful Elizabeth Makemie, devoted to her father, pined away after his going and soon followed him, his death evidently occurring late in July and her death late in September of 1708.

Anne Makemie outlived her generation. She lived to see the birth of the new nation. The power of the oppressor broken and "Old Glory" floating over the fair young republic for which her father had done so much.

It is said that she was married three times. First marrying a Mr. Blair; then Robert King, son of the Irish Baronet Robert King and brother of the beautiful Mary, of whom he speaks in his will dated in 1753, as Mary Hampton. In his papers he mentions his wife's home plantation and her Matchatank plantation, both in Accomack County, for Anne was still in possession of Matchatank plantation, and this will of Robert King was made sixty-six years after her father first settled there. She then married

George Holden of Accomack County and still lived in the old home, the Anderson home plantation, called Pocomoke, where she had lived from babyhood. The creek on which Pocomoke plantation is situated took the name Holden, not from George Holden, but from his widow, for he died in 1768 and for twenty years Anne Makemie King Holden was a widow wielding great influence in the cause of the American colonies and was known as Madam Holden.

In those closing years of her life the most influential Presbyterian preachers on the eastern shore were Rev. Jacob Kerr, Rev. John Rankin, and Samuel McMaster. John Rankin was an American patriot who did much for the cause of liberty (see his life account in *Old Buckingham by the Sea on the Eastern Shore of Maryland*, pp. 55-63). Rev. Samuel McMaster was a close personal friend of John Rankin, and was ordained at the same time in Buckingham Church on April 20, 1779* and was settled in Pitts Creek and Snow Hill Churches. To him Madam Holden bequeathed 46 pounds in money, a Negro woman named Keziah and her children, a bed and furniture, also a mahogany desk, now known as the "Makemie Desk" and one of the most valuable possessions known to have belonged to the great Presbyterian apostle. (For a description of this desk and its present whereabouts, see p. 114 *Old Buckingham by the Sea on the Eastern Shore of Maryland*.)

On June 26, 1787, this wonderful old woman deeded the Matchatank plantation which had been in her family just one hundred years, her father and mother settling there in 1687, to John, Francis and Joseph Boggs and one condition in that deed was that they were to vote for the men who had proved themselves real friends of American Independence.

* From "A Sketch of Rev. Samuel McMaster 1744-1811" by his grandson John Stevenson McMaster.

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This noble monument stands in Accomack County, Virginia, and marks the grave of Rev. Francis Makemie. It was unveiled May 14, 1908, through the efforts of Dr. L. P. Bowen, Dr. Henry C. McCook, Elder E. G. Polk and others. It marks the plantation once owned by William Anderson, then Rev. Francis Makemie, and finally his daughter, Madam Anne Makemie Holden.



She died shortly after making this deed and was buried in the family graveyard near the house and where reposed her father, Francis Makemie, and her grandfather, William Anderson. That Pocomoke plantation passed into strangers' hands after Madam Holden's death and a stable and cow lot covered these sacred graves. Even the grave of the great Francis Makemie was lost beneath the filth of that cow pen where it remained until the, now sainted, Dr. L. P. Bowen, spent weary years until he located and identified the burial plot containing the grave of Francis Makemie. A portrait in this book, taken a half century ago shows a cow standing on the sacred grave, while another picture shows a magnificent monument, now marking the grave and bearing testimony to the devotion of the Presbyterian Church to their father and apostle. Many aided in this rescue of the grave, among them being Elder E. G. Polk, Rev. J. Simonson Howk, and Dr. McCook, at that time head of the Presbyterian Historical Society, who performed Herculean tasks in bringing the monument to completion. It was all made possible only because Dr. L. P. Bowen had done the pioneer work. Let him tell how he found that desecrated grave lot: "During the summer of 1879 my friend, Dr. J. T. B. McMaster of Pocomoke City, a grandson of Madam Holden's pastor, accompanied me to the house, near Jenkins bridge, of Mrs. Charlotte Corbin, a lady then seventy years old, from whom we hoped to gain important information. It was our glad surprise to find that her maiden name was Milligan—a niece of John Milligan of the will (of Madam Holden) and she had grown up from childhood on "the old part of the farm, associating with those who had known Madam Holden well. The Holden negroes used to amuse young Charlotte by imitating the peculiar sneeze of the old lady, and

our informant and her companions used to dig about the old family mansion for the silver and gold said to have been buried as a protection from the British. Another tradition asserts that the bequest was made to Milligan because of his prompt bravery in assembling the neighbors and driving off an English gunboat steering for the widow's.

"Mrs. Corbin told us that the old family graveyard was surrounded by a brick wall, around the top of which she used to run and play when a barefoot girl; that the tombstones were already becoming badly broken and the fragments carried off for whetstones; that there was then no difference of opinion in the community of this being the place where Madam Holden and her forefathers were buried, and this, too, during the lifetime of hundreds of those who knew the deceased personally; that the present graveyard had grown around the eastern corner of the wall, outside of it; that the old family burying ground, therefore, lies west of the present graveyard, and just where the cattle-pen and stables now are; and that she, our informant, remembered when this act of desecration was deliberately perpetrated.

"Thus directed, we hastened down to 'the old part' and with our hoes removed the surface earth in search of some vestige of that brick wall. Sure enough, just as Mrs. Corbin described, we struck upon the foundation just below the ground, followed its angles and found it inclosing the cattle-pen! Entering the pen and digging below the accumulations, we came upon indications of graves covered with old English bricks laid edgewise.

"Our informant told us of a Negro woman, Aunt Peggy Milligan, considerably older than herself, of remarkable intelligence and entirely trustworthy, who has since been interviewed by Dr. McMaster. Besides confirming in every particular the statements

of Mrs. Corbin, whose birth she distinctly remembers, thus placing her own birth very near the time of Anne Makemie's death, Aunt Peggy testified very clearly and definitely in addition that the low brick wall surrounding the graves was surmounted originally with a wooden fence, as is sometimes still seen in that section; that it is the only graveyard with a brick inclosure in all that neighborhood; that everybody knew it was the burial ground of Madam Holden's family." (Taken from Dr. L. P. Bowen's Notes.)

The author is told that Dr. McCook (now departed) said he was led to work for the monument because of Dr. Bowen's research.

Thus Dr. Bowen found the cemetery on the Pocomoke plantation where the Andersons and Makemies lived and where Anne Makemie spent her long life, and he dug and found the brick inclosure inclosing the family graves of the Andersons and Makemies, but which grave was Francis Makemie's resting place?

Let Dr. J. Simonson Howk who was a young man and pastor of old Rehoboth Church, answer this question: "Two officers of the Rehoboth Church agreed to take me across to the old Holden property where we knew Makemie was buried, but in an unidentified grave. We hoped to find some means of identification. We started down the Pocomoke river from Rehoboth, in a small sail boat, and crossing to the Virginia side went up Holden Creek to the farm. The men were E. A. Stoops and W. Thomas Davis, both (now) dead for many years. We had a spade and pickaxe, as I recollect. As there were only Negroes around, we sought—were taken to an aged Negress who told us that her grandmammy had told her that the 'Old Marse' (Makemie) was buried in the middle—we found the graveyard was still used as described by Dr. Bowen. It did not seem very

different from what it was in 1879, if that was the year of their visit. The graves were all leveled with the ground and it was hard to trace anything. It took some time to trace the brick wall, but we did accomplish it. Next we measured lines from the center of each side and marked the spot where they converged. Then we came near giving up, for it looked like two *small* graves had been there side by side, but fortunately we kept on clearing away debris and removing surface soil, and the mystery was soon revealed. . . . special pains had been taken with the grave . . . we found that it was built in and arched over with brick. We carefully and reverently removed enough of the arch to probe and look inside. The casket and the remains were only heaps of dust, in which we found copper coffin nails, fragments of glass and a few bones and teeth. I held a tooth in my hand that was apparently that of a man of middle age. That was all. . . . that was in the summer of 1897, but I cannot give the exact date." (Quoted from a personal letter from Rev. J. Simonson Howk, to the author dated June 28, 1937.)

The sacred spot is now adorned with a suitable monument and every year many thousands of visitors have driven from the highway at Temperanceville, Virginia, the few short miles to this monument and park on Holden's Creek. Every Presbyterian, and every lover of American history would do well to visit this sacred spot where rests the remains of the man who did more than any other to establish the Presbyterian Church in America—one of the builders of the American Republic—the man our historians forgot, but one of the greatest men in colonial times—Francis Makemie.

The End.

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Early Presbyterianism, or Letters, by IRVING SPENCE.

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Private Papers, Court Records from many counties in Maryland and Virginia and the aid of numerous Historical Societies from Massachusetts to South Carolina.

Appendix

John D. Grant, Jr **Hon John E. Nottingham** **Robert H. Oldham**
Clerk **Judge** **Deputy clerk**

COMMONWEALTH OF VIRGINIA
COUNTY CLERK AND CLERK OF CIRCUIT COURT FOR
ACCOMACK COUNTY

ACCOMACK, Va.
October 25, 1937

Rev. I. Marshall Page
Berlin Maryland

Dear Mr Page:

I am glad to allow you the use of copies of the records of the County and Circuit Courts of Accomack County mentioning the name of Rev. Francis Makemie. These copies were made by me many years ago while I was Deputy Clerk for the Circuit Court of Accomack County, the copying of which required weeks of tiresome and laborious work, and I place great value upon these copies. I wish, however, to assure you it is a pleasure to place these copies in your hands to be used in your new book, "The Life Story of Reverend Francis Makemie," and it is my hope that the book will have a very large circulation and that everyone may know that Rev. Francis Makemie was a great and outstanding man in his day.

With all good wishes, I am

Very truly yours
John D. Grant, Jr., Clerk
OF THE CIRCUIT OF ACCOMACK COUNTY.

JDG-M

Att a Court held in Accomack Countie by their Majestes Justices of ye Peace for ye said Countie February ye 17th 1690.

The Difference depending between Mr Francis Mackemie Pltff and William Finney Defdt an action of ye Case concerning a Cask of molassees sold by ye sd Makemie to the said Finney for fifteen Bushels of good wheat which being referred to this Cort for determinacon and this day coming upon Tryall ye Cort entring into ye case after hearing all Pleas made by Pltff & Defendt and all evidences produced by Pltff and Defdt being examined and considered It appeared to ye Cort that Fourteen Bushells and halfe of wheat paid by ye sd Finney to ye sd Mackemie was unsound & corrupted wheat & therefore unmerchantble The Cort doe adjudge yt ye sd Wm Finney ought to have paid good & merchantble wheat according to agreemt and therefor order yt ye sd William Finney forth:wth pay & deliver to ye sd Francis Mackemie fifteen Bushells of good sound & merchantble wheat in the Rooome of the unsound wheat by him delivered at ye house of ye said Mackemie at Matchetanck and that he ye said Finney pay costs of suit als execucon and it is also ordered yt ye said Mr Mackemie deliver back to ye said William Finney ye sd 14 bushells and $\frac{1}{2}$ of wheat before delivered on that behalf.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1690-1697, page 16.

Teste: _____, C.C.

Att a Court held in Accomack County by their Majesties Justices of ye Peace for ye said County February ye 21th 1692.

Certificate is this day granted to Mr Francis Mackenny for foure hundred and fifty acres of Land due Pr Rights underwritten

Francis Mackennie	Eliza Clayton	a negro man Major
Wm Boggs	Math Spicer	a negro woman Mary
Hen Allin	Ruth Smith	Peter an Indian

A true copy of the records of Accomack Circuit Court as recorded in Order Book 1690-97, page 96.

Teste: _____, C.C.

At a Court held in Accomack County February ye 2d 1696.

This day Jack a negro slave belonging to Mr Francis Mackenny was brought before ye Court desireing ye Courts inspection of his age yt he might be accordingly duely entred into ye List of Tithbles whom ye Court accordingly adjudged at Eleaven years of age.

A true copy from the records of Accomack Circuit as recorded in Order Book 1690-97, page 218.

Teste: _____, C.C.

At a Court held in Accomack County by his Majties Justices of ye Peace for ye sd County October ye 4th 1698.

This day Mr Francis Mackemie one of ye Exectrs of ye Last Will and Testament of Mr. William Anderson late of this County deceased presented ye sd will to ye Cort and desired yt ye witnessese to the sd Last will might be sworne to prove y same and Mr William Bloxum Sarah Pritchett Mr Edmund Custis & Mr Gervas Boggaly haveing made oath in open Cort yt they saw ye same sealed delivered & acknowledged as ye act and Deed of ye Testatr It is ordered yt ye sd Will be put upon Record.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 41.

Teste: _____, C.C.

At a Court held in Accomack County by his Majties Justices of ye Peace for ye sd County October ye 4th 1698.

This day Mrs Mary Anderson widow and Relict of Mr. William Anderson late deceased peticoned this Cort showing that her late husband in his Last Will and Testament had no waies trusted her and therein had clipt her of what by Law was her just Right and praised the Corts order to appoint some Prsons to share & devide according to Law for widdows provided in such cases all & every such Lands & Tenemts as also all ye Prsonall estate her sd husband died posses of and that Mr Francis Mackemie and any other Prson as Executr or otherwise intrusted or qualified in ye said Will may & do at all times as occasion shall require give her ye sd petr a just acct of ye sd estate and also render to her ye sd Mary ye full third part thereof as aforesd which by Law was her just due; as by her peticon set forth The Court haveing read & Considered ye same peticon as also the Law relateing to ye establishment of ye Dowers of widdows and it appearing yt the said Mr Anderson in his said Will had abridged her of her just part devolveing upon her by Law The Court thinke fitt & accordingly order by the concession of the sd Mr. Anderson that Mr Edmund Custis Mr Edward Moore Mr George Hope & Mr Thomas Perry or any three of them share & devide according to Law as well the reall as Prsonall estate of ye said Mr Anderson and yt ye Executors of ye said Last will give a just acct of the sd estate to her ye sd Mrs Anderson in order yt the said widow may be vested and posses with her third part according to ye prescription of ye said Law.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 42.

Teste: _____, C.C.

At a Court held in Accomack County by his Majties Justices of ye peace for ye sd County October ye 4th 1698.

This day Mr Francis Mackemie brought a servant Boy to this Court named John Cammell to desire ye Corts Judgmt of his age; which ye Cort adjudged at fourteen yeares and so ordered to serve accordingly.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 43.

Teste: _____, C.C.

At a Court held in Accomack County by his Majties Justices of ye Peace for the said County June the 6th 1699.

