

SCOTCH-IRISH MIGRATION TO SOUTH CAROLINA, 1772

*(Rev. William Martin And His Five
Shiploads Of Settlers)*



By
JEAN STEPHENSON



CLEARFIELD

Copyright © 1971 by Jean Stephenson
All Rights Reserved.

Originally published
Washington, D.C., 1971

Reprinted for
Clearfield Company, Inc. by
Genealogical Publishing Co., Inc.
Baltimore, Maryland
1999

International Standard Book Number: 0-8063-4832-1

Made in the United States of America

FOREWORD

This book is written primarily for the layman, that is, for the average person interested in history, in knowing something of the background and origin abroad of the men and women who made up the population of this country at the time of the American Revolution. It will also be of value to those of Scotch-Irish origin whose ancestors settled in South Carolina prior to the Revolution, by outlining a procedure whereby in many instances they may be able to identify the general area in Ireland from which their forefathers came.

However, as the story of a nation is but the combined stories of the individuals who make up that nation, it is hoped that the suggestion of a method of identification of those who comprised a significant group of early settlers will prove of interest to historians and stimulate investigation of the origins of similar groups elsewhere, by utilizing comparable records.

The accumulation of data contained herein required many weeks of tedious research and examination of thousands of documents. It would not have been possible without wholehearted cooperation of many persons.

To Mr. Charles E. Lee, Director of the Department of Archives and History of South Carolina, I am indebted for the initial suggestion that the study be made and data compiled, and for constant interest and encouragement thereafter.

Grateful appreciation is also due to Miss Wilma Wates and Mrs. Dolly Law of the staff who with sympathetic attention gave advice on sources of information regarding colonial procedures, customs, and laws, and assisted in tracing obscure references and solving problems of identification of water-courses and place names.

Last, but far from least, my thanks go to all those staff members of the Department of Archives and History of South Carolina who, for weeks at a time, cheerfully brought forth daily truck loads of records for my use.

I also wish to express my appreciation to Mr. Kenneth Darwin, Director of the Ulster Scots Historical Society and Dr. R. J. Dickson for permission to use material from the latter's book, *Ulster Emigration to Colonial America 1718-1775*, and to the former also for a copy of the letter from passengers on the snow *James and Mary* which was published in the *Belfast News Letter*. This furnished corroboration of the conclusion previously reached that the vessel was one of those bringing the Martin party to Charleston.

Jean Stephenson

Washington, D. C.
1970

CONTENTS

| CHAPTERS | PAGE |
|---|------|
| 1. SCOTCH-IRISH MIGRATION TO SOUTH CAROLINA | |
| I. A Case Study | 1 |
| II. North Ireland on the Eve of Migration | 5 |
| III. South Carolina; Land Offered to Settlers | 6 |
| IV. Identification Procedures | 10 |
| 2. REV. WILLIAM MARTIN: HIS CHURCH & HIS CAREER | 17 |
| 3. CONGREGATION OF REV. WILLIAM MARTIN IN IRELAND AND MIGRATION TO SOUTH CAROLINA | 25 |
| I. In Ireland | 25 |
| II. Arrival in South Carolina | 28 |
| 4. SETTLEMENT IN SOUTH CAROLINA | 37 |
| I. Getting Their Land | 37 |
| II. Steps Taken To Collect Data On Each Im- migrant | 39 |
| III. "In the Council Chamber," Wednesday, the 6th of January 1773 | 42 |
| (Name of each immigrant to whom was issued warrant for survey, location of survey if found, and additional data.) | |
| 5. PROCEDURES WHICH, IF FOLLOWED, MAY ASSIST TO IDENTIFY OTHER IMMIGRANTS FROM IRELAND | 103 |
| 6. VARIATION IN SPELLING OF SURNAMES | 109 |
| INDEX | 117 |

CHAPTER 1

SCOTCH-IRISH MIGRATION TO SOUTH CAROLINA

I

A Case Study

This book is the outgrowth of a case study in the identification of the origin of a group of Presbyterian families who came from the north of Ireland to South Carolina before the American Revolution.

Because of the great influx of such immigrants between 1740 and the Revolution, the large number of identical first names and surnames, and the many variations in spelling, it has been extremely difficult definitely to identify any specific individual as coming on a specific ship or from a specific area in Ireland.

Traditions are seldom sufficiently detailed to be of much help and also, even if specific, usually have not been possible to document. But a few years ago, in reading, for background knowledge, the *Council Journals* in the South Carolina Department of Archives and History, full corroboration of a tradition was most unexpectedly found. This led to research on the group involved, with the results given in this volume.

Similar procedure, carefully followed, as outlined in a subsequent chapter, will no doubt result in identifying the general area in Ireland from whence came many other Scotch Irish families during the late colonial period.

The tradition.- The writer's grandfather, John Calvin Stephenson, was born in Alabama in 1824 and (as his mother had died) was reared by his grandparents. They were first cousins, Hugh M., son of William Stephenson, and Margaret, daughter of James Stephenson. Both had been born in Ballymoney, Co. Antrim, Ireland, Hugh on January 25, 1765,

and Margaret on November 28, 1770. From them came a detailed account of the family in Scotland and Ireland, as they had heard it from the older generation. Pertinent facts may be summarized as follows:

Robert Stephenson, born in 1723 in Ricalton, Parish of Oxnam, Roxburghshire, Scotland, went to Ireland about 1740-42. There he married and settled at Ballymoney, Co. Antrim. (It should here be mentioned that on the Scottish Border the name, though spelled "Stephenson" since it indicated "son of Stephen", was usually pronounced "Ste'enson" (probably because of the difficulty of giving full value to the "ph" if said rapidly) so is often written as "Steenson" or "Stinson.")

Other members of the Stephenson family were also in the area. About 1768 "Lord Donegail," the absentee landlord, raised the rents to such an extent that even under normal conditions few persons were able to pay without in time exhausting their resources. By 1772 the situation was acute, although those who were employed in the linen industry still had some possessions. These were, however, rapidly being reduced by the necessity of giving aid to their relatives on the farms.

A cousin of Robert Stephenson was married to a man named Beck. Early in 1772 the landlord's agent came to the Beck home, according to tradition, to collect the rent. (It was probably to dispossess them for failure to pay the rent.) It so happened that Mrs. Beck was at a critical stage in having her first child and Mr. Beck (who was a big man, 6 ft. 4 inches and twenty stone, so the story goes) was so concerned about her condition that he could not be bothered and took the bailiff by the neck and threw him out of the house. Unfortunately, the man landed on his head and broke his neck. The wife and baby died; when the authorities came for Mr. Beck he could not be found. He fades out of the picture.

The following Sunday, the minister of the Covenanter Presbyterian Congregation in the area, the Rev. William Martin, preached a sermon on the situation. He stated that every person who knew anything about the country knew the rents were so high that the land would not bring in enough

to pay them, that already many were beggared and in time all would be, that human nature being what it was he realized that more and more incidents of the kind that had occurred that week would again occur, but as a minister he could not stand idly by and await the violence and ruin that would come. Steps should be taken "now" to see that such situations did not develop. Therefore he proposed that the congregation pool its resources, that they send to Belfast and charter ships, and the entire congregation, under his leadership, emigrate to South Carolina, where they could get free land and live as free men.