Whereas Mr Francis Mackemie as Executor to ye Estate of Mr William Anderson deceased procured attachment issued by Capt Thomas Welbourne agst ye estate of Mr Samuel Hudson returnable to this Court, and the Sheriff haveing made return of the sd attachment Served on one hhd of Tobacco weighing neat with Cash Three Hundred and ninety pds of Tobacco, and this day peticoned ye Court for Judgment, and the said Mr Mackemie presenting an accot drawne from ye sd Mr Andersons Booke wherein there appeared due to balance of acco't owing by ye sd Samuel Hudson to ye estate of ye sd Anderson Two pounds Seventeen Shillings and tenn pence, and Mr John Bloxum agent being employed to write out the sd accot by the sd Mackemie who makeing oath yt he drew off the sd accot from ye sd Mr Andersons Booke as there set down & charged the Court do order yt Judgment be entered for ye sd sum with costs of suit upon ye return of the sd attachment and execucon accordingly to proceed.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 63.

Teste: _____, C.C.

At a Court held and continued for Accomack County by his Majties Justices of ye peace for ye sd County August ye 2d 1699.

The difference depending between Mr Francis Mackemie & Naomy his wife Executors of ye estate of Mr William Anderson plttfs & John Miskell deftt in an action of ye Case at ye request of ye defdt It is referred to ye next Court.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 68.

Teste: _____, C.C.

At a Court held & Continued for Accomack County October 4th 1699.

The accon of ye case brought by Mr Francis Mackemie & Naomy his wife Exectrs of ye Last Will and Testament of Mr William Anderson deceased agst John Miskell upon examinacon thereof there appeared to ye Cort no cause of action and thereupon have ordered a Dismiss.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 70.

Teste: _____, C.C.

At a Court held & Continued for Accomack County October ye 5th 1699.

Whereas Mr Francis Mackemie made applicacon by peticon to this Court that being ready to fullfill what ye Law enjoynes to dissenters that he might be quallified according to Law and prayed that his own dwelling house at Pocomk & also his own house at Onancok next to Capt Jonathan Livesleys might be the places recorded for meeting, and haveing taken ye oaths enjoyed by act of Parliamt instead of the oath of allegiance & Supremacy & subscribed the Test as likewise yt he did in compliance wth what the sd Law enjoynes produced Certificate from Barbodoes of his quallificacons there & did declare in open Court of ye sd County & owne ye articles of religion mentioned in ye Statute made in ye 13th yre of Queen Elizabeth except ye 34th: 35th & 36 & those words for ye 20th article viz ye Church hath power to decree rights & cerimonies & authoritys in Controversies of faith wch ye Court have ordered to be registred & recorded and yt ye Clk of ye Court give Certificat thereof to ye sd Mackemie according as ye Law enjoynes.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 74.

Teste: _____, C.C.

At a Court held in Accomack County by his Maties Justices of the Peace for the said County March ye 5th 1699.

The difference depending between Mr Francis Mackemie & Naomy his Executrs of ye estate of Mr William Anderson Pitff and Thomas Midleton defdt being this day called and Mr Robert Hutchinson affirming in Cort that the said Midleton prayed him to represent to the Court yt he was not capable to attend by reason of his sickness this Court to make his defence and Lt Coll Scarborough likewise affirming ye same and yt he likewise desired him to informe ye Court of the true state thereof The Court in Tender Consideracon thereof have thought fitt to continue the sd action to the next Court.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 87.

Teste: _____, C.C.

At a Court held in Accomack County by his Maties Justices of the Peace for the said County March ye 5th 1699.

The difference depending between Mr William Martiall plttf and Mr Francis Mackemie and Naomy his wife as Executors of ye Last Will and Testament of Mr William Anderson deceased deft being this day called & Mr Mackemie appearing prayed a reference in the case to ye next Court to exemine ye accots of ye sd Mr Anderson to finde whether he had not a discount agst the claim of ye defdt the Court have thought fitt to referr ye same to ye next Cort for a due determinacon thereof.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 87.

Teste: _____, C.C.

At a Court held in Accomack County by his Majesties Justices of the Peace for ye sd County Aprill the 2d 1700.

Whereas Mr Francis Makemie and Naomy his wife Executors of ye Last will & Testament of Mr. William Anderson brought action of debt to this Court agst Thomas Midleton and declared agst him yt he was indebted unto them as Executors as aforesd ye sum Eight hundred pounds of Tobo & cask due by Bill's and it being referred last Court in respect to ye sd Thomas Midletons indisposition and sickness was rendred incapable to attend the Court, and this day being called and Mr. Tully Robinson appearing as attorney of ye said Midleton on his behalf represented to ye Court yt he still continues under the same indispostion continued occasioned by ye continuance of his sd distemper and yt he ye sd Thomas Midleton by writeing signified yt he had a discount to make agst the Executors claim, and Prayed Liberty untill ye next Court in respect of his said Sickness yt ye Same might be continued to ye next Cort to make his farther defence which ye Court in consideracon of his said Sickness have thought fitt to continue to ye next Court for determinacon.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 89.

Teste: _____, C.C.

At a Court held in Accomack County by his Majesties Justices of the Peace for ye sd County Aprill the 2d 1700.

Whereas Mr William Marshall brought his action to this Court agst Mr Francis Mackemy and Naomy his wife Executors of the last will and Testament of Mr William Anderson deceased and declared agst him yt ye said Mr Anderson in his life time in ye years 97 by his note under his hand did oblige

himself to pay the sum of three hundred pounds of Tobacco for acct of William Bilger and the costs accrewing on an action brought by the said Martiall agst ye said Bilger which amounted to ye sum of Eighty two pds of Tobo in ye whole three hundred Eighty two and prayed order for the same, which being referred to this Court and this day being called, and the sd Marshall presenting the sd Andersons note to ye Court to make out the same and haveing made oath in open Court that he never received nor Knew of any P ment by any waies or meanes whatsoever made by the said Anderson unto him and yt he did give up unto the said Bilger his Bill upon ye considracon of the said Andersons note to pay ye same It is therefore ordered yt ye sd Mr Francis Mackemy and Naomy his wife as Executors of ye sd Last will & Testament of ye sd Mr Anderson forthwith make Pment of ye said sum of 382 lb of Tobacco & cask to the said Marshall with Costs of suit als Execucon.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 89.

Teste: _____, C.C.

At a Court held & continued for Accomack County by his Majties Justices of ye peace for ye sd County Aprill the 8d 1700.

The difference in accots depending between William Jerman ptff and Mr Fracis Makemie deft the Cort have thought fitt to referr ye same to ye next Court in order to a due determinacon thereof.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 92.

Teste: _____, C.C.

At a Court held in Accomack County by his Majties Justices of ye peace for ye sd County June ye 4th 1700.

whereas Mr Francis Makemie and Naomy his wife Executors of ye last will and Testament of Mr William Anderson deceased brought action of debt to this Court agst Thomas Middleton and declared agst them yt he was indebted unto them in quality aforesd the sum of Eight hundred pounds of Tobacco & Cask due by Bill to the estate of ye sd Mr Anderson which being continued to this Court by reason of the sd Thomas Middletons indisposicon being then not able to attend the Cort, and the said Middleton this day appearing and pleading to a discount and the ptff producing the sd defts Bill for prooffe of his claim & the said Middleton owneing ye same to be his act & deed The Court do order yt ye sd Thomas Middleton make Pment of ye sd sum of Eight hundred pounds of Tobacc &

Cask to ye sd Executors wth cost of suit als Execu except the sd Midleton shall at ye next Court produce a Legall discount agst ye sd Bill yt then such Tobaccoes to be deducted out of ye sd Bill.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 93.

Teste: _____, C.C.

At a Court held & continued for Accomack County June ye 5th 1700 by his Majties Justices of the peace for ye sd County.

Whereas Mr Francis Mackemie and Naomy his wife as Executrs of the last will and Testament of Mr William Anderson deceased procured a Scire Facias to revive a Judgment obtained by the sd M Anderson in his life time bearing date in Accomack County 10 ber the 8th 1697 on an attachmt obtained upon wch he had judgment for the sum of Fifteen hundred & six pds of Tobacco & Cask with Costs agst ye Estate of Josias Seaward served in ye hands of Capt George Parker, and having Sumoned Walter Lane as adminr of ye Estate of the said Josias Seaward who being returned non est Inventus and Proclimacon being made in open Court and he faileing to show any cause to ye contrary why ye sd Judgmt should not be revived It is therefore ordered yt ye sd Judgmt be confirmed wth Costs for further process to issue thereon wth Costs of this suit.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 95.

Teste: _____, C.C.

At a Court held in Accomack County August the Sixth 1700 by his Majties Justices of the Peace for the said County.

Whereas Judgment was entred at ye suit of Mr Francis Mackemie & Naomy his wife Executors of ye last Will & Testament of Mr William Anderson deceased against Thomas Midleton for ye sum of Eight hundred pounds of Tobacco & Cask due to ye estate of the sd William Anderson with Costs the said Thomas Midleton haveing failed in liberty untill this Court to produce a Legall discount against the Bill; and the sd Thomas Midleton haveing failed to produce or make out any just Pment by discounty since the date of ye sd Bill It is therefore ordered yt ye former Judgment be absolutely confirmed and yt ye sd Thomas Midleton make Pment of ye sd sum of 800 lb of Tobacco & Cask to ye sd Executors with Costs of suit als Execu.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 98.

Teste: _____, C.C.

At a Court held for the County of Accomack the 4th day of February 1700 by his Majties Justices of Peace for the said County.

This day Mr Francis Makemie presented the last will & testament of Mr Edmund Custis deceased with a Codicil thereunto annexed and desired Probation thereof, and having produced Robert Logan William Darter and Thomas Thornbury and they haveing made oath in open Court they did see ye Testator seale signe & declare the same to be his last Will and Testament It is therefore ordered yt ye same be put upon Record.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 104.

Teste: _____, C.C.

At a Court held and continued by his Majties Justices of Accomack County this 5th day of February 1700.

The action brought by Charles Scarborough Esqr agst Mr Francis Makemie being this day called and Proclimacon being made in open Court according to Law and he the sd Scarborough failing to appear the suit is therefore dismiss the Court and upon the motion of the sd Mr Makemie order of non suit is granted agst ye plaintiff wth Costs of suit als execucon.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1797-1705, page 104.

Teste: _____, C.C.

At a Court held in Accomack County by his Majties Justices of the Peace for ye sd County August ye 5th 1701.

This day Mr Francis Makemie peticoned this this Court setting forth that Whereas by an Act of Assembly of this Colony of Virga There is incouragement given for erecting mills in convenient places for the publick good of the Inhabitants thereof, and the peticonr haveing not onely a design but hath purchased Land on ye South Side of Assawaman Branch comonly called by ye name of ye upper Church Branch and also possitively agreed with two workmen for erecting a Grist or Corn mill, with a fulling mill on sd Branch and therefore prayed order according to ye tenor of ye former act for one acre of Land to be laid out & valued on ye north side of the sd Branch that the sd peticonr might forthwith undertake and beginn ye aforesd Mills The Court according to ye Tenor of ye 3d act of Assembly made at James City 7ber ye 3d 1667 intituled an Act of encouragemt for erecting mills do order and Impower Mr John Watts and James Davis to view the sd Land, and if it take not away housing or orchards, or other

mediate Conveniences then to vallow the sd quantity of Land, and put the same into the possession of ye peticonr the party building ye same mill he paying ye Consideracon ye Land is vallowed at and ye sd Prsons appointed as aforesaid Law. therein according to ye prescription of ye aforesaid Law.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 117.

Teste: _____, C.C.

At a Court held & continued for Accomack County by his Majty Justices of the peace for ye sd County December ye 3d 1701

Whereas it was ordered at a Court held in Accomack County August ye 5th 1701 that Mr Francis Makemie Executor in Trust together with Naomy his wife of the Last Will and Testament of Mr Edmund Custis deceased should give in a true and perfect Inventory of the sd Mr Edmund Custis Estate upon oath to this Court as the Law in such cases prescribes; as also Madam Tabitha Hill great Grandmother to Thomas & Tabitha Custis minors children of ye sd Mr Edmd Custis should also give into ye Cort a true & just account of what of ye sd Estate came to her hands; and this day ye sd Mr Makemie & ye sd Madm. Tabitha Hill being present in Court it was moved that the said Inventory might be given into ye Cort that the sd minors Estate might be secured for ye use of the sd children when they arrived to their respective ages; and the sd Mr Makemie alledging that he had taken an Inventory which he then had in Cort but in regard the sd Madam Tabitha Hill had a great prte of the estate in her possession could not give in a Prfect Inventory at that time of ye sd estate; It is ordered by ye Court yt at ye next Court held for this County the sd Mr Francis Makemie prepare & so give in a true & Prfect Inventory of the sd estate upon oath at ye next Court likewise ye sd Madm Tabitha Hill give in also an acct of the sd Estate upon oath in her hands & possession belonging to the sd estate, and yt Capt Wm Custis & Mr John Parker ye prsons formerly appointed to inspect the books of accots be present at ye time of takeing ye sd Inventory in order to ye more due Performance thereof and that the same be accordingly presented to the next Court

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 131.

Teste: _____, C.C.

At a Court held for Accomack County by his Majties Justices of the Peace for the sd County March th 3d 1701-2

Whereas it was ordered at a Court held for this County December ye 2d 1701 in persuance of an order of Court made

in the aforesd County August ye 5th 1701 That Mr Francis Makemie Executor in Trust together with his wife Naomy of the last will and testament of Mr Edmund Custis deceased should give into this Court an Inventory of the sd Mr Edmund Custis his estate upon oath as ye Law in such case prescribes; as also that Madam Tabitha Hill great grand-mother to Thomas & Tabitha Custis minors should also give into this Court an accot: of the estate upon oath in her hands and possession belonging to the sd estates which being not as yet complied with or performed The Court thinks fitt and accordingly order that the same be continued to ye next Court and that the aforesd Prsons cause ye same to be done & Prformed some convenient time betwixt this and next Court, and that the Prsons appointed by ye former order upon notice to them given of ye time the same is taken to be present for the more due prformance thereof and that the same be accordingly presented to ye next Court

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 127.

Teste: _____, C.C.

At a Court held & continued for Accomack County March ye 4th 1701-2 by his Majties Justices of the peace for the said County

Whereas Mr Francis Makemie & Naomy his wife Executrs. of Edmund Custis deceased brought action of the case to this Court agst John Stanton which this day being called and the defdt appearing pleaded that the pltf was constituted Executor in Trust of the sd Mr:Custis his estate together with his sd wife dureing ye minority of his children to act wth. the advice & directions of Madm Tabitha Hill their great Grand Mother and that they were not directed so to doe by her in bringing ye sd action agst him & ye sd Madm Hill being called utterly denied that she gave them such advice & directions to sue ye sd Stanton, and did not consent thereto:The Court have there-upon dismissed ye suit in regard the same was not done by the advice & directions of ye sd Tabitha Hill as by ye sd Will appointed

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 128.

Teste: _____, C.C.

At a Court held & continued for Accomack County March ye 4th 1701-2 by his Majties Justices of the peace for the said County.

Certificate is this day granted to Mr. Francis Makemie upon his peticon this day presented for Five hundred & fifty acres

of Land due Pr Rights under-written he haveing made Legall
proof thereof

Robt Logan
Lara Logan
Tho Larpely
Edwd Farlour

Edw Martin
Jno Smison
Jno Taylor
Griffin Pritchett

Mary Lovell
Elinor Dampan
Elice Blackwell

A true copy from the records of Accomack Circuit Court as
recorded in Order Book 1697-1705, page 128.

Teste: _____, C.C.

At a Court held & continued for Accomack County Aprill the
8th 1702.

Whereas Mr Francis Makemie & Naomy his wife Executors
of Mr Edmund Custis his Last Will and Testament brought
action of detinue to this Cort agst Madam Tabitha Hill and
she failing to appeare after proclimacon made according to
Law and the Sheriff haveing returned Lt Coll John West &
Capt William Custis as Bail for the sd Tabitha Hills appear-
ance It is ordered in case of a nihil dicit next Court of ye sd
Madam Tabitha Hill that then the sd Lt Coll John West &
Capt Wm Custis as securities stand & abide ye award of the
Court.

A true copy from the records of Accomack Circuit Court as
recorded in Order Book 1697-11705, page 129.

Teste: _____, C.C.

At a Court held & continued for Accomack County Aprill the
8th 1702.

Where it appeares to ye Court in ye difference depending
between Mr Francis Makemie Ptfff, and William Jerman defdtt
that there is due to ye sd Mr Makemie from the sd Jerman the
sum of five hundred pounds of Tobacco It is Therefore ordered
that the sd William Jerman forthwith make Pment of ye sd
sum of 500 lbs of Tobacco & Cask to ye sd Mr Francis
Makemie with costs of suit als Execucon.

A true copy from the records of Accomack Circuit Court as
recorded in Order Book 1697-11705, page 129.

Teste: _____, C.C.

At a Court held in Accomack County by her Majties Justices
of ye peace for the sd County February the 2d 1702.

Whereas it was ordered upon ye peticon of Mr Francis
Makemy August ye 5th 1701 yt Mr John Watts & James Davis
should according to ye tenor of ye 3d act of Assembly made

at James City 7ber ye 8d 1667 intituled an act for erecting mills lay out one acre of Land on ye north side of Assawamon Branch and to vallue ye quantity of ye sd Land & put the same into ye possession of ye sd Mr Makemy and this day Mr John Watts one of the prsons appointed to prforme ye same presented ye copy of ye sd order wth an account of their proceedings thereon endorsed & signed by ye sd Mr John Watts & ye sd James Davis on ye back thereof in obedience to ye same order wch at ye request of ye sd Mr Watts for and on ye behalf of ye sd Mr Francis Makemy is accordingly ordered to be put upon Record.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-11705, page 186.

Teste: _____, C.C.

At a Court held in Accomack County by her Majesties Justices of the peace for the said County March ye 2d 1702.

This day John Laws presented a Deed of sale of Land made by him and William Laws unto Mr Francis Makemie, which being by them acknowledged in open Court is accordingly ordered to be put upon Record.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 140.

Teste: _____, C.C.

To all Christian People to whom this present writing comes I John Laws of Sumerset County in Maryland send greeting Know ye that I the said John Laws for and in consideration of foure thousand pounds of Tobacco to me in hand paid and secured to be paid before the sealeing and delivery hereof have aliened granted bargained sold enfeoffed delivered and confirmed and doe by these presents alien grant bargain sell enfeoff deliver and confirm unto Francis Mackemie of Accomack County in Virginia and and to his heirs for ever two hundred acres of Land Scituate lying and being in Accomack County upon the Southern Branch of the forked neck begining at a Spanush oake in the said branch and so runing Northeast by Noarth one hundred thirty eight pols and thence South east $\frac{1}{4}$ easterly Two hundred and thirty pols thence South west by south one hundred thirty eight pols and thence North west $\frac{1}{4}$ westerly two hundred and thirty pols unto the said Spanish oake together with all priviledgus hunting hawking fish and fowling with all woods waters profits commodities and appurtenances whatsoever to the said Land belonging or apertaining the said Land and appurtenances being by me purchased of John Stratton of Accomack County as by a Deed of feofment from him to me baring date the 29th day of January 1689

may appeare and by the said Stratton formerly purchased from Mr William Kendall of Northampton County as by deed upon Record may appeare To have and to hold the said two hundred acres of Land with the appurtenances unto the said Francis Mackemie and two his heirs for ever In as full and ample maner to all Intents and purposes as by vertue of any grant Pattent deed or other the same land hath been or might or could have been holden and that neither I the said John Laws nor my heires nor any other person or persons shall at any time hereafter claime challenge or demand any Right tittle or Interest to the sd Land or any part thereof butt off and from the same shall be excluded and for ever debarred by these presents And I the said John Laws and my heirs the said two hundred acres of Land with the appurtenances unto the said Francis Mackemie and his heirs against me and my heirs and all other persons whatsoever shall and will warrant and for ever defend by these presents and for me and my heirs doe warrant the same to freed of all gifts grants sales Rents and arrearages of Rents whatsoever before the date hereof had made or due and so far ever hereafter to continue the Rents due to the Kings or Queens of England hereafter with other just imposicons onely excepted and further Know ye that I william Laws Son of the said John Laws doeby these presents rattify confirme and assent to this gift deed and enfeoffment unto Francis Mackemie and to his heirs for ever and by these presents doe warrant and defend the same from all clame or demand of me or my heirs or any other person or persons whatsoever: And for the true and sure performances of all and singulaller the grants warranties covenats and agreements herein contained doe bind our selves John Laws and William Laws our heirs executors and admrs In the peanull sum of fifty pounds Sterling to be paid to the said Francis Mackemie his heirs Executors or admrs who pon proof of any damage ouster action or ejeceion contrary to the true intend hereof In Wittness whereof we the said John Laws and William Laws have hereto set our hands and seales the second day of March in the first yeare of the Reigne of our Sovereign Lady Ann Queen of England Scotland France and and Ireland defender of the faith anno Dom 1702-3

his mark _____
 John X Laws ye Seal

.....

his mark _____
 William O Lawes ye Seal

.....

Signed Sealed and Delivered
 in presence of us
 John Parker of Mattaponi
 John Wise Jur
 William Moseley

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The within written acknowledged in open Court of Accomack County March the 2d:1702 by John Laws and William Laws as their Reall act and Deed unto Mr Francis Makemie
 Teste Jno Washbourne Cl Cur)

Recorded March ye
 19th 1702 Pr me Jno Washbourne Cl Cur) } Com Accomack

A true copy from the records of Accomack Circuit Court as recorded in Will Book &c.1692-1715, page 303.

Teste: _____, C.C.

At a Court held in Accomack County by her Majties Justices of ye peace for ye sd County December ye first 1702

This day Mr Henry Jenkins presented an assignation of a Patent endorsed on ye back thereof taken up by Mr Francis Makemie and himself for one hundred and fifty acres of Land at Watts Island & marsh wch being by him acknowledged in open Court in accordingly ordered to put upon Record also the said Mr Henry Jenkins presented an assignation of a Patent; endorsed on ye back thereof taken up by Mr Francis Makemie and the said Jenkins for twenty foure acres of Land or marsh called Gabriel Island &c which being by ye sd Mr Henry Jenkins acknowledged in open Cort is accordingly ordered to be put upon Record

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 133.

Teste: _____, C.C.

At a Court held in Accomack County by her Majties Justices of ye peace for the sd County February the 2d 1702

Whereas it was ordered upon ye peticion of Mr Francis Makemy August ye 5th yt Mr John Watts & James Davis should according to ye tenor of ye 3d act of assembly made at James City 7ber ye 3d 1667 instituted as act for erecting mills lay out one acre of Land on ye North side of Assawamon Branch and to vullue ye quantity of ye sd Land & put the same into ye possession of ye sd Mr Makemy: and this day Mr John Watts one of the prsons appointed to prforme ye same presented ye copy of ye sd order wth an account of their proceedings thereon endorsed & signed by ye sd Mr Jno Watts & ye sd James Davis on ye back thereof in obedience to ye same order wch at ye request of ye sd Mr Watts for and on ye behalf of ye sd Mr Francis Makemy is accordingly ordered to be put upon Record

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 136.

Teste: _____, C.C.

**The Seal
of ye Colony**

To all whom these presents shall come I Francis Nicholson Esqr majts Lt and Governr generall of Virga send greeting whereas his late Majty King Charles the Second as Now Know yee that I the said Francis Nicholson Esqr Governr as Do with the advice & consent of the council of State accordingly give and grant unto Francis Mackenny and Henry Jenkins twenty four acres of Land and marsh in Accomack County it being an Island called Gabriel Island alias Wats little Island als Goate Island & seperated from Wats Island by Gabriel Straites whose perpendicular course and distance from the south end of Wats Island is south west & by south eighty four pole all ye remaining parts of the said Island, surrounded by the main bay of Chesopeak. the said Land Francis Mackenny and Henry Jenkins by and for the transportation of one person into this Colony whose name is to be in the Records mentioned under this patent To have and to hold &c Given under my hand & the seale of the Colony this 25d. day of Aprill in the fourteenth year of the Reigne of our Sovereigne Lord William the third by the grace of God King of England Scotland France and Ireland Defendr of the faith as Annog Dom 1702

Fr Nicholson

Francis Mackenny & Henry Jenkins
their patent for 24 acres of Land
in Accomk County

E Jenings
Accomack County Xbr: Ith 1702
Then I the Subscriber doe assign all my right & c of this within Patten, to Mr. Francis Makemie and his heirs for Ever Consideration recd as witness my hand

Hen Jenkins
The within written acknowledged in open Court of Accomack County December ye first 1702 by Mr Henry Jenkins as his Reall act and Deed to Mr Francis Makemie

Teste Jno Washbourne Cl Cur)
Recorded December ye 12th 1702 pr me) Com Accomack
Jno Washbourne Cl Cur)

A true copy from the records of Accomack Circuit Court as recorded in Will Book &c., 1792-1715, page 294.

Teste: _____, C.C.

**The Seal
of ye Colony**

To all to whom these presents shall come I Francis Nicholson Esqr his Majts Lt and governr genll of Virga send Greeting Whereas his late Majty King Charles ye Second as now Know yee that I the said Francis Nicholson Esqr Governr as do with

the advice and consent of the Council of State accordingly give & grant unto Francis Makemie and Henry Jenkins one hundred and fifty acres of Land and marsh in Accomack County on the South end of Wats Island and Divided from Walter Taylor his four hundred acres by a right line begining at a marked white oake & pine standing by Pocomoke Sound thence running West one hundred thirty six pole to Nanticoke Sound and then on ye western southerne & easterne part surrounded by Salt water, to the beginning the said Land being due unto the said Francis Makemie and Henry Jenkins by and for the transportation of three persons unto this Colony whose names are to be in the records mentioned under this Patent To have and to hold &c Given under my hand and the Seale of ye Colony this 25d.Day of Aprill in the fourteenth year of the Reigne of our Sovereigne Lord William the third by the grace of God of England Scotland France & Ireland King Defender of the faith as annog Dom 1702

Fr: Nicholson

Fra Mackennie & Hen Jenkins their
patent for 150 acres of Land in
Accomack County

E Jenings

Accomack County Decbr:1th 1702

Then I the subscriber doe assigne all my right title and Interest of this within Patten containing one hundred and fifty acres of Land Scituate Lying and being on Wats Island in the aforesd County of Accomacke from me and my heirs, unto Mr Francis Makemie and his heirs for ever, the said Land lying at the south end of Wats Island; as allsoe all my right &c of one other Patten containing twenty and four acres it being a little Island near adjoyning to the south end of Watts Island: For and in consideration of three thousand pounds of good merchantable Tobacco, and casque (four hhds. to contain the whole three thousand pds. of tob) to be paid on demand

In witness whereof I have hereunto set my hand

Hen Jenkins

The within written assignation acknowledged in open Court of Accomack County December ye first 1702 by Mr Henry Jenkins as his Reall act and deed to Mr Francis Makemie

Teste Jno Washbourne Cl Cur)

Recorded December ye _____) Com Accomack
11th 1702 Teste Jno Washbourne Cl Cur)

A true copy from the records of Accomack Circuit Court as recorded in Will Book &c. 1692-1715, page 298.

Teste: _____, C.C.

At a Court held in Accomack County by her Majesties Justices of the peace for the said County March ye 2d 1702

This day Mr Francis Makemie presented his Servant woman named Jane Salman to this Court who was presented by Mr Robert Hutchinson and Mr Stephen Warrington then Church wardens by informacon of her Master Mr Francis Makemie for bearing a bastard child; and the said Jane Salman being examined in open Court upon her oath charged Peter negro belonging to ye sd Mr Makemie to be ye father of her Bastard Child which ye Court have ordered to be put upon Record; and that the present Church-wardens of ye Prish according to ye tenor of ye Sixteenth act of assembly made at James City in 1691 after ye sd Jane Salmans time is expired with her said master the sd Mr Makemie take her into custody and dispose of her according to ye directions of ye said Law.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1697-1705, page 140.

Teste: _____, C.C.