The congregation, having nothing to lose by it, agreed.

The family story goes on to tell how the old man, Robert Stephenson, now a widower, crippled by rheumatism and ill, wanted to go back to see his brothers and sisters, and to die in Scotland, so his young son, Robert, a lad of 15 or 16 years of age, was assigned to take him back to Ricalton. The two older sons, William and James, the eldest daughter Elizabeth and the youngest daughter Nancy (who was engaged to William Anderson and married him before sailing) decided to go to America as proposed by their minister. In addition to his congregation, there were others in the neighborhood who became interested and joined the group. (According to the tradition, after arrival in America this caused some differences of opinion, which led to separation of the Covenanters from the others.)

There were so many to go that all could not be accommodated in one ship (and also some "with means" preferred a ship with more accommodations than those with "no means" could afford). "William Stephenson then had no means, but James Stephenson was still possessed of means," so William's son wrote later.

Four or five ships were needed. They sailed from Belfast, Larne and other ports. All were supposed to sail within a few days of each other but after the ship on which the Stepbensons took passage left port the others were delayed and then ran into storms, so when the Stepbensons' ship reached Charleston late in October it was first held because

of sickness on board and when the passengers finally went ashore they found Rev. William Martin had not arrived and no one knew anything about arrangements for land for them. They had to wait nearly two months until he got there and by that time those who had money had used it up. But soon after he arrived he arranged for their land. However, to their great disappointment, it was not all in one tract, or even adjoining tracts, as they had expected but had to be in individual tracts, scattered all over the colony. Hugh was then seven years old, and Margaret only two, but in their old age they still spoke often of what they had heard from their families and neighbors of incidents during the long voyage and the long wait in Charleston.

So much for the tradition! Now how does it accord with the facts?

In 1939 there was published a list of names of "protestant immigrants to South Carolina" between 1763-1773.¹ However, though the references to the Journals from which taken were given, there was no indication of the connection between those on the various ships or the ports from which they had sailed or any suggestion that the place of settlement in South Carolina could be identified. As there were many persons of the same name definite identification of any one individual has seldom been made.

In recent years, with some of the Draper material on microfilm, and other sources located, there have become available letters and articles written by Daniel Green Stinson (who was born in 1791, son of William Stephenson who had come with the party of Rev. William Martin). Writing to Dr. Lyman Draper,² preparing chapters for Mrs. Ellet's use in the third volume of her *Women of the American Revolution*,³ and her *Domestic History of the American Revolution*⁴

¹Janie Revill, *A Compilation of the Original Lists of Protestant Immigrants to South Carolina 1763-1773*. (The State Company, Columbia, S. C. 1939).

²Draper Papers, VV (microfilm). (Letters dated in the 1870s, quoting from articles printed or written between 1840-1855.)

³Elizabeth F. Ellet, *The Women of the American Revolution*. (New York, 1850.) vol. III (especially p. iv, Preface).

⁴Mrs. Ellet [Elizabeth F.], *Domestic History of the American Revolution*, (1851), p. 174 et seq.

and in newspaper articles, he gives quite an account of the Rev. William Martin and the migration of his congregation to South Carolina. Numerous articles appearing in various Presbyterian histories and periodicals (hereinafter cited) also refer to it.

As the *Council Journals*, in recording the authorization of surveys for land grants to those who had come with the Rev. William Martin, listed the heads of families under the names of the ships on which they arrived, it became possible (1) to identify the port from which the vessel had sailed, and (2) in many cases the land taken up by each individual—and thus to identify the man for whom the land was surveyed with the port from which that particular man had sailed, and therefore the general area in Ireland from which he came and the time of his leaving, as outlined in Section IV of this chapter.

II

North Ireland on the eve of migration

A recent study of the Scotch-Irish in Ireland and their movement to America, by R. J. Dickson, *Ulster Emigration to Colonial America 1718-1775*,⁵ describes in considerable detail the conditions in Ireland between 1740 and 1775. Because of the availability of this volume (to which further reference will be made in Chapter 3), the subject will not be discussed here. Attention is called, however, to the fact that some space is devoted to the expiration in 1770 of the leases of the Earl of Donegall's County Antrim estates and the disturbances and evictions resulting from action taken to raise large sums in connection with the renewal of such leases.⁶ This corroborates the tradition of the raise of rents by "Lord Donegail."

The disabilities Presbyterians suffered because of their religion and the depressed condition of the linen trade were burdensome, but they had learned to live under such handi-

⁵ R. J. Dickson, *Ulster Emigration to Colonial America, 1718-1775*. (Routledge and Kegan Paul, London, 1966; in United States, distributors, Humanities Press, Inc., 303 Park Avenue S., New York, N. Y. 10010.)

⁶ *Ibid.*, pp. 74-75.

caps; the excessive rent was the paramount cause for migration at the time Rev. William Martin brought his people to South Carolina. (This theme recurs over and over in the petitions to the Governor for land by those coming from Ireland.)

Thus that portion of the tradition is true—this group, at least, left because they could not afford to remain, and for a place where they could get land virtually “for free,” that is, South Carolina.

III

South Carolina: land offered to settlers

The first settlements in South Carolina were along the Coast, and the economy of the first fifty years was to a considerable extent based on rice plantations and slave labor.

Realizing that it would be advantageous for many reasons to have the settlements extend farther inland, where the soil was more suited to other uses and crops, and the increasing population would strengthen the colony, as early as 1731 “poor Protestants” were offered land if they came to the colony to settle. This was on the basis of 100 acres for the head of the family and 50 acres for every other person in the family. Instructions to Governor Lyttelton in 1755⁷ spell out the terms of the grant. The quit rent was to be 4 shillings proclamation money per 100 acres after two years from the date of the grant. When conditions of the grant were fulfilled, the grantee was entitled to another grant on the same basis. The grantee was required to clear and cultivate the land granted at the rate of three acres out of every hundred acres per year.

As an additional encouragement, in 1752 it was provided that there was to be supplied for tools and provisions Five Pounds (£5) proclamation money for each person under 50 and over 12 years of age, and Two Pounds Ten Shillings for each under 12 and over 2 years.⁸

In 1754 a portion of the tax from which was provided the

⁷ Public Records (South Carolina), vol. XXVI, p. 315 (mss.) in South Carolina Department of Archives and History.

⁸ South Carolina Statutes, vol. III, p. 781-782, No. 809, 7 Oct. 1752.

“bounty” mentioned above, was authorized to be used to pay the fees for surveys and grants for such “poor protestants.”⁹

There were changes from time to time in these Acts, mostly with respect to the taxes from which they were to be paid but also in the amounts and purposes of payment to the settler.

In July 1761, as the “encouragement heretofore given to poor protestants to become settlers in this province hath not had the desired effect,” the bounty was changed. Hereafter, £4 sterling or the value thereof in current money of the Province would be paid to defray the expense of the passage from *Europe* of “every poor free protestant who hath not already received any bounty from this province, and who shall arrive in this province to settle from *Europe* within three years from the passage of this Act above the age of 12 years, and who shall, in case they come from *Great Brittain* or *Ireland*, produce a certificate under the seal of any corporation or a certificate under the hands of the minister and church wardens of any parish, or the ministers and elders of any church, meeting, or congregation, of the good character of such poor protestants above the age of twelve years,” and £2 sterling or the equivalent for such poor protestants under twelve and above two years or age brought within the time and for the purpose aforesaid; also twenty shillings sterling or equivalent to such poor protestants above the age of two years, to enable them to purchase tools and provisions. The passage money was to be paid to the owner or master of the vessel unless the emigrant had already paid for his passage, in which case it was paid to him.¹⁰

This legislation recognized the fact that the cost of transportation was a deterrent to migration and also that not all immigrants had funds with which to procure the type of tools needed to clear land and build a shelter. At the same time, the requirement of references insured settlers of high quality.

The several acts under which these “bounties” were paid

⁹ South Carolina Statutes, vol. IV, p. 11, No. 826, 11 May 1754.

¹⁰ Acts of the General Assembly of South Carolina passed in the year 1761 (from Microfilm Records of State of South Carolina, Session Laws 1760-1791; taken from Microfilm SC/B.2, Reel 4a, p. 7).

were repealed, amended, or expired from time to time, but were equally often "revived." Ultimately, however, at the close of the term of the General Assembly in 1768 all authority for the payment of bounties finally expired.

News of this spread slowly, however, and for several years thereafter ships continued to bring persons who expected to receive the bounty. (This resulted in a great help to future genealogists, since often their petitions for aid furnish names, both of the petitioners and the ships on which they arrived, and hence their port of embarkation in Ireland can be determined.)

In 1768 the Attorney-General was requested for an opinion on the subject, and his opinion¹¹ was conclusive that there was no longer authority for the payment of any bounty, but that such "poor protestants" were, however, still entitled to their lands free of charge.

(It should be noted that as late as 1774, emigrants from Ireland arriving to take up lands who did not have funds to go to such lands given them (usually some distance from Charleston) were often given help by the Government and thus, in many cases, there is a record of their names and that of the ships on which they arrived.)

So the group coming with the Rev. William Martin, which arrived late in 1772, were not entitled to a bounty but were possibly entitled to their lands free of charge.

And that brings up the matter of fees.

A person granted land did not get it without any expense, as the fees paid at every step of the procedure could mount up to a considerable sum.

There are numerous references in the statutes and the reports to England as to changes in fees for various transactions but those on the granting of land were remarkably constant. The Commons House of Assembly steadily insisted one of its prerogatives was that of fixing fees. While the fees fixed as early as 1698 were not formally approved by the

¹¹ Council Journal, vol. 34, pp. 252-255.

King, Governor Bull stated in 1764¹² that most officers "conformed thereto."

These were as follows—

Fees:¹³

| | Pounds | shillings | pence |
|--|--------|-----------|-------|
| To the Surveyor General— | | | |
| For running a line, per acre | | | 4 |
| For a plat, certificate and copy | 2. | 10. | — |
| For an attested copy of a plat | | 30. | — |
| For a warrant | | 2. | 6 |
| For a copy of a warrant and precept endorsed thereon | | 10. | — |
| To the Deputy Surveyor— | | | |
| For each day he has to ride to place to be surveyed and back, if over 20 miles | | 50. | — |
| To the Governor— | | | |
| For a warrant | | 2. | 6 |
| For a grant of 500 acres or under | | 10. | — |
| if over 500 acres | 1. | — | — |
| To the Secretary— | | | |
| For a warrant | | 2. | 6 |
| For filing the surveyor's certificate | | 1. | — |
| For a grant of 500 acres or under | | 10. | — |
| For a grant of over 500 acres | | 15. | — |

Of course, the amount paid depended on the requirements in each case, but even if the Deputy Surveyor did not have to travel far or often, the total sum might well be as much as Five Pounds, a considerable sum in those days.

The procedure followed in acquiring land may be of interest.

Persons who applied for land had to appear in person before the Governor in Council, and make their request, show they were of good character and in condition to improve the land by settling on it, etc. If the Governor was satisfied on these points and therefore decided the person was entitled to land, such fact was recorded in the *Council Journal* and the preparation of a warrant for survey was directed.

The person receiving the warrant took it to the Surveyor General, who prepared an attested copy with a general precept

¹² Bull to Board of Trade, 21 December 1764; British Record Office, XXX 234.

¹³ Thomas Cooper, ed., *The Statutes at Large of South Carolina* (Columbia, S. C., 1838) vol. III, p. 346.

endorsed thereon, and gave it to the person presenting the warrant—after the fee was paid to him, of course.

That person then took the attested copy and precept to the appropriate deputy surveyor, who made the survey, prepared a plat, endorsed the warrant and gave the survey and plat to the person taking up land, again after payment of the fees.

That person, within 30 days, returned the survey and plat to the Surveyor General's office (on penalty of land being declared vacant).

The Surveyor General within 20 days would certify and deliver the plats. The person for whom the survey had been made could then apply to the Secretary of the Province for a grant.

* * * * *

North of Ireland families, and some from elsewhere in Ireland, flocked to a colony that advertised for and wanted settlers who were willing to work hard if they were allowed to have security in their lands and to be free to have their own churches. The migration began with a trickle in 1750, became a flood in the 1760s, and while it slackened somewhat after the bounties were terminated, still continued up to the beginning of the Revolution. Even after the Revolution, during the latter part of the century, individuals and small parties continued to come from Ireland into South Carolina.

IV

Identification Procedure

The problem has always been to distinguish between persons of the same name, some of whom may have come directly from Ireland and some by way of Pennsylvania or Virginia. But as most of those coming from Ireland applied at once and in groups they can usually, by sufficient study, be identified.

The steps taken to determine the general location in Ireland from whence came the settlers on the five ships carrying the Rev. William Martin's party will be outlined in detail herein.

In this case, the known facts as to a large number of the

emigrants on these ships being his congregation and their friends made it possible to work in both directions — back toward origin in Ireland, forward toward place of settlement in South Carolina. (For suggestions as to procedure for tracing others *back* from the residence in South Carolina of the ancestor, see Chapter 5.)

In compiling this identification of the settlers in Rev. William Martin's group the purpose has NOT been to trace descendants or even definitely to identify these immigrants after their arrival in South Carolina, but instead to demonstrate the use of various types of records (newspapers, surveys, grants, ship arrivals, ports of sailing, diaries, ecclesiastical records and histories, histories of specific areas here and abroad, etc.) to determine the origin abroad of settlers here during the colonial period.

The key factor in this case was Rev. William Martin, as leader of the group. As shown in Chapter 3, he is so referred to in the *Council Journal*.

This is further documented by numerous references to Rev. William Martin in Presbyterian periodicals,¹⁴ as well as in the letters and articles of Daniel Green Stinson, and statements of those who, as children, came with the party.

In the *Council Journal*, names are given of the following ships: the *Lord Dunluce*, *Hopewell*, *Pennsylvania Farmer*, and *Free Mason*, and another group of persons listed (prior to the *Free Mason* group) without giving the name of the ship on which they came.