Virga: s s

Know all men by these presents, that Francis Makemie of Accomack County in the Dominion of Virginia being about to depart this Government, or Colony for a time, and proceed in a Voyage to England; do for diverse good cause, and considerations me thereunto moving, and particularly from the assurance I have of the fidelity of my beloved Wife Naomi Makemie, and my trusty friend Mr. John Parker appoint, constitute and ordain my said Wife, and my friend John Parker my true and Lawfull Attorneys, and do by these presents, constitute, appoint, and ordain them my true and proper attorneys for me, and in my name, to prosecute, manage, and do all necessary and requisite business relating to my Estate, in my absence particularly to pay and receive all just debts, and demands, and to give and receive, receipts, releases, and discharges, to demand sue for, and recover by Law Suit, or action all debts, and to procure orders, and upon Execution obtained to Imprison, and from prison to discharge, to ship goods upon my account and risque, and bills of Lading to take, and if need be to draw bills of Exchange on me to London, and to act in all these premises in as full & ample manner as if I were personally present to all intents and purposes; and further to qualifie and empower my said Attorneys, if occasion should be to make constitute, appoint and ordain, one two or more Attorneys under them, and what they or any of them, shall Lawfully act or do in the premises, I do hereby ratifie, and confirme to all intents,

as if personally present in witsesse whereof, I have hereunto
sett my hand and seal this first day of August 1703

ye Seale

Francis Makemie

Signed Sealed and delivered
in presence
R Drumond
Abraham Bancks
Wm Scott

The within Letter of Attorney of Mr Francis Makemie
presented to ye Court October the 5th 1703 by Mr John
Parker & desired Probacon thereof, and Capt. Richard
Drumond and Wm Scott two of the Witnesses to the same
made oath in open Court of Accomack County that they saw
the same sealed and delivered as the act and deed of the
sd:Francis Makemie which at the instance of the sd. John
Parker is ordered to be Recorded

Teste Jno Washbourne Cl Cur)

(Com Accomack

Recorded October ye 14th 1703Pr me

Jno Washbourne Cl Cur)

A true copy from the records of Accomack Circuit Court,
as recorded in Will Book & c., 1692-1715, page 321.

Teste: _____, C. C.

Virga SSt

We whose names are underwritten being at the House of
William Sheheard on the Eleaventh day of November att night,
and saw Mrs. Mary Anderson widow of William Anderson
Deceased, In a very weake and dying condition but very
sensible and distinct in memory, and we heard Mrs. Naomi
Makemie aske her sundry times, and in diverse expressions if
she had made a will, and Mrs. Anderson Replied again and
again she had made no Will, and said severall times she wanted
Mr. Makemie, and Mrs. Makemie urged her to make some
disposition and to say who should heave it, if it were in three
words, she replied I want Makemie take it amongst you given
under our hands this twelfth of November above written 1703

Spoke in presence of
her

his
William M Shepherd
mark

Eliz: X Shephard
marke

Makemie

her
Sarah X Ginn
marke

Some little time after in the said Eleventh of November
1703 we wose names are under written heard Christopher

Huddey desire Mrs. Mary Anderson to dispose of what she had, and to settle her business in the World to whom and Mary Anderson Replied, I give my wearing Cloathes unto Betty Makemie and Betty Taylor betwixt them and the rest amongst them and she said I give unto Betty Shepheards Daughter two cows and two calves and old Sue to be free and talked of Poor widdows but said no more of that matter. Given under our hands this twelvth day of November 1703

his
William M Shepherd
mark

her
Eliz: X Shepherd
marke

Chresthur Hudde

Naomi Makemie

Spoke in
presence of

his
Edward) Johnson
marke
John Glading

her
Sarah X Ginn
marke

The within Nuncupative Will of Mrs. Mary Anderson was Presented to the Court by Mr Francis Makemie December ye 7th. 1703 and Probacon thereof desired, which being proved in open Court by the oaths of William Shepheard Elizabeth Shepheard and Sarah Ginn is ordered to be put upon Record.

Teste Jno Washbourne Cl Cur Com Accomack
Recorded December ye 16th 1703 Pr me Robt: Snead Cl Cur Com Accomack

A true copy from the records of Accomack Circuit Court, as recorded in Will Book 1692-1715, page 326.

Teste: _____, C.C.

At a Court held in Accomack County December ye 7th 1703 by her Majesties Justices of ye Peace for the said County

This day ye Nuncupative will of Mrs Mary Anderson was presented to ye Court by Mr Francis Makemie and probacon thereof being desired and William Shepheard Elizabeth Shepheard and Sara Ginn three of ye evidences to the same will havinge this day made oath to ye truth thereof is accordingly ordered to be put upon record.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1703-1709, page 14.

Teste: _____, C.C.

At a Court held in Accomack County Febr:ye:First 1705 by her Majties Justices of ye Peace for ye sd County

This day Mr:Francis Makemie and Naomi his wife excutx of ye Last will & testament of Mr Edmd:Custis deceased Prsented a Petion to this Court yt ye cort wold be pleased to order appraisers to reduce ye estate of Edmd:Custis Deceased to sum certainty yt a valew may be put thereon & put upon Record ye Court thereupon ordered yt Capt:Tully Robinson Mr:Jno:Bradhurst Mr Jno:Wise Senr:& Mr:Jno:Drummond doe valew ye Estate of ye sd Edmd:Custis Deceased as it shall be showed them by ye Executrs:and yt ye sd appraisers—Repaire to ye Next Justis of ye Peace of this County to be sworne & thay to make Return thereof to ye next Court It is ordered ye sd petision to be likewise put upon Record

This day Mr:Francis Makemie and Elias Taylor Admitors: of ye Estate of Mrs:Mary Anderson Deceased Prsented A Petion to this Court seting fourth yt whereas there has bin sum clamor maid concerning ye Noncupetive will of Mrs:Mary Anderson Deceased hath Prsented these evidences following Jane Sallman Phillis Allmery Jno:Allmery to strenthen ye aforesd will and Desiers there Depotion to be put upon Record ye Court hath ordered ye same to be put upon Record with ye petition

True copies from the records of Accomack Circuit Court as recorded in Order Book 1703-11709, page 18.

Teste: _____, C.C.

Virginia St

To The Worshipfull Court of Accomack County The
Petition of Elias Taylor and Francis Makemie Adminis-
trats:of the estate of Mrs:Mary Anderson Deceased

Humbly Showeth

That Whereas there has been unreasonable Clamor made about the Noncupative will of Mrs.Mary Anderson produced and proved in this Court and yor petitionrs haveing sundry evidences to prove that Mrs:Mary Anderson ofn declared in her life time that Betty or Elizabeth Taylor and Elizabeth Makemie should have all her estates and humbly prays that said Evidences may be taken and their depositions put upon record for further confirmation of said Noncupative will and youre Petitionrs as in duty bound shall always pray

Recorded at ye Request
of Francis Makemie and
Elias Taylor Febr:ye:14th:1703

Teste Robt Snead Cl:Cur

The deposition of Jane Salmon aged 29 yeares or thereabouts Deponeth that I have heard Mrs:Mary Anderson widow of Mr Wm:Anderson at sundry times and in severall places when

A Live say and perticularly in her late sickees on or about the middle of September Last declare when I Asked hur why sche did not make hur will that ther was no need of it for Betty Makemie and Betty Taylor should have all that she had and none els should be the better for it and further saith not To the truth of what is here above Written the above said Jane Salmon made oath this 31th:day of January 1703 before me
Edward Moore

The deposition of Phillis Allmery aged 32 years or there about deponeth that I have heard Mrs:Mary Anderson widow to Mr Wm: Anderson when alive say at sundry times and severall places that betty Taylor and betty Makemie should have all hur estate but more perticularly on the 10 of October last or there about walking to hur plantation as we returned she complaning of hur weaknes I asked hur why she did not make hur will she answered what nead had she to make a will for elizabeth Makemie and Elizabeth Taylor should have all that she had except Sarah Elrin Gaddy glading and Ann Jones sumthing which at other time I have heard hur say was A (?) and petticote and further saith not

Phillis Allmery

The deposition of John Allmery aged 24 years or thear abouts hath heard Mary Anderson the wedde of Willum Anderson Say In her one house as wee sat by ye fier: on or about ye Last
2
of february 170- that Elisebeth Nakemy and Elisebeth Taylor
3
should have all that she had when shee Died Philles my wife at ye same time herd her say ye:saim and further sath not
John Allmery

Febr:ye first 1703

Mr:Francis Makemie Mr:Elias Taylor haveing petitioned ye Court of Accomack County that the within written Depotistios of Jane Salmon Phillis Allmery and John Allmery may be put upon Record the aforesd Deponents haveing sworne to the same in open Court

Teste Rob Snead Cl:Cur

Recorded at the Request of
Francis Makemie & Elias
Taylor Febr ye 14th:1703

Pr m Robt:Snead
Cl:Cur:Com Accomack

A true Copy from the records of Accomack Circuit Court as recorded in Will Book 1692-1715, page 329. The word left out in the above copy, indicated by (?) was partly torn from the book and was not legible.

Teste: _____, C.C.

At a Court held and Continued for Accomack County the 2 day of Febr: 1703 by her Majties Justices of Peace for ye sd County

Whereas Jane Sallman was ordered by A former order of Court to Appeare at this Court to receive Corporill punnishmt: for haveing A basterd child of her body shee not appeareing Mr:Francis Makemie appeared in Court & oblidged himself to bring ye Body of Jane Sallman to the next Court or he to pay her fine ye Court Do order ye same to be put upon Record
A true copy from the records of Accomack Circuit Court as recorded in Order Book 1703-1709, page 19.

Teste: _____, C.C.

At a Court held and Continued for Accomack County the 2 day of Febr: 1703 by her Majties Justices of Peace for ye sd County

This day Mr:Francis Makemie and Mr Elias Taylor Prsented to this Court ye Inventor.and Appraisement of ye estate of Mrs:Mary Anderson Deceased and haveing made oath to ye same as ye Law Derects ye Court ordered ye same to be put upon Record

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1703-1709, page 19.

Teste: _____, C.C.

Know all men by these presents that I Francis Makemie now of Accomack Countie in the Dominion of Virginia being bound in a designed voyage for Europe do for diverse good causes and consideratons me thereunto moving have made constituted and appointed and by these prsents do make ordaine constitute and appoint my beloved wife Naomi Makemie Mr:Andrew Hamilton and Mr:James Kempe my true sufficient & Lawfull Attr:ys for me & to my proper use and behoofe to manage Act in all my temporall concernes wth as full & ample Authority as if I was personally prsent particularly to do demand receive all my Just debts and upon receipts to give full & ample discharge and upon refusall of paymt:to sue implead and recover by due course of law and upon Judgment & Execucon obtained to imprison and upon paymt:to release from imprisonmt: to legally to acquit & discharge to pay all my just debts with out charge or law suits if made evident & plainly to appear I further impower and appoint them to sue for recover and manage the estate of Mr:Edmund Custis and children to wch:Iwth my afsd wife are appointed Exrs:as also to acknowledge convey & confirme a Deed of sale for Land sold to John Hutton & his heires forever and I do by these prsents ratify & confirme all and whatsoever my sd attr:ys

shall do or cause to be done in as full & ample manner about the premises for the end use & behoofe before mentioned as if I myselfe were personally present To wch I put my hand & seale this thirtieth day of May Anno ye Dni 1704

Signed sealed and
acknowledged in the prsence
of us
Susanna Beanlien
Arcadie Welburne
Henry White

Francis Makemie (Seale)

Recorded June ye 14th 1704
Pr Robt:Snead Cl;Cur:Com Accomk

On the backside of the aforegoing Lre of Attr:y was endorsed as followeth Vizt:

Letter of Attorney proved by the Witnesses wth:in mentioned the 7th: day of June 1704 in open Court

Teste: Pr Robt:Snead Cl:Cur

A true copy from the records of Accomack Circuit Court as recorded in Will Book &c 1692-1715, page 344.

Teste: _____, C.C.

At a Court held by her Majetis.Justices of ye Peace for ye County of Accomack October ye 4th:1704.

Whereas Jane Salman was convicted for haveing a basterd child borne of her body begat by a negro Mr Francis Makemei informing against ye sd.Jane Salman as aforesd & ye Law giving one third part to ye Informer ye hole being 21 hundred wat:of tobacco & ye sd Jane Salman being sold by ye present Church wardens to ye sd Makemei This day Madd:Naomie Makemie as attorney for ye sd Francis Makemei Came into Court and Confesed Judgmt:for ye sum and quantity of foureteen hundred pounds of tobacco being ye two third parts due for ye sd Jane Salmond it is therefore ordered that ye said Naomie Nakemei as attorney for ye sd Francis Makemie forth with make paymt:of ye sd sum and quantity of 14 W pounds of tobacco to ye Church wardens of ye Parish as ye Law directes with cost of suit alias execution.

A true copy from the records of Accomack Circuit Court as recorded in Order Book, 1703-1709, page 35.

Teste: _____, C.C.

At a Court held & continued by her Majty Justices of ye peace for ye County of Accomack March ye 7th:1704

Whereas Madm:Naomi Makemie and James Kemp as atturneys for Mr. Francis Makemie brought accon of debt to this

Court agst: John Hunkins and declared agst:him for twenty three pounds three shilling & nine pence sterling with ye cost of suite obtained by Coll:Jno: Custis Esqr and he failing to appeare after proclamation made according to Law and upon motion being made by the sd James Kemp qualified as aforesd: order of attachmt:is granted agst:ye Estate of ye sd John Hunkins suffetient to satisfy ye Clame of twenty three pounds, three shillins & nine pence Sterling with ye Cost of both suits to be responsible tell further tryall.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1703-1709, page 42.

Teste: _____, C.C.

At a Court held & continued by her Majtes:Justices of Peace for ye County of Accomack Aprill ye 4th:1705

Whereas Mrs. Naomie Makemie & James Kemp attorneys for Mr: Francis Makemie brought acco of debt ye Last Court agst:John Hunkins and declared agst:him for twenty three pounds three shillins and nine pence Sterling wth:Cost of suit obtained by John Custis Esqr and he failing to appeare after proclamacon according to Law and ye sheriff returneing non est Inventus attachmt: was granted agst:ye estate of ye sd John Hunkins returnable to this Court for further tryall which attachmt:was accordingly issued and executed and returned on ye docqt: & this day ye accon being Called in Courie ye plantiffs being Called & proclamacon made according to Law and they faileing to appeare to prosecute ye attachmt:it was ordered to be dismist

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1703-1709, page 43.

Teste: _____, C.C.

At a Court held and Continued by her Majtes:Justices of ye peace for ye County of Accomack June ye 6th:1705

Whereas attachment was granted agst:ye estate of John Hunkins by Major Bennit Scarburgh one of her Majtes:Justices of ye peace for this County upon ye Complaint of James Kemp one of ye attorneys of Mr:Francis Makemie for ye sum of twenty three pounds three shillins and nine pence sterling and ye sheriff returneing the attachmt:to this Court served on twenty two hodgsheads of tobacco being ye estate of ye sd: John Hunkins the sd: Jno:Hunkins being called and proclamation made according to Law and the sd Jno Hunkins not appeareing to replevin ye sd twenty two hhd:of tobo:so attached ye sd:James Kemp moved for Judgment Mrs:Naomie Makemie Mr Andrew Hamelton and James Kemp attorneys for Francis Makemie made oath in open Court that they nor any

for them hath not recieved ye sd:debt of 23£:3s:9d:nor any part of ye same and ye sd debt being made further to appeare by a Judgmt. obtained in this Court by John Custis Esqr.in December last for twenty three pounds three shillings and nine pence sterling money due to ye sd:Jno Custis Esqr:by one bill of exchange dated the 7th day of Aprill 1703 Indorsed to ye sd Jno Custis Esqr: by Francis Makemie for twenty pounds sterling draune by Jno Hunkins on Jno Love merchant in London payable to ye sd Francis Makemie which is protested for wante of effects which protest was produced in open Court by Jno Custis Esqr and was by ye Court taken for suffetient proff and Judgment did pass agst:the sd Francis Makemie for ye sd: 23£:3s:9dwith cost of suit it being ye priceple debt and damages according to law and charges of ye protest which proofs being by ye Court thought suffetient the Court do therefore order that Judgment be entred and execution to proceed agst: ye sd 22 hhds of tobaco: suffetient to satisfy the Clame of twenty three pounds three shillins and nine pence with cost

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1703-1709, page 46.

Teste: _____, C.C.

At a Court held for the County of Accomack by her Majty Justices of ye Peace for the sd County December ye 4th, 1605

This day Mr:Francis Makemie presented to this Cort an order of ye Last Gell: Cort setting forth that ye sd Mr:Makemie and Naomi his wife giving security at ye Cort of Accomack County such as ye sd Cort shall approve off to performe the trust reposed in them by ye will of Mr:Edmund Custis deceased and ye sd Francis Makemie presented Ralph Justis John Parker George Parker Ser: Perry Leatherbury and James Alexander for security which ye Cort: approved off it being of considerable moment & there being no mention in ye sd order to whome ye bond should be given to the Cort thought fit to refer ye matter to ye next moorning for further consideration

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1703-1709, page 54.

Teste: _____, C.C.

At a Court held and continued for the County of Accomack by her Majty Justices of ye Peace for ye sd County of Accomack December ye 5th 1705

Whereas yesterday Mr:Francis Makemie presented to this Cor:t an order of ye Last Genll: Cort setting forth that ye sd Francis Makemie & Naomi his wife giveing security att ye Cor:t of Accomack County such as ye Cor:t shall approve off

to performe ye trust reposed in them by ye will of Mr:Edmund Custis deceased and ye sd Francis Makemie presented Ralph Justis John Parker Geo: Parker Senr: Perry Leatherbury & James Alexander for securitys which ye Court approved of it being of considerable moment: and there being no mention made in ye order of ye Genll: Court to whome ye Bond should be given to, this Court therefore thought fitt to refer ye matter to this morning for further consideration and this day there being a full Court and the Court takeing ye same into mature Consideracon were of opinion that it was not incumbend upon this Court to nominate to whom the bond should be given too

This Indenture made this the Seventh day of June Anno Domini 1703 and in ye third yeare of the Reign of our Sovereign Lady Ann by the grace of England, Scotland, France and Ireland Queen Defender of the Faith &c. Between Francis Makemie of Accomack County in Virginia Gent. and Naomi his Wife of the one part and John Howton of the same County Planter on the other part Witnesseth that the said Francis Makemie and Naomi his wife for and in consideration of eleven thousand seven hundred pounds of Tobacco to them in hand at and before ye sealing And delivery of these presents by the aforesd John Howton, well and truly paid The receipt whereof he the said Francis Makemie and Naomi his wife doth hereby Acknowledg them selves therewith fully satisfied and paid, and thereof, and of every part and parcell thereof doth clearly acquit Exonerate and discharge the said John Howton his heires Executors and Administrators for ever By these presents hath given, granted Aliened, bargained, sold, enfeoffed and confirmed, and by these presents doth fully clearly and absolutely give, grant, bargain, sell, Alien, Enfeoffe and confirme unto the said John Howton his heirs and assigns for ever One Hundred forty five Acres of Land Scituate lying and being the the County of Accomack aforesd between Pungoteag and Matchatank and bounded as followeth, vizt: Begining at a corner Marked Pine & the Land of Mr:Robert Hutchinson thence by Marked Trees North West by West 1/3 point West two hundred and six pole to a corner marked Pine standing by the mouth of Silbys alias Howtons Gutt Thence North East Twentie Eight forty Minnits Twenty six poles to a Marked white Oake over the Gutt, Then North East Fifteen Degrees Fourteen poles to a Marked Pine, then North East Thirty one degrees Twenty four poles to a marked white Oakes, Then North East Thirty one Degrees fifty two poles to a stake neare the head of a Gutt, Then North East Eighty Degrees, Seaventeen and 2/5 poles to a marked Pines, Thence by a Right Line of marked Trees South East ½ Easterly Two hundred and one poles to (by) a corner marked red Oake, Thence South West by South 1/3 points Southerly ninety four 1/5 poles to the first beginning, with all and singular Its Rights, Members and Appurtenances, together with all Houses, Edifices, buildings, Orchards, Gardens, Fences, pastures, Woods, underwoods, Com-

mon of pasture and apurtenances whatsoever unto the said One hundred forty five acres of Land and prmises or to any part or parcell of them belonging or in any wise appertaining To have and to hold the said one hundred forty five acres of Land and all singular other the prmises herebefore granted bargained and sold with their and every of their rights members and appurtenances what soever unto the said John Howton his heires and assigns for ever, and the said Francis Makemie and Naomi his wife for themselves and either of them their and either of their heires executors and Administrators, the aforesaid One hundred forty five acres of land, and all and singular other the prmises before granted bargained and sold with the appurtenances unto the said John Howton his heirs and assigns to the Onely proper use and behoofe of the said John Howton his heires and assigns forever against him the said Francis Makemie and Naomi his wife them or either of them, their or either of their heirs and assigns and all and singular every other person or persons whatsoever Lawfully clayming by from or under them or any of them shall and will Warrant and for ever defend by these presents and the said Francis Makemie and Naomi his wife for them selves and either of them, their or either of there heires executors & Administrators do covenant promise grant and agree to and with the said John Howton his heirs and assigns and every of them by these prsents That the said John Howton his heirs and assigns and every of them shall and may by force and virtue of these prsents, from time to time, and at all times for ever hereafter Lawfully peaceably and quietly have held, use occupie, possess and enjoy the sd. one hundred forty five acres of Land, and all and singular the before granted prmises with their and every of their Rights, members and appurtenances, and have receive and taken the rents Issues and profits thereof to his and their own proper use and behoof for ever, with out any Lawfull Lett Sute Trouble Deniall, Interruption, Eviction or Disturbance of the said Francis Makemie and Naomie his wife them or either of them, their or either of their heirs or assigns or any other person or persons whatsoever Lawfully Claiming from or under them or any of them or by their or any of their Act, Consent, Title Intrest Privitie or procurement, The rents and services, which from henceforth from time to time shall grow on demand payable unto the Christ Lord or Lords of the Fees of ye premises, onely Excepted and fore prized In Wittness whereof we have hereunto set our hands and seals the Day and year first above written

Francis Makemie (0)
Naomy Makemie (0)

Sealed & Delivered
In Prsence of
John Parker of Mattaponi
Ja:Kemp Junr:

The within written acknowledged in open Cort:of Accomk: County by Francis Makemie & Naomy his wife as their acts and deeds to Jno Howton december y 5th:1705

Teste Robt:Snead Cl:Cur.Com Accomk
Recorded Janr.ye 4th 1705 Pr Robt:Snead Cl:Cur:Com Accomk.

A true copy from the records of Accomack Circuit Court as recorded in Will Book &c., 1692-1715, page 377.

Teste:_____ , C.C.

At a Cort held for Accomack County by her Majty: Justices of ye Peace for ye sd County February ye 5th:1705

Whereas Francis Makemie & Naomy his wife peticoned this Cort: setting forth that by virtue of an order of ye Genell: Cort:Mrs Tabitha Hill is obliged to render an account upon oath of all & singular ye estate of Mr Edmund Custis decd: with ye profite arising from ye same &c as by & in ye sd order is set forth & ordered & upon failer of so doing execucon to issue agst:ye sd Mrs. Hill for ye sum of five hundred pounds sterling:these are therefore to request of yor: Worships to certifie that ye sd Mrs: Hill hath not complied with ye sd order of ye Genell: Cort The Cort thought fitt (there being but a bare Cort:to postpone their Judgments in that behalfe tell tomorrow in expectation of a fuller Cort:

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1703-1709, page 61.

Teste:_____ , C.C.

At a Cort:held and Continued for Accomack County by her Majty:Justices of ye Peace for the sd County Febr:ye 6th 1705

Whereas Mr:Francis Makemie & Naomy his wife yesterday petitioned this Cort:setting forth that by virtue of an order of the Genell:Cort:Ms Tabitha Hill is obliged to render an account upon oath of all & singular ye estate of Mr Edmund Custis decd:with ye profits arising from ye same & c as by & in ye sd order is set forth & ordered & upon failer of so doing execucon to issue agst: ye sd Mrs: Hill for ye sum of five hundred pounds sterling these are therefore to request yor Worships to certify that ye sd Mrs:Hill hath not complied with ye sd order of ye Genell:Cort:the Cott: thought fit there being but a bare Cort:to postpone their Judgments in that behalfe tell this day & this day the Cort:taking ye same into Consideracon caused the Genell:Corts:order to be read by which the Cort:could not any way find that ye sd order did request any such Certificate from this Cort:, this Cort::taking all due Care to make Record of all proceedings therein which Records all persons may have a recourse to, which is by this

Cort: thought suffetient for all persons that have any business depending therein

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1703-1709, page 60.

Teste: _____, C.C.

At a Cort:held & Continued for Accomack County by her Majty Justices of ye Peace for ye sd County February ye 7th:1705

Whereas Francis Makemie brought accon of debt to this Cort: agst John Poulson ye Plaintiff:& defendt. being called and proclamacon made according to Law and no one appeareing ordered that ye suit be dismissed for non pross

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1703-1709, page 63.

Teste: _____, C.C.

At a Cort:held & Continued by her Majty:Justices of ye peace for Accomack County March ye 3th:1707

Whereas Francis Makemie brought accon of ye Case to this Cort: agst:Thomas Bonewell ye: accon being called ye plaintiff by Mr Andrew Hamilton his attorney who produced a power from Mr:Makemie as such and ye defndt:appearing did with Thomas Townsing and by ye Concent of Mr:Andrew Hamilton attorney recognize themselves in ye sum of one hundred pounds Sterling to save harmles and Indemniffie ye:sd:Fra:Makemie from all damag that may happen and accrue by meanes of ye sd Makemie being bound for ye sd Bonnewell in an accon depending between ye:sd:Bonnewell and Matilda West widdow and executrix of Coll:John West decd:

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1703-1709, page 112.

Teste: _____, C.C.

At a Cort:held and continued for Accomack County by her Majty Justices of the peace for ye sd County August ye 4th: 1708

This day Madm:Naomie Makemie Executrix of the Last Will and Testament of Mr Francis Makemie decd:presented the Last Will and Testament to this Cort.for probacon which was proved in open Cort:by ye oathes of Coll:Tully Robinson Mr Andrew Hamilton and John Lewis three of the witnesses to the sd Will which was by ye Cort:allowed for suffetient proff & ordered to be put upon Record

This day Madm:Naomie Makemie requested this Cort:that there might be foure appraisers to Inventory and appraise so much of ye estate of her husband as shall be presented to them by ye Executrix upon which ye Cort:ordered that Coll:Tully Robinson Capt:John Brandhurst Capt:Jno Watts and Mr Robert Pitt or any three of them Inventory so much of ye estate as aforesd of Mr Francis Makemie decd: sometime between this & ye next Cort and that they repaire to ye next Justis of the peace for this County to be sworne

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1703-1709, page 120.

Teste: _____, C.C.

At a Cort:held and continued for Accomack County by her Majty Justices of ye peace for ye said County October the 6th 1708

This day Madm:Naomie Makemie presented to this Cort:an Inventory of ye estate of Mr Francis Makemie decd:and desired that it might be put upon Record

This day Madm:Naomie Makemie petitioned this Cort:for Administracon on the estate of Elizabeth Makemie her daughter latedeceased she deying intestate which was by ye Cort: granted she giveing bond and security as ye Law directes she presented Capt: Brandhurst and Hill Drummond for securityes who were by ye Cort:accepted of and ordered that ye Clerk take bond accordingly

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1703-1709, page 125.

Teste: _____, C.C.

At a Cort:held and continued for Accomack County by her Majty Justices of the peace for the sd:County Febr ye 3rd 1708

This day Mr James Kemp and Naomie his wife executrix of the Last Will and Testament of Mr Francis Makemie petitioned this Cort: setting forth that whereas there was formerly an order granted for the appraiseing of some part of the estate of the sd Francis Makemie for the payment of debts and severall other Clames being since made by persons to this executrix then unknown humbly prayes that the sd order may be renewed or Continued for a further appraisement of some part of the sd estate which was by the Cort granted and ordered that ye same appraisers named in ye first order or any three of them appraise some part or what more of the estate of Francis Makemie decd as shall be shewed them by Mr James Kempe and Naomi his wife executrix as aforesd:

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1703-1709, page 182.

Teste: _____, C.C.