A search of the Charleston, South Carolina, newspapers from midsummer 1772 to mid-January 1773 showed arrival of five ships from north Ireland ports at the right time, furnished names of the captains and port from which they sailed, and these ports were all those from which passengers from the Ballymoney area might logically have embarked. Four of these ships were the *Lord Dunluce*, *Hopewell*, *Penn-*

¹⁴ Among them: William Glasgow, "Sketches of the Ministry of the Reformed Church in America, No. 3, William Martin," *Reformed Presbyterian Church and Covenanter*, vol. XXIV (1886), p. 400. Rev. James McConnell, *Fasti of the Irish Presbyterian Church, 1613-1840*. Revised by Rev. S. G. McConnell; Appendix, American Section; *Ministers of Irish Origin who Laboured in America During the Eighteenth Century*, compiled by Rev. David Stewart. Belfast, 1943.

sylvania Farmer, and *Free Mason*. The fifth was the snow, *James and Mary*, which sailed from the same port as the *Lord Dunlunce*, and, as will be seen later, passengers on it are known from several other sources to have been part of Rev. William Martin's party.

The authorization for surveys of land were issued to persons grouped by the ship in which they came, except in one case where the name of the ship is not given. Further investigation showed the authorizations for persons on the unnamed ship were all dated December 11 and included persons known from other sources to be in the Rev. William Martin's party, and while dated December 11, the names of the individuals to whom they were to be issued were not entered in the *Council Journal* until January 6, when they were entered with the others of the Rev. William Martin's party. Apparently, the sequence of events was as follows: The *James and Mary* arrived long before the rest of the ships (stating others would follow), was detained for some time in quarantine because of smallpox having been on board; then persons on it applied for the bounty and land, were refused bounty but after some delay surveys were authorized and apparently warrants and precepts prepared December 11 but not issued, nor were the names of the individuals entered in the *Council Journal* until after the arrival of the Rev. William Martin.

This sequence of events, compiled from contemporary accounts, is identical with the tradition with respect to early arrival, illness on board, delay in getting land until arrival of Rev. William Martin, etc.

The names of all individuals on the five ships for whom surveys were authorized have been checked against surviving surveys and some 80% identified. Doubtless more could be found by checking all variations in spelling (i.e., Ervine, Irvine, Irving, Erwin; Rork, O'Rourke, McRook; Galispy, Gillespie, etc., see Chapter 6).

At the time the surveys were made and until 1785, the county unit as now known did not exist in South Carolina. True, in 1682, three "counties" were laid out. Roughly, the locations were from points along the coast as follows, the

line extending up fairly straight, though probably following the rivers to some extent—

Craven County: From the North Carolina line to Seewee Creek (present Awendaw Creek) emptying into Bull's Bay.

Berkeley County: From Seewee Creek to the Stono River.

Colleton County: From the Stono River to the Combahee River.

Later another was added: Granville County, from the Combahee to the Savannah.

These names were continued in use until after the Revolution, but largely merely as a means of locating lands granted or sold and as the jurisdiction of militia units.

In 1769, Judicial Districts were created. Along the coast and extending about fifty miles inward were three —

Georgetown, from the North Carolina line to the Santee River.

Charleston, between the Santee and the Combahee River.

Beaufort, between the Combahee and the Savannah Rivers.

Above these were the remaining districts—

Cheraws, above Georgetown, bounded on the west by Lynches River.

Camden, west of Cheraws, bounded on the west by the Santee-Congaree-Broad River system.

Between Camden District and the Savannah River was divided into two districts.

Orangeburg was the southern one.

Ninety-six was the northern one.

For a good description of the changing names of counties, districts, etc., see *South Carolina Historical Magazine*, vol. 69, page 155.

It was not until 1785 that the county system as we know it now was set up, and records kept in the counties.

The statement in the survey that the land was in a certain county therefore does not indicate it was in the county of the same name at present. However, by means of identifying the watercourses mentioned in a survey and by checking the

location of abutting owners, in many cases it has been possible to determine the county in which the land fell in 1785, and so the courthouse in which records thereafter made affecting such land may be located. It could be determined for most of the other cases by completing such research.

The land grants made as a result of the surveys have not been examined. Such examination may aid in further identification of the subsequent county in which the land was located.

By examination of the *General Index of Wills of Counties of South Carolina* (typescript in South Carolina Department of Archives and History), names identical with those of some of the persons taking up land under these surveys were found in the counties in which their surveys had been located. Such wills were examined and when there was reasonable identification of the maker of the will with the person taking up the survey a brief abstract of the will was made. Enough of these were so located to indicate it would be worthwhile for one descended from or interested in a person of the name of one taking up a listed survey to have a thorough search made in the records of the county in which the land covered by the survey was located for a deed (to see if the identical land was sold by such person or by his children) and if none, for the will, administration or settlement of estate of such person, etc., and thus determine whether the person concerned is actually the person for which the search is being made.

The index of deeds for a few of the counties in which surveys were located was examined for deeds by a *grantor* bearing names of "Martin party immigrants" who had surveys in such counties, as some of them no doubt sold the land sooner or later. Such deeds were examined and when the land sold appeared from the description to cover the land that had been surveyed for such person, abstract of the deed was made.

A few "spot checks" were made of other records and when such record appeared to refer to a "Martin party immigrant" a note was made of such record.

The results of this research appear in Chapter 3, Section

II, following the abstract of the survey and note of the county.

It should be borne in mind that no attempt was made to do any research on most of the names of persons listed as coming on these five ships, nor exhaustive research on *any* of the names listed.

It should also be remembered that these are NOT passenger lists but lists of those who *applied* for land grants. It is known that some persons who came on these ships bought their land and did not apply for grants; also some who applied for grants never went any further, and did not have a survey made.

In some cases no doubt a survey plat was prepared but cannot now be found. However, in such cases, there still may be available the subsequent grant. Rev. William Martin took up a grant, but also bought much additional land. Others may have done the same.

What has been done demonstrates that it will not be difficult to establish the identity of the first and probably the second generation in this country of a large percentage of this group of immigrants. The majority of them were probably from the vicinity of Ballymoney, Ballymena, Kells-water, and Vow, County Antrim. Those who can *prove* descent from such a person will know the general area in Ireland in which to begin the search for the immigrant ancestor abroad and his antecedents.

For this purpose the maps and general information in *Ulster Emigration to Colonial America, 1718-1775* will be most helpful. It is recommended that it be read carefully before work in Ireland is initiated. (See Footnote 5.)

CHAPTER 2

REV. WILLIAM MARTIN: HIS CHURCH AND HIS CAREER

No one has made a careful study of the career of William Martin, the first Covenanting minister in South Carolina; nevertheless considerable information is available. As his name is mentioned in nearly all accounts of Scotch-Irish settlers in South Carolina in the last quarter of the 18th century, a brief sketch of his career will be of interest.

The only positive statement of his parentage at present available is from the University of Glasgow, where the record reads—

“No. 1612. *Gulielmus Martin, filius natu maximus Davidus Martin in Com. de Londonderry*, Minister of the Irish Reformed Presbyterian Church; ordained at Vow, near Rasharkin 1757.”¹

Thus it can be accepted that he was the eldest son of David Martin of Londonderry.