An Inventory and Appraisement of the Estate of Mr:Francis Makemie Late of Accomack County deed:taken by vertue of an Order of Court bearing date Augst:ye:4th 1708 by us the Subscribers hereunder neath mentioned

	lb	s	d
Im Ps:	To 4 wire sifters at.....	00	08:00
	To 1 Scre. at door at.....	02	00:00
	To 13 Earthen Cups one Sullibub pott 1 punch bole 1 broken crewer 2 tea- potts 1 glas all at.....	00	05:08
	To 1 watch at.....	01	10:00
	To 1 chest of drawers at.....	01	10:00
	To 2 dos of cain Chaires.....	02	08:00
	To 1 old broken Couch at.....	00	02:00
	To 1 cain Chaire att.....	00	02:00
	To 2 ovel Tables at.....	00	10:00
	To 1 larg one do:at.....	00	10:00
	To 1 old square one do:at.....	00	07:00
	To 1 Looking glas at.....	00	10:00
	To 1 case of aget knife & spoon.....	00	15:00
	To 1 prospective plass at.....	00	02:06
	To 1 India barbers bason.....	00	01:00
	To 2 Tea servers at.....	00	01:06
	To 1 fidle & case at.....	00	06:00
	To 1 wicker baskett at.....	00	00:04
	To 1 small case of bottles at.....	00	04:00
	To 1 Table Cloath & 2 Cubard Cloaths at.....	00	05:00
	To 3 small pictures at.....	00	06:00
	To 4 old mapps at.....	00	04:00
ye:	To 1 old Olive chest of drawers.....	01	10:00
Hall	To 17 peices of Earthen warre.....	00	02:10
Chamr:	To 1 cabinett at.....	00	08:00
	To 1 small Table at.....	00	04:00
	To 1 old broken Cabinet at.....	00	03:00
	To 7 Chaires at.....	00	14:00
	To King William and Queen Marys Pictures att.....	01	10:00
	To 1 pr: of old double Curtaines 1 quilt two pillows one hamoker 1 pr: of sheets bedstead & 1 old matires at	02	00:00
	To 2 pr:of old window Curts:	00	03:06
	To 1 close stool at.....	00	06:00
	To 1 small iron Hearth at.....	00	05:00
	To 1 looking Glass Table and Stands at	00	01:00
	To 1 brush at.....	00	00:04
	£	21	16: 2

		£	s	d
To 1 baskett at.....		00	00	08
To 1 picture at.....		00	02	06
To 1 counter paine at.....		00	17	06
To 5 Counter paine & Hamock.....		02	00	00
To 1 chest at.....		00	03	00
To 2 damask Large Table Cloath.....		00	12	00
To 1 large Hugerback ditto at.....		00	06	00
To 2 small damask do:at.....		00	07	00
To 2 diaper do:at.....		00	05	00
To 3 old small huger back do: at.....		00	06	00
To 3 very old side board damask.....		00	03	00
To 6 old damask towels.....		00	03	00
To 2 dos & 5 damask napkins at.....		01	09	00
To 1 dos of course diaper do:at.....		00	08	00
To 6 course towerls at.....		00	03	00
To 1 dos & 3 pillow bears at.....		00	07	06
To ½ dos of course do:old at.....		00	02	00
To 3 pr:of sheets at 9s Pr.....		01	07	00
To 2 pr:do:at..... 6 Pr.....		00	12	00
To 3 pr old do:at.....		00	12	00
To 3 pr of very old do:at.....		00	06	00
To 1 Trunk at.....		00	06	00
To Images Broken cupps and Glasses all at.....		00	03	00
To 1 Hand & tin Costane.....		00	03	00
<hr/>				
In ye:	To 9 Gimblets at.....	00	00	09
store	To 10 Augers at.....	00	02	00
<hr/>				
		£	s	d
To 4 old hand sawes at.....		00	03	00
To 3 old Docters sawes at.....		00	03	00
To 1 sett & file 1 Rasp & Gouge & 1 square 1 small Hatchett 1 pr:of tin Shears sode as ham.....		00	02	00
To a pr sell of old Coppers tooles.....		00	06	00
To 1 Coopers joynture.....		00	02	06
To 1 large saddle at.....		00	15	00
To 30 par axes at.....		01	10	00
To 7 pr chest hinges at.....		00	03	06
To 2 pr of shoes at.....		00	06	00
To 7 ratt eaten whips at.....		00	02	06
To 9 straw hatts at 4d.....		00	03	00
To a pr sell of fish hooks and 4 hand saw rests all at.....		00	02	00
To 7 pr:of leather gloves at.....		00	04	00
To 12 gros & a half of Gimp & threed butts: in sorts at.....		00	12	00
To a parsell of do:of Sevl: sorts.....		00	03	00
To 28 hanks of mow haire at.....		00	07	00

To a Pr sell of saile twine at.....	00:01:02
To 7 ounces of nuns threed at.....	00:03:09
To 1 peice of Golloone at.....	00:03:00
To pr: of brass buckles at.....	00:00:03
To a pr sell of Saile Twine at.....	00:04:00
To a pr sell of Calliminea butts at....	00:05:00
To 5 Gros of butts at 14d Pr.....	00:05:10
To ¼ of lb of whited brown thread....	00:00:06
To 3 small brushes at.....	00:00:03
To half Gros of white Threed butts: & a Pr sell of Hay tape.....	00:00:06

 17:13: 8

	\$ s d
To 1 broad how at.....	00:01:00
To 5 yds:of haire cloath at.....	00:05:00
To 9lb :of steal at 2d Pr.....	00:01:00
To 7 double girts at.....	00:03:06
To 8 leather colliers at 9d Pr.....	00:06:00
To 1 pr:of Sturop leather & 11 Cropr:att.....	00:02:10
To 1 small net at.....	00:02:00
To 7 Tand hides at 8s Pr.....	02:16:00
To 2 curd:hides & 1 peice do:at.....	01:04:00
To 1 plush sadle & furniture with pistoles & boulsters all at.....	03:10:00
To 1 sadle do:at.....	00:06:00
To 3 old cross cut sawes at.....	00:07:00
To a pr sell of smith Toolles at.....	04:00:00
To a cross cutt saw at.....	00:03:06
To a small still & worme at.....	01:10:00
To 1 old still at.....	00:09:00
To 1 old sadle at.....	00:03:00
To 5 nar ax & 1 broad Do:at.....	00:03:00
To 7 old hoes at.....	00:02:00
To 3 Grubing hoes at.....	00:02:00
To 1 Froe at.....	00:01:00
To a Prsell of tin ware at.....	00:05:00
To 2 bung borers 1 cuting knife & 1 prooning hook all old at.....	00:01:00
To 435 of old iron at 1d pr lb and old locke at.....	01:16:03
To 3 very old wornout sawes.....	00:01:00
To 2 old whip saws at.....	00:03:00
To 1 Tent:saw & 1 cross cutt saw.....	00:05:06
To 1 steale plate whip saw.....	00:12:00
To 1 shallop worme eaten and very oil found at.....	16:00:00
To 1 soop ladle found & very old platt at.....	38:00:00

	To 1 small boat belonging to said shallop at.....	00:10:00
	To 1 old spoke sheave at.....	00:00:04
	To 6yds:& ½ of buckrum at 7d.....	00:03:09 ½
In ye:	To 1 bed boulder 2 pillows 1 pillow case 1 pr: of sheets 1 blankett I suit	
Green	Curts: old	03:05:00
Chambr:	To one Looking Glass at.....	00:05:00
In ye:	To 2 beds 2 boulders 2 pillows I suit of lin Curts: & bedstead	
Great	at.....	05:00:00
Chambr:	To 1 old bed & boulder 4 blankets 1 pr of sheets & 4 old blankets & bedstead all very old.....	02:00:00
In ye:	To an old matt at.....	00:00:06
Garret-	To 50 lt: of Glass broken and whole at	00:08:04
	To 1 very old Speaking Trumppt:.....	00:00:06
	To 1 old frame of a table at.....	00:00:03
	To 5 pr: of plaine shoes at.....	00:10:00
	To 1 very old bed & 2 old pillows at....	01:10:00
	To a Pr sell of twine at.....	00:07:04
	To 1 broken mouthd Jugg pott & lanthorne at.....	00:01:04
	To 1 Trunk & 1 Cashr:old.....	00:12:00
		<hr/>
		87: 4:10 ½

		\$	s	d
	To 11 horne hafted knives at.....	00	02	09
	To 11 mens & womens lasts and 4 small prsell of Shoemakers tooles.....	00	03	06
	To 20 hhds:of Tobao:qt:meat 15333 at 5s 6d pr Cent.....	42	03	04
In Mr:	To 1 old collird quilt at.....	00	04	00
Mak:Room	To 1 old suit of Linsey woolsy Curts: & 1 ould Counterpaine.....	00	05	00
	To 1 speckled Rugg at.....	00	10	00
	To 1 suit of Green Darnix Curts:.....	00	09	00
	To 1 suit do:att.....	00	00	00
	To 1 Green Rugg at.....	00	09	00
	To 1 old Serge suit Curts:moth eaten..	00	06	00
	To 1 pr:of moath eaten Blankets.....	00	08	00
	To 2 old Roged window Curts:at.....	00	00	06
	To 1 suit Curts:1 Calicoe Quilt 1 homeker 1 pr:of sheets 2 pillow cases one bed stead.....	01	00	00
	To 1 old olive chest of drawer.....	01	05	00
	To 2 seal skin Trunks one large one small.....	00	11	00
	To 1 old broken cupboard at.....	00	06	00

In ye:	To 1 chest at.....	00:06:00
Shead:	To 1 small trunk at.....	00:07:00
	To 1 spice box att.....	00:02:00
	To 1 small old Phissick case at.....	00:02:00
	To 1 close stool & Copper pan.....	00:08:00
	To 2 small old do (?) sick case 1 with several bottls broken.....	00:03:00
	To 1 old little broken trunk.....	00:00:09
	To a small Prsell of butts:loose.....	00:02:00
	To 1 small old square Table at.....	00:03:00
	To 1 old Looking glass at.....	00:01:00
	To 1 old small broken Seale skin Trunk	00:01:00
	To 1 worse do:& 1 little old box.....	00:01:06
	To 1 old Tin handle box 2 broken shavin boxis a powder box an old paire of Taylor Sheares.....	00:00:09
	To 3 small Earthen dishes and 11 plates do:at.....	00:02:10
	To 1 old oaken cupbard.....	00:08:00
	To 6 pieces of Earthen ware.....	00:02:00
	To old broken waring pan.....	00:04:00
	To 2 Chaffin dishes at.....	00:02:00
	To 2 old box Irons & heaters.....	00:02:00
	To 2 Iron Candle sticks.....	00:00:04
	To 4 brass Kandle sticks.....	00:06:00
	To 2 hackels at.....	00:04:00
	To 1 pr:of andirons at.....	00:10:00
	To 2 pr:of old tongs 1 broken—& 1, old FrienShovel.....	00:00:10
	To 1 small Iron Rack at.....	00:01:00
	To 1 glass case at.....	00:01:06
	To 3 gunns at.....	01:07:00
	To 1 small seafiak bad Curts: 2 wollens 2 blankets 1 wsk: 1 sheet.....	01:05:00
	To 1 sealeskin Trunk small—at.....	00:04:00
	To 1 Gardin Tin watering pott at.....	00:01:00

 55:16: 1

\$ s d

To 1 bed boulster and Pillow case and pillow 1 Rugg & blanket 1 pr: of sheets & bedsted at.....	08:00:00
To 1 Tea copper pot 1 dark lanthorn 1 bell mettle morters small chaffin dish 1 old perper box at.....	00:04:00
To 4 bolting cloaths & 2 old Cushions....	00:16:00
To 1 pr:of andirons about 40lb:at.....	00:06:00
To 2 gageing Rods 1 simyter 1 chess board & men 1 stand for a book.....	00:08:00
To 1 little nest trunk 1 old barbers case with 5 old Rayzors & little	

looking glass & barbors bason.....	00:03:00
To 1 brass sundial 2 burning glass	
1 old ½ houer glass 1 old brush one	
wooden standish 1 Ivory Rubber 1	
pewter standish 1 silver seal 1 pr:of	
pocket stilliards 1 powder box.....	00:08:00
To 2 pr:of scailes 3 bras 10 lb:2oz:½	
—4old small loadin weights one 4 lb:	
weight lead 1 paper basket 2 old	
nocternals 2 pr:small stilliards	
4 dos of haire butts.....	00:12:00
To 1 old tin candle box 1 cature box	
1 tinder box 2 old trewels 1 old pr:of	
Taylor's shears one old pr Carpenters	
ads 3 stirrops 1 old brush 1 old main	
Combe 1 old carbine Swivle & one	
old iron fork at.....	00:03:00
To 2 small trunks at.....	00:04:06
To 1 ship compass at.....	00:01:06
To 1 pair of great Stilliards.....	00:10:00
To 48 yds:of black plain Silk at 3 s.....	07:04:09
To 12 yds:of green Ribbon at 9d.....	00:09:04 ½
To 11 yds of do:at 4d:½ pr yd:.....	00:04:03 ¾
To 13 yds:½ of nar green do:.....	00:02:07
To 9 yds:¼ of nar blew do:.....	00:01:06 ¾
To 7 yds:¼ of nar Scarlet do:at 3d pr	00:01:09 ¾
To 5 yds: of nar black do:.....	00:00:10
To 5 yds:of red do:at—4 pr.....	00:01:08
To 5 yds:of black do:at 2 pr.....	00:00:10
To 30 yds:of Galroome at 1d pr.....	00:02:06
To 27 dos:of brest butts at.....	00:04:06
To 6 dos:of pewter plates at 7 d &	
dos one with another.....	02:03:00
To 1 grt:pot 1 old Collinder tin.....	00:00:08
To 7 pewter basons 1 flagon 4 salt	
sellers 1 bed pan 2 chamber potts	
weiging 38 lb:at 6d:pr lb.....	00:19:00
To 10 pewter dishes & 10 chees	
plates weiging 45 ½ lb.....	01:14:01 ½
To 1 prsell of old pewter almost	
useless weiging 39lb:½.....	00:14:07
	<hr/>
	21: 1: 9 ¾
	£ s d
To 5 old spining wheels 1 woolend	
all at.....	01:15:00
To 1 small ols spiret case at.....	00:02:00
To 1 small sugr:box and basket.....	00:01:03
To 3 pr:of gloves very much Decayed	00:00:08
To 1 Fouthes Cabbin bed 1 pr:of sheets	
one small old bed stead at.....	01:05:00