He was born at Ballyspollum, near Ballykelly, Co. Londonderry, Ireland, 16 May 1729.²

It is sometimes stated that he was born in the Parish of Loughgilly [Loughguile], Co. Antrim, Ireland, 16 May 1731, and “was reared in the strictest manner by Covenanter parents.”³ The last part of this statement is no doubt correct; the first was found to be an error and corrected later but, as is well known, an error once in print is copied and recopied. The articles giving the differing dates were writ-

¹ W. Innes Addison, *Matriculation Album of the University of Glasgow, 1728-1850*, p. 50.

² W. Melancthon Glasgow, *History of the Reformed Presbyterian Church in America* (Baltimore 1888), p. 572.

³ W. M. Glasgow, “Sketch of the Ministry of the Reformed Presbyterian Church in America, No. 3—William Martin,” *Reformed Presbyterian and Covenanter*, vol. XXIV (1886).

ten by the same man, the first quoted above (Londonderry) published two years *after* the second one (Antrim), with the statement "Information received from Ireland."

There was a David Martin of Mois (Mays), Co. Londonderry, whose family was settled in the Parish of Templemore, that county, as early as the 1650s, and it should be noted that in the matriculation record at Glasgow, William was stated to be the son of a David of Londonderry. The printed records of the Parish of Templemore (1634-1703) contain many references to this family. The unprinted records from 1704 are complete and are in the vaults of the Cathedral at Londonderry.⁴

Presbyterians in Ireland were first slowly organized into "societies," which then associated themselves into corresponding meetings and these into a General Meeting.

When, in 1743, the Reformed Presbytery (Covenanter) was constituted many of the North Ireland people submitted to it. Several "missionary" ministers preached at various places. But this ceased when the Presbytery was disrupted in 1753, and for a few years there was no Covenanter minister there. About this time William Martin, who was educated at the University of Glasgow, began the study of theology under Rev. John McMillan and was licensed by the Reformed Presbytery of Scotland 10 October 1756. He soon returned to Ireland and was ordained at Vow, near Rasharkin, Co. Antrim, 2 July 1757, and placed in charge of the societies centering in Ballymoney 13 July 1757.⁵

He became active in establishing the "Covenanter" Presbyterian Church in Ireland. In time several other ministers were ordained, at which ceremony he usually officiated.⁵ At first the members were scattered and formed into small societies and each minister had several under his care. In 1760, the societies in the southeastern part of Ulster were divided into two congregations, separated by the River Bann.

⁴I am indebted for this information to Mrs. Margaret Dickson Falley, who examined such records during research in Ireland for her book, *Irish and Scotch-Irish Ancestral Research* (privately printed, 1962), p. 178.

⁵Rev. Samuel Ferguson, *Biographical Sketches of Some Irish Covenanting Ministers* (1897) pp. 13, 19, 29, 93.

Martin chose the Kellswater congregation and lived at Bangor for many years.²

By 1763 there was sufficient Covenanting ministers to form the Presbytery of Ireland; William Martin was, of course, a member.⁶

Conditions became steadily worse for the Presbyterians in Northern Ireland. Not only were they taxed to support a church not their own but most of them were either employed in some branch of the textile industry or were farmers. Business was bad in one and rents too high in the other. Activities of agents during the period that South Carolina offered a bounty to settlers had resulted in considerable migration, so it was not an unfamiliar undertaking by 1772.

About this time Rev. William Martin received a "call" to come to South Carolina.⁷ Presbyterian tradition is that he decided to go and, following an incident of violence resulting from high rents, he preached a sermon calling on all his congregation to accompany him. Whether this is true or not is immaterial, since the facts are clear that he did go and took with him a party of some 467 families on five ships. In fact, "Rev. William Martin (Kellswater)" is shown as one of the agents in signing up the passengers for the *Lord Dunluce*, on which he sailed.⁸

About 1750 some Presbyterians from Octoraro in eastern Pennsylvania, Virginia and North Carolina had come to South Carolina and settled on Rocky Creek. By 1755 emigrants from Ireland were coming in—many being Covenanters.

After some years the five or six Presbyterian groups (Associate, Covenanter, Burgher, Anti-Burgher, Seceders, etc.) combined to build a union Church, which they called "Catholic" as all groups were to worship there. It was located "on the Rocky Mount Road, 15 miles southeast of Chester." Rev. William Richardson, of Waxhaws, was for a time the

⁶ "Historical Sketch of the Reformed Church in Ireland (from the Reformed Presbyterian Magazine, Edinburgh)," *The Covenanter*, vol. XII (1856), p. 262.

⁷ W. Melancthon Glasgow, *History of the Reformed Presbyterian Church in America*. (Baltimore, Md. 1888.) p. 380.

⁸ R. J. Dickson, *Ulster Emigration to Colonial America 1718-1775* (London, 1966), p. 254.

preacher. In 1770, the Covenanters began to hold society meetings, and soon wrote to Ireland for a minister.⁷

It was partly in response to this call that Rev. William Martin came to South Carolina, the first Covenanter minister settled in the south. While, as will be seen, the party he brought could not get their lands together, many were able to settle in the Rocky Creek area, where their leader located. He not only took up land by grant in 1773 (see Chapter 4) but bought a square mile (640 acres) and built a stone house on it.⁸

At first he preached at Catholic regularly. In 1774 the Covenanter congregation withdrew from Catholic and built a log church on the same road as the Catholic church and two miles east of it, "on the dividing ridge between Great and Little Rocky Creeks."⁹ (This was described in 1876 as being near the house of Mrs. James Barbour Ferguson.¹⁰) There he preached to his own congregation.

In early years the Revolutionary War did not particularly affect the settlers in the area, but by 1780 the situation changed. In that year the British and the Tories were ranging the country. Mr. Martin then preached a sermon described vividly by Dr. Latham and (probably with some added "romantic touches") in Mrs. Ellet's *Domestic History of the American Revolution*.¹¹ There are several accounts of this sermon, written some 30 to 60 years later, but all purporting to be based on conversations with those present. While differing in the phraseology used, all have the same theme and agree on the sense of what he said. They may be summed up by saying that he reminded the congregation of the hardships their fathers had suffered, in religion and in their possessions, that they had been forced out of Scotland, had been forced out of Ireland, had come over to America and

⁷ W. Melancthon Glasgow, *History of the Reformed Presbyterian Church in America* (Baltimore, Md. 1888) p. 388; Mrs. E. F. Ellet, *Domestic History of the American Revolution* (1851); Rev. R. Latham, *A Historical Sketch of Union A. R. Church, Chester Co., S. C.* (Chester, S. C., 1888).

¹⁰ "Sketch of Covenanters on Rocky Creek, S. C., from Chester (S.C.) Reporter," in *The Reformed Presbyterian Church and Covenanter*, combined series, vol. XIV (1876), pp. 171-177.

¹¹ Rev. R. Latham, D.D., *A Historical Sketch of Union A. R. Church, Chester Co., S. C.* (Chester, S. C. 1888) pp. 38-34; Mrs. Ellet, *Domestic History of the American Revolution* (1851).

cleared their lands and built their homes and their church and were free men; that now the British were coming in, and soldiers would again be depriving them of the fruits of their labors and be driving them out. They should not stand meekly and idly by while all they had wrought was taken from them; there was a time to pray and a time to fight, and the time to fight had come!

On the conclusion of the sermon, he ended the meeting. Two companies were immediately formed under Ben Land and under Captain Barbour,¹² and agreed to rendezvous with arms and horses the following day. They did so, and promptly joined the American forces attempting to repulse the British.

As a result of the sermon, the British soon after burned the church. They also took Martin prisoner.¹³ He was confined for six months in Rocky Mount and Camden. Then he was taken before Lord Cornwallis, together with Col. Winn who had been recently captured. Some months earlier Col. Winn's men had captured several Loyalist officers, among them Col. John Phillips, who had come from Ireland in 1770 and settled on Jackson Creek. The men had wanted to kill Col. Phillips and the others captured but Col. Winn would not permit them to do so. Later Col. Phillips had been exchanged for Col. David Hopkins.¹⁴

Fortunately for Martin and Winn, Col. Phillips was now on Lord Cornwallis' staff and was present when they were brought in. Of course, he felt under some obligation to Col. Winn, and it developed that he had kept the race horses of Lord Cornwallis' father in Ireland and there had known Rev. William Martin "and respected him." There are several accounts of the interview with Lord Cornwallis, one of which quotes Martin as saying, "I was raised in Scotland; educated

¹² Captain Barbour has not been definitely identified. One of that name appears to have been captain of a North Carolina company. As Martin was a favorite minister of the Presbyterians and preached in the Waxhaw settlement from time to time, and some of his congregation in Chester are known to have served in North Carolina companies, it is possible that this particular Captain Barbour had come down to hear him, and do a little recruiting on the side. No attempt has been made to identify these companies. From statements made in subsequent applications for pensions, it is quite probable that no formal company records were kept.

¹³ W. M. Glasgow, "Sketch of the ministry of the Reformed Presbyterian Church in America," *Reformed Presbyterian and Covenanter* (1886) XXIV, p. 400.

¹⁴ E. A. Jones, ed., *Journal of Alexander Chesney, a South Carolina Loyalist in the Revolution and after*, (Columbus (Ohio) 1921) p. 61.

in its library and theological schools, was settled in Ireland where I spent the prime of my days and emigrated to this country seven years ago." ¹⁵

We have no further details. However, the result was that they were released. It would appear that either a condition of his release was that Rev. William Martin would not return to Chester Co., or else because of extreme Tory activity in Chester Co. it was felt that it was unwise for him to return there, for he went to Mecklenburg Co., North Carolina.

Rev. William Martin remained in Mecklenburg Co., definitely a Presbyterian stronghold, until after the surrender at Yorktown. Then he returned to Chester Co. His "log church" had been burned down, so he took charge of the congregation at Catholic.

When, in 1782, the Covenanter ministers Cuthbertson, Dobbin and Linn in Pennsylvania joined with other groups of Presbyterians to form the Associate Reformed Presbyterian Church he refused to go into it with them. That left him the only Covenanter minister in America "who professed to teach the whole doctrine of the Reformation, and who kept alive the Covenanter Church in America." ¹⁶

Whether this difference of opinion on doctrine had anything to do with it is not known, but in 1785 he was dismissed by the Catholic congregation for intemperance. As one writer phrased it, "He was somewhat less temperate than became him in the use of strong drink." ¹⁷ Others insisted that during cold weather everyone was offered whiskey on arrival at a house, and he took no more than anyone else. Even though he knew it was being stated he overindulged, he refused to permit others to dictate what he should do, so continued to accept liquor when offered. There are several statements by men who knew him that they never had seen him when he had too much. The argument raged for many years after his death.

Though dismissed from that congregation he did not cease preaching and apparently his services were in great demand.

¹⁵ George Howe "History of the Presbyterian Church in South Carolina," Reformed Presbyterian and Covenanter, IV (1877) p. 58.

¹⁶ Sketch of Ecclesiastical History, printed by J. Smythe (Belfast 1813) p. 109.

¹⁷ Mrs. E. F. Ellet, Domestic History of the American Revolution (1851) p. 124.

During the next few years he preached at school houses, at Edward McDaniel's, down to Jackson Creek, at Richard Gladney's in Fairfield, across the Catawba at William Hicklen's "who had moved from Rocky Creek to Lancaster Co." ¹⁸ He also supplied the Society at Long Cane in Abbeville Co. ¹⁹ "His preaching during that dreary period did much to keep alive the Covenanting cause." ²⁰

One account of him stated that his congregation in the Rocky Creek area then built him another church, east of the one burnt down, on the Rocky Mount Road, on a beautiful hill in a grove of trees. There he preached until his death. ¹⁸

In 1791 Rev. James McGarragh was sent as a missionary by the Reformed Presbytery of Ireland, and settled in the Beaver Dam Society. In 1792 Rev. William King was sent out by the Scottish Presbytery. Mr. Martin was then preaching at Jackson Creek, Wolf Pit Meeting House, Winnsboro, and in private homes at many settlements between Statesville, N. C. and Louisville, Georgia. Messrs. Martin, McGarragh, and King were formed in 1793 into a committee of the Reformed Presbyterian Church of Scotland to manage the affairs of the church in America, thus perpetuating the Reformed Presbytery.

As might have been expected, things were not harmonious in the committee. All were strong, positive men, with differing backgrounds. Martin, of the "gentry" class, had all his life been the leader in his area and in his church; he probably did not accept advice from younger men. Within a few years the committee was dissolved by Mr. Martin withdrawing at a time when the remaining two members of the Presbytery were preparing charges against him, on the grounds that he had been intoxicated three times, had sold a negro and so would not be in a position to free him if the church decided such should be done, and had not properly administered a matter of church discipline. ²¹ He and his

¹⁸ "Covenanters on Rocky Creek, S. C.," *The Reformed Presbyterian and Covenanter*, combined series, XIV (1876), pp. 171-177.

¹⁹ *The Covenanter*, IV, p. 217.

²⁰ Rev. D. D. Faris, "Reminiscences of the Reformed Presbyterian Church in South Carolina," *The Reformed Presbyterian and Covenanter*, XIV (1876), pp. 52 et seq.

²¹ W. Melancthon Glasgow, *History of the Reformed Church in America* (Baltimore, Md. 1888), pp. 572 et seq.

congregation ignored the charges and all attacks on him, and he continued to preach to his own congregation and to administer baptism until his death.

Writing in 1888, Dr. Latham said, with reference to these charges, "It would have been regarded, three-quarters of a century ago, as breach of the laws of civilized society for a parishioner not to have furnished his preacher with some kind of spirits when he came to visit him, either socially or ministerially. It was, no doubt, when out visiting his Scotch-Irish neighbors, and enjoying their unbounded hospitality, that Mr. Martin became intoxicated. With all his faults or rather with this one fault, William Martin was a Christian gentleman and a patriot of the purest type. He made an impress for good on Rocky Creek which is felt to this day. His influence over the Covenanters was unbounded, and at his bidding they rose in their solid might to redeem what appeared to many, a lost cause."²²

About 1804 the stone house he had built in 1774 burned down. He then built a log cabin nearby, in which he lived the rest of his life.