To 6 old barrels with but one head.....	00:02:00
To 1 pr:of stock cards.....	00:01:00
To 2 little old broken chest & 1 old broken desk at.....	00:01:06
To 9 keilers each at 9d pr.....	00:06:09
To 1 old cheme at.....	00:00:06
To 27 pieces of very course earthen ware some of them broken at.....	00:05:00
To 4 old busketts 2 pigin 2 ready to drop to pieces.....	00:04:00
To 1½ bushle:& 1 pick old at.....	00:02:00
To 13 old Reap hooks & very old worein out little draw:knife.....	00:02:06
To 2 pigins at.....	00:01:08
To 1 empty small cask at.....	00:01:06
To 3 barrels of sale yt: 9 bushell.....	01:07:00
To 1 small brass Kettle old one old shel Inett batterd att 8d pr.....	00:06:00
To 2 old frying pans at.....	00:02:00
To 1 Gridiron old.....	00:01:00
To 1 funell at.....	00:00:08
To 1 Iron plate heater.....	00:00:06
To 1 Iron pott pot weight 20 lb at 2d & hooks.....	:03:04
Tl 1 ditto 35 lb at de:.....	00:05:11
To 1 ditto 31:½ at do:.....	00:05:02½
To 1 bellmettle Morter & two Skellits weighing 18 lb ½ a d pr.....	00:18:00
To 2 old skimers 1 shoemakers knife 1 pestle 1 cleaver 1 iron ladle 1 wooden do: 1 houleing pin 3 or 4 peices old iron.....	00:03:00
To 1 large iron spitt.....	00:03:00
To 1 iron crane att.....	00:01:02
To a corne screene at.....	00:05:06
To an ould Rotten seine at.....	00:10:00
To 2 old hooks 1 old crock 1 old goose	00:01:06
To 28 bushll:½ of salt at 2 s:6d.....	04:16:03
To 1 boat at.....	07:00:00
To 1 old Gray horse.....at.....	01:05:00
To 1 : 3 year old horse at.....	00:10:00
To 50 sheep at 4s:6d:some being small some lambs.....	11:05:00
To 1 little old broken Lron pot at 2d..	00:02:06
To 1 old broken cast Copper 50 lb at 6d pr.....	01:05:00
To 1 Iron pott yt:80 lb at 2d pr.....	00:13:04
	<hr/>
	38:15: 8½

	\$ s d
To 15 bushll: salt att 2s:6d.....	01:17:06
To 3100 foot of Inch & half oake plank att 1d¼ pr foot.....	16:02:10
To 700 of inch pine pk:att 4s pr 11.....	01:08:00
To 1 small apple cart & wheelse.....	01:00:00
To 1 cart and wheels ½ worn.....	01:00:00
To 2 large earthen jares.....	00:10:00
To 4 suits of weavers Gears & 1 ordinary Loom.....	01:05:00
To 4 old chests.....	00:20:00
To 12 old Syder cask qt:1080 galls:att 3s:pr(?) is.....	01:12:04
To 309 lb:of nails in sorts.....	04:03:08 ¼
To 22 lb:of old iron.....	00:01:10
To 6 Iron Casements old & new.....	00:05:00
To 1 hhgd:of suger qt:804 lb:att 25s pr ct.....	10:01:00
To 200 old iron att 1d pr.....	00:16:08
To 3 or 4 small smith old Tools.....	00:01:00
To 1 silver shell Greater.....	00:08:00
To 2 pr:sizers tipt 20th:silver.....	00:06:00
To 2 small Iron Chyrngeen Instru- ments & 1 old Chyrngeen box.....	00:06:00
To 1 brass lock att.....	00:03:00
To 180 ounces & ½ of plate at 5s pr ounce.....	45:02:06
To 1 pr:Physic scales & weights.....	00:02:06
To 1 silver spoon as pr weight.....	00:08:03
To a prcill of bottles violls Gally potn qt: Physical means & papers dto &c.....	03:00:00
To 3 Pearch lines.....	00:00:09
To 1 prsell old Iron and a small bell....	00:02:00
To 10 pr:of oars at 2s.....	01:00:00
To 4 stears & 1 bull about 5 years old	10:00:00
To 10 cows & calves att 1£:12s:is.....	16:00:00
To 1 : 2 year old steer.....	00:12:00
To 11 yearlings att 10s pr pec.....	05:10:00
To 9:cows att 27s each.....	12:03:00
To 1 old desk.....	00:01:00
To 1 servant Girle about 10 months to serve named Eliza:Unice & con- sidering what shee must have when free upon this consideration have valued att.....	00:01:00
To 896 books vizt:Latin Greek English & hebrew &c.....	20:00:00
	157:05:11 ¼

	£	s	d
To a parcell of old books much Broken & some paper books qut:96:all valued at.....			00:16:00
To 1 servt:boy having seven years to serve some odd months vallued at....			07:00:00
To 7 old hoggs at.....			00:04:00
To 310 bushll: of corne at 14dpr.....			18:01:08
To 16 Hoggs qt:to say small sowes small barrows & shoats all vallued at 4d pr head.....			03:04:00
To 18 hoggs ditto valued at do:.....			03:12:00
To 1 old sloop cabbin bad at.....			00:04:00
To 9 dos Glass qrt:bottles at 2d pr bottle.....			00:18:00
To 2 old drought stears at 3£:pr.....			06:00:00
To a prsell of wool cards at Two Ditto			13:18:00
To 6 dos:of wool Cards at 1:2:0000....			04:04:00
To 1 old black plush saddle at.....			00:20:00
To 30 Galls of Traine oyle at 9d.....			01:02:06
at Matchnk: To 9 cows and calves 1 £:12s:.....			14:08:00
To 8 cows & 3 bulls/steare at.....			15:16:00
To 8 yearlings 1 heifer at.....			04:10:00
To 21 sheep young & old some being small lambs.....			04:14:06
To 3 old salt pans much burnt To 3 Iron plates for do:To 1 small anchor of Kinetts fordo:.....			06:10:00
To 1 old saine at.....			00:10:00
To 1 old Iron frame qt:2.50 at 2d.....			02:01:08
To 1 old Iron frame qt:2.50 at 2d.....			02:01:08
To 1 old syder cask at.....			00:04:06
To 2 pr of hand mill stones.....			00:12:00
To 1 great Jar at.....			00:05:00
To 1 old Cabbin bed 2 pr:of blanks at..			00:12:00
To 4 old pewter basons at.....			00:06:00
To 3 earthen milk pans 1 buttr: Course waire at.....			00:00:06
			110: 4: 4
To 1 wire sifter.....			- : 2: 0
			157: 5:11 ¼
			38:15: 8 ½
			21: 1: 9 ¼
			55:16: 1
			87: 8:10 ½
			17:13: 8
	:£		488: 8: 4 ¼

Jno Bradhurst
John Watts
Robt:Pitt

The within Inventory was ordered to be recorded by ye:
request of Maddm:Naomi Makemie Octobr:Cort 178
January ye 13th:1708

Teste:

Robt:Snead Cl:Cur Com Accom

A True copy from the records of Accomack Circuit Court, as
recorded in Will Book &c,1692-1715,page 459.

Teste: _____, C.C.

A Continuance of an appraisment of part of the Estate of
Mr:Francis Makemie decd:according to an order of Accomack
Court beareing date Feby:ye:3d:1708 appraised pur us the
Subscribers this first of April 1709

	£	s	d
Impr: To 3 Gold Rings one Stone do:one			
Gold Buckle all valued at.....		03:05:00	
To 6 silver spoones at.....		03:00:00	
To 23 pewter plates at 10d:pr dos.....		00:19:02	
To 13 lb:½ old pewter.....		00:04:10 ½	
To 1 pr:of Smiths Bellows at.....		00:16:00	
To 13 small old broken Iron potts.....		00:07:06	
To 1 old large broken chaire at.....		00:02:00	
To 1 black Gelding.....		02:00:00	
To 1 gray do:.....		04:00:00	
To 1 mullatto boy called Beuani Salmon		04:00:00	
To 6 hides & 1 side of Upper leather at 10s pr hide.....		03:05:00	
To 4 ½ hides sole leather at 8d pr.....		01:16:00	
To 17 sheep at 4s:6d: pr.....		03:16:06	

27¹² ½

To 1 old mare.....

02:00:

29:12 ½

Sworn to the next leafe

	£	s	d
To 6 coves and calves at 1£:7s:0d pr		08:02:00	
To 8 coves at 1£:4s: pr.....		09:12:00	
To 2 steares of 5 yeares old at 2 £pr....		04:00:00	
To 6 heifers of 2 yeares old at 12 s....		03:12:00	
To 5 yearlings at 6 s pr.....		01:10:00	
To 3 bu;;s of 3 yeares at.....		01:12:00	
To 1 marre Phille at.....		01:00:00	

29: 8:

Brought from the next leafe before this

29:12: ½

£ 59¹² " ½

This subscribes too this 2d of April 1709:by us the apraisers of what was formerly done in like manner to ye:other part of Mr:Francis Makemie Estate already on record

Pr:us

Jno:Bradhurst

John Watts

Robt:Pitt

The within additional Inventory & appraisemt was presented by Mr:James Kempe to ye:Cort: Aprill ye:7th:1709 wch: ye:Cort:ordered to be Recorded

Teste:Robt:Snead Cl Cur)

Recorded Aprill ye:21th:1709 Pr)Co:Accomk

Robt:Snead Cl Cur)

Inventory not appraised negroes belonging to the estate of Mr:Francis Makemie Deced Pr us the subscribers this 2 day of April 1709

Franck Tobe Harry Vulcan negro men

Jack a criple

Sambo Dick Sande old Jack negro men

old Nanne young Nanne Pobia Bette negro women

Guy Johnne Mollie Mingoe Rob

Rose Pegge Kate Anne negro Children

Pr us as acctt: Given Pr Mr:James Kempe as intermarrying with Naomi Rellct & Exutrix of Mr:Francis Makemie Decd:

John Watts

Robt:Pitt

The within Inventory presented to ye:Cort:by Mr:James Kempe and ordered to be Recorded Aprill ye:7th:1709

Teste:Robt:Snead Cl Cur)

Recorded Aprill ye:21th:1709 Pr)Co:

Robt:Snead Cl Cur)Accomack

April ye:1 t 1709

Wee the Subscribers did on this day of date hereof Inventory Sundry goods and Sevirell negroes wch:upon view of Mr:Wm: Anderson Will was wholly left and bequeathed according to our Judgements to Naomie Makemie now Naomie Kemp Daughter to the said Anderson and by the ninth Paragraph of Mr:Francis Makemies will haveing read and considered before Inventory'd doe find such an exception in that wch:gives us the subscribers to think by wth: sett down in the ninth paragraph as affore exprest to be the real estate belonging and appertaineing to ye:now Mrs:Naomie Kemp according to the Intent & meaning of sd:Anderson will & said Makemies will yt:is sd:exception therein and hath inventoried as Delivired to us Pr. Mr:James Kemp as follo:

Negroes

Qants

Dollar, Seipes, 2 negroe men
old Hannah, young Hannah, Dareus, Sarah — 4 woman
George, Sue, Addam, Tobe — 4 children

To 10 pewter dishes 10 plates do:1 bed pan qt:.....	75
To old pewter.....	15
To 1 great Iron pott qt:.....	59
To 1 small do:qt:.....	15 ½
To 1 pr:of Andirons.....	
To 1 old quilt.....	
To 1 pr:of flowd:linseywoolsy Curts:.....	
To 1 Iron fire shovel & tongs.....	
To 4 old black Ruggs	
To 1 old Dutch Table	
To 1 old nest of Draws	
To 1 old Iron Drying pan & fender verte	
To 1 pr:of old Broken andirons	
To 1 old Iron Kettle qt:43 lbs:½	
To 1 Iron pott qt:54	
To 1 Iron spitt.....	
To 1 pr:of pott racks do:	
To 1 old Iron pott chaine.....	
To 1 old couch.....	
To 2 old tables.....	
To 1 Book stand.....	
To 1 pr:of old Iron Tongs	
To 3 Feather beds & boulders	
To 3 old chests	
In the Hall chamber 1 brass fire shovel and tongs one)	
pr:of Brass Andirons one pr:of doggs.....)	
In ye:upper chamber one pr:of Brass Doggs one pr:of andirons	
To 6 old serge chaires.....	
Cattle To 2 bulls To 5 Steares, To 9 cowes one calfe, To 3	
yearlings To 1 heifer, To 1 young stear To 1 mare & fole	
To 1 horse	

Pr us

John Watts
Robt:Pitt

The within inventory was presented to ye:Cort:by Mr:James
Kemp and ordered to be recorded April ye:7th:1709
Teste:Robt:Snead Cl Cur)

Recorded April ye:21th:1709 Pr) Com
Robt:Snead Cl Cur) Accomack

A true copy from the records of Accomack Circuit Court as
recorded in Will Book &c, 1692-1715, page 483.

Teste: _____, C.C.

At a Cort:held for Accomack County by her Majty Justices of the peace for ye sd County October the 4th:1709

Whereas Tully Robinson brought accon to this Court agst: James Kempt and Naomie his wife Executrix of of the Last Will and Testament of Francis Makemie decd. for fifty two pounds fifteen shillins and nine pence halfe penny sterling the accon being Called ye plantff and defendts appearing ye declaracon read ye defendt. pleads not guilty ye plantff proved his debt in open Cort.by a protested bill of Exchange and prayed Judgment for his debt: which was by ye Cort.ordered that the said defendts forthwith pay to ye plantff the sum of fifty two pounds fifteen shillins and nine pence halfe penny Sterling money out of ye estate of Francis Makemie decd:with cost of suit alias execucon

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1703-1709, page 149.

Teste: _____, C.C.

At a Cort:held for Accomack County by her Majty Justices of the peace for ye sd County October the 4th : 1709.

This day Mrs:Naomie Kempe administratrix on ye estate of Elizabeth Makemie decd presented to this Cort.an Inventory of ye estate of Elizabeth Makemie and made oath to ye same as ye Law directs which ye Cort ordered to be put upon Record

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1703-1709, page 150.

Teste: _____, C.C.

Octobr:Court 1709

The Inventory of ye:estate of Elizabeth Makemie exhibited into Court by Mrs:Naomie Kempe adminisr: of Elizabeth Makemie decd

To one hundred seventy nine pounds fifteen shillings and one penny being ye:estate belonging to ye sd Elizabeth as far as is come to ye hands of ye sd administ

Naomi Kemp:

Delivered into Cort:and swore to by Naomi Kemp Octobr ye 5th 1709

Test:Robt:Snead)

Recorded October:ye 22th 1709 Pr _____)Cl:Cur Com
Robt:Snead) Accomack

A true copy from the records of Accomack Circuit Court as recorded in Will Book &c.,1692-1715,page,500.

Teste: _____, C.C.

Att a Cort.held and continued for Accomack County by her Majty Justices of the peace for ye sd County November ye second 1709

This day James Kemp and Naomie his wife executrix of ye Last Will and Testamt:of Mr Francis Makemie who obtained an order for the inventorying of ye estate of Mr Francis Makemie made application to this Cort yt they not returning a full inventory and appraisement of ye estate of Mr.Francis Makemie decd did pray that ye order for ye same may be continued which ye Cort ordered that ye order for the Inventorying and appraisement of ye estate of Mr. Francis Makemie be continued to ye next Cort.