In 1806 he was injured by a fall from his horse, resulting in a fever, from which he died 25 October 1806. He was buried in a small graveyard near his cabin. "He was a large, fine looking man, a proficient scholar, and eloquent preacher, and an able divine."²¹

Prior to his death he had given much of his land to his nephews, William and David Martin and Hugh Wilson.²³

William Martin married first Mary ———, who died in Ireland;²⁴ second, Jenny Cherry, in Ireland, about 1771,²² and third, Susanna ———, who survived him.²⁵

His only daughter, who married John McCaw of York Co., predeceased him,²⁶ leaving issue. McCaw later moved with his family to Randolph Co., Illinois.²⁷

²² Rev. R. Latham D.D., *A Historical Sketch of Union A. R. Church, Chester County, South Carolina* (1888), p. 40.

²³ Chester Co., S. C., Deed Book G, pp. 213, 256 257.

²⁴ Mrs. E. F. Ellet, *Domestic History of the American Revolution* (1851) p. 181.

²⁵ Chester Co., S. C., Deed Book G, p. 257.

²⁶ "Sketch of Covenanters on Rocky Creek," from Chester (S. C.) Reporter, in *The Reformed Presbyterian and Covenanter*, vol. XIV (1876), pp. 171-177.

²⁷ Rev. D. S. Faris, "Reminiscences of the Reformed Presbyterian Church in South Carolina," *The Reformed Presbyterian and Covenanter*, vol. XIV (1876) p. 52.

CHAPTER 3

CONGREGATION OF REV. WILLIAM MARTIN IN IRELAND AND MIGRATION TO SOUTH CAROLINA

I

In Ireland

The Stephenson tradition, supported by letters and memoirs of a son of one of the immigrants, and early statements on Presbyterianism in South Carolina, is that the congregation of the Rev. William Martin came with him from Ballymoney, which is a town in Co. Antrim, Ireland. This seems to be true, but it is also true that there were in Ballymoney other congregations of Presbyterians, and members of these groups were in the party coming with him.

The Presbyterians in Ireland were divided into several "sects," which differed from each other in matters of doctrine as well as in their attitude toward cooperation (or lack of it) with the civil government.

At Ballymoney the Presbyterian Church of Ireland established a congregation as early as 1646, but the charge was vacant (i.e., there was no minister there) from August 1768 until after August 1772.¹

As early as 1748 the Seceders (a "splinter" Presbyterian group) recognized their members in "Ballyreshane, Derrykeghen, Ballymoney, and Kilroughts" as forming a "collegiate," that is each was not sufficiently organized to maintain a settled minister but, as grouped, constituting a charge.²

¹ James Seaton Reid, *History of the Presbyterian Church in Ireland, with biographical notices of eminent Presbyterian ministers and laymen, with Introduction and notes by Rev. W. D. Killen* (Edinburgh, 1886), p. 43.

² Rev. David Stewart, *The Seceders in Ireland*, p. 75.

Yet members of the Reformed Presbyterian Church (Covenanter) were there prior to 1757; it was this group of which Rev. William Martin was minister.

Thus when Rev. William Martin suggested the migration to South Carolina it seems probable (from later differences) that members of all three groups came in his party. It may be significant that after 1772 the Seceders and Reformed groups remaining in the Ballymoney area were too small to support a minister and after the death in 1799 of the minister of the Presbyterian Church of Ireland who was installed in 1772, the remaining members of that congregation were taken into the congregation of Ballymena.

Although it is quite likely that the majority of his party were from Ballymoney or vicinity, it seems probable that persons from other areas may have joined the group. Suggestions as to such areas may be obtained from a study of the chapter on "Ports and Agents" and the names and locations of owners and agents listed in *Advertisements of Sailings in Ulster Emigration to Colonial America, 1718-1775*.³

No mention has thus far been found in Irish sources available in the United States of the Beck incident or of the resulting sermon of Rev. William Martin, but there is mention that he had a "call" to South Carolina.⁴ Many references are made in works on early Presbyterianism in the colonies to the fact that he "came with his own people" to South Carolina in 1772.⁵ There seems to be little reason to doubt that he was the instigator of the movement. At all events, it was decided they should go.

In the congregation was Robert Stephenson (Ste'enson, Stinson), a widower with three sons, James, William and Robert and two daughters, Elizabeth (married to Alexander Brady) and Nancy. According to statements of his grandson, the father, Robert, was in poor health and wanted to return to Scotland, and the teen-aged son Robert took him back to his old home in Scotland. The family tradition states

³ R. J. Dickson, *Ulster Emigration to Colonial America, 1718-1775* (London, 1966).

⁴ R. J. Dickson, *Ulster Emigration to Colonial America, 1718-1755* (London, 1966) p. 248. (Advertisement in *Belfast News Letter*, 16 June 1772.)

⁵ W. M. Glasgow, "Sketches of the ministry of the Reformed Presbyterian Church in America, No. 3, William Martin," *Reformed Presbyterian and Covenanter*, vol. XXIV (1886), p. 400.

that *the other four came with Rev. William Martin's party*. However, the records show that Alex. Brady was already in South Carolina, and in the area where the Stephensons settled.⁶ His wife, Elizabeth, does not appear in the list of those of the Martin party applying for land, so she may have accompanied her husband earlier, or, as she was merely coming to rejoin her husband and he had already taken up the land to which he was entitled and did not need more, she was a passenger but does not appear on the list of applicants for land.

The old man, Robert, and his young son, Robert, returned to Scotland.⁷ The two married sons, James and William, with their families, and the daughter, Nancy, who married William Anderson before sailing, and probably the daughter Elizabeth, were part of the Martin party.

There were, of course, many problems as to ships, etc. The ships on which they sailed were identified from the *Council Journals* and the Charleston newspapers. Subsequently, with the publication in 1966 of Dr. Dickson's volume on Ulster Emigration⁸ some interesting information taken from the advertisements in the Belfast newspaper is available, as follows:

James and Mary: 200 tons; master, J. Workman; agents, Jas. McVicker, John Moore, merchant. On July 29, hoped that passengers would be punctual and allow vessel to sail Aug. 8. Finally sailed from Larne Aug. 25, 1772.

⁶ The South Carolina Council Journal (No. 36 part 2, p. 141), 20 July 1772, under "Petitions for land admitted to be read," lists over 100 names, including, on p. 144, "Alex'r Brady ——— 100 acres." This land was surveyed for him 7 Sept. 1772, 299 acres on small branch of Rocky Creek in Craven Co., bd'd by Alexander McKane, Sarah McKane, Jane Miller, Mary Wade, Robert Wilson, and vacant land. (Pre-Revolutionary Plat Book, vol. 12, p. 193.)

⁷ It was the intention that after the death of Robert, Sr., the young son, Robert, would come to South Carolina to join his brothers, but the father survived several years and then the outbreak of the American Revolution prevented the journey. By the time it was over he was married and working to support a family, so the brothers were never united. However, as the last surviving member of each generation, on each side of the ocean, died, the word of such death was written to the relatives on the other side until 1936 when the writer of this book received word of the death of Thomas St. Lawrence Stephenson from the latter's stepson. He was the last survivor of the Scottish-English branch of the family. (The son Robert had crossed into England and settled there. He was the father of George Stephenson, inventor of the locomotive, and several others including Ann (b. 1781, died 1840) who married John Nixon, and came with him to the United States in the early 1800s, settling in Pittsburgh, Penna. Nixon was later captain on Ohio River steamboats.)

⁸ R. J. Dickson, *Ulster Emigration to Colonial America, 1718-1755*, p. 253, *James and Mary*; p. 254, *Lord Dunluce*; p. 248, *Hopewell, Pennsylvania Farmer*; p. 252, *Freemason*.

Lord Dunluce: 400 tons; Master, Jas. Gillis; agent, John Montgomery, merchant, Rev. Wm. Martin (Kellswater), Wm. Barklie (Ballymena on Saturdays). On Aug. 28 advertised that passengers should give earnest before Sept. 5 as more offered to go than can be taken; but on Sept. 15 announced some families drawn back so can accommodate 200 passengers more. The ship finally sailed from Larne Oct. 4, 1772.

Pennsylvania Farmer: 350 tons; Master, C. Robinson; agent, John Ewing, S. Brown, merchants; later added Rev. John Logue (Broughshane). Sailing postponed to allow farmers to dispose of their crops; sailed from Belfast Oct. 16, 1772.

Hopewell: 250 tons. June 16 advertised arrival in England from South Carolina; a minister urgently needed.⁹ Advertised Master, J. Ash; agent, Wm. Beatty, merchant; sailed from Belfast, with Capt. Martin, Master, Oct. 19, 1772.

Free Mason: 250 tons. Master, John Semple; agent, J. W. & G. Glenry, Hill Wilson, Geo. Anderson, Wm. Booth, merchants, owners. Sailed from Newry 27 Oct. 1772.

In the chapter entitled "The Voyage to America," in *Ulster Emigration to Colonial America*³ Dr. Dickson gives a vivid description of the conditions on vessels plying between north Ireland ports and America, so it will not be discussed here, except to say that it was a voyage of some seven to nine weeks to Charleston. Of course, if infectious fever or smallpox broke out on board there would also be a quarantine period.

For conditions in Ireland leading to the migration and for further information on localities in Ireland from which vessels sailing from the ports named drew their passengers, see *Ulster Emigration to Colonial America, 1718-1775*.³

II

Arrival in South Carolina

The arrival of the vessels in South Carolina is shown in the newspapers. *The South Carolina Gazette*, issue of 22

⁹ As the advertisement on June 16 states a minister is urgently needed in South Carolina, and as the wife of William Stephenson of Ballymoney is said to have been the sister of John Beatty, elder of the Ballymoney church until he had gone to South Carolina, it is possible that the "call" to the Rev. William Martin was brought on the Hopewell and originated either with John Beatty or with Alexander Brady.

In the abstract of survey mentioned in (b) above——

(1) The following abbreviations are used to identify the records in the South Carolina Department of Archives and History from which data was taken:

P.F. — Plat folder, Pre-Revolutionary plats.

Pl. Bk. — Pre-Revolutionary Plat Book.

Mem. v. — Memorial, volume.

(2) Data is given in the following sequence:

Number of Plat folder or Book;

Date of precept or warrant (i.e., authorization of survey);

Number of acres surveyed or laid out;

Description;

Names of persons whose land adjoined tract being surveyed (abbreviated as "Bd'd.")

Date of survey or of certificate of survey.

With reference to (c), the county in which located: If a stream or other physical feature indicated in the survey is one of which the location is known or has an unusual name so could be identified with reasonable degree of accuracy, the county into which a landmark of that name subsequently fell, when counties were established, is indicated. In many instances there are numerous streams of the same name or one traverses several counties. In such case the various possibilities are indicated. For positive identification, deeds and wills, in the counties suggested, of persons of the name of the person for whom the land was surveyed and those shown as adjoining owners will need to be consulted. It has been noticed that within a short time after settlement there were a number of instances in which the land taken up was sold and land bought in another county. Particularly noticeable was the shift from what is now Spartanburg and York to what is now Chester and Fairfield. Reasons may have been the proximity of Indians in the first named, or desire to be nearer their minister and church.

As for the deeds, wills, or other documents cited or abstracted which are in some instances included under (d) —

(c) Chester, York.

113. FRANCES REA 200

(b) P.F. 1572; 6 Jan. 1773; in Craven Co. on Rocky Creek; bd'd Thomas Blair, Alexander Walker, widow Steel, Alexander Hendry, Thomas Houston; sur. 5 April 1773.

(c) Chester.

(d) Chester Co. Deed Bk. F, p. 216; Francis Rea on 29 Dec. 1797 sells above described 200 acres to William Paul of Chester Co.

York Will Bk. 1, p. 351; Francis Rea, 2 Feb. 1804, pr. 8 Aug. 1805, residing on Crowders Creek, York District; wife Sarah; sons: William, Alexander, Francis; daughters: Mary, Elizabeth, Sarah; granddaughter Rachel Jamison. Exs.: son John and John Henry.

114. GEORGE MCMMASTER 150

(b) P.F. 1227; 6 Jan. 1773; in Granville Co. on branch of Sawneys Creek, waters of Savannah; bd'd land laid out for John Stephenson; sur. 5 Feb. 1773.

(c) Abbeville.

115. PATRICK MCMMASTER 100

(b) P.F. 1228; 6 Jan. 1773; in Granville Co. on branch of Beargarden Creek, waters of Savannah River; bd'd Hugh McMasters, Jean Cunningham; sur. 14 Feb. 1773.

(c) Abbeville.

116. JOHN MCMMASTER 100

(b) P.F. 1227; 5 Jan. 1773; in Colleton Co., spring branch of northwest fork of Long Cane; bd'd Frederick Ashmor, Jean Young, Moses Thompson, John Smith; sur. 18 Feb. 1773.

(c) Abbeville.

117. HUGH MCMMASTER 100

(b) P.F. 1227; 6 Jan. 1773; in Granville Co. on waters of Bear Garden Creek, a branch of Savannah River; bd'd land laid out for Wm. McMaster and Jno. Stephenson; sur. 6 Feb. 1773.

(c) Abbeville.

(d) But see Fairfield Co. Wills, vol. 1, Bk. 1, p. 24. Will dated 19 July 1787, pr. 16 Nov. 1787 of Hugh McMaster, late of Parish of Ballymoney, Co. Antrim, Kingdom of Ireland; passenger on Friendship of Greenock in North Britain, last from Larne in Co. Antrim. On leaving South Carolina May 1785 gave power of attorney to William Dunlap and Arthur Morrow in 96 Dist., Long Cane settlement; to brother John now in Ballymoney 100 acres if he comes over; child wife now goes with, if it lives and comes of age; wife Margaret Killock; brother-in-law James Killock (now on ship with me); sister Mary McMaster. Refers to 100 acres and 50 acres in Long Cane settlement