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1703-1709, page 155.

Teste: _____, C.C.

The Continuance of an appraisement of part of the Estate of Mr:Francis Makemie decd according to an order of Accomack Court bearing date November ye 2th:1709 appraised by us ye subscribers December ye 5th 1709

Imprm	To 1 negro man named Harry.....	35-0-0
	To 1 old black silk Clock Camblet.....	2-0-0
	To 1 silver headed cane broken.....	0-6-0
	To 1 negro boy aged 9 years or thereabouts Called George.....	16-0-0
	To 1 negro woman Called Nanne vald at..	21-0-0
	To 1 negro boy aged 6 yers.Cald John.....	8-0-0
	To 1 girle ditto Called Mall agd. 4 years vald at.....	5-0-0
	To a negro boy not 2 years old Called Mingo vald at	3-0-0
	To 2 steers at.....	5-0-0

John Bradhurst
John Watts
Robt. Pitt

The within Last Inventory was presented to the Court by Mr James Kemp and ordered to be Recorded December the 6th 1709

Recorded Jany ye 17th 1709 Pr
 Teste.Robt:Snead Cl Cur) } Com Accomack
 Robt.Snead Cl Cur)

A true copy from the records of Accomack Circuit Court as Will Book &c.,1692-1715,page 512.

Teste: _____, C.C.

At a Cort.held and continued for Accomack County by her Majty. Justices for ye sd County March ye 8th:1709

Whereas Hill Drummond petitioned the Last Cort.setting forth that he became security for an administration granted on ye estate of Elizabeth Makemie decd to Mrs:Naomie Kempe Late Mrs.Naomie Makemie and for as much as part of the estate of right belongs to Ann Makemie Daughter to Francis Makemie decd:and sister to ye sd Elizabeth decd:and yor petitioner being in some doubt that he may be troubled on ye acct: of being security for ye sd administracon humbly prayes such releiff agst the sd James Kempe the sd Mrs. Naomie his wife administratx as aforesd as to their worships shall seme meet and equitable and as n duty bound shall pray Hill Drummond

This day Mr James Kempe appeareing in Cort. did refuse to give any other security and said for as much as the estate of Mr Francis Makemie was lyable to mak ye estate of Elizabeth Makemie good he takeing adminitr on ye estate of Mrs. Mary Anderson decd:whoe Left the estate to the sd Elizabeth and he ye sd Mr Makemie having intermixt that estate with his the sd Mr:James Kemp Rendered himselfe willing to deliver as much out of ye estate of Mr. Francis Makemie as doth by right belong to ye sd Ann Makemie or as shall be thought sufficient to save harmles or Indemnifie the sd Hill Drummond and if the Cort thought fit to order it so, that then it may be vallued appraised and divided by the appraisers that appraised the estate of Mr. Francis Makemie the Cort.taking ye matter into Consideracon were of an opinion that since the sd Mr James Kempe refused to give any other security that they it was ordered that he deliver the estate as doth or shall belong to Ann Makemie into ye hands of Hill Drummond and that Coll: Tully Robinson Capt.John Brandhurst Capt:Jno Watts and Mr. Robert Pitt or any there of them Inventory and appriase that estate some time between this time and ye next Cort, and deliver the same to Hill Drummond and that he render an accot thereof to ye next Cort

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1703-1709, pages 166 and 167.

Teste: _____, C.C.

At a Cort.hold and continued for Accomack County by her Majty Justices of ye peace for ye sd County March ye 9th, 1909

This day James Kemp who intermarried with Mrs Naomie Makemie Late surviving Exr:of Mr Edmund Custis decd: did assigne over unto Thomas Custis and Henry Custis and Tabitha Scarborough Custis Exors of ye sd Edmund Custis decd: all and all manner of Judgments executions decrees and Clames that they the said James and Naomie now have or at any time

have had agst Mr Tabitha Hill on ye account of ye sd Custis decd:and further ye sd James in his capacity doth hereby clearly and freely acquit and discharge the sd Thomas Henry and Tabitha Scarborough Custis of and from all debts due to them the sd James and Naomie on ye account of the sd decd Custis his estate as aforesd and the sd Thomas Custis and Henry Custis and Tabitha Scarbth.Custis his wife Joynt Exrs. of Mr Edmund Custis decd.do for themselves thereire heires &c freely acquit and discharge the sd James and Naomie Late Execrs.of Mr Edmd:Custis decd.of and from all manner of Clames on ye acct:of thaire being Exers: of the sd decd. Edmd Custis or intermeddling with the estate of ye same as also from all accons Causes of accons Judgments statutes Recognizances bonds bills accounts or any other Clame now due or as shall hereafter appeare to be due or accrue to them ye sd Exers.agst.the sd James and Naomie his wife as former Exers:of ye sd decd Custis

In witness whereof the abovesd party have hereinto put their hands and acknowledged the same in open Cort.

J Kempe
Henry Custis
Tho:Custis

A true copy from the records of Accomack Circuit Court as recorded in Order Book 1703-1709,page 168.

Teste: _____, C.C.

In obedience to an ordr:of Accomack County Court bearing Date March 1709 wee the Subscribers did Meet at the house of Mr James Kemp April ye:10th 1710 and being sworn did Inventory and appriase these Negroes hereunder neath mentioned

	\$ s d
To one negro gerle called Hannah valued at.....	22:0:0
To one Negro gerle called Sarah valued at.....	24:0:0
To one Negro Gerle called Sue valued at.....	12:0:0
To one Negro boy called Adam valued at.....	9:0:0
To one Negro boy Called Toby valued at.....	7:0:0
To one Negro Gerle Called Kate valued at.....	12:0:0
	86:0:0

John Bradhurst
Robt:Pitt
John Watts

The within Inventory and appraismt: was presented to Accomack County Court by James Kemp May ye:4th:1710 it being part of ye: estate of Elizabeth Makemie decd: belonging to Anne Make mie

Robt:Snead Cl Cur Com Accomack
Recorded June ye:2th:1710 Pr

A true copy from the records of Accomack Circuit Court as recorded in Will Book &c.,1692-1715, page 519.

Teste: _____ Original from _____, C.C.

In persuance to an order of Accomack County Court bareing date May ye 4th 1710 Wee the underneath subscribers according to ye purport of sd order have this 13th day of May 1710 inventoried and appraised what brought to oure view by Mr James Kemp as Intermarrying Naomie the Relict of Mr Francis Makemie Ck Late of this County decd:

	£	s	d
To 1 negroe man called Sande valued at.....	25	00	00
To 1 negroe called Sambo;valued at.....	25	00	00
To 1 negroe woman called Pobia valued at.....	25	00	00
To 1 negroe boy Called Robin valued att.....	12	00	00
To 1 negroe Girle Called Rose valued att.....	8	00	00
To 1 negroe Girle Called Peggy valued att.....	7	00	00
To 1 negroe man Called Frank valued att.....	35	00	00
To 1 negroe man Called Toby valued att.....	28	00	00
To 1 old negroe man Called Vulcan valued att.....	18	00	00
To 1 old negroe man called Dollar valued att.....	18	00	00
To 1 negroe woman Called Hannah old valued att..	18	00	00
To 1 negroe Woman Called Dareus valued att.....	25	00	00
To 1 negroe boy being somewhat Imperfect and lame valued at.....	10	00	00
To 1 very very old negroe woman Nanne valued at..	01	00	00
To 1 negroe called Scipio valued at.....	24	00	00
To 1 negroe woman called Betty att.....	25	00	00
To 1 negroe man Called Jack valued at.....	20	00	00
To 1 little negro Girle called Amy valued at.....	9	00	00
A Cripled negroe fellow without hands and feet ineffect valued at nothing			

Jno Bradhurst
John Watts
Robt. Pitt

Recorded June ye 21th:1710 Pr Robt:Snead Cl Cur Com
Accomack

A true copy from the records of Accomack Circuit Court as
recorded in Will Book &c.1692-1715,page 523.

Teste: _____, C.C.

Mr:Francis Makemie his Estate		Dr			To-
		£	s	d	bacco
	To pd Coll Tully Robinson as from undr.hand.....	0005"	00"	00"	
	To pd William Williamson Pr artickles of agreement....	....	..	..	0500
	To pd Morgon Bradshaw.....	....	15"	..	
	To pd Mr:Nathaniel McClenahan.....	0084"	14"	00	
	To pd Mr:Andrew Pepperell as Pr Acct:in Book.....	.14"	15"	02	
	To pd Mr:William Coman for funirell and Trouble of his house in Mr:Makemies sickness	.12"	07"	00	
	To pd Dr:Cha:Barrett for Meanes & vissits in Mr:Makemies Last sickness.....	..5"	00"	00	
	To pd Mr:John Vanliver at Philladelphia	..06"	00"	00	
	To pd Mary Riging Pr Bill.....	..20"	00"	00	
	To pd Mr:Alexander:Browne Pr acct:sworne to.....	.03"	11"	00	
	To pd Mr:Edw Price Colltr:of Sumerset sworne to.....	..01"	09"	00	
Sworn to by J K	To Mr:Secretary for probacon of will..	....	..	..	0040
	To pd Sapt:Bradhurst Supa:& evidence to prove Do:.....	....	..	..	0030
	To pd &c:in accon agst: ye: Estate of Abr:Banks.....	....	..	..	0025
	To pd Do:agst:ye:Estate of Wm:White	....	..	..	0025
	To pd Coll-Francis Jenkins.....	..47"	04"	12	
	To ye Estate of Elizabeth Makemie in his hands as Administratr: in Right of sd Eliz:.....	179"	15"	01	
	To pd Hill Drummond as Pr Acct:sworne to.....	.02	03"	10	
	To pd Martemis Venelson as Pr Acct:....	...	..	..	0400
	To pd Robt:Brimer as Pr Accott:and Recpt.....	.11"	17	00	
	To pd Mr:Robt:Nairne as Pr acct:Sworne to.....	.3"	05"	00	
	To a Debt due my Selfe from Mr:Makemie.....	.26"	02"	07	
Sworn to by J K	To pd Coll:Robt:Carter Protested Bill Exch for.....	119"	02"	00	
	To pd Richd Moore as Pr acct:attested to.....	..	..	..	0584
	To pd Do-as Pr Do: acct:in Cash.....	..1"	17"	06	
	To pd Mrs-Martha Theuston.....	11"	00"	00	
	To pd Mr:Edw-Moore as Pr acct: Sworne to.....	.07"	01"	03	
	To pd Coll Tully Robinson as Protested Bill.....	.52"	15"	09%	

-1708-1709-17010

	Pr	Contra	Cr	To-bacco
	lb	s	d	
by ye-first apraisment as may appear....\$	0488"	08"	04 ½	
by ye-second Appraisal..... \$	059"	..	..
by Chash Received from Coll:Robt:Carter	004"	12	06	
by Cash Received from Jededia Andrews	..1"	00"	00	
by a Judgmt:recovered agst: ye Estate of Abr:Banks.....	..	..	..	1158
by Do:agst:ye estate of Wm-White.....	..	..	..	1980
by ye 3 Appraisal.....	.96"	06"	00	
by ye fourth Appraisalment wch: was made for Anne Makemie.....	.86"	00"	00	
by Tobacco Received of Coll-Tully Robinson....	....	..	..	2689
by Money Received from Coll:Biger....	..9"	15"	09	
by Thomas Berry.....	3	02	04	
by 1 horse sold at.....	6'	00"	00"	
by the fifth appraisalment.....	331"	00"	00"	
by Tobacco Reced from Mr:Jno-Wough	..	..	..	1400
by Danll-Harwood.....	..	..	..	049
by Henry White 92 & Jno Loughland 378	..	..	..	470
by Jno:Glading 218 Sarah Evens 173....	291
by Cha:Duffey 224 & Ralph Lisney 30....	254
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by Capt:Watts 41 & Majr:Scarburgh 240	281
by Wm-Taylor 362 & Joseph Byrd 186..	548
by Sebastian Silverthorn 26 & Alexdr:West 137	..	..	.	163
				<hr/> 9469
by 9469 lb of Tobacco at 8 / 4 Pr Ct:	039"	09	01"	
To 1 pr: Gold butts.....	2"	7"	08	
	1124"	03	01	

The above accot:proved in open Cort: of Accomack County August ye third 1710 and by ye Request of James Kempe ordered to be recorded

Teste.Robt.Snead Cl Cur)
Recorded August ye 28th:1710) Com Accomack
Pr Robt. Snead Cl Cur)

A true copy from the records of Accomack Circuit Court as recorded in Will Book 1692-1715, page 532.

Teste: _____, C.C.

Some part of ye:estate of Mr:Mackemie not administred

To 10 pewter dishes 10 plates 1 bed pann qt:lb	75
To 15 lb old pewter.....	15
To 1 great Iron pot qt:.....	59
To 1 small ditto qt:.....	15 ½
To 1 pr:of and Irons	
To 1 old quilt	
To 1 prm: of Linceywolsey Curtains	
To 1 Iron fire shovell & tongs	
To 4 old black Ruggs	
To 1 old Dutch Table	
To 1 old nest of drawers	
To 1 old Iron dripping pan & fendr:	
To 1 pr:of broken and Irons	
To 1 old Iron kettle qt:.....	43 ½
To 1 Iron pot qt:.....	54
To 1 Iron spit	
To 1 pr:Pot racks	
To 1 old Iron pot chaine	
To 1 old couch	
To 2 old Tables	
To 1 book stand	
To 1 pr:old Iron tongs	
To 3 feather beads & bolstrs:	
To 3 old Cheests	
To 1 pr:brass fier shovell & Tongs	
To 1 pr:brass and Irons	
To 1 pr:of Doggs	
To 1 pr:Brass Ditto	
To 1 pr:small Iron and Iron	
To 6 old Large Chares	
Cattle	
To 2 bulls 5 stears	
To 9 coves & Calves	
To 3 yearlings & 1 heifer	
To 1 young Steer	
To 1 horse & 1 mare and fole.....	

Copie Jno-Watts
Robt:Pitt

The within Inventory was Recorded March ye:26th:1711

Pr Mr Robt:Snead Cl:Cur:Com Accomack

A true copy from the records of Accomack Circuit Court as recorded in Will Book &c,1692-1715, page 550.

Teste: _____, C.C.

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